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Our previous success and experience has undoubtedly helped and encouraged us yet again to continue to unlock the vision of the scholar community and inculcate critical thinking at large. We are pleased that the 2nd year 1st volume our journal has been published overrunning all sort of discrepancies with the help and assistance of some scholars and teachers.

Keeping in mind the motto of this International journal to encourage the integrated research for the development and progress of mankind we continue our present work so that it reaches the zenith of accomplishment. Coming to the point of progress of human civilisation I would like to bring to the notice of all the readers the essentiality of research in fields of disaster management and ways to combat them, for the present earthquake shaking Nepal and a major part of India has proved to be too strong for all kind of technologies. Or we can say humans are still as helpless as they used to be before Mother Nature.

Earthquake prediction is sometimes distinguished from earthquake forecasting, which can be defined as the probabilistic assessment of general earthquake hazard, including the frequency and magnitude of damaging earthquakes in a given area over years or decades. It can be further distinguished from earthquake warning systems, which upon detection of an earthquake provide a real-time warning to regions that might be affected. In spite of all the measures taken across the globe are but probabilistic not pertaining to those precisely exact calculations. Therefore, there is a mammoth task engulfing all the researches that to lead to the lawful prosperity of mankind.

I convey my sincere thanks to all who have been instrumental in helping this issue reach the level of success and those and those who have contributed for it as well as assisted us for the last few days. My best wishes will always be there.

The authors are requested to send their papers with an abstract written in English instead of other languages.

Sibsankar Pal
Editor-in-Chief

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THE LANGUAGE OF CINEMA

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Paper ID : LLA/I/IRD/2015/JUNE/V-I

ABSTRACT:

The rise of structuralism and semiotics challenged many disciplines and this process of analysis assisted the scholars, critics and other intellectuals to see the discipline from new perspectives. Cinema was not exception from this trend. It answered the question of aesthetics already and as an art form it proved that it can be categorised as an art. But the study of language following the Saussurean theory created confusion, because the signifier and signified of cinema are different from those of written and spoken languages. Even other theoretical frameworks to study language like the minimal unit, rules of grammar etc. created more confusion in this discipline. The paper will endeavour to explicate these problems and also shape the language of cinema.

Keywords : language, semiotics, theory, discipline, syntax, grammar.

The shift from classical theory of Bazin and Kracauer to film semiology reflected refashioning the history of thought. The impact of Lévi-Strauss encouraged the theorists to anatomise apparent non-linguistic disciplines by structural linguistics. Cinema was not exceptional from this trend. Semiotics has presented a captivating approach towards logical description of language like phenomenon of film. Ferdinand de Saussure, the eminent linguist laid the foundation of semiotics. Saussure saw language as number systems of codes of communication.

Film is not language, but since it is like language, some theories, related to language, can be applied to film to understand the medium. But narrowly linguistic concepts are deceiving, since overtly these two fields do not match completely. Ever since the beginning of film history, theoreticians are prone to compare film with verbal language. Semiotics, emerged in the fifties and early sixties, vindicated the study of film as language, by redefining the spoken and written language. Christian Metz, the reputed film semiotician, says that we decipher film not because we have knowledge of the system, rather we achieve an understanding of the system because we understand the film (Monaco 176). He says, "It is not because the cinema is language that it can tell such fine stories, but rather it has become language because it has told such fine stories" (47).

Metz's *Film Language* is an acclaimed work in the field of film semiotics. He states his aim as to light on the bottom of linguistic metaphor by comparing it with con-

temporary concepts of linguistics. He looked for a counterpart in film theory, based on "langue" in Saussurean schema. The object of cine-semiology is to disengage from the heterogeneity of the meanings of cinema its basic signifying procedures, its combinatory rules, in order to see to what extent these rules resembled the doubly articulated dialectical systems of "natural language" (Stam 109).

According to semioticians a sign must contain two parts: the signifier and signified. In film, unlike languages, the signifier and signified are almost identical. Therefore the sign of cinema is "short-circuit sign" (Monaco 176). A picture of a rose is more close to a rose than the word "rose" is. In a film, a picture bears direct resemblance with the signified, but a word seldom does. Yet this short-circuit sign makes the language of film difficult to elucidate. Metz says it in a memorable phrase: "A film is difficult to explain because it is easy to understand" (212).

However, Metz endeavours to show the similarity between literary language and film. He takes the case of minimal unit of spoken and written language. Word is the smallest meaningful unit of language, in film apparently a shot can be analogized with it. Metz explores the comparison and indicates important differences which render that such analogy is problematic:

1. Unlike words, shots are infinite in number. Shot of a film can be equated with statements which are constructed with limited number of words.
2. Shots are creations of the director, but words pre-exist in lexicons. This characteristic of film can be com-

pared with statements.

3. A shot dispenses inordinate amount of information and semiotic wealth. But a word is unable to do this.

4. A shot is an actualised unit, whereas word is a virtual lexical unit which is used by the speaker. Let us take an example of the word "dog" which can connote any type of dog and it can be pronounced with any accent. But in a film, the image of dog provides more information than word e.g. type of the dog, its size, appearance and so on. Here also a shot can be compared with statement.

5. Shots, unlike words, do not gain meaning by paradigmatic contrast with other shots that might have occurred in the same place on the syntagmatic chain.

Metz concluded in his treatise that cinema is not a language system, but it is a language. Cinema lacks minimal units, arbitrary sign and double articulation. Even cinema has no lexicon or syntax. He also recommends that, language can be defined, using Hjelmslevian phrase, as "matters of expression" that designates the material in which signification manifests itself or as Barthes terms in *Elements of Semiology* as "typical sign". Literary language which is the set of the messages, finds expression in writing. Similarly cinematic language is also a set of messages whose matter of expression consists of five channels or tracks: recording phonetic sound, moving photographic images, recorded noises, writing (credits, written materials in the shot, intertitles) and recorded musical sound. Therefore cinema is a language not only in a metaphorical sense but also as a set of messages grounded in a given matter of expression and as an artistic language, a discourse or signifying practice characterised by specific conditions and ordering procedures (112). In response to Metz's argument that film lacked double articulation, Pier Paolo Pasolini stated that cinema forms a "language of reality" with its own double articulation of "cinemes", by analogy to phonemes and "im-signs" which is an outcome of comparison with morpheme. According to Pasolini the minimal unit of cinema is formed by miscellaneous real-world objects in the shot. He adds that im-signs of cinematic language are subjective and extremely objective at the same time. According to him the objects depicted in a filmic shot are the cinemes. But unlike phonemes these are infinite in number. Cinema explores and re-appropriates the signs of reality. Umberto Eco argues that objects cannot be elements of second articulation since they already continue meaningful elements (Stam 113). Both Emilio Garroni and Eco condemns Pasolini's "semiotic naiveté" because of confusing cultural artefact with natural reality. But other theorists prove that Pasolini was far from being naive, indeed he was in advance of his contemporaries. However, Umberto Eco, whose work on cinema was part of his thesis on language articulations, re-

jects a double articulation for the cinema in favour of triple articulation: firstly, iconic figures; secondly, iconic figures combined into semes; finally, semes combined into "kinemorphes" (Stam 114).

However, according to Metz the true analogy between language and film consisted in their common syntagmatic nature. By moving from one image to two, film becomes language. Both language and film produce discourse through syntagmatic and paradigmatic operations. Language selects and combines phonemes and morphemes to form sentences, similarly film selects and combines sounds and images to form "syntagmas" that are units of narrative autonomy in which elements interact semantically. While no image entirely resembles another image, most narrative films resemble one another in their principal syntagmatic figures, their ordering of spatial and temporal relations. The Grand Syntagmatique is Metz's attempt to isolate the principal syntagmatic figures or the spatiotemporal orderings of narrative cinema. It was proposed to analyse how film constitute itself as narrative discourse against the backdrop of notorious imprecision of film terminology, much of which had been based on the theatre rather than on the specifically cinematic signifiers of image and sound, shots and montage. In his system terms like "scene" and "sequence" are used interchangeably, and are based on most heterogeneous criteria. The classification is based on a posited unity of depicted action or place with little attention to the precise articulations of the filmic discourse, and ignoring the fact that the same action may be rendered by the diversity of syntagmatic approaches. Metz used the paradigm/syntagma distinction, along with either the larger binary or method - "a shot is continuous or it is not" - to develop his Grande Syntagmatique. The Grande Syntagmatique constitutes a typology of the diverse ways that time and space can be ordered through editing within the segments of a narrative film. Using a binary method of commutation, Metz prescribed six types of syntagma (in the version published in *Communications* in 1966), subsequently increased to eight (in the versions included in *Essais sur la signification au cinema* in 1968 and also in *Film Language*). The eight syntagmas are the following:

1. The "autonomous shot" is a syntagma consisting of one shot. It is subdivided into (a) the "single shot sequence" and (b) four kinds of inserts: the "non-diegetic insert" which is a single shot that presents objects exterior to the fictional world of the action; the "displaced diegetic insert" which are "real" diegetic images but temporally or spatially out of context; the "subjective insert" which are memories fears etc.; the "explanatory insert" which are single shots that clarify events for the spectator.

2. The "parallel syntagma": two alternating motifs with

out clear spatial or temporal relationship, such as rich and poor, town and country.

3. The "bracket syntagma": brief scenes given as typical examples of a certain order of reality but without temporal sequence, often organised around a "concept".

4. The "descriptive syntagma": objects shown successively suggesting spatial coexistence; used, for example, to suite the action.

5. The "alternating syntagma": narrative cross-cutting implying temporal simultaneity, such as a chase altering pursuer and pursued.

6. The "scene": spatiotemporal continuity perceived as being without flaws and breaks, in which the signified (the implied diegesis) is continuous as in the theatrical scene, but where the signifier is fragmented into diverse shots.

7. The "episodic scene": a symbolic summary of stages in an implied chronological development, usually entailing a comparison of time.

8. The "ordinary sequence": action treated elliptically so as to eliminate unimportant detail, with jumps in time and space masked by continuity editing (Stam 115-116).

However, the strategies in which literature and cinema communicate respectively with readers and audience should be considered also to understand the differences of these two art forms. Both literature and cinema communicate in two ways: denotatively and connotatively. A film image or sound, like a written language, has denotative meaning to a greater degree. There is substantial difference between portrayal of an event through words and cinematic representation of the same thing. Because film can provide precise knowledge in the close approximation of reality which spoken and written language seldom can. Considering the strong denotative quality of film sounds and images, it is surprising to discover that these connotative abilities are very much a part of the film language. Many of them stem from the denotative ability. Since film can amalgamate all other art forms, all the connotative aspects of spoken language can be accommodated on the film sound track. Film is a product of culture; hence it has resonances that go beyond what semioticians call it "diegesis". An image of rose is not merely a flower in the film adaptation of *Richard III* because white and red rose can be connoted as symbol of house of York and Lancaster. These connotations are culturally determined. Beside the influences from culture, film has its unique ability of connotation. The film director can make specific choices when a rose is presented in cinema, such as it can be filmed from certain camera angle, the camera may move or may not move, the rose may be fading or fresh, the colour can be bright or dull, the thorn hidden or apparent, the shot may held for long time or briefly and so on. These are the

specific aids to cinematic connotation. When literature presents such image, it obviously lacks precision of cinema.

When our sense of the connotation of a specific shot depends on its having been chosen from a range of other possible shots, then we can say that it is, applying the language of semiotics, a pragmatic connotation (Monaco 180). Here we comprehend the connotative sense from comparing the shot, not necessarily consciously, with its unrealized companions in the paradigm, or general model of this type of shot (Monaco 181). For example a low angle shot of a rose conveys a sense that the flower is for some reason dominant, because consciously or unconsciously we compare it with overhead shot of rose which diminishes its importance. On the other hand, when the significance of the rose depends not on the shot compared with other potential shots, but on the shot compared with actual shots that precede or succeed it, we can categorise it syntagmatic connotation. Here the meaning adheres to it because it is compared with other shots that we do see.

These two kinds of connotations have equivalents in literature. A word has no particular connotation, but only denotation. It is easy to expound the meaning of the word and what it connotes, but it is quite difficult to supply the particular connotation the author of the word has in mind until we see it in context. The connotative value of the word is judged by conscious and unconscious comparison of it with firstly, the words like it which might fit in this context but were not chosen and secondly, the words which precede or follow it.

The syntagmatic and paradigmatic meaning are major tools for understanding of film. As an art form film depends on these two sets of choices. When the director decides what to shoot, two obsessive questions are encountered:

1. How to shoot or what choices to make? It helps to construct paradigmatic meaning.

2. How to present the shot or how to edit it? It develops syntagmatic meaning.

Conversely, in literature the first question is paramount and the later is secondary. Semiotics concentrates on the syntagmatic aspect of film.

There are other procedures also through which various modes of connotation and denotations can be differentiated. Borrowing "trichotomy" from the philosopher C.S. Peirce, Peter Wollen in his book *Signs and Meaning in Cinema* suggests that signs are of three orders:

1. The icon, a sign in which the signifier represents the signified mainly by its similarity to it, its likeness.

2. The index which measures a quality not because it is identical to it but because it has an inherent relationship to it.

grammar" was an accurate model of the Hollywood movies constructed during thirties, forties and early fifties, but now it may sound laughable. However, in written or spoken language systems, syntax deals only with linear aspect of construction that is the ways in which words are put together in a chain to form phrases and sentences. In film it is called syntagmatic category. However, film syntax can also include spatial composition, for which there is no parallel in language systems, such as we cannot say or write several things at the same time. Film syntax includes development in time and space. In film criticism the modification of space is referred as "mise-en-scene" and modification of time is called "montage" or editing. The tension between these two concepts is the crux of film aesthetics since Lumière and Méliès.

The structure of cinema is determined by the codes in which it operates and the codes that operate within it. Codes are critical constructions and systems of logical relationship which are derived after the fact of film (Monaco 197). These are not pre-existing laws through which meanings are constructed. Codes of multiple categories combine and through these codes film expresses meaning. They are closely related to culture and directors reproduce them. Cinema uses codes of other arts and there are other codes of cinema which are unique. Codes which are borrowed from other and culturally derived are pivotal to cinema and equally important are those which are unique. Below those specific cinematic codes are illustrated.

To conclude it can be said that film is like language, yet it is not a language itself. Since it is devoid of any pre-determined grammar, to understand it one should know the codes which are specific to the medium. These codes are lighting, shot, camera angle, framing, focus which are part of *mise-en-scène*, sound and editing. These compo-

nents construct the syntax of cinema which can be altered by the director.

editing,

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BAUL—A WAY TO SALVATION

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ABSTRACT

Excessive complications lead people into such a terrible situation that the path of the bauls among numerous ways, can be reliable enough to overcome that. Baul is the easiest level of veneration which leads one to go beyond all earthly pleasures and displeasures to seek the moner manush (the eternal being). Engaging themselves in the magnanimous service of mankind, mainly through music they try to achieve the holy existence of God. They consider all equal, cannot accept the complicated ornate religions and always believe in the religion of music, brotherhood and serenity. If a person has such baul -minded feelings then surely he can attain salvation.

Keywords: Baul, Baul Philosophy, Moner Manush(The Eternal Being), Baul Musical Song, Salvation.

INTRODUCTION :

This world is awfully knotty for human beings. They really cannot realize what they require the most, what is good or bad, on whom they are to rely or to whom they should share their feelings. Such questions daily steal a look into the minds of the people. Their hectic life styles seldom allow them to bear in mind the very existence of God. They have forgotten the universal reality that god is the creator and slayer of mankind.

They have lost all their believes and faiths from God and reckon themselves, the only important, super powers. They are imprudent enough to assume that all actions are

under their control. Can not they ever think, when birth and death are not under their control, realities between these two are also not under their control ?

Apon bhebe jey jomite
Korli re mon beej bapon
Phale Phule uthlo bhore
Bhorlo re tor du nayan
Hatath kakhon eshan kone
Uthbe re jhor bujbi na
Jomi phasal sob harabi
Roibe na tor keu chena.



So they should surrender themselves to the almighty who could shield them from the evil fervors and lead them to the way to salvation (reaching beyond all the feelings of earthly pleasures and displeasures). Salvation —not that trouble-free it is to achieve. Let us think about many subjects like- Mathematics, Science and English where man needs to work very hard to arrive at the pinnacle of success. In the same way it is hard enough to attain salvation. There are numerous ways that have been carved out by various spiritualists, of them Baul is also one way.

BAUL: The word Baul mainly originated from the Sanskrit word Vatula (mad, from vayu – air or wind). It is used for someone who is obsessed or crazy. Bauls are an extension of the Sahajiya philosophy, which is mainly

derived from the Nath tradition. Controversies regarding the origin of the term baul are still observed. Some modern scholars, like Shashibhusan Das Gupta opined that either it has been derived from the Sanskrit word *vatula*, which means to become liberal, flayed by the wind to reach to the point of achieving sanity, feeling to be zany for God, detaching one -self from the world, and keenly seeking for the truth or from *vyakula* which means jittery and frantic. Considering both of these as the cradle, the modern sense of the term baul in this world can be reliable, which indicates those enthused people with an ecstatic enthusiasm for a pious life, which will help them to move forward to realize the blending of themselves with the eternal being – the *Moner Manush* (the man of the heart). The word “Baul” has appeared in the Bengali texts as old as the 15th century. The word is found in the *Chaitanya Bhagavata* of Vrindavana Dasa Thakur as well as in the *Chaitanya Charitamrita* Of Krishnadasa Kaviraja. These bauls are easy-going people with uncomplicated living habits. They are absolutely different in their thoughts and actions as of ours. The Bauls wander about in search of the *moner manus* (the ideal being). The madness of the Bauls can be sensed just like the stimulating actions of the Sufis. Like the Sufis, the Bauls look for the divine beloved and at last find him dwelling in the human body. Bauls call the beloved as saint (lord), *murshid* (guide), or *guru* (teacher), and to search that treasured existence they go ‘mad’.

There are two classes of Bauls: Austere Bauls who try to come out of the family life and Hedonistic Bauls who live with their families. Austere Bauls forsake family life and society and stay alive on alms. They have no permanent dwelling place, but shift from one *akhda* (learning place) to another. They carry a shoulder bag (*jhola*) for alms. They do not rear children. Women who are dedicated to the service of ascetics, are known as *sevadasis* (*seva*—service, *dasi*— maidservant). A male Baul can have one or more *sevadasis*, who are associated with him in the act of devotion. Until 1976 the district of Kushtia had 252 ascetic Bauls. In 1982-83 the number rose to 905; in 2000, they numbered about 5,000. So a great transformation occurred in their minds which led them to accept the trail of baul. Actually, the Bauls rose up soberly who rejected the conventional social customs to form a distinct sect that approved music as their religion.

Those who feel like to form a family, live with their wives, children and relatives in a secluded part of a countryside. They do not mingle up freely with other members of the community. Unlike ascetic Bauls, their rituals are less strict but they never think of getting any earthly pleasures like others and always try to remain contented with very little. In order to become Bauls, they recite some mystic verses and observe certain rituals. This they do to

refrain themselves from the extreme evil passions. Even they try to inculcate such feelings to the lavishly life-waster who has lost his way in the darkness of evil passions. Bauls live as a part of the society, and their major occupation is the promulgation of Baul music but they are the most non-communal of all communities. They have no religion, for they only believe in the religion of music, brotherhood and peace.

Khristo Nimai Lalan Kabir
Biswapreme sadai adheer
Buke bhale aghat payeo
Premto tara charlo na.



Principally through a Hindu movement, the Baul philosophy intertwines together different Islamic and Buddhist strains as well. The theme that Bauls deal with in their lyrics is mostly philosophical in the form of allegories and ballads on the state of detachment between the earthly soul and the spiritual world. Often they philosophize on love and the syrupy bonds of the heart, finely revealing the mystery of life, the laws of nature, the decree of destiny and the ultimate union with the divine. Through Baul music one can attain celestial love which really goes beyond all physical love as the words written are mostly down to earth. Perhaps such a feeling too came into Robert Browning’s mind while writing the poem “The last ride together”.

And heaven just prove that I and she
Ride, ride together, for ever ride?

As the Bauls want to receive the heavenly bliss through their musical songs so also Browning wanted to have the heavenly bliss through his last ride along with his beloved. One who listens carefully to the rhythm of the lyrics can realize the actual meaning of the baul song and can feel one’s own core actually crying out the song. With such a

liberal interpretation of love, it is only natural that Baul devotional music surpasses religions and some of the most eminent baul composers, such as Lalon Fokir, condemned the pretension of religious separation.

Bauls use a variety of native musical instruments to beautify their compositions—commonly *ektara* (a one-stringed buzzing instrument), *dotara* (a multi-stringed instrument) *dugi* (a small hand-held earthen drum) leather instruments like *dhol*, *khol* and *goba*, chime tools like *ghungur*, *nupur*, small cymbals called *kartal* and *mandira*, and the bamboo flute.

Baul philosophy props up a liberal view, relinquishing caste and other social margins to bring oneself out of all passions, enlightening the *moner manush* (the one and only God). Their religion is based on an expression of the body (*Deho Sadhana*) and the mind (*Mana Sadhana*). Bauls concentrate much of their mystic energies on the *chaar-chand* (four moons)- the four body fluids, on *naba-dwar* (nine-doors)- the openings of the body, on *prakriti* as nature or primal motive force and on breath *Sadhana*. Another main hypothetical theme lies in considering the total universe along with its matters in the body of a man. So the *moner manush* is given the utmost respect by the Bauls, who feel that *Bhagavan* (the supreme being who is the ultimate and absolute truth) can only be brought in touch with them in the human form. So their philosophies emphasize love for all human beings to attain the Divine Love. Music is not only a form of spiritual practice but also a form of worship.

O Mon ne shaje ne
Naite jabi
Bhru Madhya mon rupsagare.
A sagar emni atal
O nayan paina re tal
Antar nayan jagle pore
Dekhbi ruper chata re.

In this way one can reach nirvana because the tune (*svara*) originates music (*samgita*), music gives rise to concentrated meditation (*Samadhi*) and *Samadhi leads to nirvana* (achieving the ultimate truth). Hence the last stage can be attained only through the path of music combined with love. Considering music as the form of worship, they play it to praise and to worship the masses who in turn engage themselves in it like a spiritual practice by expressing their joy as the god exists in us all, veneration of the masses means veneration of the divine.

The lyrics themselves express a great significance to Baul philosophy and exist in the form of praise for gods and goddesses, man and woman, sacred and wicked as well as the songs contain some hidden messages which

one must decipher to reach the highest level of salvation. So this philosophy corresponds to an open-minded spiritual tradition, an Ocean of human spiritual thinking in which the many Rivers showcasing the diversity in Religions meet in perfect harmony in one single Faith called the religion of man. The songs of the Bauls and their lifestyles influenced tremendously the Bengali culture, but it would have been void enough except for the works of Rabindranath Tagore, who talked of the Bauls in a number of speeches in Europe in the 1930s. An essay based on these was compiled into his English book "The Religion of Man".

Mostly they are assumed as very sensible beggars—poor people but who could discern that their state of life is a blessing in disguise. The great distinguished people of the world do not know that these beggars—deprived of education, honour and wealth—can be proud of their souls but consider them as the unlucky ones who are just kept behind for their worldly uses on the sandy dry shores and whose life ever misses the touch of the Lover's arms. To uplift mankind from the narrowness of mind, knowledge is required not religion. To cross the familial limitations and illogical bondages the basic education is a must for all irrespective of cast, creed, sex and nationality. It is not that an extremely learned person or a wealthy person can only receive happiness but a baul-minded person can also get happiness which will be un-dimensionally better than theirs.

Now-a-days, they are not seen everywhere but during some times they are seen in huge numbers. Every year, in the month of Falgun (February to March), Lalon Smaran Utshab (Lalon memorial festival) is held in the shrine of Lalon in Kushtia, Bangladesh, where bauls and devotees of Lalon from Bangladesh and overseas come to perform and highlight the mystics of Lalon. In the village of Jaydev Kenduli, a Mela (fair) is organized in the memory of the poet Jayadev on the occasion of Makar Sankranti in the month of Poush. So many Bauls assemble for the mela that it is also referred to as "Baul Fair". In the village of Shantiniketan during the Poush Mela, a large number of Bauls also come together to enthrall people with their music. Even there are the Western Bauls in America and Europe under the spiritual direction of Lee Lozowick, a student of Yogi Ramsuratkumar. So bauls are human beings like us but different in the feelings of life as they only believe that their service to God lies in the factual service to mankind.

They are those people who have least feelings in the materialistic happiness. They can feel for others and without any hesitation they jump into the ocean of problems to bring out jewels like solutions. They are persons devoid of earthly pleasures, greed and pride. They are happy with whatever they have. They have no such feelings of wanting more and more. Its not that a person needs to wear

saffron coloured dress or keep a long beard to be a baul. To be a baul one needs to be benevolent and considerate to others. No one is born as a baul but when one sacrifices one's life in the altruistic service to mankind and remains crazy for God, one becomes a real baul—

Amai de Ma Baul kore
O Ma de na Baul Kore
Ahankarer mundo chedi
Rakhma bokkha pare.

Such a song can only come to one's mind when he is devoid of pride and surrenders himself to the almighty. This is the time when one wants to be a real baul and asks the Lord to accept him in the core of his heart. Practically, they are the bauls who are dressed in saffron or white coloured dresses. These bauls represent them as mad for God (khaps). They have their four levels of veneration - aul, baul, darbesh and shai through which they think one may attain the ultimate truth (the God). Aul is the primary stage of adoration where one is interested to know about God. Baul is the second stage where one serves others from the core of his waking heart assuming them as the God. Third is the stage of darbesh where one realizes the presence and importance of God in one's life. Lastly one becomes shai when one realizes that there is no different entity between God and its ownself, floats in the ocean of joy and reaches beyond the three human qualities (gunatit). Really, this would make one to sing aloud—

Bhrambha Bishnu Mahesware
Dub diyachen rupsagare
Gunatit haye sabe
Bhrambhanande bhash chere.

This represents the arrival of the final stage where one realizes he has no different entity and wears a necklace, one half made of cow bones and the other of the sacred tulsi-plant. He calls the Ultimate Truth "Alekh", the "Incomprehensible One".

O mon shoro ripur jalai jali
Ja nai apan apan bhabi
Tor hate hat rakhbo jedin
Sob to robe bhobe.

Really, this song of the bauls, tells about the realities of life. People are blind to their own six passions (shoro ripu) and consider them as their only ultimate goals but they are unaware of their remaining back in this world after their death, only the love shown to others will accompany them to make a blissful eternity. They are still ignorant of such

facts and hence they should try to engage themselves with some holy people who can at least show them the way to salvation.

Lives of these bauls get spent by serving men of all categories. This very truth is also revealed from the colour of their dresses. Mainly they are seen in saffron or white colour and sometimes in multi-coloured dresses. This colour also has a great significance. Saffron indicates a divine feeling and white indicates the presence of peace. The multi coloured dress actually depicts the absence of inequality. They are not only kind to allow different colours to beautify their dresses but also kind enough to accept people of various caste, creed, religion or sex. We are all equal and the same red blood flows through out everyone's body. Our consciousness should tell the mind to listen to that perpetual song coming from the core of our waking heart-

Premar kache naire bichar
Muchi Methor sob ekakar
Premar majhe sejon ache
Chinli na mon chinli na.

CONCLUSION : A time will come when people will try to come out of the rough and tough boundaries of life. All the deep-seated feelings will start blistering so incredibly in the mind that it will result into a great outburst. This



will make the human beings run about witlessly hither and thither to break away from the worldly desires. Subsequently they will try to tag on a holy path to save themselves and can recognize the path of baul to be the easiest. So people should consciously put forward their steps. Though the mind always try to waver still they should have a control over it and only then they can think good and make others to think good. This would surely help the mankind to exterminate all evils from the society leading to the creation of a better society where only goodness

and happiness would dwell. Finally one day, the human-creatures of God can sensationalize his sanctified charisma, bring down that beautiful heaven into this earth and achieve that most wanted salvation.

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LEGAL ISSUES IN ACADEMIC LIBRARY: NEED FOR UNDERSTANDING BY THE LIBRARIANS AND OTHER USERS OF INTELLECTUAL PROPERTY

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ABSTRACT

The copyright laws play a vital role in providing information to the end users in the present ICT based digital environment of Academic Library Services. But we are not much aware of the existence and enforcement of this law and it's influence on library collection and library services. Therefore much needs to be done for copyright awareness among librarians and other educators.

Keywords: Academic Library, Copyright, Information and Communication Technology (ICT), Intellectual Property, Rights, Statutory Exemption, Public Domain.

Methodology : Literature Search and working Experience.

INTRODUCTION:

We, the educators including the librarians, the teachers and the others who work with students actually deal with Intellectual Property(IP) and Information and Communication Technologies(ICT) in a wide variety of forms and formats, from books to movies and music to internet. Usually, we are busy and often searching for something to use at the last moment just before examination or before writing reports/theses. Borrowing a suitable book/document from the library students/users get photocopies of that book/document either partially or entirely and return the same to the library over night. But in several books it is written on the verso of the title page like this "All rights reserved. No part of this book may be reproduced in any form or by any electronic or mechanical means including information storage and retrieval systems without prior permission in writing from the publisher, except by a reviewer, who may quote brief passages in a review". Now we should consider some questions for understanding this, What is this right? The answer is copyright. Who is the owner of this right? Here, the owner is

the publisher. But what about the author's right is not clear here. Is there any rule regarding copying? The answer is definitely "yes".

1.0. INTELLECTUAL PROPERTY:

Intellectual property refers to any intangible asset that consists of human knowledge and ideas and does not exist as a physical object but has values. In other words knowledge, creative ideas or expressions of human mind that have commercial value and are protectable under copyright, trademark, patent or trade secret laws from dilution, imitation and infringement. It's nature includes works of artistic, literary (books, articles, letters etc.), musical, brand names, discoveries, knowledge, inventions, formulas, registered designs and software and more.

1.1. COPYRIGHT:

Copyright is one of the important elements of intellectual property. It is a legal concept. It grants creators' (authors and artists etc.) control over certain uses of their creations for specified period of time. It limits who may copy, change, perform, or share those creations. The goal of Copyright law is to encourage creativity by allowing creators to make

profit from their works. The primary objective of copyright law is the protection of the owners and creators to earn money and recognition for those things that they own or create.

1.2. EXCLUSIVE RIGHTS:

According to U.S Code 2010:106(6), Owners of the copyrighted works enjoy the exclusive right given by law to:

- ◆ Reproduce or make copy,
- ◆ Create derivatives (translations, abridgements, or adaptations etc),
- ◆ Distribute the work (by selling or renting),
- ◆ Publicly perform,
- ◆ Publicly display and
- ◆ In the case of sound recordings, to perform the copyrighted work publicly by means of a digital audio transmission.

1.3. OTHER RIGHTS:

Economic rights are truly "property" in the sense that copyrighted works can be sold, assigned, inherited, divided up, and more.

With respect to "moral" rights, these belong to the author at the moment of creation, and cannot usually be transferred to anyone else.

1.4. COVERING OF COPYRIGHT LAW:

Under current copyright law, almost anything a person creates is automatically copyright protected regardless of whether it is officially registered such as:

Printed works: - Articles, Books, Letters, Newsletters, Newspapers, Plays and Musicals, Poems, Sheet music and other print work.

Non print:- computer Software, DVDs, Games, Modern dance and other public performances including choreography, Multimedia, Paintings, Photographs, architecture, Audio recording, CD-ROM, Statues, Television programmes, Videos, and Other non print works.

Internet: - Blogs/ vlogs, Digitized graphics, movies and advertisements, E-mails, Nings (user created social networks), podcasts, webpages, Wikis, and Other digitized works available on the WWW.

Copyright law covers all "original works of authorship." It only covers "original expression". This law covers all works that have been published or unpublished or even made public.

1.5. IMPORTANCE OF COPYRIGHT PROTECTION:

Copyright ensures certain minimum safeguards of the rights of authors over their creations, thereby protecting and rewarding creativity. Creativity being the keystone of progress, no civilized society can afford to ignore the basic requirement of encouraging the same. Economic and social development of a society is dependent on creativity. The protection provided by copyright to the efforts of writ-

ers, artists, designers, dramatists, musicians, architects and producers of sound recordings, cinematograph films and computer software, creates an atmosphere conducive to creativity, which induces them to create more and motivates others to create.

1.6. TERM OF COPYRIGHT:

The general rule is that copyright lasts for 60 years. In the case of original literary, dramatic, musical and artistic works the 60-year period is counted from the year following the death of the author. And in the case of cinematograph films, sound recordings, photographs, posthumous publications, anonymous and pseudonymous publications, works of government and works of international organizations, the 60-year period is counted from the date of publication.

2.0. VIOLATION:

Copyright law violations occur when someone other than the owner/copyright holder attempts to use works in any of the above stated ways.

2.1. INFRINGEMENT:

Violation without justification or excuse of one or more of the exclusive rights in a work granted by copyright law is called copyright Infringement.

For example, if a copy of a book, song, or computer program is made, or a song or play performed without permission, the copyright in that work has been infringed. What sort of infringement has taken place depends on the level of knowledge and involvement of the infringer.

Copyright in a work is considered as infringed only if a substantial part is made use of unauthorisedly. What is 'substantial' varies from case to case. It is a matter of quality rather than quantity. For example, if a lyricist copy a very catching phrase from another lyricist's song, there is likely to be infringement even if that phrase is very short. The following are some of the commonly known acts involving infringement of copyright:

- i. Making infringing copies for sale or hire or selling or letting them for hire;
- ii. Permitting any place for the performance of works in public where such performance constitutes infringement of copyright;
- iii. Distributing infringing copies for the purpose of trade or to such an extent so as to affect prejudicially the interest of the owner of copyright ;
- iv. Public exhibition of infringing copies by way of trade; and Importation of infringing copies into India

Owners mean those individuals or groups who either created a work or obtained the copyright for it.

Users of works are those individuals or groups who wish to borrow all

or part of a copyrighted work for their own employ.

2.2. SOME QUESTIONS:

If we want to make 100 copies of a magazine article

for a class reading assignment, is this acceptable under copyright law? Or, can we print anything we want from a CD-ROM? Or, do we need special permission from internet authors to use their works? Or, can we change a digital image? and if we do so what will be the effect? Normal tasks of academic libraries are collection development, documentation, computerized technical processing (classifying, cataloguing etc.) & circulation, digitization of full text, resource sharing-ILL, document delivery or sending email etc. etc. are these tasks affected by the copyright law?

The answers of all these questions deal with copyright i.e. well known intellectual Property Right.

In connection with the answers for the above questions we should have to be familiar with the following important terms related to copyright:

1. Public domain,
2. Fair use,
3. Permissions and licenses,
4. Statutory exemptions and exceptions for library.

Discussion of the above terms in brief:

◆ **Public domain:**

The public domain is the name given to the set of creative works that are not protected by copyright law- either because they are no longer covered by the limited terms of copyright law, or because their creators did not comply with various formal requirements in the past, or their creators deliberately donated to the public the rights they may asserted. Once the copyright in a work expires, the work is said to *fall into* the public domain, and the restrictions of copyright law no longer apply and anyone can/may borrow, copy, reuse or share the work as he/she wishes. e.g. if a book was written in 1980, the copyright protection for the book expires after 35 years, then that book will fall into the public domain in 2015.

The public domain provides authors the raw materials from which the next generation of books, movies, songs and knowledge can be built. The length of time before a work passes into the public domain depends on when a work was created, and the copyright regime in place at the time.

◆ **Fair use:**

Fair use limits the exclusive rights of the copyright holders. it is a set of guidelines, rather than a rule, and is evaluated on a case-by-case basis according to four non-exclusive factors. These factors are:

(a) The purpose and character of the use, including whether such use is of a commercial nature or is for nonprofit educational purposes.

This factor looks at how those copying works are go-

ing to use it. Works copied for educational, nonprofit or personal purposes are much more likely to be considered within fair use than those items copied for the intention of earning money. Here a good question to ask the user himself/herself is, "what do I want to do with the materials I plan to copy?"

(b) The nature of the copyrighted work.

This factor deals with the work's characteristics. Here questions be asked, "is the work fact or fiction? Has this work been published or not?" Under this fair use factor most works usable are nonfiction published pieces.

(c) The amount and substantiality of the portion used in relation to the copyrighted work as a whole (i.e. amount to be borrowed) and

(d) The effect of the use upon the potential market for, or value of, the copyrighted work (i.e. marketability of the work).

Because of its status as a "safety valve" for speech, fair use is often called upon or relied on by content users attempting to assert their rights under copyright law.

In order to protect the interests of users, some exemptions have been prescribed in respect of specific uses of works enjoying copyright. Some of the exemptions are the uses of the work.

- i. for the purpose of research or private study,
- ii. for criticism or review,
- iii. for reporting current events,
- iv. in connection with judicial proceeding,
- v. performance by an amateur club or society if the performance is given to a non-paying audience, and
- vi. the making of sound recordings of literary, dramatic or musical works under certain conditions.

◆ **Permission and License:**

A license for use of copyrighted material that is mandated by law to be made available to everyone on an equal basis, usually in exchange for the payment of a set fee.

◆ **Statutory exemptions and exceptions for library:**
An exemption to copyright law protections explicitly written into statute.

While a particular behavior might be infringing under the general description of copyright, it is specifically exempted, usually for public policy reasons. For example, copying books without the express permission of the rights-holder is a violation of copyright. However, making copies expressly for the purpose of providing the disabled with access to the book is exempted by statute. Therefore, such behavior is not infringing.

Other statutory exemptions include copying for certain academic uses, especially instructional activities, copying for archival purposes or to deal with broken or obsolete technology, distance education etc.

Exceptions for Library:

Libraries are often treated as a special sub-class of users

of copyrighted material because of the public nature of their mission and the strong public policy arguments in their favor. As such, they enjoy a unique set of exceptions and limits on copyright law in many countries. While the copyright law concerning libraries varies from country to country, there are some near-universal general exceptions for libraries.

Preservation:

Libraries are frequently permitted to make copies of works in order to preserve them, or for archival purposes, without violating the copyright in those works.

This is the traditional role of libraries as repositories of knowledge.

Loaning:

Under certain circumstances, libraries are permitted to make copies of copyrighted works for the purpose of loaning them to patrons or to other libraries without violating the copyright in those works.

Research:

Libraries are often permitted to make copies of copyrighted works for research purposes (whether their own or that of their patrons) without violating the copyright in those works.

3.0. Library Copyright related to Reproduction and Distribution:

The Copyright Act of 1976 included a section on libraries for the first time. This was the "photocopy era" and it was deemed important to codify appropriate practices with respect to copying. Section 108 of the act provided an exception to the exclusive rights of the copyright holder for libraries and archives for specified copying activities under certain conditions. Soon after the act was signed into law, libraries began to automate their collections and to use FAX technology for inter-library loan. As scanning technology improved, libraries began to make digital preservation copies, and relied on them for backups. In addition, many scanning projects resulted in an avalanche of digital image collections being put online. As the Internet developed, many collections of Academic reserves were converted to e-reserves. Clearly, amendments were required to address the changing technologies and practices of libraries and archives. The digital millennium copyright Act (DMCA) of 1998 attempted (unsuccessfully) to improve how section 108 will function in the new digital environment. Digital copying was permitted for preservation purposes, but such draconian limits were placed on the use of digital copies that the new provisions were not helpful to libraries. In late 2004, the Copyright Office of the Library of Congress convened a broadly representative Study Group to consider how Section 108 might be

improved. After meeting for three years, the group could not reach agreement on the major issues, and simply issued a report.

Subsection 108 (h) was added to the Act by the Copyright Term Extension Act. Under this provision, libraries, archives, and nonprofit educational institutions may reproduce, distribute, display or perform a copy of a work for purposes of preservation, scholarly research during the last 20 years of a published work's term. To be eligible for this exemption, the library must make sure that a copy of the work cannot be obtained at a reasonable price.

Section 108 not only provides an exception for libraries and archives for preservation of copyrighted works but also permits them to make copies for users under certain conditions. Subsection 108 (d) states that at the request of a patron, a library may make a copy of no more than one article from a periodical issue, one chapter from a book or other collective work. The copy must become the property of the user.

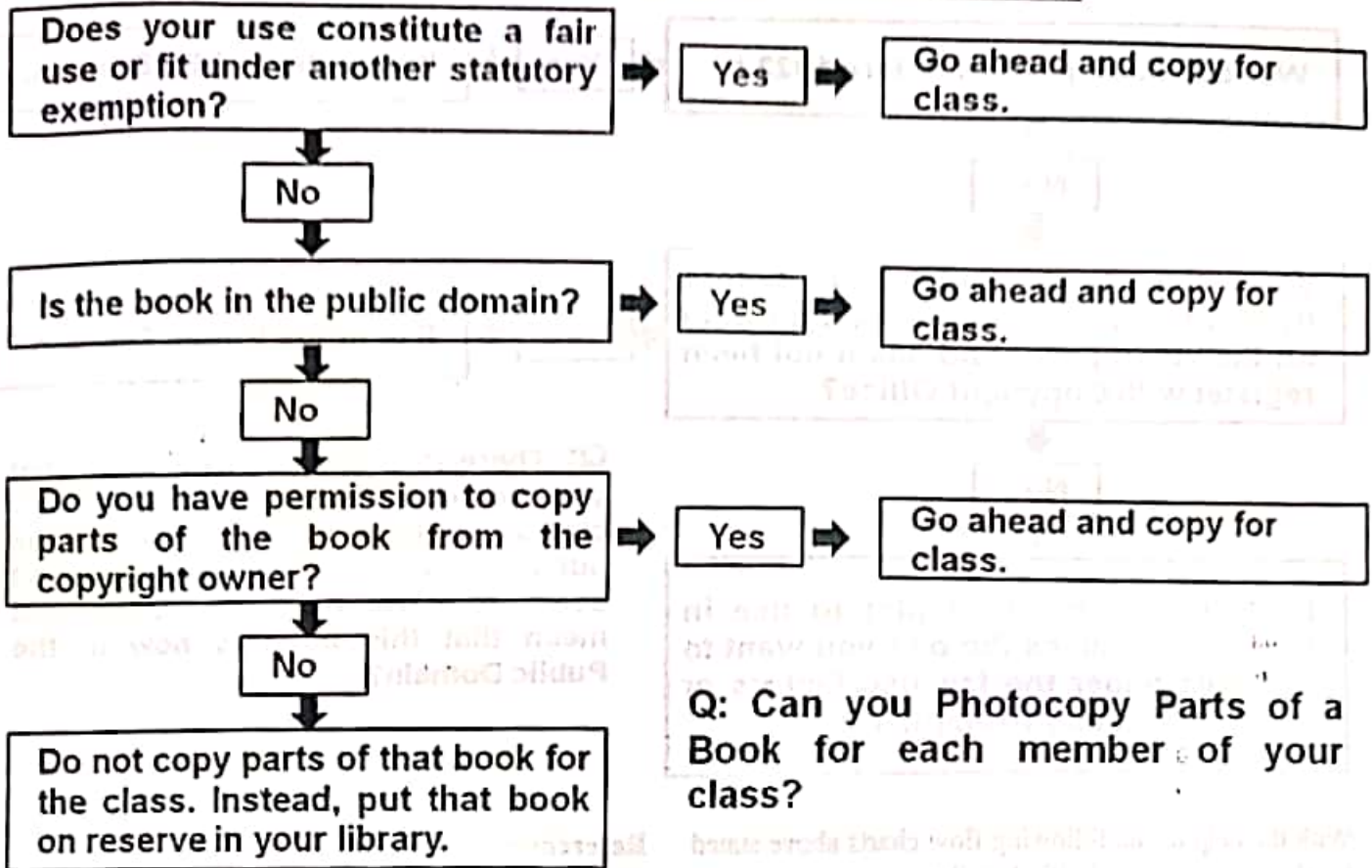
Interlibrary loan (ILL) is also permitted under section 108. Subsection 108(g)(2) states that "...nothing in this clause prevents a library or archives from participating in interlibrary arrangements that do not have as their purpose of effect receipt of copies in such aggregate quantities as to substitute for a subscription to or purchase of a work." The guidelines specify that each year a borrowing library may make five requests from a periodical title going back over the most recent five years (60 months). If the library either owns the title but it is missing from its collection, or if the title is on order, the library does not count that ILL copy in its suggestion of five. If the work is not a periodical, the library may make five requests per year for the entire life of the copyright. The borrowing library must maintain records for three calendar years. The lending library's responsibility is to require a certification that the request conforms to the guidelines.

If copyright protection is applied rigidly, it can hamper library activities as well as education and progress of the society. However, copyright laws are enacted with necessary exceptions and limitations to ensure that a balance is maintained between the interests of the creators and of the user community.

To strike an appropriate and viable balance between the rights of the copyright owners and the interests of the society as a whole, there are exceptions in the law. Many types of exploitation of work which are for social purposes such as education, religious ceremonies, and so on are exempted from the operation of the rights granted in the Act.

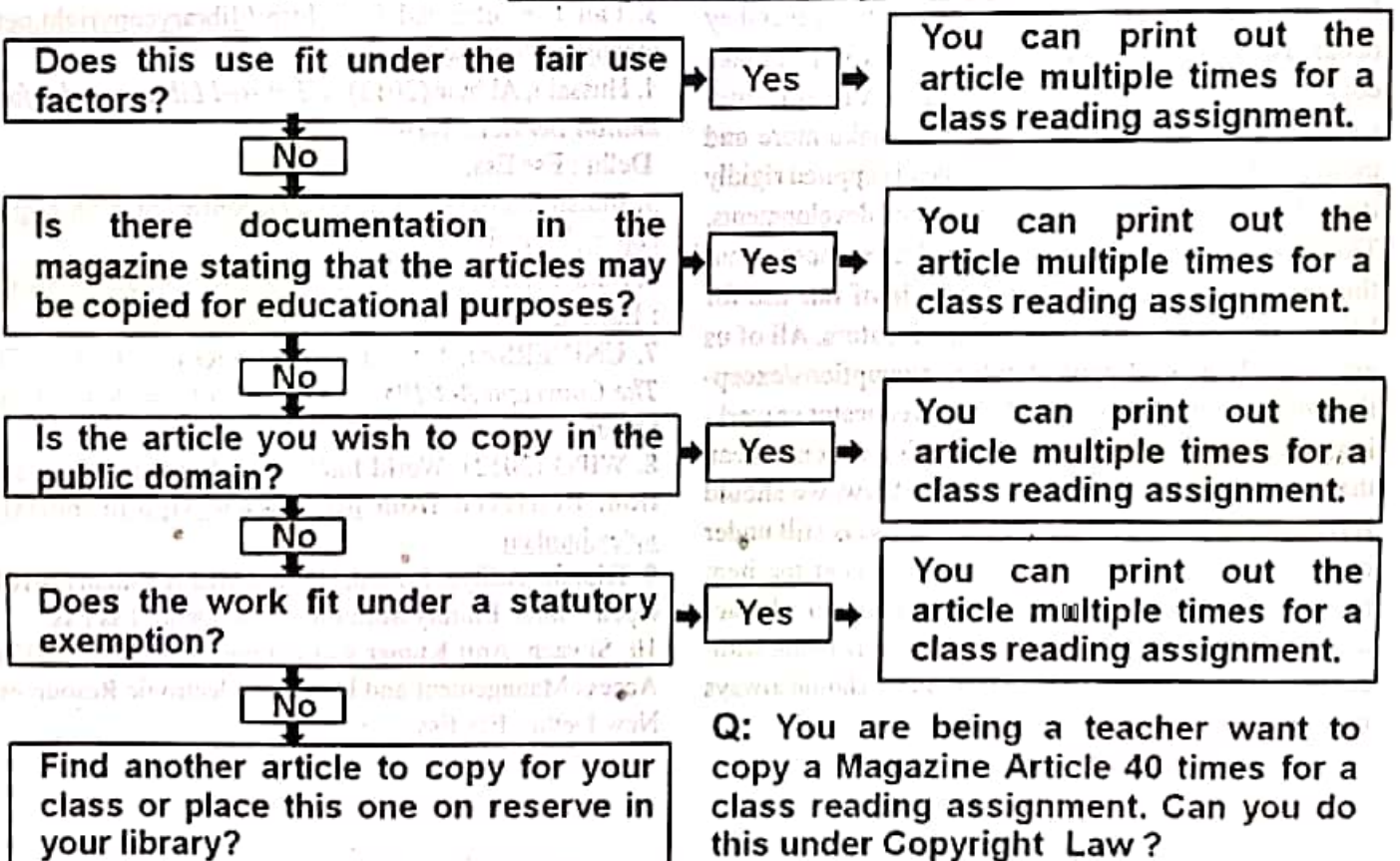
3.1. Illustrations:

Flowchart 1: Photocopying Parts of a Book



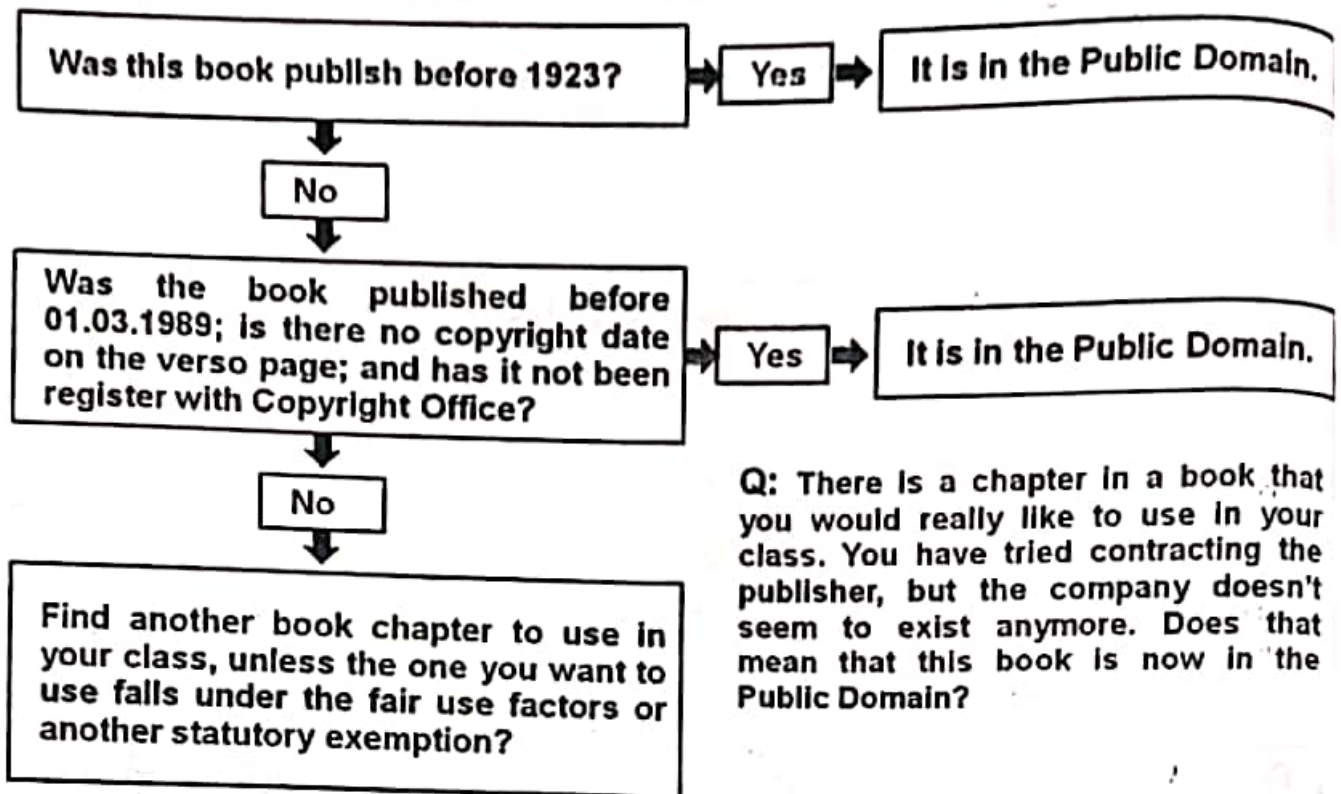
Q: Can you Photocopy Parts of a Book for each member of your class?

Flowchart 2: Making Multiple Copies of Articles



Q: You are being a teacher want to copy a Magazine Article 40 times for a class reading assignment. Can you do this under Copyright Law ?

Flowchart 3: Books In the Public Domain



Q: There is a chapter in a book that you would really like to use in your class. You have tried contacting the publisher, but the company doesn't seem to exist anymore. Does that mean that this book is now in the Public Domain?

With the help of the following flow charts above stated legal matters may be clarified easily.

4. CONCLUSION:

Importance of copyright law is immense for protecting intellectual property in digital environment because it is becoming difficult to prove rights violation whenever they occur. The heart of copyright law is the right to make copies of a protected work i.e. the **right of reproduction**. This law induces the creators to make more and motivates others to create but if this law is applied rigidly it may hamper library services and societal developments. This law is ambiguous and we need awareness about this law. There is no hard and fast rule of fair use for library/ library professionals/ other educators. All of us are to solely depend upon statutory exemptions/exceptions of the copyright law. Just being an educator or working with students in an educational setting does not mean that we can legally disregard copyright law, we should keep in mind that whatever we want to use is still under copyright rules unless a statement on or near the item clearly indicates that it is a public domain and whether using copyright law or guidelines, when borrowing without permission from copyrighted works we should always use the smallest quantity as we can.

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THE TRANSFORMATION OF POLITICAL LEGITIMACY: AN INTRODUCTION TO THE STUDY OF ISLAMIC POLITICAL THOUGHT IN MEDIEVAL INDIA

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ABSTRACT

It is argued that political thought generally is the study of the exercise of power, of who should exercise it, and how much power they should have; it is about just relationships between people, specially between those in power and those they rule, and further it enquires why states exist and what they should try to achieve. In this way, Islamic political thought in medieval India have explored the milieu, meaning and significance of thinkers, rulers and cultures of their political institutions. On this ground, this paper highlights some basic conceptual ideas within its specific hermeneutic boundaries and tries to establish an epigraphy of narrativity in the transformation of political legitimacy of Islamic political thought in medieval India.

Keywords: Islamic Political Thought, the State, the Enlightening Monarchy, Ideas of Barni and Fazal, Political Legitimacy, Duties, Responsibility

1.0: Introduction:

Civilization in the words of Will Durant is social order promoting cultural orientation. Among its constituent elements – political organization, economic provisions, moral traditions, quest of knowledge and fine arts are the most important. The first two actually are superior then the others. A study of a civilized order within a set geographical area and conditions would naturally involve a probe into its political set up, economic organizations, socio-religious belief, code of conduct, language, achievements and so on. Further, the movements of communities from one region to another bring them into squabble with those whom they seek to dislodge from their homeland. The superior culture naturally triumphs; but the clash finally leads to some sort of synthesis (Chopra and Das, 1974). In light of these observations, India provides the best area for study within the framework of its medieval history of political thought.

The advent of Islam is one of the imperative factures of medieval Indian history. Technically said, the conquests somewhat resembled a corporate takeover, in that 'the pre-Islamic political structure of India remained intact . . . local lords and the Brahmin religious elite retained local political power under Muslim suzerainty', so long as taxes were paid . . .' (Lapidus, Ira. M, 1988). On the other hand, in social structure, Indian Islam seems to have been essentially a holy-man Islam (Black, Antony, 2011), because as it is extended by the Sufi missionaries who in fact accommodated syncretism between the Islamic and Hindu practices and beliefs in their speeches and behaviours. Similarly, in politico-cultural aspect, syncretism was also possible because both Muslims and Hindus agreed upon the absolute sovereignty of the divinely decreed sovereign. Moreover, 'the Muslim emphasis upon loyalty to the ruler, patron-client relations, and the virtues of service and honour were consistent with Hindu political ideals' (Lapidus,

op.cit. 442). However, as an ideological point of view, political ideas followed respectively by a review of Islamic discourses, which were developed from and beyond the earlier normative understanding in India.

Thus, it must be kept in mind that Islamic political ideas, is not only expressed by its founder but also is its epithet in the political system as He created. Succeeding political theory has been justified in terms of its relations to the events of first forty years after *hezira*, AD 622 – 61 which is known as the years of 'Right rule' before degeneration into the supposedly wicked Umayyad dynasty. Yet, *Muhammad's* divine mission was integrally related to state building left Muslims obsessed by the notion of communal solidarity as well as political legitimacy in terms of it. The three basic principles which governed all subsequent political thinking were (a) the divine law; the *Shari'at* based rules on the *Qur'an*, (b) the historical traditions of the early years, and (c) the consensus and solidarity of the Islamic community (Mehta, V. R., 1999).

Political ideas in Islam had various sources. In part they came from the *Hebrew* prophets and from the teaching of *Muhammad*. From the former came the concept of one God as ruler and law giver of world. The Muslims believed that they were directly related to this one God through their prophet Muhammad. In part it came from the influence of Plato and Aristotle who had already been embodied in the Arabic sources (Ibid.). If we compare to the writings of Plato and Aristotle or the pantheistic trends in the religions of the Hindus, the Muslims had one book as the ultimate directing, appealing and patent force in their life. Then the early supporters of Islam saw themselves as the selected people assigned with the work of expanding Islam. In this way the clique of Islam came into India and establishes their legitimate claim over state and society.

Thus, the Muslims insisted that Islam was fundamentally different from various sects and creeds in India and seriously dismissed various practices of the earlier systems as superstition. Rather they believe in the universality of law of the holy *Qur'an* led them to preach the doctrine of equality. Indeed, the very idea of equality actually understood in terms of Greek belief of superior and inferior, and sees that some are born to rule and other to obey and in this way they came into this land of infidels' for establish 'just rule' as advocated in the *Qur'an*. That is to why they had developed the 'theory of emperor' for right rule. In this respect one may easily understand the entire period was identified by an acute consciousness of the new sensitivities of religion, believe system and socio-economic political system.

2.0: The Medieval Indian State: Nature and Its Distinctiveness:

Conflicting views have been expressed by the scholars regarding the nature and the structure of the state under the *Sultanate* and *Mughals* emperors in medieval India. The debate has been centered on whether it was a theocratic state or not. The historical narratives refers that the *sultans* consider themselves as part of the larger Islamic world and acknowledged the sovereignty of the *Caliph* in Baghdad, Mongols however, after their conversion to Islam propounded a theory that every independent Muslim Empire constitutes a *Caliphate* by itself. This theory nonetheless, seen at Delhi till the advent of the *Mughals* (Kumar, Raj, 2006). It is also remembered that most of the *sultans* in different *Sultanate* of Delhi and some *Mughal* rulers were also followers of the Islamic law and tradition. Commentators therefore, naturally locate their deposition in favour of theocratic nature of the state (Srivastava, A. L., 1950). According to S. K. Ray, "the state under Muslim rule was a theocracy because the essential elements of theocracy, the sovereignty of God and government by the direction of God through priests as God's affairs in accordance with divine laws, are to be found in medieval Muslim state" (Chopra, *Loc. cit.*). Thus, the sovereignty of God was unquestioned. The *Qur'an* was the fundamental law of Islam and even *Caliph* possessed no power of issuing ex-cathedra interpretations of Islam legally binding on all Muslims (Ibid. 4-5).

However, there were others, who claim that the medieval Indian state is the finest example of 'oriental despotism' (Kumar and Meghnad, 1983; Ray Chaudhuri and Irfan. Habib). Yet, Qureshi on the other hand sees Delhi Sultanate was a 'culture state' (Qureshi, Ishtiaq Hussain, 1979), and Beni Prasad also thinks that the same (Chandra, Satish, 2000). In contrast to this Jadunath Sarkar indicates that it was actually a 'police state' (Sarkar, J., 1935). The Marxian interpretation however, regarding the nature of the medieval Indian state looks indistinguishable with the notion of 'Asiatic mode of Production' (Singh, Vipul, 2009). Indeed Habib (2004) is not acquainted with these argumentations; rather he prefers to use 'Medieval Indian System' as a marked characterizing feature of the medieval state structure in India. But scholars like Moussalli (2011) present a newer and as well as very fascinating idea of the state structure in mediaeval periods. His argument make a space in both simple and grand of Islamic jurisprudence, philosophy, and theology to protect individual and their communal rights and legitimize political, social, economic, intellectual, and religious differences, while providing the grounds for viewing the people as the ultimate source of political sovereignty.

Hence, his purpose is to emphasize the distinction between Islam as a religious belief system and the Islamic state as a human construct. Such a distinction which he

alleges would provide for limitless possibilities of interpretation and reinterpretation, construction as well as deconstruction. It would further allow for "humanizing the divine" as a means of establishing harmony and cooperation (Sabet, Amy, 2002). He try to analysis of Islamic discourses which is developed from and beyond earlier theoretical and normative Islamic thought perceives compatible with western notions like '*Shura*' (counsel), '*ikhtiyar*' (choice), '*bayah*' (oath of allegiance), and '*ijma*' (consensus of the Muslim community), which are presented as being the theoretical methods that should govern in political rule (Ibid.). At the same time he also considers the Islamic understanding of '*ikhtilaf*', understood in the modern context as the equivalent of pluralism and tolerance, further he highlights earlier Islamic conceptions of '*al-huquq al-Shar'iyah*' (lawful-rights) as the framework within which modern conceptions of human rights may be understood (Ibid.).

Yet, Moussalli makes a valid point in distinguishing between Islamic religious beliefs and Muslim state constructs. This can be done legitimately only within a clear and autonomous contextual framework of contingency and necessity. Thus, according to him, the Islamic state may be perceived as a human approximation whose branches are derived from and defined in terms of a deep-rooted religious worldview. Significantly, this makes it less than a sacred structure and it is at the same time more than a mere human construct (Ibid. 120). Nevertheless, Kulke (1997) summarizes all these argumentations and said the middle age familiars with her six brand of state structure which are seen in deferent times when Islam developed as a legitimate political ideology, these are - the oriental despotism, the decentralized feudalistic state, the segmented monarchical state, the state in centralized *coup d'état*, the patrimonial bureaucratic state and lastly, the scholarly description regarding the state structure in middle ages.

3.1: The Medieval Indian State: Ides of Ziauddin Barni:

It can be seen that the repercussion of all the Islamic thought in India are appreciated by the ideas of Ziauddin Barni. Mostly the Islamic thoughts were developed outside of India. Like other countries India had also affected by the history of Islamic dynasties (Chitnis, 2002), and consequence for this Barni was emerged as the first Islamic theorist in that time who tried to expose and resolve the contradictions between Islamic and Iranian views of governmental system. Thus, in his '*Fatwa-I-Jahandari*', he gives us some sort of direction to understand the transforming political legitimacy in mediaeval Islamic political thought in India.

Still, his influence on the development of subsequent

political ideas is debatable, the existing scholarship on Islam had tended to take the view the Barni's work in fact represented his own view and did not make any impression on the course of the expansion of Indo-Muslim political history. In any case, however, there is no other work on political thought in these periods which can foe it in both depth and dexterously of political ideas. Hence, the originations of Barni's ideas mainly were from three important actualities. Firstly, during that time of his life Islam was on the way to find the roots in new soil which was the religions of the new rulers. Secondly, in Islam there was a clear antipathy to local religious faiths and thirdly, Barni saw many Islamic kingdoms in India. These kingdoms were added the religious interest with messianic zeal (Mehta, *op. cit.*, 141-3). Naturally his all argumentations in '*Fatwa-I-Jahandari*', turn around on above narrated actualities and prove best as he think it is so.

The intellectual thrust of Ziauddin Barni's political doctrine based on two important philosophical concepts, justice and moderation. In fact, "he believed that without justice, the *Qur'anic* laws are arbitrary decrees, and consequently anything against the *Qur'an* is tyranny. He went on, 'You should know that from the time of Adam to our own days, the select as well as the common people of all communities, ancient and modern, are united in the opinion that justice is a necessary condition of religion and that religion is a necessary condition of justice' (Ibid.). It is such a theory in which the action of people are judged, the distinction between right and wrong is clarified. According to him, it is a necessary condition for the realization of truth and exposures of cruelty, oppression, misappropriation and plunder. It is Justice which breaks the strong arms of tyranny and oppression. Justice for him is not so much a supernatural principle as a necessary condition of life because it provides sanction and legitimacy to distinctions. If there is no justice and equality on the earth, there would be anarchy; one man's property and another's family would vanish; no time or place would be free from disorder" (Ibid.). Therefore, in this way, Barni includes some moral obligations into his doctrine of justice, like injunctions some legality which in fact help the poor and helpless, and protected the faith of Islamic glory.

Thus, if we deeply revise the general tendency of theorization of Ziauddin Barni then we found that more than several occasions his explanation on the theory of 'justice' was a definite departure from the other medieval doctrines in abroad and which generally accepting monocracy and strict code of conduct of Islamic jurisprudence. Though, he did not claim any possibility to reaching absolute justice in reality. As a result, "he followed Aristotle and argues that in all respect 'moderation' is the best policy consonant with both '*Shari'at*' and Greek science. However, to

him, a king can transcend this in three cases: (i) to enforce Islam on infidels, (ii) for protection of his state, and finally (iii) in order to give rewards to his loyal supporters. Thus, he considered it absolutely essential that in order to be just the state should have Islam as the basis" (Ibid.).

Naturally, to him justice then requires strong government, in the pagan Iranian manner, and it cannot be achieved without departure from religious norms. He emphasized that the king must combine severity and mercy. These must be innate to him, they must be 'developed to perfection', so that he may exercise them whenever occasion requires. Such, edibility is 'a wonder of the wonders of creation'. A king with both these qualities is, indeed, God's Deputy and 'the axis of the earth (*qutb-i 'alm*), and in the next world [he] will find a place in the shadow of the divine throne'. If kingship is to succeed in enforcing laws and suppressing lawlessness, it must use 'terror, prestige and power'. The king must embody 'high resolve' (Black, *op. cit.*, 166) more or less it is looks like the ideal of Machiavelli's virtue.

At the same time Barni initiated the notion of individual in Indian political thought by stating for the first time the concept of rights. He regards such as recognition of rights as the basis of the state and says that if a king does not acknowledge the rights of the people, no trace of his kingdom will remain. He particularly mentioned the rights of wife, children, old friends and well wishers, of the helpless, old servants and slaves, and the selected persons of the kingdom (Barni, Z., 1957-68; Habib, M, 1958). However, his idea right is not similar to any concept of equality as in modern thought. In fact he emphatically believed that though all in appearance, they differ in character. According to Barni, each man is allotted to a certain amount of virtue and vice, an aptitude for fine arts and aesthetics or for coarse things. Barni actually, convinced that human beings are unequal in nature and particularly considers differences in character as politically relevant and recognizes that any social hierarchy based on these kinds of distinction is legitimate (Mehta, *op. cit.*, 143). In this respect he too much closes with Aristotle for his conviction of natural inequality.

Moreover, "for Barni, the state is natural in so far as it is a product of the necessity to control viciousness in men, and consequently he distinguishes between good and bad governments. Besides his moralism, it was this factor which was also responsible for Barni's diatribe against *Mazdak*. He argues that if there is no private property how can the higher classes of society be maintained; if there is community of women, how can descent of sons be traced. But he does not believe that kings must ensure that no one suffers undue hardship. For this he suggests a system of . . . good management of the kingdom . . . and administra-

tion of justice to the people" (Ibid. 143-4). Paradoxical as Mehta (1999) says that "... for Barni, as for Aristotle, living within a state is natural and good, but for Barni must be an Islamic state. In fact he Islamizes Aristotelian thought" (Ibid.). Still, the admirable concern for justice and moderation was combined with the intensity of his fanaticism. Although, some of these ideas must have left their imprint on succeeding generations and must have nourished the concern for justice which later on became the glory of the Mughal rule.

3.2: The Medieval Indian State: A New Order: The Enlightening Monarch:

A new phase in the political and intellectual history of Islam started from the fall of Persia (645) to the fall of Byzantium (1453) had in many ways been a single epoch in which Muslim states and religious leaders were, and saw themselves to be, the dominant and expanding force in the world. In reality, most of the Islamic world was divided up between three great powers like, the *Mughals* in India; the *Safavids* in Iran; and the *Ottomans* in the whole area from East of the Black Sea to the North Africa coast and from Hungary to the *Hijaz* (Black, *op. cit.* 195). Under these powers, political and socio-intellectual divisions within the Islamic world were greater than ever before. But at the same time, there were almost three separate Islamic thought worlds, especially regarding government and social organization. Each, in the struggle for survival and expansion, developed a praxis somewhat different from what had gone before, and strikingly different from each other. The differences between *Sunnis* and *Shi'ites* became entrenched in rival empires (Ibid.). As similar in 'confessional' - *Protestant* and *Catholic* states and the *confessionalisation* of inter-state relations in Europe.

Thus, each of the Muslim empires was strikingly successful in certain ways. Each had its peculiar institutions. The *Safavids* built a state dedicated to, and supported by, *Twelver Shi'ism* and watched over the rise of *Shi'ite mujtahids* to political power. The *Mughals* for a while presided over a new relationship between Muslims and Hindus. The *Ottomans* created a whole new kind of Islamic state, which lasted far longer than any before or since, and which for the first and only time invites some comparison in organization, durability, allegiance and membership with the states of China, Russia and Europe (Ibid. 197). All three have, identified since Weber, been classified as 'patrimonial' or if we take into account Hodgson's phrase 'military patronage' states (Hodgson, Marshall G S, 1974). That is, they were in theory organized, insofar as they were organized at all, on the premise of a paternal or pastoral relationship between sovereign and subjects, and an identity of interests between them. There were no for-

mal limits on the ruler's power, but it was assumed that his function was to look after his subjects, to protect them militarily and support them economically; their function was to serve and revere him (Ibid.).

These remained distinctively Islamic states in the sense that religious personnel oversaw important aspects of social and moral life. This is actually so much true when we talk about Mughals, more specifically under the leadership of Akbar. He and his government displayed a remarkable capacity for adaptation and innovation. Their project was to bring Muslims and Hindus, *Sunnis* as well as *Shi'ites*, into a single political community, by granting religious toleration and equality of status to the different creeds. This gave the early Mughal Empire its distinctive political identity. Akbar's governmental strategy seems to have been based on a remarkable open-mindedness in religious and philosophical matters. He realized early on that he could only rule effectively with the cooperation of the conquered Hindu princes now co-opted into the empire, and of the Hindus in society at large. But he was also a man of 'widely-noted mystical affinities' and an enquiring mind: 'how I wish for the coming of some pious man who will resolve the distraction of my heart' . . . (Black, *op. cit.*, 241). This led him to seek out Hindu as well as Muslim teachers and ascetics. He apparently came to believe that 'each person according to his own understanding gives the Supreme Being a name, but in reality to name the Unknowable is vain' (Rizvi, A. A., 1975). It is held that in the mid 1970s, he found a close friend and adviser in Abu'l Fazl and he reflected, stimulated and articulated Akbar's ideas and political goals in his book '*Ain-I-Akbari*' (Fazal, Abul., 1965) embodied their views on kingship interspersed in narratives of Akbar's exploits. Nevertheless, in his work he actually, tries to justify Akbar as 'enlightening monarch' with the help of divine origin theory. As he said:

" . . . refulgence from the incomparable distributor of justice . . . a ray from the sun, the illuminator of the universe and the receptacle of all virtues. The contemporary language calls it *farr-i izidi* [the divine effulgence], and the tongue of antiquity; calls it *kiyan khura* [the sublime halo] . . . without a mediator it appears as a holy form to the holders of power and at the sight of it everyone bends the forehead of praise to the ground of submission" (Stephen, P. Blake., 1991).

Such status is bestowed upon the king as a spiritual gift from God. Thus, the keystone of Akbar's revolution was the combination of the role of king with that of spiritual teacher. People who are enlightened will recognize such a king as their spiritual leader because 'a king possesses independent of men, the ray of divine wisdom' (Black, *op. cit.*, 242-50).

4.0: The Medieval Indian State: Ides of Abu'l Fazl:

As we seen that in the emergence of the idea of 'enlightening monarch', truly changed the situation; it is a significant departure from the times of Barni as because its way of looking more humanistic and more liberalized than that of Barni. To him, a ruler acquires his qualities to rule by prayer and devotion, through a big heart and paternal love for subjects. An ideal ruler is compared to a father. As earlier mentioned, as because Fazal try to justify enlightening monarchical system; that is to why he specifically talk about that the ruler is not bound by any human law but only the law of God. Therefore, there are, no clear limits on monarchical power, no special institutions of law are mentioned as in earlier Indian thought, thereby confirming the view that people of the orient are generally slavish. There were indeed moral restraints, but ideologically, the monarch was not subject to any legal or political principles (Mehta, *op. cit.* 147).

Hence, the pattern of construction society as given in '*Ain-I-Akbari*' is that it's a division of parts, rather whole. In first place, the rulers and warriors are assigned by Fazal. The second place was given to the men of knowledge, such as scholars, astronomers, philosophers and all those whose pen there flows wisdom. The third place was accorded to the artisans and mercantile class, to him, these are the people who make God's gift universal and the last place, according to Fazal was given to the husbandmen and labourers. He actually, compared to the earth and thought that it is by their exertions that to each is brought happiness and strength. Thus, in the scheme of Fazal, there are indeed not four sections of people, but more exactly, for different parts of hierarchy are constructed. In which the principle of ruler and ruled notion prevails (Narula, S., 2007). Naturally, what is evident that the rule of Mughal's in India establishes a system of centralized rule and bureaucratic administration, (Blake, S. P., 1979) where Hindus and Muslims not to be separated, rather they happily coexistence in this new order.

5.0: The Medieval Indian State: Ides of Legitimacy, Duties and Responsibilities of the Ruler:

The last section of our discussion contain with the observation of legitimacy, duties and responsibilities of a ruler as described by Ziauddin Barni and Abu'l Fazl in their works. The notion of 'legitimacy' defines simply as right fullness. Legitimacy as the quality transforms naked power into rightful authority. It confers upon an order of an authority, ensuring that it is obeyed out of duty rather than because of fear. In the other words, legitimacy identified with two different connotations, namely, '*de facto*' and '*de fure*', as far king's legitimacy concerned it is '*de facto*' legitimacy. As Barni points out, so long as Muslim king was sovereign, '*de facto*', he was hedged by a sort

of pseudo-divinity and people protested themselves before him. Further, he again points out that without the principle of domination it is impossible to govern. He says, 'no one has been able to govern the people in any other way' (Barni, Z., *op. cit.*, 42).

The Masnad according to Barni cannot be established without the terror, prestige and power of the kingship (Ibid. 50). In this respect, he actually combines the Islamic idea of religion with the Iranian idea of kingship as the only way to create order in the state and society (Ibid. 59). Apart from this, he articulated some of *hidayats* or *nasihats* (Codes of conduct) for Ideal Sultan (King). Actually his commentary on the 'codes of conduct' is followed by an ideal ruler and in that respect may come closest at Machiavellian support for Prince (Narula, *op. cit.*, 222). To Barni, a king depends upon his religious faith and adherence to the commandments of the Prophets. The success or failure of a king depends upon good and bad religious faith and strong faith in the *Qur'an*. He therefore states that king always obeys the injunctions of Islam and keeps the inhabitants on the path of *Shari'at* for its enforcement. To him a good king must encourage his subjects to play the basic duties of Islam, such as, 'recitations of the oath of affirmation', 'saying of given obligatory prayers', 'fasting during the month of *Ramzan*' and the 'pilgrim to Mecca' if they can afford it. Then again, he must be ensure that no one openly professes to indulge in acts prohibited by the *Shari'at*, like gambling, prostitution and indecent postures of the eunuchs (Ibid. 223).

He advises that king should perform all his functions and duties on the advice of the learned, the experienced and the well wishing advisers according of his own whims and fancies. To him, 'without a wise Wazir (Minister), kingship is in vain'. He has divided the duties of the king into two broad categories: (i) Duties towards the people; and (ii) Duties towards the notables and officers of the kingdom (Ibid. 226). About the subject of army and warfare, Barni views that is if the army and its officers are satisfied, the government would remain strong. According to him, there are two pillars of strong kingship, (i) self-government, aspirant the victory; and (ii) strong, fully armed and loyal army, which would also help the king in the collection of revenues and taxes and as well as condemn external attacks. Further he gives 'ten qualities' which must possess by an army officer. He also mention 'five basic' principles for the proper regulation of the military (Ibid. 227).

The later development in this scenario comes into the brilliant writings of Fazal. The basic feature of his thinking is found in the replacement of intellectual perception by personal experience. He has accepted the 'divine inspiration theory of kingship'. He believes that kingship is a light

from God (Chakraborti, S., 2003). According to Fazal, a ruler acquires his qualities to rule by prayers and devotion, through a large heart and paternal love for the people. He also regarded the king as a spiritual guide to the subjects. His liberal and humanistic approach very much guided in the condition of Akbar's regime, which more liberalistic than the past one. His tolerance towards Hinduism and humanistic Islamic explanation make him more dynamic to compare to his predecessors. As a result, Fazal easily stated that the cooperation must be established for securing order in the society. Like others Fazal also gives the 'nasihats' (Codes of conduct) to the Ideal Sultan (king). The king must acquire his qualities to rule by prayers and devotion. He should fulfill his task and work for the common welfare. The king is not bound by any human law but only the law of God (Ibid. 54-6). Nevertheless, the administrative pattern of an empire which is in *Ain-I-Akbari* may compare well with those given in earlier treatise on administration such as Kautilya's *Arthashastra*.

6.0: Conclusion:

By way to the conclusion, one may sees that the overall sketch of medieval politics leads us to construct the idea of absorption and rejection of two different ideologies and many times takes off the limit and makes amalgamation. It is also considered that it is a period when Islam was finding roots in the new soil. It was the religion of the new rulers but the population was still hostile to it (Mehta, *op. cit.*, 148). Therefore deviation must be come out. Yet, it would also be wrong to simply accept that the well-entrenched 'Indian' values had no role to play in this process; in fact, it was a creative articulation of ideas that had an imprint of both the foreign and indigenous influences. It cannot, therefore, be characterized as a 'derivative' discourse *per se*; (Chakraborty and Pandey, 2009) its articulation in the Indian context also suggests that by indigenizing these ideas, those who formulated the ideas out of their serious engagement with the prevalent socio-economic and political context creatively constructed new models which are neither imitative of the past nor purely traditional in its orthodox sense (Ibid.; Siddiqui, Iqtidar Husain, 2003). Thus the discourse of medieval political thought allows making abridge understanding of an evolutionary process started with Arab invasion, sustaining in the Sultanates of Delhi and the culmination with Mughal Emperor with her own disposition, which is a brighter character of her own sphere.

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ALLOMORPHIC FEMALE FLOWER IN *ACALYPHA INDICA* L.: A CASE STUDY OF HETEROBATHMY AND NEUTRAL EVOLUTION

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ABSTRACT

The genus *Acalypha* [Euphorbiaceae] envelopes about 450 species. Among them, *Acalypha indica* L. is a common annual herb developing a peculiar terminal monocarpellary female flower at the tip of inflorescence axis, the allomorphic flower. Actually, the species produces two kinds of female flower, viz. the allomorphic flower and lateral, tricarpellet regular euphorbiaceous flower. Interestingly, two kinds of female flowers exhibit two opposite mode and direction of evolutionary trends. The lateral flower shows regressive evolutionary trend while the terminal flower shows the trend of progressive evolution. The allomorphic flower, from either progressive or regressive view, stands in a different state of evolution from other flowers; this is a case of heterobathmy. And, both kinds of flowers are under neutral selection pressure, and the development of unicarpellary flower in this Euphorbiacean member is a kind of neutral evolution.

Keywords: progressive view, and regressive view, taxonomic evidence

1. Introduction

The genus *Acalypha* (Linnaeus, Sp. Pl. 2: 1003. 1753) [Order Malpighiales, Family Euphorbiaceae, Subfamily Acalyphoideae (as per the APG II System, 2003)] envelopes about 450 species widely distributed in tropical and subtropical regions (Huaxing *et al.*, 2008). Among them, *Acalypha indica* L. (vernacular name 'khokli', 'muktajhuri') (Fig. 1) is a common annual herb (1-3 ft high), showing leaf mosaic. During work out of the specimen a peculiar terminal monocarpellary female flower at the very tip of the inflorescence axis was noticed. Towards the lower portion of the inflorescence the flowers cluster in a racemose cyme, each of the branches from the main axis being a cyme of three or more flowers. The

lower branches, almost concealed by large bracts, bear trilocular carpellate flowers while the higher branches with much smaller bracts bear staminate flowers. Thus the plant bears two kinds of female flowers viz. terminal, unusual, monocarpellet flower (in family Euphorbiaceae!) and lateral tricarpellet regular flower.

2. Allomorphic female flower

Although, the terminal female flower (Fig. 2) was identified more than hundred years ago (Kenoyer, 1919), about the matter literature is scanty. This flower is also called allomorphic female flower as it shows some variation from other flowers. The allomorphic ovary is a transverse cyl-

inder looking like a dumb-bell with two lateral open mouths (Fig. 3); each mouth resembles a minute bell (or out-facing basket). It is covered with numerous, minute, white hairs. As the flower develops, the upper part of the cylinder elongates – so the fruit becomes triangular with its apex downwards. And the axis of the ovary is turned through almost 180°, so that the single style becomes sub-basal.

The allomorphic flower produces fully-formed viable seeds (Fig. 4) which are almost identical to those produced by lateral trilocular capsules; the fact was noted by Venkata Rao (1971) also. However, the different shape of the allomorphic ovary leads to some differences between the terminal and lateral seeds (Kenoyer, 1919). A comparison between the two kinds of flowers is given in Table 1. Fig. 5 shows floral diagram of two kinds of flowers.

3. Allomorphism in other species

From literature, it is seen that about nine species from three series of genus *Acalypha* develops the allomorphic female flower, viz. *A. brachystachya* Hornem., *A. lanceolata* Willd., *A. crenata* Hochst. ex A. Rich., *A. indica* L. and *A. ciliata* Forssk. (five weedy, annual species, Series Polygynae-Pleurogynae), *A. hypogaea* S. Wats. and *A. subterranea* P. G. Wilson (Series Pantogynae-Acrogynae), *A. psilostachya* Hochst. ex A. Rich. (Series Oligogynae) and *A. volkensii* Pax occasionally develops allomorphic female flowers (Series Oligogynae) (Radcliffe-Smith, 1973).

4. Taxonomic evidence

The allomorphic flower can be utilized as taxonomic evidence; it helps identification of doubtful specimens poor in other diagnostic features. A. Radcliffe-Smith (Radcliffe-Smith, 1973) has provided an excellent key for identification of five species viz. *A. brachystachya* Hornem., *A. lanceolata* Willd., *A. crenata* Hochst. ex A. Rich., *A. indica* L. and *A. ciliata* Forssk.

5. Heterobathmy

Evolutionary implication of the allomorphic flower is yet to solve. We may try to realize the evolutionary significance of two kinds of female flowers which interestingly exhibit two opposite mode and direction of evolutionary trends.

In case of angiosperm flower, where regressive view of evolution is more accepted, the lateral tricarpellet flower becomes relevant. In general, the flower produces three seeds [Fig. 6] but gradually, in evolutionary scale, one and then two carpels abort [Fig. 7]. Complete removal of one carpel produces bicarpellet condition. Even in this flower one carpel aborts [Fig. 8]. Thus monocarpellet condition arises. From this, as per assumption, through huge morphological change the allomorphic flower develops [Fig.

9]. Although ontogeny of allomorphic flower disproves this, at least some rare lateral allomorphic flower may take origin through this pathway.

The bicarpellet lateral flower was obtained and stored on 18th September, 2013. In case of the castor oil plant, *Ricinus communis* L. also, another member of the same Tribe Acalypheae (but subtribe Riciniinae) (Family: Euphorbiaceae), an abortive carpel is frequently seen in the ovary, which thus becomes bicarpellet [Fig. 10].

In case of the monocarpellet allomorphic flower, following regressive view, it may be said that it has arisen from regular tricarpellet flowers by reduction of two carpels. However, ontogenically, the allomorphic flower starts as a single carpel resembling to one of the three carpels that make up the tricarpellary pistil. So, following Haeckel's 'Biogenetic Law' i.e. ontogeny repeats phylogeny we should reject regressive view and considering progressive view, it may be inferred that it is ancestor of the tricarpellary flower and in it in course of evolution other two carpels aggregated. Sometimes, in *A. indica* a terminal twin of allomorphic flowers develops. In *A. crenata*, it produces paired mericarps (Radcliffe-Smith, 1973). These lend support to the progressive view which is depicted in Fig 11. Thus the allomorphic flower, from either progressive or regressive view, stands in a different state of evolution from other flowers; this is a case of heterobathmy (Naik, 1984).

6. Neutral evolution

It is already stated that the allomorphic flower produces fully-formed viable seeds without any variation in fitness (Rao, 1971). So it may be inferred that both kind of flowers are under neutral selection pressure and the development of unicarpellary flower in this Euphorbiacean member is a kind of neutral evolution.

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Table 1: COMPARISON BETWEEN THE REGULAR AND ALLOMORPHIC FEMALE FLOWER

Features	Regular pistillate flower	Allomorphic female flower
position	on lower branches, in the axil of bracts	tip of inflorescence, ebracteate
ovary	trilocular	unilocular
shape	actinomorphic	bilaterally symmetrical
sepal	five	three or four
style	apical (three to five branched)	basal, more fimbriate (six to eight branches)
fruit	trilocular capsule	Single seeded mericarp
fruit shape	fruit length: width :: 1.2 : 1, thickness about equal to its breadth	1.3 : 1; thickness is considerably less than breadth
caruncle	caruncle conspicuous, white	almost no caruncle, raphe is longer, extending the entire length of the seed



Fig. 1 - A flowering twig of *Acalypha indica* L.
[1a - A ♀ flower with bract; 2a - ♂ cluster; 3a - an allomorphic flower]

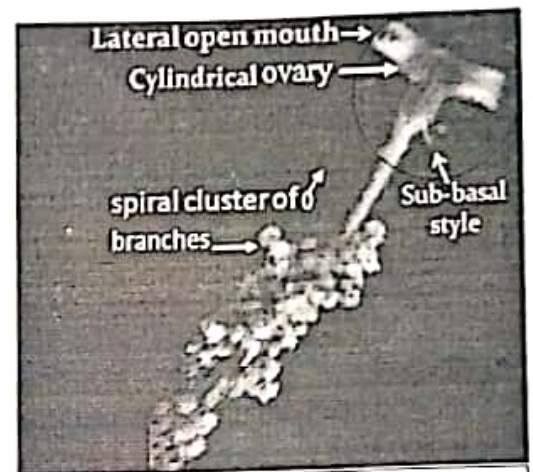


Fig. 2. ovary of the allomorphic female flower of *Acalypha indica* L.

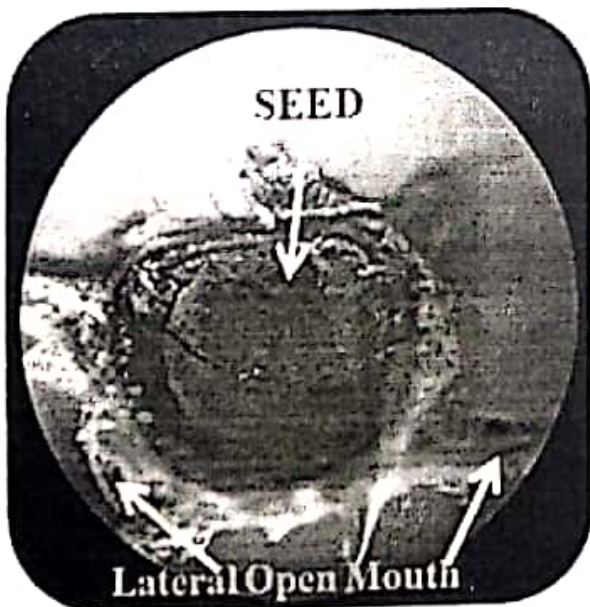


Fig. 3 - TS through ovary of monocarpellet terminal flower

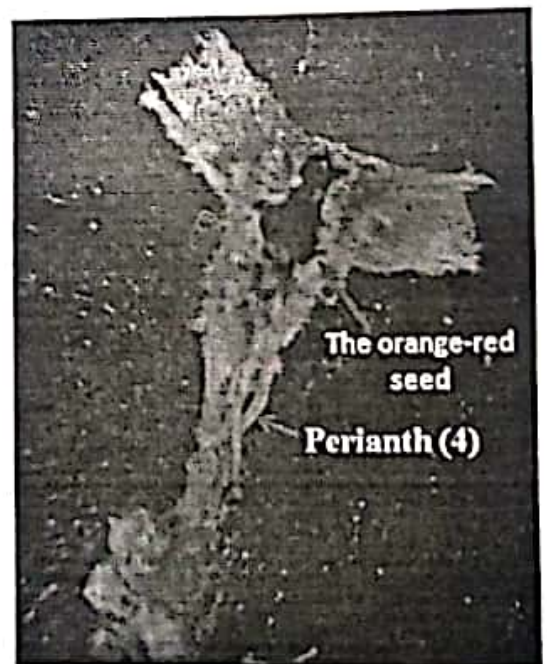


Fig. 4. tough, orange-red seed within the allomorphic fruit

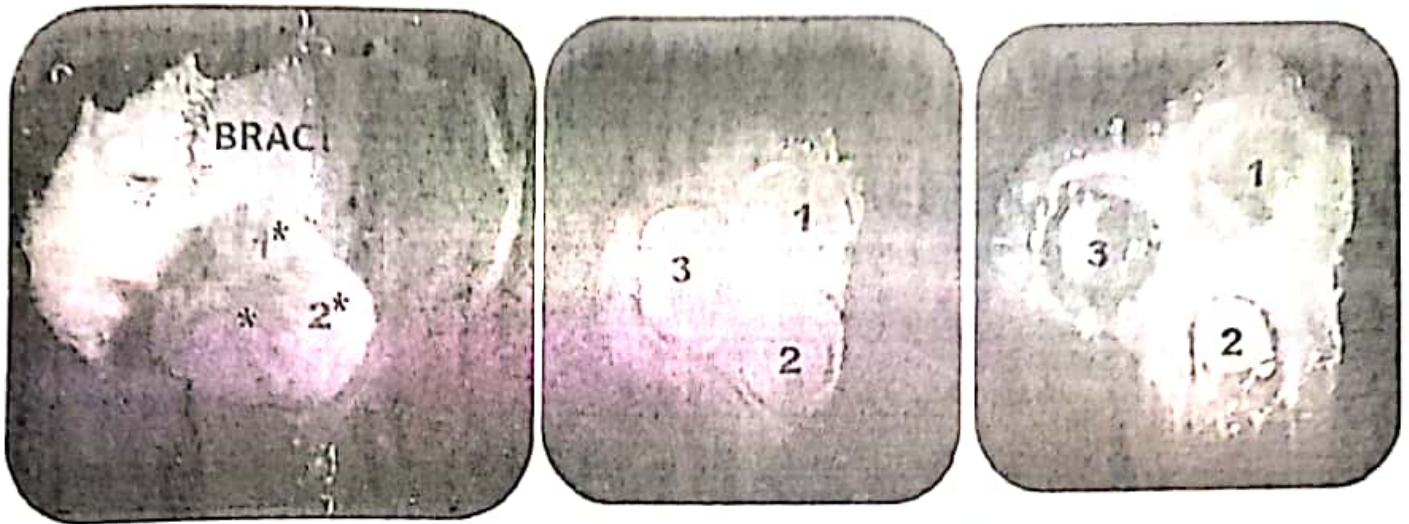


Fig. 6 -Tricarpetal regular flower

Left: female flower with bract; Middle: t.s. through young ovary;

Right: three seeds in matured ovary

* The Arabian numerals on the figure (1, 2, 3) indicates the number of carpel in the ovary

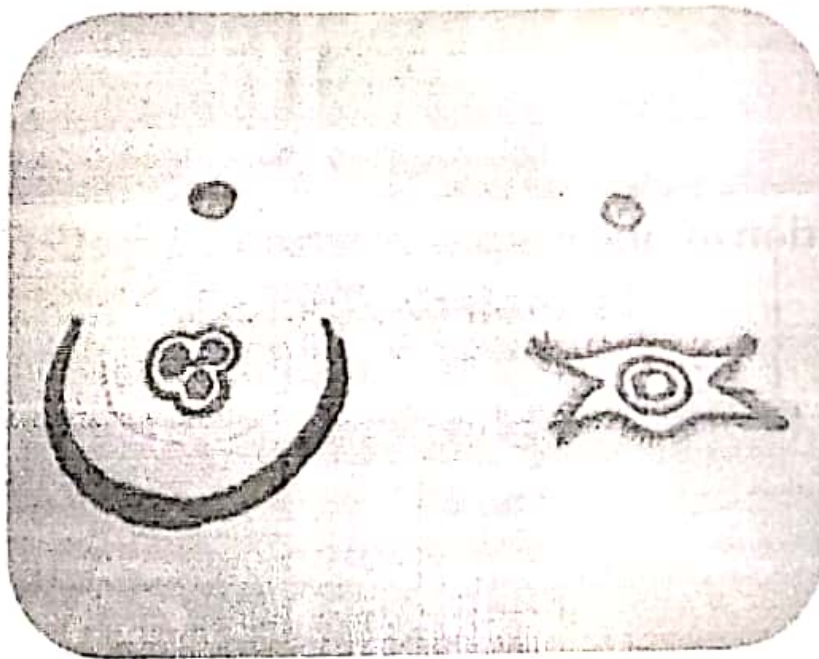


Fig. 5 - Floral Diagram of two flowers

Left: Regular flower

Right: Allomorphic flower

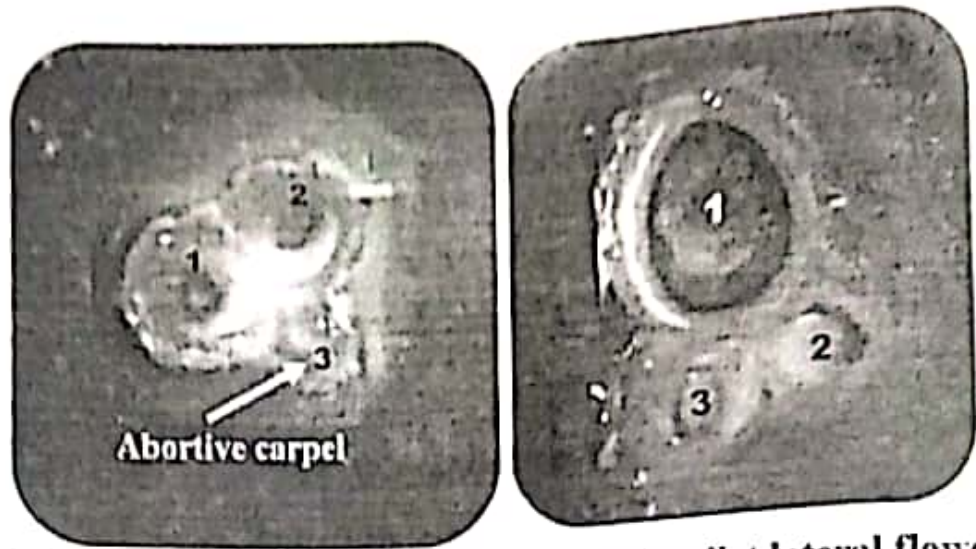


Fig. 7. Gradual abortion of carpels in tricarpetal lateral flower in evolutionary scale

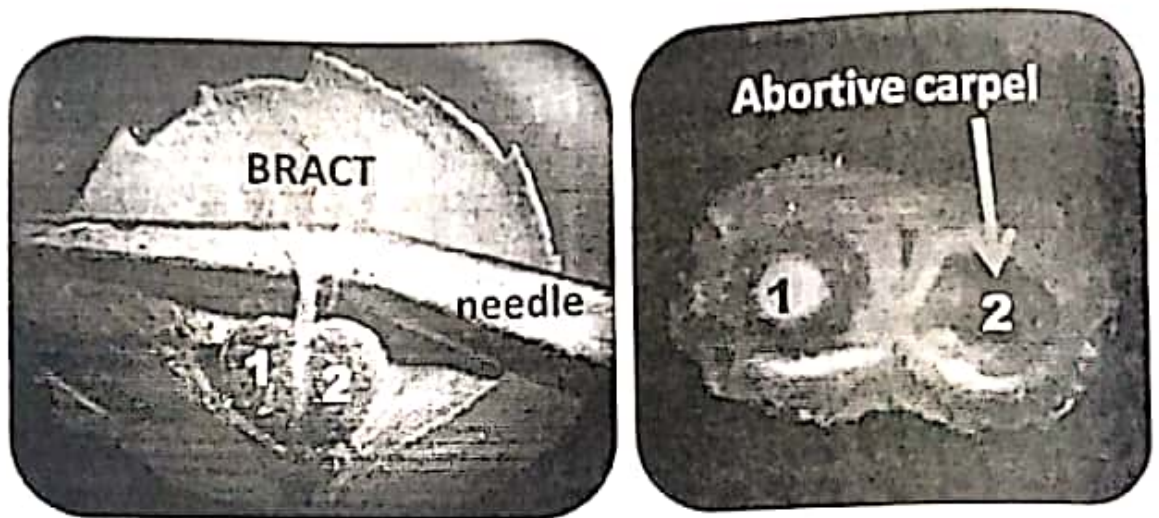


Fig. 8. Abortion of one carpel even in bicarpetal lateral flower in evolutionary scale

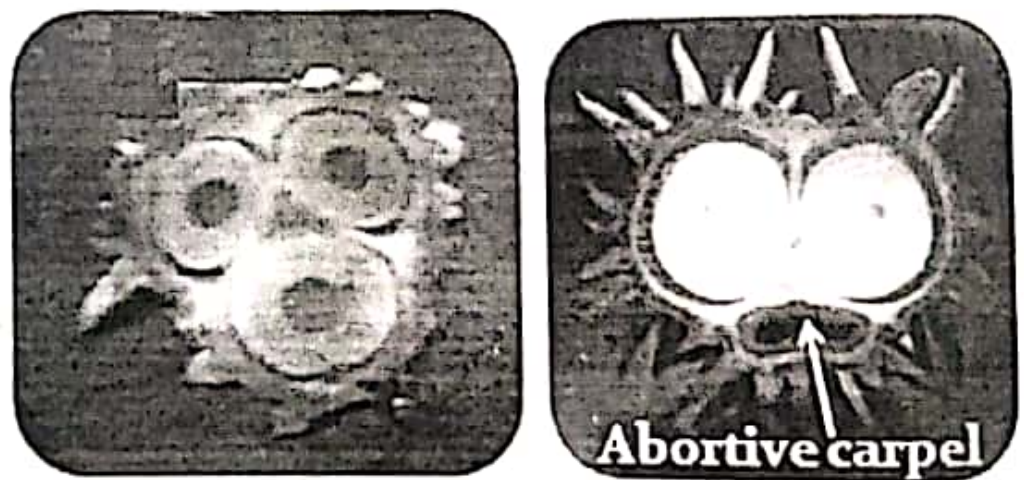


Fig. 10. *Ricinus communis* L.: Left one – a tricarpetal ovary
Right one – bicarpetal ovary with one (lower) abortive carpel

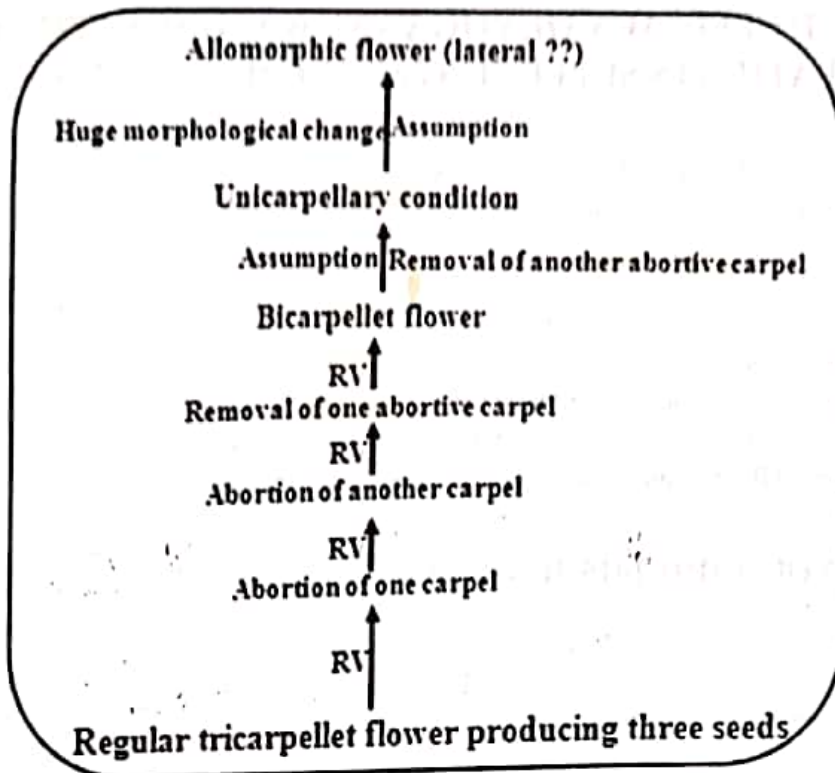


Fig. 9. Regressive evolution of lateral tricarpetal flower
 [RV = regressive View]

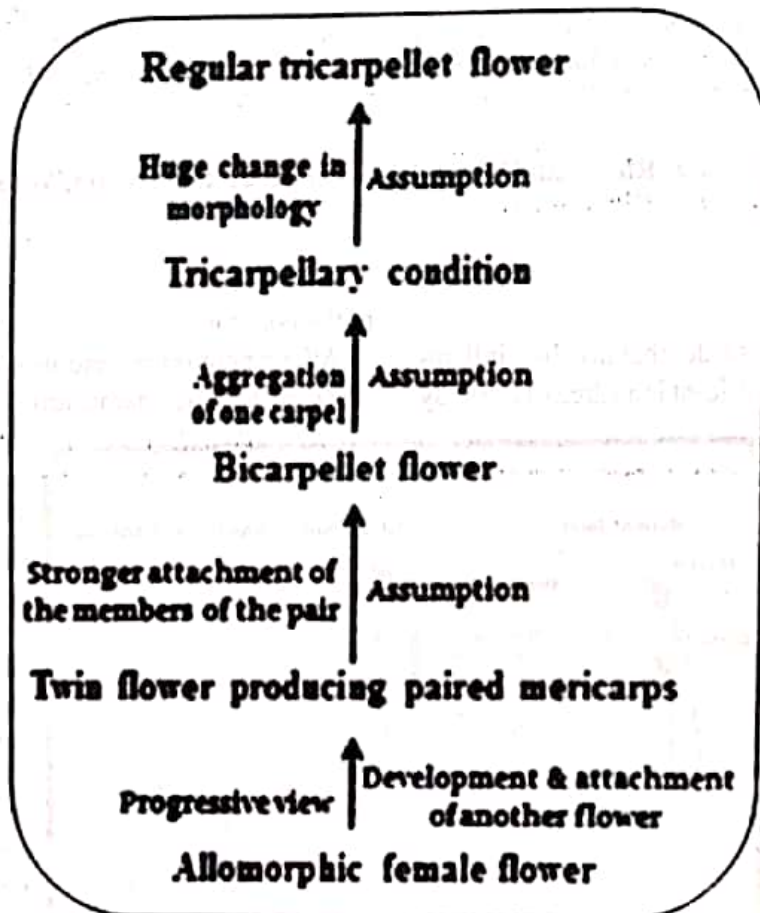


Fig. 11. Progressive evolution of terminal Allomorphic flower

SAFETY AND EFFICACY OF YOGA AND NATUROPATHY BASED LIFESTYLE IN PATIENTS SUFFERING FROM RHEUMATOID ARTHRITIS

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ABSTRACT

Amavata may be simulated with Rheumatoid arthritis on the basis of clinical manifestation and pathogenesis. In this clinical study, 43 Amavata (Rheumatoid arthritis) patients were registered from the O.P.D. of the Population and Social Development for Yoga Naturopathy Education and Research, Durgapur, Bardhaman, West Bengal, India. 3 patients out of total 43 discontinued before completion of the treatment.

Yoga therapy i.e. Prarthana (Prayer), Sutraneti, Jalaneti, Vaman (kunj), Kapalbhati, Sretching and Rotations, Healing, Mudra, Pranayam, Relaxation with Dharana, Omkara & Shanti mantra were designed in the treatment of Amavata (Rheumatoid arthritis) patients for three weeks (21 days). The practice was performed on an empty stomach. In the clinical study, 60 % of the participants showed major improvement, 35% minor improvement and 5% no improvement. Complete remission was nil. No complication was found in the clinical study. Majority of participants under study were women belonging to the age group of 30 - 50 years.

Keywords: Amavata, Rheumatoid arthritis, Female, 30 to 50 years, Yoga therapy.

INTRODUCTION:

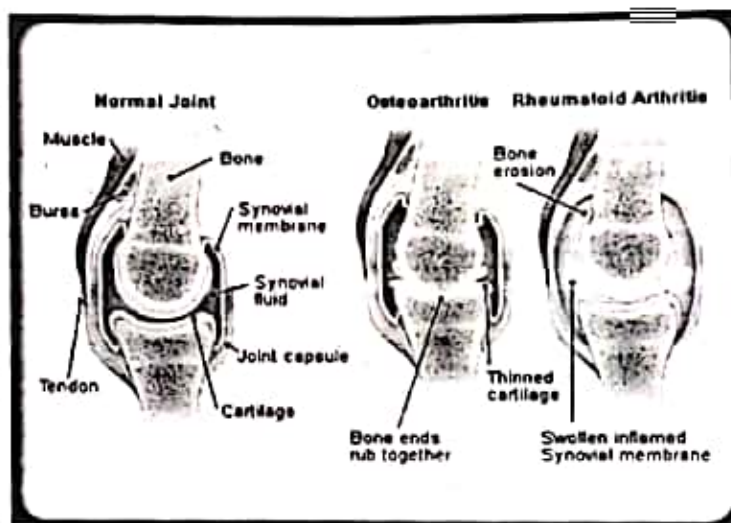
Arthritis is a form of joint disorder that involves inflammation of one or more joints. A joint is an area of the body where two or more different bones meet. A joint functions as a regulator for the movement of the body parts connected with bones and helps organ to function normally. The major complaint of individuals having arthritis generally is joint pain. Initially the Pain starts either in knee joints or waist and thereafter it affects most of the joints in the body and even paralysed the individual. The joint pain in arthritis occurs due to drying up of the synovial fluid of the joint area, which results in friction

of the bones in

(Above photos are described about the sign symptoms of Amavata (Rheumatoid arthritis),

of arthritis include pain and limited function of joints. Inflammation in joints due to arthritis is characterized by joint stiffness, swelling, redness, and warmth. Patients become incapable of normal movement and fail to enjoy real life situation.

In Indigenous Medical Science, Amavata (Rheumatoid arthritis), was mentioned for the first time by Madhavakar (700AD), as a special disease entity and also that Ama (bio toxin) as well as Vata (biophysical force) plays a predominant role in the pathogenesis of this dis-





ease

1. The *Amavata* may be simulated with Rheumatoid arthritis.

According to modern medicine, Rheumatoid arthritis is not only a chronic disease but also an active inflammatory, progressive auto-immune arthropathy, characterized by bilateral symmetrical involvement of joints with some systemic clinical manifestations.

2. Aetio-pathogenesis of this disease is still not known precisely but among the hypothesis, 'entero-pathy' do play an important role regarding this disease. This hypothesis is supported by Indian Medicine also. Rheumatoid arthritis has become one of the burning problems of the human population of this modern era. Doctors' scientists, medical practitioners all are very much concerned about the problem. Debates and discussions are going on to find out a solution on the issue. But right now any suitable or effective treatment of this disease is far from adequate in the modern medicine.

3. This disease has also an impact on our National economy. As it is not only affecting the older generation but the young generations are also getting highly affected by this disease. It is equally affecting the patients physically as well as mentally and sometimes forcing them to become invalid. As a result, it has drawn major attention of the scholars and has become a major issue of discussion. Yoga promotes a holistic living - a drugless and dis-

ease free living uniting the physical, mental and spiritual aspect of our life into one platform. The great news with Yoga is that it is less complicated, hardly expensive, and easily affordable and can be practiced by one and all

4. It is helpful in the prevention and cure of different chronic disease. As a result, we have included certain yoga practices for the management of the *Amavata* in this clinical study.

5. Not only yoga but also Naturopathy gives a long term relief but most people are not ready to spend time for treatment and rather go for allopathic medication which gives symptomatic relief and does not treat the root causes. Some simple changes in diet, and a few physical exercise (Yoga Practice) can control arthritis to a great extent. Keeping this view in mind the present study was taken into consideration and following objectives were framed for the present study.

Objectives

1. To ameliorate the clinical features of Rheumatoid arthritis and
Increase the work ability.
2. To minimize the periodic fluctuation of the disease.
3. To assess the effect of the Yoga management in the Rheumatoid arthritis

MATERIALS AND METHODS:

RCT (Randomised clinical Trial)

43 patients fulfilled the criteria for the diagnosis of the (Rheumatoid-arthritis) and were registered for the present clinical study irrespective of their age, sex, religion, Caste. Among them, 3 patients discontinued before the completion of the therapy. The patients were selected from the OPD of the Population and Social Development for Yoga Naturopathy Education and Research, Durgapur, Bardhaman, West Bengal following under mentioned criteria:-

1.) Inclusion criteria

- 1.1. Patients belonging to the age groups 18 to 60 years (both genders)
- 1.2. The patients fulfilled the clinical features of Rheumatoid arthritis.
- 1.3. The patients fulfilled the American College of Rheumatology (ASIA), 1987-Reversed criteria for Rheumatoid arthritis [6].

2) Exclusion criteria

- 2.1 Osteoarthritis, Rheumatic arthritis, Septic arthritis, Gouty arthritis, Psoriatic arthritis, Traumatic arthritis, SLE (Systemic lupus erythematosus).
- 2.2 Diabetes Mellitus, Hypertension, Tuberculosis, Thyroid disorders, Cardiac problems, renal problems, Liver problems, HIV and any Malignancy.

2.3 without application of Pharmacopeia process.

The disease was diagnosed on the basis of signs and symptoms as described in Yoga Science and Modern texts, aided by the revised criteria for Rheumatoid arthritis fixed by the American College of Rheumatology in 1987. R.A.Factor and C Reactive Protein investigations were done in all the patients for diagnosis and severity of the disease (Degree of Dissonancy). Routine Blood, Urine and Stool examinations along with serum uric acid, urea, creatinine, ASO titer, ANF, Lipid profile, Liver function test, ECG, TSH, Fasting Blood Sugar were also done to rule out other pathological conditions of the registered patients. This clinical study was done in 2007 and for the duration of approximately one year.

Plan of Study

Selected patients were given Yoga therapy every day morning at 6 a.m. for three weeks (i.e. 21 days). The target population practiced Yoga in empty stomach. Consult table no. 1 for the details on the yoga therapy practice.

Table 1:
Yoga therapy

1st week	2nd week	3rd week
Prarthana(Prayer):2minutes(min.)	Prarthana:2 minutes(min.)	Prarthana:2 minutes (min.)
Suddhi kriya: 40 min. Neti (sutra & jala neti): 6min., (twice in week). Dhouti[vaman(kunjai)]: 30 min., (twice in week).	Suddhi kriya: 40 min. Neti (sutra & jala neti): 6min., (thrice in week). Dhouti[vaman(kunjai)]:30 min., (thrice in week).	Suddhi kriya: 40 min. Neti: (sutra & jala neti): 6min., (twice in week). Dhouti[vaman(kunjai)]: 30 min., (twice in week).
Kapalbhati:5min. (daily).	Kapalbhati: 5min. (daily).	Kapalbhati: 5min. (daily).
Stretches & Rotations: 15 min.	Stretches&Rotations:15 min.	Stretches &Rotations: 15 min.
Healing: 30 min. In a complete laying position In healing table	Healing : 30 min In a complete laying position In healing table	Healing: 30 min In a complete laying position In healing table
Pranayams: 10 min. Nadisodhana, Bhamari, Suryabhedana	Pranayams: 10 min. Nadisodhana, Bhamari, Ujjai, Bhastrika.	Pranayams: 10 min. Nadisodhana, Bhamari, Ujjai, Bhastrika
Relaxation with Dharana:10 min.	Relaxation with Dharana: 10 min.	Relaxation with Dharana:10 min.
Omkaara & Shanti mantra: 3 min.	Omkaara & Shanti mantra: 3 min.	Omkaara & Shanti mantra: 3 min.

Dilatary Control and Restriction:

Patients were instructed to avoid cold drinks, ice cream, curds, banana, coconut, black gram, fast food, junk food, non-veg food (i.e. egg, fish and meat), tobacco, smoking, alcohol, and other beverages. They were also advised not

to sleep in day time and use light warm water for bath (7). Arthritis is caused by radical cells in the body which can be controlled by anti-oxidants. Hence a diet rich in vitamin C or foodstuff having anti-oxidants like carrot juice, orange juice, Green leafy vegetables (GLV) and salads were advised to take more. It also observed that, controlled fasting with orange juice etc. can work really well in the case of arthritis, so patients were advised accordingly.

Assessment parameters:

Three parameters were adopted for the assessment of present clinical study:-

Parameters for Assessment of Clinical Features

The results of the therapy were assessed on the basis of clinical features of the disease Rheumatoid arthritis mentioned in Indigenous Medical Science in India as well as criteria fixed by American Rheumatology Association in 1988 and implemented those after some modification. Joint pain, Joint swelling, Joint stiffness, Joint tenderness, Body ache, heaviness of the Body, Impaired digestive capacity

were selected as an important common clinical features of Rheumatoid arthritis for this study and the scoring pattern was adopted separately for assessment of those clinical features.

Parameters for Assessment of Functional capacity:

Functional capacity was assessed with three parameters Walking time, Grip Strength and Foot pressure. Walking time was measured by asking the patient to walk a distance of 30feets. Time was re-

corded by stop watch before and after the treatment. Grip Strength was measured by the ability to compress an inflated ordinary sphygmomanometer cuff under standard conditions (i.e. 20 mmHg) and reading was recorded before and after the treatment. Foot pressure was also mea-

sured by pressing a weighing machine with foot before and after the treatment.

Parameters for Assessment Overall Effect of the Therapy:

To assess the overall effect of the therapy, the standard method from ARA (American Rheumatology Association) (1988) were adopted and was applied in this clinical study after some modification.

Results were classified into four groups: a) Complete Remission, b) Major Improvement, c) Minor Improvement, and d) No-improvement.

OBSERVATIONS:

In our consideration we have taken 43 object and 03 object are discontinued 40 object have fully cooperated with our study . Among them SC-11, ST-09 , OBC-08 and reset 12 object came from general category .

Maximum numbers of patients i.e. 65.24 % belonging to the age group 30 to 50 years. 84.34% of the patients of study population were female. 85.44 % patients were from Hindu community. With regard to marital status it can be state that 96.78 % patients were married.

71.00 % of the patients were housewives and majority of the female patients belong to the middle age group (mention age group).

59.89 % of the study population were from Middle class, and maximum (74.34 %) were from urban habitat.

Literacy status of the study population dictates that most of the (%) patients have completed

— level. and (%) passed — level .

Majority of the patients i.e. 57.88 % were having negative family history, 82.34 % patients were having Gradual onset, 95.43 % patients were having relapsing course and 46.56 % were having Chronicity of

less than 2 years.

Cold and moist environment were the most aggravating factor for all the patients.

The result shows that maximum i.e. 86.56 % patients were vegetarian. 82.40 % patients were found suffering from loss of appetite, and 48.78 % were from constipation.

The study shows that all the patients suffer from pain maximally in Rainy season and wintry season.

Majority of the patients (95.46%) were found to suffer from wrist joints pain along with Metatarsophalangeal (86.57%), Metacarpophalangeal (83.23%), Ankle (81.04%), Knee (75.46%), Elbow (26.44%), PIP (22.00%), Shoulder (14.33%), Hip (6.57%), Jaw (6.56%), DIP (4.34%), Lumbo-sacral (4.34%) and Cervical (3.21%) joint pain.

22.12% patients were found R.A. positive and 77.88% patients were R.A. negative. C-Reactive-Protein positive was found in 62.12% patients and 37.88% patients was found negative. Rheumatoid nodule was present among 33.44% of patients and Deformity was observed among 5.78% patients.

According to Cardinal clinical features all the patients were suffering from Joint-pain, Joint-swelling, Joint-stiffness and Joint-tenderness. According to General clinical features, body ache, heaviness of the body and impaired digestive capacity were observed among 70.56%, 66.67% & 85.66% of patients respectively.

RESULTS AND DISCUSSION-

Table 2:
Effect of the therapy on the following Clinical features

Clinical Features	Means of Score		% of Relief	S.D	S.E	't,	P
	B.T	A.T					
(Joint pain)	2.21	0.79	64.66	0.49	0.07	17	<0.001
(Joint swelling)	1.92	0.74	61.02	0.37	0.05	19.30	<0.001
(Joint stiffness)	2.22	0.79	66.28	0.49	0.07	18.44	<0.001
(Joint tenderness)	2.02	0.74	62.95	0.44	0.06	17.82	<0.001
(Body ache)	2.1	0.70	65.39	0.48	0.08	17.48	<0.001
(Heaviness of the Body)	2.1	0.81	60.02	0.42	0.07	18.74	<0.001
(Impaired digestive capacity)	2.1	0.94	53.76	0.28	0.05	25.50	<0.001

Table 3:
Effect of the therapy on the following criteria of Functional assessment

Clinical Features	Means of Score		% of Relief	S.D	S.E	t	P
	B.T	A.T					
Walking time	12.64	10.64	15.80	0.22	0.03	55.88	<0.001
Grip strength	88.74	97.74	10.13	5.49	0.86	10.32	<0.001
Foot pressure	19.77	22.59	14.28	0.86	0.13	20.44	<0.001

Table 4:
Overall Effect of the Therapy

Effects	No. of Patients	Percentage
Complete emission	00	00
Major Improvement	24	60
Minor Improvement	14	35
No- Improvement	02	05

From the above clinical study it is observed that the results were statistically highly significant ($P < 0.001$) on the parameters of clinical features and functional capacity presented in the Table No -2 and Table No- 3 respectively[8].

It is observed that the therapy had a good impact on the study population. A good number of patients (60%) showed major improvement, 35% showed minor improvement, 5% showed no improvement and complete remission was not recorded. Probable mode of action of Yoga therapy in the clinical study is that *Suddhi kriya* helped them to eliminate the vitiated *Shlesma* (vitiated body fluids) from the body. Stretching & rotations exercises improved joint mobility thereby reducing joint stiffness. *Asanas* improved the muscle tone, muscle strength & also functioning of different organs of the body. *Mudra* enhanced normal function of the glands. *Pranayam* improved the functions of the respiratory and cardiovascular systems of body. Relaxation with *Dharana* decreased the anxiety, tension, mental stress and depression. *Omkara & Shanti mantra* developed the spiritual aspects of the mind and *Prarthana* (Prayer) promoted mental & spiritual wellbeing. Important instructions and advices during therapy helped prevent further formation of Ama (biotoxins) into the body.

CONCLUSION

From discussion on the above study and findings from the analysis based on the clinical estimation it can be concluded that Yoga therapy has a direct bearing on the management of Amavata due to combined practice of *Prarthana* (Prayer), *Sudhi kriya* [i.e. *Sutraneti, Jalaneti, Vaman (kunjali), Kapalbhati*], Stretching & Rotations,

(Rheumatoid arthritis) for the benefits of the patients as well as the societ

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Healing with
Pranayam, Re-
laxation with
Dharana &
Omkara
Shanti mantra for
continuous 21
days/21 settings
and No complica-
tion was noticed in
the clinical study.
Therefore this
drugless, easily
adoptable, afford-
able, free from
side effects and
more natural al-
ternative mode of
treatments may
be considered in
the management
of Amavata

পৌরাণিক নাটক 'সীতা' : একটি তুলনাত্মক বিশ্লেষণ

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ABSTRACT

বাংলা নাট্যসাহিত্যে মধুসূদন দত্তের উত্তরসূরী হিসাবে বহু নাট্যকার পৌরাণিক নাটকের বাতাবরণ এনেছিলেন। এদের মধ্যে বিশেষভাবে দ্বিজেন্দ্রলাল রায় উল্লেখযোগ্য। গিরিশচন্দ্রের ভক্তিতরল পৌরাণিক নাটক থেকে মুক্ত হয়ে তিনি নব্যমানবতাবাদী ও যুক্তিনিষ্ঠ দৃষ্টিতে পুরানকেন্দ্রিক নাটকগুলি রচনা করলেন। তবে পরবর্তীকালেও এই জাতীয় নাটকের আঙ্গিক ও দৃষ্টিভঙ্গিগত বদল ঘটেছে। তাই দ্বিজেন্দ্রলাল রচিত 'সীতা' নাটকটি সমানামাঙ্কিত থাকলেও বিশ শতকের অন্য নাট্যকার যোগেশচন্দ্র চৌধুরীর হাতে নবরূপায়িত হল। এই নাট্যকারঘরের 'সীতা' নামক নাটক দুটির তুলনাত্মক আলোচনা ও বিশ্লেষণ করা যেতে পারে।

উভয় নাটকের উৎস এক হলেও দ্বিজেন্দ্রলালের নাটক যতটা কাব্যিক যোগেশচন্দ্রের ততটা নয়। কাব্যকে যথাসম্ভব বর্জন করে কোথাও বা সংক্ষিপ্ত গদ্যসংলাপ দিয়ে তিনি কাহিনীকে গতিশীল করেছেন। দ্বিজেন্দ্রলালের নাটকে ট্রাজেডি রচনার প্রয়াস থাকলেও নিয়তিতান্ত্রিত ও ভাগ্যবিড়ম্বিত নায়ক হিসাবে রামকে যোগেশচন্দ্রই বেশিমাাত্রায় প্রতিষ্ঠা করতে পেরেছেন। যোগেশচন্দ্রের নাটকে রাম ও সীতা উভয় চরিত্রই বেশি মাত্রাই ব্যক্তিত্ব সম্পন্ন। অবশ্য তিনি রামচরিত্রে দেবত্ব আরোপ করেছেন। কিন্তু দ্বিজেন্দ্রলালের রাম অনেক বেশি মানবিক। ভরত ও কৌশল্যা চরিত্রে সীতানির্বাসন বিষয়ে দ্বিজেন্দ্রলালের তুলনায় যোগেশচন্দ্রের নাটকে স্পষ্টভাবে প্রতিবাদ ধ্বনিত হয়েছে।

পরিশেষে বলা যায় গুণগত দিক থেকে দুই নাট্যকারের নাটকেই শ্রেষ্ঠত্বের দাবিদার। তবে যোগেশচন্দ্রের নাটকে দর্শক মনোরঞ্জনের বিষয়টি যতটা দেখা গেছে দ্বিজেন্দ্রলালের নাটকটিতে তা নেই। যাইহোক, নিজগুণে এই দুটি নাটকই বাংলার নাট্যসাহিত্যকে পুরোপুরি সমৃদ্ধ করেছে তা বলার অপেক্ষা রাখেনা।

Keywords : পৌরাণিক নাটক, দ্বিজেন্দ্রলাল, যোগেশচন্দ্র, তুলনা, রাম, সীতা।

বাংলা নাট্যসাহিত্যে ও রঙ্গমঞ্চের জগতে উনিশ শতকের প্রথমার্ধে মধুসূদন কিছুটা বিদেশী আঙ্গিক আনবার চেষ্টা করেছিলেন একথা সত্য। বস্তুত গ্রীক নাটকের আদলে নাট্যরচনার সূত্রপাতও তখন থেকেই। এমনকি পৌরাণিক নাটকেরও নবরূপায়ণ ঘটেছিল তাঁর হাতেই। পরবর্তীকালে গিরিশচন্দ্র ঘোষের পৌরাণিক নাটকের অতিরিক্ত ভক্তিতরলতা দৈবনির্ভরতা ও অনাবশ্যক অশ্রুতারল্য মধুসূদনলাভ করেছিল নিশ্চিতভাবেই। কিন্তু গিরিশচন্দ্রের পৌরাণিক নাটকের অতিভক্তির রাজত্ব থেকে বেরিয়ে এসে স্বাভাবিক সৃষ্টি করতে চাইলেন কবি ও নাট্যকার দ্বিজেন্দ্রলাল রায়। যুগান্তরের সঙ্গে সঙ্গে পারিপার্শ্বিক পরিবর্তনের ফলে পৌরাণিক নাটকও বদলে যেতে থাকলো। তাই দ্বিজেন্দ্রলাল রচিত পৌরাণিক নাটক 'সীতা' পরবর্তী বিশ শতকের গোড়ার দিকে যোগেশ চৌধুরীর হাতে নতুনভাবে প্রকাশিত হল— একই নামে অথচ কিছুটা অন্যরূপে।

পৌরাণিক নাটকের তালিকায় প্রাচীন থেকে আধুনিক সবযুগেই সীতা কেন্দ্রিক নাটকের সংখ্যা বড় কম নয়। গিরিশচন্দ্র ঘোষ, মতিলাল রায়, হরিপদ চট্টোপাধ্যায়, দ্বিজেন্দ্রলাল রায়, যোগেশচন্দ্র চৌধুরী প্রমুখের নাটকগুলির নাম করে তালিকার কলেবর বৃদ্ধি কাঙ্ক্ষিত নয়। তাই

কেবলমাত্র 'সীতা' নামাঙ্কিত দুইটি নাটক যা দ্বিজেন্দ্রলাল রায় ও পরবর্তীকালে যোগেশচন্দ্র বিরচিত, এ দুটির আলোচনা তুলনাত্মক ভঙ্গিতে করা যেতে পারে।

প্রায় ষোলো বছরের ব্যবধানে রচিত 'সীতা' নামক নাটকগুলির কোনোটিই পুরোপুরি মূলানুগ বলা যায় না। দ্বিজেন্দ্রলাল তাঁর 'সীতা' (১৯০৮) নাটকের কাহিনী বাস্মীকি বিরচিত রামায়নের উত্তরাংশও কোথাও বা ভবভূতির 'উত্তররামচরিত' থেকে নিয়ে থাকবেন। আবার কাহিনীর উৎস যে যোগেশ চৌধুরীর 'সীতা' (১৯২৪) নাটকের ক্ষেত্রে পৃথক এমনটা বলা যায় না। চৌধুরী মহাশয় যে কতকটা 'রায় মহাশয়ের' ঋণস্বীকার করেছেন তা 'গ্রহকারের নিবেদন' অংশেই স্পষ্ট। কিন্তু তবুও কাহিনী বয়ন, আঙ্গিক, রচনাবৈশিষ্ট্যে এই দুই নাটকই তাদের নিজস্ব স্বতন্ত্র আসন দখল করেছে। রাবণবধ ও সীতা উদ্ধারপরবর্তী প্রজাসত্য পালনের জন্য সীতার বনে নির্বাসন এবং পরিশেষে সীতার পুনরাগমন ও পাতালপ্রবেশই নাটকের মূল উপজীব্য। তবে একথা মনে রাখতে হবে যে দ্বিজেন্দ্রলাল কবি ও নাট্যকার হয়তো আগে কবি, পরে নাট্যকার। তাই নাটকের কাব্যিক উপাদান যথেষ্ট পরিমাণে বিদ্যমান। এমনকি তিনি নিজেও 'সীতা'—কে

নাট্যকাব্য বলেছেন। তবে যোগেশ চৌধুরী তাঁর নাটকে 'কাব্য' কে যতটা সম্ভব বর্জন করবার চেষ্টাই করেছেন। যুগগত কারণে তা অমিতাক্ষর ছন্দে রচিত হলেও কোথাও কোথাও প্রাঞ্জল চলিত ভাষার নিদর্শনও দেখা যায়। যেমন — দ্বিতীয় অঙ্কের প্রথম দৃশ্যে রাগসেবকের উক্তিতে অথবা, দ্বিতীয় অঙ্কের দ্বিতীয় দৃশ্যে দশকবনের কতিপয় লোকের কথোপকথনে। এই কথোপকথনটি আপাতদৃষ্টিতে অপ্রাসঙ্গিক বা প্রক্ষিপ্ত মনে হতে পারে। কিন্তু হয়তো লেখক সচেতন মনেই কাব্য ছন্দের ঘনঘটা থেকে নাটককে মুক্ত করবার স্মরণে প্রয়াস পেয়েছেন এখানে।

দ্বিজেন্দ্রলাল রায় নাট্যজগতে গিরিশচন্দ্রের পরে পদার্পণ করলেও তাঁর দ্বারা সম্পূর্ণ প্রভাবিত হননি বরং কিছুটা অভিনব দিক অন্বেষণের চেষ্টা করেছিলেন। যেমনভাবে রামনারায়ণ তর্করত্নের 'অলীক কুনাটা'-কে মধুসূদন বিদেশী আবহাওয়া এনে শোধন করতে চেয়েছিলেন, ঠিক তেমনি গিরিশচন্দ্রের ভক্তিতরল পৌরাণিক নাটকের রাজ্যকে কিছুটা বাস্তব আর অনেকটাই উনিশ শতকীয় আধুনিক যুক্তিবাদ দ্বারা পরিবর্তন করতে চেয়েছিলেন দ্বিজেন্দ্রলাল। সেই কারণে বাস্মীকির রামায়ণ বা ভবভূতির উত্তররামচরিত-এর বৈষম্যগুলি তাঁর নব্যযুক্তিবাদী মন গ্রহণ করতে পারেনি। ইউরোপীয় নাটকের চণ্ডে বিয়োগান্তক ট্রাজেডি রচনার প্রয়াস দেখা যায় এখানে। তবে পরবর্তী নাট্যকার যোগেশচন্দ্রকে তুলনায় অনেক বেশি পুরাণানুগ বলা চলে। কেননা দ্বিজেন্দ্রলালের নাটকে রামের সর্ববিয় অতিক্রম করে যে মিলন তা আকস্মিক ভূকম্পন ও সীতার পাতালপ্রবেশে পরিসমাপ্ত হয়েছে। কিন্তু সেখানে যোগেশচন্দ্র সীতাকে অনেক বেশি বাস্তববাদী ও ব্যক্তিত্বময়ী করে গড়ে তুলেছেন এবং সেক্ষেত্রে পাতালপ্রবেশের ঘটনাকে আর দুর্ঘটনা বলে মনে হয় না। দ্বিজেন্দ্রলাল নিজেই নাটকের সূচনায় ভবভূতির 'উত্তররামচরিত' প্রসঙ্গে বলেছেন —

"সর্বাপেক্ষা গুরুতর বৈষম্য রামের সহিত সীতার পূর্ণমিলন।"

কিন্তু কার্যক্ষেত্রে এই বৈষম্যকে তিনিও দেখা যাচ্ছে পুরোপুরি বিসর্জন দিতে পারেননি, যা পরবর্তীকালে অনেকখানি হয়েছে যোগেশচন্দ্রের হাতে। তিনি সীতা ও রামের পূর্ণমিলনের দৃশ্যে সীতার আত্মমর্যাদাপূর্ণ ও ব্যক্তিত্বময় যে ছবি অঙ্কন করতে পেরেছেন তা পারেননি দ্বিজেন্দ্রলাল। দ্বিজেন্দ্রলালের সীতা পরিশেষে রামের কাছে আত্মসমর্পণ করেছে, কিন্তু যোগেশচন্দ্রের সীতা তাঁর আত্মমর্যাদা বোধ অক্ষুণ্ণ রেখেছেন আত্মসমর্পণ করেননি। এখানে পূর্ববর্তী নাট্যকার গিরিশচন্দ্রের নারীচরিত্রের ব্যক্তিত্বহীন দুর্বলতা বা অসহায়তার ছায়া যেন দ্বিজেন্দ্রলালের সীতায় কিছুটা দেখা যায়। যোগেশচন্দ্রের সীতাকে অনেক বেশি, তেজস্বিনী ও বাস্তবচরিত্র বলে মনে হয়। তিনি প্রথম থেকে রামচন্দ্রের প্রতি একান্ত নির্ভরশীল তবে এই নির্ভরশীলতা চারিত্রিক অসহায়ত্বের নয়, এই নির্ভরশীলতা প্রেমের ও বিশ্বাসের। আর অচিরেই যে এই নিবিড় প্রেমময় নির্ভরতা ত্যাগ করে তাঁকে কঠোর ছায়াহীন প্রান্তরে দাঁড়াতে হবে সেই রামচন্দ্রের আদেশেই তাও নাট্যকার যোগেশচন্দ্র কৌশলে ব্যক্ত করেছেন —

সীতাঃ সত্য! দেখেছি সু বোন,
ওই মত সদাই চঞ্চল
পুরুষের মন।
জানুদেশে তাঁর মাথা রাখি
ঘুমিয়ে পড়িয়াছি,
অমনি গেছেন চলি

এক্ষেত্রে সীতার জীবনের ভাগ্যবিপর্যয়কে আগাম স্বপ্নে দর্শন পরবর্তীতে তা নিয়তির বিধান বলে মনে নেওয়ার মধ্যে গ্রীক নাটকে ছায়া লক্ষিত হয়। যদিও রামচন্দ্রের অষ্টাবক্রমুনিকে বলা সত্যপালনে শপথ তাঁর ক্ষেত্রে ট্রাজেডির সূচনা করেছে। এখানে শেঙ্গলপিয়রীয় ট্রাজেডি নায়কের দ্বিধাদ্বন্দ্ব উপস্থিত বলে মনে হয়। যেমন রামচন্দ্র যখন বলে

— 'হলে প্রয়োজন, প্রজানুরঞ্জন তরে —

সর্ব কামা, সর্ব স্বর্গ, সর্ব ইষ্ট, কামনার শ্রেষ্ঠ
সহস্র জীবনাদিক - মোর জানকীরে.....' (১)

বিসর্জন দেবার কথা, তখনই পাঠক, দর্শক এর ভবিষ্যত সম্পন্ন জেনে যায়। আবার সেই ভাগ্যের পরিহাসে রামের দ্বন্দ্বকৃত-চিত্রও স্পষ্ট হয়েছে যখন রাম বলেছেন —

'একি মহা সমস্যা

নিপতিত করিলে আমায় প্রভু।

এ কোন অশুভক্ষণে সর্বনাশা হেন গর্ববাণী

মুখ হতে স্থলিত হইল মোর?' (১)

তখন রাম চরিত্রের মানসিক যন্ত্রণা প্রতিভাত হয়। কিন্তু এ সত্য রামচন্দ্রের নিজমুখে শপথ করা সত্য, তাই এখানে তাঁর দ্বন্দ্ব নিজে রাজসত্তার সঙ্গে প্রেমিক অথবা স্বামীসত্তার। এখানে তাঁর ব্যক্তিত্ব যথার্থ কিন্তু দ্বিজেন্দ্রলালের নাটকের রামকে অনেক বেশি অসহায় বলে মনে হয়। তিনি যেন বিশিষ্টের আজ্ঞাধীন দাস। তিনি নিজেই বলেন —

'গুরুদেব! বুঝিনা এ বাণী!

তুমি আজ্ঞা কর আমি কার্য্য করি —

এই মাত্র জানি।' (২/২)

এই রাম গুরুর বশব্দ শিষ্য রাম, কিন্তু ব্যক্তিত্বে উজ্জ্বল অথ নিয়তিলাঞ্চিত রাম নয়। যোগেশচন্দ্রের রামের মুখে বারংবার তাঁর বংশগৌরবের কথা শোনা গেছে। কিন্তু দ্বিজেন্দ্রলালের রাম অনেক বেঁচে আবেগতাড়িত ও কাব্যিক। তাঁর শোক যতটা প্রতিরোধের চেষ্টা ততটা জোরদার নয়। বলা বাহুল্য এই কৃতিত্ব যোগেশচন্দ্র দেখাতে পেরেছেন প্রসঙ্গত উল্লেখ্য যে দ্বিজেন্দ্রলাল রায়ের 'সীতা' নাটকের রাম চরিত্রের স্বীকার করে ডঃ আশুতোষ ভট্টাচার্য্যও বলেছেন —

"রামের চরিত্র পরিকল্পনা এই নাটকের প্রধান ত্রুটি। ইহার রাম নিজস্ব ব্যক্তিত্বহীন পুরুষ।"

এই রামচরিত্র প্রসঙ্গেই বলতে হয় যে দ্বিজেন্দ্রলাল 'মাণ্ডবী'-র মত 'পল্লীঘাতী' বিশেষণ রামচন্দ্র সম্পর্কে ব্যবহার করেছেন। নব্যমানবতাবাদী দীক্ষিত নাট্যকার রামচরিত্রে কোন দেবত্বের সন্ধান করতে চাননি। যেখানে যোগেশচন্দ্র পরবর্তীকালের নাট্যকার হয়েও রামচরিত্রে পুনরায় শ্যামল করছেন। বারংবার নাটকে রামচন্দ্র প্রসঙ্গে প্রত্যক্ষ বা পরোক্ষ উপমা ব্যবহার করেছেন। সেক্ষেত্রে যোগেশচন্দ্রের রামচন্দ্র অপেক্ষে দ্বিজেন্দ্রলালের রামচন্দ্র অনেকবেশি কাব্যিক হলেও মানবিক। অর্থাৎ তিনি তাঁর কার্যকলাপকে দেবতার লীলা বলে দেখানোর চেষ্টা করেনি। ভারত চরিত্রকে উভয় নাট্যকারই কিছুটা প্রতিবাদের ছোঁয়া দিয়ে করেছেন। তবে দ্বিজেন্দ্রলালের ভারতের প্রতিবাদেও কোমলতা আছে। যোগেশচন্দ্রে নেই। হয়ত এই কোমলতা ভাষার প্রভেদের কারণেও হয়।

পারে। দ্বিজেন্দ্রলালের ভরত যেখানে বলেন —

'কোন মহাত্মা এ আশ্রয়স্থল
প্রধান ভ্রম যে অশ্রয়স্থল বশিষ্ঠ।
দ্বিতীয় ভ্রমটি — এ কণ্ঠবানিষ্ঠ
মুঢ় নিশ্চিন্ততা।....' (৩/৩)

কিন্তু যোগেশচন্দ্রের ভরত একে কেবল ভ্রম বলেই নিশ্চেষ্ট থাকেননি।

রামকে প্রকাশ্যেই নিজমতামত ব্যক্ত করেছেন —

'নির্মেঘ আকাশসমা পবিত্র রমণী
তারে দিয়া বনবাস
সত্যরক্ষা করিতে যদ্যপি হয় —
তার চেয়ে মিথ্যা মোর হৃদয়ভূষণ।' (১)

এখানে ভরত চরিত্র রামচন্দ্রের থেকে অনেক বেশী দৃঢ় ও ব্যক্তিত্বসম্পন্ন তবে দুই নাট্যকারের অঙ্কিত ভরত চরিত্রই অভিমানেই অযোধ্যা ত্যাগ করে গেছে।

শূদ্রজাতির বেদচর্চা প্রসঙ্গে দ্বিজেন্দ্রলাল ও যোগেশচন্দ্র যথাক্রমে শূদ্রক ও শম্বুক বধের প্রসঙ্গ এনেছেন। এখানেও দ্বিজেন্দ্রলাল রামচন্দ্রকে বশিষ্ঠের আজ্ঞাধীন রাজা হিসাবে দেখিয়েছেন যিনি শূদ্রের শাস্ত্রচর্চা কেন অশাস্ত্রীয় সে প্রশ্ন না করে কেবলমাত্র ঋষির আজ্ঞা পালনের জন্যই শূদ্রের দণ্ড বিধান করেছেন। কিন্তু যোগেশচন্দ্র এখানে রামচন্দ্রের মধ্যে এ বিষয়ে দ্বিধা বা প্রশ্নের অবতারণা করেছেন। এমনকি যেন বশিষ্ঠের এই আদেশের ক্ষীণ প্রতিবাদও রামচন্দ্রকে এখানে করতে শুনি। যখন রামচন্দ্র বলেন —

'বুঝিতে না পারি কি হেতু শম্বুক দোষী।
করে মাত্র যাগযজ্ঞ ধর্ম আচরণ
নিজ রুচি অনুসারে।
যদি তাহে পাপ কভু হয়,
ফল তার সেইতো ভুঞ্জিবে,
মৃত্যু - অস্তে কিম্বা ইহকালে।
এই হেতু কেন বা মরিবে ব্রাহ্মণ কুমার।
মনে হয়,
যুক্তিহীন অনুমান তব মুনিবর!
নির্দেয়ীর বৃকে অস্ত্র
আর আমি হানিতে নারিব।
বরঞ্চ আমার পাপে মরিয়াছে শিশু,
যে পাপের প্রায়শ্চিত্ত আমিই করিব।' (২/১)

স্পষ্টতই এখানে রামচন্দ্রের একদিকে শম্বুক হত্যায় অনিচ্ছা ও প্রতিবাদ ও অন্যদিকে নিদেয়ীর বৃকে অস্ত্র হানার ব্যঞ্জনায়া সীতাকে পরিত্যাগ করবার অনুতাপদঙ্ক হৃদয়, এই দুয়ের প্রকাশ পাওয়া যায়। তবে দ্বিজেন্দ্রলাল রায়ের নাটকের রামচন্দ্র বশিষ্ঠকে এই উক্তি করার মতো সাহস সঞ্চয় করে উঠতে পারেনি। তাঁর মনের কথা অব্যক্তই থেকে গেছে।

শূদ্রকপত্নী অথবা শম্বুকজায়া তুঙ্গভদ্রার চরিত্রের পার্থক্য নাট্যকারদ্বয় তেমনভাবে করেননি। তবে যোগেশচন্দ্রের নাটকে শম্বুকপত্নী তুঙ্গভদ্রা নিজেই নিজেকে বীরজায়া বলে আখ্যাত করেছেন কিন্তু দ্বিজেন্দ্রলালের নাটকের শূদ্রকপত্নীকে শূদ্রক নিজেই স্বরণ করিয়ে দিয়েছেন যে তিনি বীর - জায়া এবং তাঁর শূদ্রকের জীবনভিক্ষা চেয়ে কাকুতিমিনতি শোভা পায়না।

এই প্রসঙ্গে বলতে হয় যে গিরিশচন্দ্রের অব্যবহিত পরেপরেই নাট্যকার দ্বিজেন্দ্রলালের নাট্যরচনা শুরু হলেও পাশ্চাত্য সংস্কৃতি ও শিক্ষাসমৃদ্ধ দ্বিজেন্দ্রলাল রামচন্দ্রের মধ্যে কোনো অবতারত্বের লক্ষণ দেখাতে চাননি। তবে দুইবর্তী নাট্যকার যোগেশচন্দ্রের নাটকটিতে রামচন্দ্রকে কৃষ্ণের অবতার হিসাবে শম্বুক বা তার পত্নীর দ্বারা প্রতিষ্ঠিত করতে চেয়েছেন। শম্বুক বেচ্ছায় আত্মসমর্পণ করে বলেছে -

'হান অস্ত্র মোরে রঘুনাম —
নয়ন মুদিয়া আমি শ্যানরূপ হেরি।' (২/২)

কিংবা তুঙ্গভদ্রা বলেছেন —

'হয়ত বা নারায়ণ তুমি,
সতীর এ অভিশাপ তথাপি ফলিবে।' (২/২)

এবার আসা যাক 'সীতা' নাটকের মূল নামচরিত্রের কথায়। দুই নাট্যকারের নাটকের নাম 'সীতা' ঠিকই কিন্তু মনে হয় যে দুজনেই রামচরিত্রের দ্বিধা দ্বন্দ্ব সংকট প্রভৃতি দেখাতেই বেশি মাত্রায় তৎপর হয়েছেন। তুলনায় দুটি নাটকের ক্ষেত্রেই সীতাচরিত্রকে অনেক বেশি খিয়ানান মনে হয়। অবশ্য নাটকের শেষ দৃশ্যে যোগেশচন্দ্র পাতালপ্রবেশ পর্বে সীতার ব্যক্তিত্বের রূপ কিছুটা পরিশ্ফুট করেছেন। দ্বিজেন্দ্রলাল রায়ের নাটকের একাংশে রামচন্দ্রের রাজসত্য রক্ষা করবার কর্তব্যকে অক্ষুণ্ণ রাখবার জন্য সীতার দেহস্থানির্বাসন বর্ণনা করেছেন। সীতা এখানে বেশ মানসিকভাবে পরিণত মনস্কা বলে মনে হয়। আবার তিনি এ বিষয়ে রামকে যখন বলেন —

'..... সম্ভব কি তাও?
সীতার কারণে তুমি ব্যথা পাও,
প্রাণাধিক? - উঠ তব যশ পুণ্য
রহিবে অটুট, রহিবে অক্ষুণ্ণ;
পিতৃসত্য তুমি রেখেছিলে প্রভু;
আমিও রাখিব পতিসত্য। কভু
মলিন না হবে তব পুণ্যরশ্মি
সীতার কারণে।....
এই বন্ধ পাতি দিব হাসি মুখে
তুমি দলি তাহে চলি যাও সুখে
যশের মন্দিরে।' (২/৪)

তখন সীতাদেবীর মধ্যে কিছুটা অভিমানের সূর শুনতে পাওয়া যায়। যোগেশচন্দ্রের সীতা প্রথম থেকেই অনেক বেশি পতিগতপ্রাণা ও প্রেমমিষ্টা নারী। স্বামীর প্রতি তাঁর অগাধ বিশ্বাস ও নির্ভরতা। তাই উর্মিলার মুখে রামকর্তৃক নিজের নির্বাসনদণ্ডের কথা শুনেও বিশ্বাস করতে পারেননি তিনি। বরং পতিপ্রেমে নিঃসন্ধি চিত্তে উর্মিলার আশঙ্কাকে পরিহাস বলে মনে করেছেন। তবে অবশেষে সবকিছু জানতে পারার পর তাঁর নিশ্চিন্ত বিশ্বাসের পরম আশ্রয়স্থল যে রামচন্দ্র, তাঁর কাছ থেকে এই নির্বাসনদণ্ড শোনার যে আকস্মিক আঘাত, তাও সীতাচরিত্রে দেখাননি যোগেশচন্দ্র। বরং সীতার সংলাপে মনে হয় মানসিকভাবে বুঝি তিনি প্রস্তুতই ছিলেন। যখন তিনি বলেছেন —

'বুঝিলাম সব।
কালক্রম নিয়ত ঘুরিছে —
সেই চক্রে নিপতিত আমি।

তোমার কিছুই দোষ নাই।' (১)

দ্বিজেন্দ্রলালের তুলনায় যোগেশচন্দ্র যেন সীতার আবেগ ও বেদনার প্রকাশে কিছুটা কম বাস্তবিক বলে মনে হয়েছে।

উভয় নাট্যকারই নাটকের তৃতীয় অঙ্কের প্রথম দৃশ্য থেকে মহর্ষি বাস্মীকির আশ্রমে সীতার উপস্থিতি দেখিয়েছেন। দ্বিজেন্দ্রলাল তৃতীয় অঙ্কের দ্বিতীয় দৃশ্যে রামচন্দ্রের অশ্বমেধ যজ্ঞ পরিকল্পনার কথা শুনিতে গিয়েছিলেন কিন্তু যোগেশচন্দ্র তাঁর নাটকে এই পর্বে বিষয়টিকে সাসপেন্সে রেখে লব-এর অশ্ব ধরবার ঘটনার সূত্রে যজ্ঞের কথা পরোক্ষে জানিয়েছেন। লব যজ্ঞের অশ্ব ধরার ফলে যে অনিবার্য যুদ্ধ তাতে দ্বিজেন্দ্রলালের সীতা বীরজননীর মতোই আশীর্বাদ করেছেন লবকে। স্ব-ইচ্ছায় ক্ষত্রিয়রমণী বলে লবের যুদ্ধ পিপাসায় তিনি বাধা দিতে চাননি। বলেছেন —

‘তুমি ক্ষত্রবীর,
রাজপুত্র তুমি। যাও যুদ্ধ করো, যাও।
ক্ষত্রিয় রমণী আমি, বাধা দিব না ও
যুদ্ধ পিপাসায়।..... (৪/৫)

কিন্তু যোগেশচন্দ্রের সীতা দ্বিধাজর্জর ও পুত্রের যুদ্ধের বাসনায় উদ্বিগ্ন। কেননা সেই যুদ্ধ রাঘবের সঙ্গে। তাই এখানে তাঁর দ্বন্দ্ব ও মানসিক দোলাচলের ছবি প্রত্যাশিত, যা নাট্যকার যোগেশচন্দ্র দেখিয়েছেন। পুত্র লবকে যুদ্ধে অনুমতি দিতে সীতার প্রাণ চায় না। তবু ক্ষত্রিয় রমণীর সংস্কারও ছাড়তে পারেন না তিনি। বলেন —

‘রাঘবের সনে রণ
কোন প্রাণে সমরে আদেশ দিব।
কিন্তু ক্ষত্রিয় জননী আমি,
নিবারণ করিব কেমনে।
বীরপুত্র চাহিছে সংগ্রাম —
পিতাপুত্রে বাধিবে কি রণ?..... (৩/১)

আবার এই পর্বে সীতার প্রকৃত পরিচয় জানবার জন্য লব ও কুশ নিজেরা সীতার কাছেই প্রশ্ন করেছে দ্বিজেন্দ্রলালের নাটকে। কিন্তু যোগেশচন্দ্রের নাটকে মহর্ষি বাস্মীকির কাছে পুত্রদ্বয় তাদের মাতৃপরিচয়ের স্বরূপ জানতে চেয়েছে।

দ্বিজেন্দ্রলাল রায়ের নাট্যরচনার ক্ষেত্রে সমকালীন নাট্যকার গিরিশচন্দ্রের মতো মঞ্চ ও দর্শকদের মনোরঞ্জন বিষয়টি ততটা প্রধান হয়নি। তবে যোগেশচন্দ্র পরবর্তীকালের নাট্যকার হলেও একথা স্বীকার করেছেন যে, তাঁকে অন্তরের প্রেরণা নয়, বরং বাইরের প্রয়োজনই নাটক লিখতে প্ররোচিত করেছিল। অবশ্য তিনি শ্রদ্ধেয় শিশিরকুমার ভাদুড়ীর প্রতি কৃতজ্ঞতা প্রকাশও করেছেন। দ্বিজেন্দ্রলাল রায়ের নাট্যশৈলী কিছু কিছু স্থানে যোগেশচন্দ্র মহাশয় গ্রহণ করেছিলেন বলে নব্য পছীদের প্রশংসা পাননি। এমনকি স্বয়ং রবীন্দ্রনাথও সেই বিষয়টি পছন্দ করেননি। তবে মঞ্চ ও অভিনেতাদের কথা যোগেশচন্দ্র এখানে অনেক বেশি ভেবেছেন বলে মনে হয়। এমনকি একথাও সত্যি যে শিশিরকুমার ভাদুড়ীর কথা মাথায় রেখেই তাঁর রামচন্দ্র চরিত্রের অবতারণা। কাজেই কাহিনীর অনুসরণ অপেক্ষা অভিনয় যোগ্যতার দিকেই তাঁর দৃষ্টি বেশিমাাত্রায় ছিল।

যোগেশ চৌধুরীর ‘সীতা’ নাটকটিতে পরিসর স্বল্প হওয়ায় সংলাপ ও কাহিনীতে অতিরঞ্জন বা ব্যাপকতা দেখা যায় না। কিন্তু দ্বিজেন্দ্রলাল-এর

কাহিনী, চরিত্র বা সংলাপে অতিবাস্তি লক্ষিত হয়। কখনো কখনো তা নাট্যরসকেও ক্ষুণ্ণ করেছে। অন্তঃপুরের নারীদের কথোপকথন নাট্যঘটনায় বিশেষ কোনো রেখাপাত করেছে বলে মনে হয় না। সেক্ষেত্রে যোগেশচন্দ্রের নাটকে দ্বিজেন্দ্রলাল রায়ের মতো পাশ্চাত্যরীতির অনুসরণ না থাকলেও কিছুটা আধুনিক পরিচয় আছে নারীচরিত্রের বলিষ্ঠতা নির্মাণে। কুমার রায় এ প্রসঙ্গে বলেছেন —

‘যোগেশ চৌধুরী মশায়ের নাট্যকাহিনীতে আধুনিকতার লক্ষণ মেয়েদের সামাজিক অবস্থান নির্ণয়ে এবং অনেককাল মুখবুজ্রে থাকে মেয়েদের মুখে পুরুষশাসিত সমাজের বিরুদ্ধে কথা বলানোর দায়বোধ।’

আবার নাট্যঘটনার সূচনায়, দেখা যায় দ্বিজেন্দ্রলাল প্রথম দৃশ্যে রামচন্দ্রের সঙ্গে ভরত ও শক্রিয়ের কথোপকথনের মধ্যে দিয়ে রামচরিত্রেরই মহাহ্যাকীর্তন করেছেন, যেখানে যোগেশচন্দ্র তেমন কোনো ভূমিকায় অবতারণা না করে প্রথম দৃশ্যেই রাম ও দুর্মুখের কথোপকথনের মাধ্যমে সীতা সম্পর্কে প্রজাদের ধারণার কথা ব্যক্ত করেছেন অর্থাৎ প্রথমেই মূল কাহিনীতে প্রবেশ করেছেন। যোগেশচন্দ্রের নাটকে প্রথম অঙ্কে কোনো দৃশ্যভাগ নেই, আবার চতুর্থ অঙ্ক পর্যন্ত অন্যান্য অঙ্কগুলিতেও দৃশ্যসংখ্যা প্রতিটিতে দুটির বেশি নয়। অন্যদিকে দেখা যাচ্ছে দ্বিজেন্দ্রলাল রায় তাঁর সীতা নাটকটিকে সংস্কৃত নাট্যরীতি অনুযায়ী পঞ্চম অঙ্ক পর্যন্ত বিস্তৃত করেছেন এবং দৃশ্যসংখ্যা প্রথম থেকে পঞ্চম অঙ্ক পর্যন্ত যথাক্রমে পাঁচ-চার-পাঁচ-ছয় ও পাঁচটি।

নাটকের ভাষা সম্পর্কে বলতে গেলে বলতে হয় যোগেশচন্দ্র দ্বিজেন্দ্রলাল অপেক্ষা কিছু আধুনিকতার পরিচয় দিয়েছেন যেমন, দ্বিতীয় অঙ্কের প্রথম দৃশ্যতে ব্রাহ্মণ চরিত্রের কথায় চলিত ভাষা ব্যবহার করা হয়েছে —

‘ব্রাহ্মণ : রাজা! আমার সাত বৎসরের পুত্র মরেছে। — রাজা রামচন্দ্র, তোমার রাজ্যে অকাল মরণ। সূর্যবংশে কোন রাজার রাজত্বকালে অকাল

মরণ হয়নি — তোমার রাজত্বে হয় কেন রাজা? আমার পুত্রের মৃত্যুর জন্য তুমি দায়ী!’ (যোগেশচন্দ্র চৌধুরী)

আবার দ্বিতীয় দৃশ্যে দণ্ডকবনের প্রথম, দ্বিতীয় ও তৃতীয় লোকের বাক্যলাপে চলিত গদ্যের নিদর্শন আছে। যথা —

‘১ম লোক : চল, চল, শীঘ্র চল, — আজ শূন্যরাজ শশুকের যজ্ঞে পূর্ণাঘটি আমাকে ঋদ্ধিকের জাক করতে হবে।

২য় লোক : তুমি করবে ঋদ্ধিকের কাজ? বেঁচে থাকলে আরও কত কি দেখতে হবে।.....’ ইত্যাদি।

কিন্তু দ্বিজেন্দ্রলাল রায়ের নাটকটিতে এ জাতীয় কোনো চলিত গদ্য পাওয়া যায় না। সঙ্গীত সংযোজন নাটকের এক অত্যন্ত গুরুত্বপূর্ণ বিষয়। সেক্ষেত্রেও যোগেশচন্দ্র মহাশয়কে বেশ সচেতন বলে মনে হয়। কেননা, তিনি নাটকে প্রতিটি অঙ্কেই সঙ্গীত প্রয়োগ করেছেন। মোট ছয়টি সঙ্গীতের মধ্যে

প্রথম অঙ্কে বৈতালিকের গান — যেখানে রামচন্দ্রের স্মৃতি বর্ণিত হয়েছে। দ্বিতীয় অঙ্কের বন্দীর গান — সীতাহীন অযোধ্যার বর্ণনা করা হয়েছে। দ্বিতীয় অঙ্কের দ্বিতীয় দৃশ্যে বনলক্ষ্মী গণের আনন্দ গান — যেখানে পঞ্চবটির শোভা বর্ণনা করা হয়েছে। তৃতীয় অঙ্কে বনবালাদর গানে সীতা

ও রামচন্দ্রের পুনর্মিলনের ইঙ্গিতময় বার্তা শোনা যাচ্ছে। চতুর্থ অঙ্কের প্রথম দৃশ্যে নেপথ্যে, গানে সীতার পাতালপ্রবেশের ইঙ্গিতময় বর্ণনা শোনা যাচ্ছে।

কাছেই গানগুলিকে একেবারে প্রক্ষিপ্ত বলা যায় না। মূল ঘটনার সূত্রধর হিসাবে ডুমিকা বা গৌরচন্দ্রিকার মতো সঙ্গীত ব্যবহার করা হয়েছে। শেষ দৃশ্যে বৈতালিকের গানে রামচন্দ্রের জুতিগাথা পুনরায় বাস্তব হয়েছে। দ্বিজেন্দ্রলাল রায়ের নাটকে এতগুলি গানের উপস্থিতি পাওয়া যায় না। কেবলমাত্র তৃতীয় অঙ্কে দুটি গান পাওয়া যায়। অবশ্য একথা আমাদের মনে রাখতে হবে যে, নাটকের মঞ্চসম্মেলনের অন্যতম কারণ তার সঙ্গীত প্রয়োগ। দ্বিজেন্দ্রলাল মহাশয়ের নাটক মঞ্চসম্মেলতার উদ্দেশ্যে রচিত হয়নি। কিন্তু যোগেশচন্দ্রের মুখ্য উদ্দেশ্য ছিল দর্শক মনোরঞ্জন। কাছেই এই কারণে তাঁকে নাটকে পর্যাপ্ত সঙ্গীতের ব্যবহার করতে হয়েছে।

রামচন্দ্রের পরিকল্পনায় দ্বিজেন্দ্রলাল ও যোগেশচন্দ্র উভয়েই আবেগের পরিচয় দিয়েছেন। তবে সীতা বিসর্জনের বিষয়টি দ্বিজেন্দ্রলালের নাটকে গুরু বিশিষ্টের আদেশে হয়েছে বলে রামচন্দ্রের দোষলাঘবের প্রচেষ্টা করা হয়েছে। এ প্রসঙ্গে সমালোচক ডঃ অজিত ঘোষের মতটি প্রণিধানযোগ্য —

“সীতার চরিত্র যেভাবে অঙ্কিত হইয়াছে, তাহাতে তাহার বনবাস এবং ক্লেশভোগের জন্য রামচন্দ্রের প্রতি দর্শকের বিরাগ আসা স্বাভাবিক কিন্তু নাট্যকার কৌশলে বিশিষ্টকে সমস্ত ব্যাপারের জন্য দায়ী করিয়া রামচন্দ্রের চরিত্র মহাত্ম্য অক্ষুণ্ণ রাখিয়াছেন।”

অবশ্য যোগেশচন্দ্র সরাসরি রামচন্দ্রের আদেশ বলেই বিষয়টি দেখিয়েছেন, তবে এক্ষেত্রে রামচন্দ্রের অষ্টাবক্রমুনিকে দেওয়া প্রতিশ্রুতি রক্ষার তাগিদ অনেক বড়ো হয়ে উঠেছে এবং পত্নীপ্রেমী অপেক্ষা বংশগৌরব রক্ষা প্রধান হয়ে উঠেছে। বলা বাহুল্য এই দুই গুরুত্বপূর্ণ কর্তব্যের দ্বন্দ্বদোলাচল রামচন্দ্রের চরিত্রে ফুটিয়ে তোলা তাই যোগেশচন্দ্রের পক্ষে সহজ হয়েছে। পরিশেষে অদৃষ্টকে দোষারোপ করে রামচন্দ্রের মধ্যে একটি ট্রাজিক হিরোর ভাবমূর্তি আনা হয়েছে বলে মনে হয়। যোগেশচন্দ্রের রামচন্দ্র তাই অনুভূত করেছেন নিজের অনিচ্ছাকৃত অপরাধের জন্য। বলেছে —

‘প্রজানুরঞ্জে শ্রেষ্ঠ স্বার্থ বিসর্জন —

অসীম শুদাস্যভরে

নিজে আমি করিয়াছি পণ।’ (১)

কিন্তু দ্বিজেন্দ্রলাল রায়ের নাটকের রামচন্দ্র অবলীলায় গুরু বিশিষ্টের আদেশ বলে সীতা বিসর্জনের মতো ঘটনাকেও মুখবুজে মেনে নিয়েছেন। এমনকি অন্যরা প্রতিবাদ করলেও তার অনুভূত তেমনভাবে শোনা যায় না। বরং ভরতকে বলেন —

‘কি বলিব প্রাণাধিক। অন্যপথ বাহিবার নাই।

শুনিবে ভরত, ইহা কুলগুরু বিশিষ্ট আদেশ।’ (২/৪)

কৌশল্যা চরিত্র উভয় নাট্যকারের নাটকেই উপস্থিত। দ্বিজেন্দ্রলাল রায়ের কৌশল্যা অনেক বেশি বলিষ্ঠ ও আবেগপ্রবণ, তুলনায় যোগেশচন্দ্র কৌশল্যা চরিত্রকে কিছুটা কোমল ধাতুতে গড়েছেন। রামচন্দ্রের সীতা বিসর্জনের সিদ্ধান্তে দ্বিজেন্দ্রলালের নাটকের কৌশল্যা দৃঢ়ভাবেই প্রতিবাদ করেছেন। জীবিত থাকতে তিনি রামকে পত্নীত্যাগ করতে দেবেন না বলে

প্রতিজ্ঞাও করেছেন। এমনকি বিশিষ্টের আদেশ, একথা শুনেও তা লঙ্ঘন করবার সাহস দেখিয়েছেন। বলেছেন —

‘হৃৎক, বিশিষ্ট আদেশ

ইহার পালনে নাই দর্শসেশ।

এ নহে উত্তম, ন্যায়পর কাজ।

এ কার্য হইতে দিব নাক আজ।’ (২/৪)

অথবা,

‘— মাতৃআজ্ঞা চেয়ে তোর কি নীতিতে

গুরু আজ্ঞা বর? কে তোর ভরতের

ধরেছিল রাম? কে তোর অপরে

দিয়াছিল কপা?....

.....গুরু না জননী? একবার তবে

গুরুর আজ্ঞাটি উল্লিখিতে হবে

মায়ের আজ্ঞায়।.....

..... দেখ সীতা লাগি

মাতা তোর আমি আজ ভিক্ষা মাগি

দিবিনে? (২/৪)

এই পর্যায়ে যোগেশচন্দ্রের নাটকে কৌশল্যা চরিত্র একটু অন্যরকম। কিছুটা সমাজ সংসার বা বংশমর্যাদা লঙ্ঘনের আশঙ্কা কাজ করেছে তাঁর মধ্যে। রামের সিদ্ধান্তে তিনি প্রথমে ফুঁক চিন্তে রামকে ভৎসনা করেছেন ঠিকই। কিন্তু সত্যরক্ষা করবার প্রস্নে রামের সঙ্গে মঠেকা প্রকাশ করেছেন। বলেছেন —

করিয়াছ সত্যপণ?

ভগবান,

একি ঘোর পরীক্ষায় ফেলিয়াছ রামচন্দ্রে মোর?

.....

একদিকে বংশমান

অন্যদিকে জীবন অধিক’ (১)

কিংবা বলেছেন —

‘জানি রাম —

কত্রিয়নন্দন — সূর্য বংশধর —

সত্যরক্ষা অবশ্য করিতে হবে।’ (১)

তাই দেখা যায় যেখানে দ্বিজেন্দ্রনাটকে কৌশল্যা প্রথমবার রামচন্দ্রকে তাঁর চরম সিদ্ধান্ত থেকে নিরস্ত করতে পেরেছিলেন সেখানে যোগেশচন্দ্রের কৌশল্যা কিন্তু রামের সিদ্ধান্তকে পরিবর্তন করতে না পেরে সীতার সামনে যেতে সংকোচবোধ করেছেন।

একথা অবশ্যস্বীকার্য যে বিশ শতকের প্রথমার্ধে একই বিষয় নিয়ে রচিত দুজন নাট্যকারের দুটি নাটকের চরিত্র, ভাষা, নাট্যরীতি প্রভৃতি অনেকাংশেই পৃথক। পূর্বরচিত দ্বিজেন্দ্রলাল রায় মহাশয়ের নাটকের কিছু প্রভাব পরবর্তী নাট্যকার যোগেশচন্দ্র চৌধুরীর নাটকে পড়েছে তা যোগেশচন্দ্র নিজেও অস্বীকার করেন। পাশাপাশি তিনি যে সচেতনভাবে সে প্রভাব কাটিয়ে ওঠবার চেষ্টাও করেছেন তাঁর কথাতেই জানা যায়। কবি দ্বিজেন্দ্রলাল তাঁর নাট্যসংলাপে কাব্যময়তার প্রকাশ ঘটিয়েছেন বেশি, সংলাপে মিত্রাক্ষর ছন্দ ব্যবহার করেছেন যা নাট্যগুণকে কোথাও কোথাও

ক্ষয় করেছে। শেষ দৃশ্যে সীতার পাতাল প্রবেশের ঘটনাকে প্রাকৃতিক দুর্ভাগ্যের মতো স্বাভাবিক ব্যাখ্যা দেবার চেষ্টা করেছেন। অবশ্য কাহিনী কাঠামোর সঙ্গে তা বিশেষ সাজুয়া পায়নি। অপরদিকে যোগেশচন্দ্রের নাটকে সীতার পাতালপ্রবেশকে সীতার নিজের ইচ্ছা হিসাবে তুলে ধরে নাট্যকার পৌরাণিক কাহিনীর মর্যাদা রক্ষা ও সীতার ব্যক্তিত্বের মহিমা প্রচার দুই কাজই দক্ষতার সঙ্গে করেছেন। এখানে যোগেশচন্দ্রের সংলাপে নাটকীয়তাও দ্বিজেন্দ্রলাল অপেক্ষা বেশি।

সীতা :

সত্য যদি পতিব্রতা আমি,
সত্য যদি দুহিতা তোমার,
মাগো, স্থান দাও কোলে।
সংসারে তাপ মাগো,
আর আমি সহিতে না পারি।...' (৪/২)

রাম :

একি, একি!
ঘোর প্রলয়ের মেঘ,
জীবধ্বংসী প্রলয় লক্ষণ,
আকাশে বাতাসে।

.....
প্রলয়ের দোলে দোদুল দুলিছে ধরা!
অতিক্রমী দুই তীর, নদী গোমতীর
প্রাবন ধইছে — ভাসাইয়া শত শত
জনপদ

সীতা, সীতা, কোথা তুমি? (৪/২)

সুতরাং দ্বিজেন্দ্রলাল ও যোগেশচন্দ্র উভয় নাট্যকারই তাদের নিজস্ব দৃষ্টিভঙ্গি দিয়ে সীতার মানসপ্রতিমা নির্মাণ করেছেন। তুলনামূলক বিচারে কোনো কোনো দিকে যোগেশচন্দ্র চৌধুরিকে অপেক্ষাকৃত আধুনিক মনে হয়েছে আঙ্গিকগত দিক থেকে। তবে পৌরাণিক পরিমণ্ডলের বাইরে

গিয়ে সম্পূর্ণ মানবিক দিক থেকে রামচন্দ্রকে কল্পনা করে মঞ্চমুখ্যাপেক্ষী না হয়ে দ্বিজেন্দ্রলাল এই 'সীতা' নাটক রচনা করেছেন। কাজেই উদ্দেশ্যগত ভিন্নতার কারণেই উভয় নাট্যকারের যা কিছু পার্থক্য দেখা গেছে। দ্বিজেন্দ্রলালের নাটক যেমন পাশ্চাত্য সুর বহন করেছে, অন্যদিকে যোগেশচন্দ্রের নাটক সমকালীনযুগে অসাধারণ মঞ্চসফল হয়েছে। যাইহোক, উভয় নাট্যকারই যে এই সমনামাক্রিত নাটক দুটির জন্য জনমানসের অক্ষয় আসনে অধিষ্ঠিত থাকবেন তা বলার অপেক্ষা রাখে না।

আকার গ্রন্থ :

- ১। চৌধুরী যোগেশচন্দ্র : সীতা, দে'জ পাবলিশিং, কোলকাতা, ISBN-81-7612-958-5, প্রথম সংস্করণ - জুলাই, ২০০২
- ২। রায় রথীন্দ্রনাথ, সম্পাদনা : দ্বিজেন্দ্র রচনাবলী, ২য় খণ্ড, সাহিত্য সংসদ, কোলকাতা, ISBN-978-81-85626-26-20-0, পঞ্চম মুদ্রণ-আগস্ট -২০১২

তথ্য সূত্র :-

- ১। রায় রথীন্দ্রনাথ, সম্পাদনা : দ্বিজেন্দ্র রচনাবলী, ২য় খণ্ড, সাহিত্য সংসদ, কোলকাতা, ISBN-978-81-85626-26-20-0, পঞ্চম মুদ্রণ আগস্ট - ২০১২, পৃষ্ঠা - ১১।

- ২। ভট্টাচার্য আশুতোষ : বাংলা নাট্যসাহিত্যের ইতিহাস (২য় খণ্ড) , এ মুখার্জী এণ্ড কোং প্রাইভেট লিমিটেড, কোলকাতা, পঞ্চম পুনর্মুদ্রণ : অক্টোবর ২০১০, পৃষ্ঠা-২৭৫।

- ৩। রায় অলোক : ভূমিকা, চৌধুরী যোগেশচন্দ্র : সীতা, দে'জ পাবলিশিং, কোলকাতা, ISBN-81-7612-958-5, প্রথম সংস্করণ - জুলাই, ২০০২, পৃষ্ঠা - ১৫।

- ৪। ঘোষ অজিত কুমার, বাংলা নাটকের ইতিহাস, দে'জ পাবলিশিং, কোলকাতা ISBN-81-295-0365-4 প্রথম সংস্করণ - জানুয়ারী, ২০০৫, পৃষ্ঠা - ২১৭

TRENDS IN SAVINGS AND INVESTMENT IN INDIAN ECONOMY AND THEIR IMPACT DURING PRE AND POST REFORM PERIOD

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ABSTRACT

Saving is the source of capital formation. Capital formation is the growth of capital stock over time. On the other hand, investment is the addition to the stock of capital goods. Economic growth can be viewed from the trends in investment expenditure as well as trends in savings in an economy. This study focuses on the growth rate of savings and investment in the Indian Economy both during the pre-reform (1981-82 -1990-91) and post-reform period (1991-92-2012-13). Secondly, we try to find out the causalities and impact of investment on saving and vice versa on Indian Economy in the concerned period. Our study reveals that there is a continuous rate of growth of GDCF in the Indian economy which is more than the rate of GDS. Again investment causes significantly the savings of the economy. This indicates that as in the Keynesian Model with the increase in investment aggregate demand in the economy increases which leads to increase in income, this obviously induces aggregate saving to increase. Again as we get a significant result of saving on investment in the Indian economy it shows that increase in savings leads to more and more investment. It causes increase in income of the country. Thus from our study we get a circular reasoning like Investment - Income - Savings - Investment. Thus we have very interesting growth implications in the Indian economy due to rise in both Investment and Savings.

Keywords: GDS, GDCF, GDP, Vicious circle of poverty, Regression

Section-I

INTRODUCTION:

Saving is the source of capital formation. Capital formation is the growth of capital stock over time. On the other hand, investment is the addition to the stock of capital goods. This means if capital stock of an economy increases over time we say there occurs flow of investment. Thus both saving and investment are treated as flow variable in macroeconomics. On the other hand Capital is a stock concept. Since saving is the source of capital formation so the saving is the source of act of investment. In the classical theory "Supply creates its own demand" which is called Say's law of market. This essentially implies saving determines investment. But according to John Maynard Keynes, classical theory of output or income determination is wrong in assumptions and incorrect in logic. According to him, if there is excess supply of goods and ser-

vices there would be excess supply of labour and capital so that unemployment prevails in the economy. Thus according to Keynes Say's law of market, if applicable creates more unemployment in the economy, it is demand which determines the supply. So it is the investment that determines the saving not the other way round. Keynes suggested that it is the lack of effective demand which causes unemployment in the economy. Investment is a component of aggregate demand in an economy. So in Keynesian economics as investment rises aggregate demand rises for which aggregate supply or income rises. Since in his model aggregate saving is a function of income so rise in investment expenditure leads to rise in income and hence saving rises. Thus we see as investment of an economy increases savings also increases, so we can definitely conclude that there has been increase in income and output and at the same time employment. So economic growth can be viewed from the trends in invest-

ment expenditure as well as trends in savings in an economy.

Background-

The Gross domestic savings in India indicates the part of domestic output which is saved as surplus earnings of different sectors of our Economy.

There are three types of Gross Domestic Saving –

- a) Savings of the Household Sector
- b) Savings of Firm
- c) Savings of the Government

The savings of the Household Sector can be measured in –

1) The total financial savings of the Household Sector- The savings of the household sector includes investment in shares, net deposit with the commercial banks etc.

2) The savings in the form of physical asset- The savings in the physical asset includes building machinery and equipment

If we consider the Gross Domestic Savings in India during 1950-1990 we can see lots of change

During 1950-1951 the savings rate in the household sector was 6.2% which increased to 17.9% in 1989-1990 .So we witnessed the increase in savings rate in household sector in the phase of 40 years.

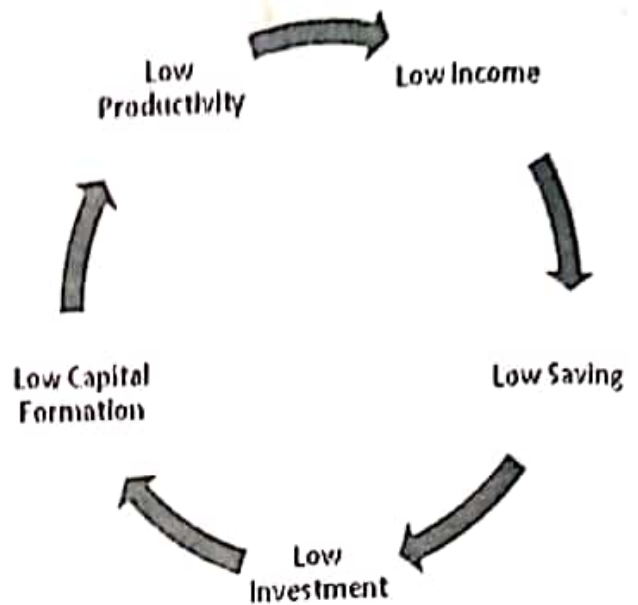
During 1950-51 the savings rate in the private sector was 0.9% which increased to 2.4% in 1980-90. The saving rate in the private sector did not increase to that extent in compare Household sector. In the year of 1980-81 the savings rate was 1.6% which was also the same in the year of 1984-85. During these years the savings rate remained constant but in the year of 1989-90 the savings rate reached to maximum in compare to other years.

During 1950-51 the savings rate in the Public sector was 1.8% but it decreased to 1.7% in the year of 1955-56. During the year of 1960-61 to 1980-81 the savings rate in the Public sector had several ups & downs but if we consider the year of 1978-1979 the savings rate in the Public sector reached to maximum i.e 4.5% . Finally in the year of 1989-90 the savings rate remained at 1.7% with no such improvements considering the year of 1950-51. So in the phase of 40 years we have witnessed the increasing & decreasing trend of savings rate in Public sector.

Need and Justification-

According to Prof. Nurkse "a country is poor because she is poor" which can be explained from the

This is called the vicious circle of poverty, which explains that higher the savings of an economy higher is the investment which ensures high productivity i.e. Economy reaches high growth path. This circle also ensures Keynesian logic if we start from low investment in an economy we end up with low saving and low invest-



ment and thus higher the investment of an economy, higher is the output and income and these enable the economy to reach higher growth path which has been emphasized by Keynes .So in the context of Indian economy we try to see trends of investment and savings both in the pre and post reform period. In 1991 there was deep economic crisis in India, So Liberalization, Privatization and Globalization (LPG) came into existence in Indian economy. So we will try to see whether there is any impact of liberalization policies or reform policies on the growth of saving and investment in Indian economy, assuming Keynesian framework. This is because India is a less developed economy having unemployed resources. So if we see both investment and saving have increased in the post reform period, we can conclude that some economic growth has occurred in our country in the post-reform period compared to the pre-reform decade.

Literature review-

According to R.Verma in his paper "Savings, investment and growth in Indian application of the ARDL bounds testing approach"(2007), using time series data for the period 1950-51 to 2003-04, concludes that no evidence is found to support commonly accepted growth models in India, that investment is the engine of economic growth.

Sachin Kumar in his paper "Saving, Investment and Economic Growth in India: A Co-Integration Approach (2014) was of the view that during the period of Financial Liberalization, the popular view that increases in savings are a necessary condition for economic growth is supported with the detected strong direct links from per worker household and private corporate savings to output in the long run and sectoral per worker savings to investment links in both the short and long run. This implies the need to encourage savings, which is being realized with the estimated significantly higher growth rates in household and private savings during financial liberalization. This paper

tries to focus only growth in private saving for the time period 1971-2012. From the analysis, we find that all the variables selected for the study i.e. Private Saving, Investment and M3/GDP are integrated to the order I(1). Johansen Co-integration Test, LR test indicates 1 co-integrating equation at 5% and 1% level.

Rectu Verma in her paper 'Household, Private and Public Savings and Investment, Foreign Capital Inflows and GDP Growth in India with Structural Breaks' 1950-2000 examined the short and the long-run interrelationships between sectoral savings and investment, foreign capital inflows and their roles in the growth process for India for the period 1950 to 2005. This paper uses the Autoregressive Distributed Lag (ARDL) procedure to test for both the long-run and short-run effects between the eight variables, along with any endogenously detected structural breaks. This is in response to shortcomings relating to previous studies which predominantly analyse savings and investment aggregates only, over long time periods which contain structural changes, using Bivariate estimation techniques, which are short-run in nature. The analysis firstly tests for the short-run dynamic effects of savings and investment on growth (consistent with the Solow-Swan model) and the long-run effects of savings and investment on growth (in line with the endogenous AK models of growth).

In 2008, Rakesh Mohan, in his special article, 'Growth Record of the Indian Economy, 1950-2008', reviewed the overall macroeconomic performance in India since independence. He argued that India's growth has been largely enabled by the availability of domestic savings and private investment and corporate growth has become a major factor for the growth upsurge at that time. He viewed that a revival of public investment, accompanied by higher public savings would be necessary to improve and expand public services.

Our study differs from above mentioned studies in the sense that no one has done the trend growth rates of savings and investment in Indian economy and did not ask causalities between growth of savings and investment and impact of one on the other.

Objectives-

This study focuses on the growth rate of savings and investment in the Indian Economy both during the pre-reform (1981-82 -1990-91) and post-reform period (1991-92-2012-13). Secondly, we try to find out the causalities and impact of investment on saving and vice versa on Indian Economy in the concerned period.

Methodology-

We have collected secondary time series data from RBI website published in "Handbook of statistics on Indian economy" for rate of gross domestic capital forma-

tion (GDCF) and rate of gross domestic savings (GDS) for the concerned period (1981-2013) which includes a pre-reform decade and entire post-reform period. We have also collected data on components of saving i.e. household, private and public savings and also the components of Investment on GDCF. These are given in terms of Rs. Billion. To maintain the compatibility between total rate and their components we compute year to year percentage rate of change of Household, private and corporate savings as well as investment. We use the formula like $(I_t - I_{t-1})/I_{t-1} \times 100$ where I_t =Investment in period 't' and I_{t-1} is investment in period t-1. Similarly we do for savings. Then we have used the very important measure of central tendency that is average or mean to consider trends of rate of change of savings, investment and their components both during the pre reform decade and post reform period. We also compared the contributions of different sectors' savings on gross savings and different sectoral investment on gross investment in the pre reform decade. Post reform period has been divided into four phases. Among the phases we have compared average rate of GDS, its components and also average rate of GDCF and its components.

Lastly, we consider a linear regression model of the form $y_i = \hat{a} + \hat{a}x_i + U$ where y_i is the rate of savings or investment in the i^{th} period, x_i = rate of investment or saving in the i^{th} period, U = disturbance term which incorporates the factors that are not captured in the model.

Our study contains three sections:

Section I: It already provides the introduction of the study, which covers the background, need or justification, brief review of literature, objectives and methodology. **Section II:** It includes conceptual framework, and It provides the presentation of data, its analysis, interpretation and findings. **Section III:** It provides concluding observation and recommendations.

section-II

Conceptual Framework

From the methods of measurement of National Income we get the identities as $GNI = GNP = GNE$ which is the macroeconomic identity in the open economy i.e.

$$C + S + T + R = GNP(Y) = C + I + G + (X - M)$$

Where; C= Consumption G= Government Expenditure (X-M)=Net Export

S= Savings

T= Taxes

I= Investment

R= Transfer Payments

From this identity we get the saving investment identity. Since actual income is always equal to actual expenditure, so actual savings is always equal to actual investment in the ex-post sense.

Let us consider the closed economy without government intervention.

The macroeconomic identity becomes

$$C+S=Y=C+I$$

$$S=Y-C=I$$

Therefore, $S=I \Rightarrow$ Actual Saving = Actual Investment

Now consider closed economy with government intervention in such economy the GDP or GNP identity is given as

$$C+S+T=Y=C+I+G$$

$$S+T=Y-C=I+G$$

$$\text{Therefore, } S+(T-G)=I$$

Where S =Private Savings and $(T-G)$ =Government Savings.

So Total Savings = Total Investment

Actual saving is always equal to actual investment in a closed economy with government intervention.

Now, consider saving investment equality in equilibrium sense or ex-ante sense.

In a closed economy without government $\text{Income}=\text{Expenditure}$ i.e. $Y=C+I$, savings is that part of income which is kept for future consumption i.e. $\text{Saving}(S)=\text{Income}-\text{consumption}=Y-C$. In the Simple Keynesian Model, we have the equilibrium condition as $Y=C(Y)+I$, $\{0 < C' < 1\} \Rightarrow \text{MPC}$

$$\text{So, } Y-C(Y)=I$$

$S(Y)=I \Rightarrow$ Saving Investment equality in equilibrium which determines the National Income of an economy.

i.e. Planned saving=Planned investment.

Where $0 < S' (\text{MPS}) < 1$ is the alternative equilibrium condition in the Simple Keynesian Model. This also determines equilibrium National Income.

Thus in identity sense saving is always equal to investment, which is true both in the closed and open economy. Again in equilibrium of the goods market we see planned saving = planned investment which determines the equilibrium National Income of an economy.

With this concept we can examine the rate of saving and investment in Indian economy, their growth trends and impact on the Indian economy in the concerned period.

ANALYSIS AND FINDINGS

Let us first consider the rate of Gross Domestic Savings (GDS) in Indian economy in the pre-reform decade (1981-82 to 1990-91). In the year 1981-82 the rate of Gross

Domestic Savings (GDS) in Indian Economy was 17.5% (table-1) which has consistent increasing tendency till the last year of the pre-reform decade. In 1987-88 it increased to 20% and in 1990-91 there has been significant increase in the rate of GDS at 22.9%. However the average rate of Gross Domestic Savings (GDS) was 19.09% in the last decade of the pre-reform period

TABLE-1 Rate of growth of Gross Domestic Savings & Gross Domestic Capital Formation in the pre reform decade (%)

Year	Rate of Gross Domestic Savings(GDS)	Rate of Gross Domestic Capital Formation(GDCF)
1981-82	17.5	18.9
1982-83	17.8	19.1
1983-84	17.1	18.2
1984-85	17.8	19.1
1985-86	18.4	20.6
1986-87	18.1	20.1
1987-88	20.0	21.9
1988-89	20.0	22.8
1989-90	21.3	23.7
1990-91	22.9	26.0
AVERAGE	19.09	21.04

Source: Handbook of statistics on Indian economy (RBI, various issues)

Author's calculation

Gross Domestic Savings (GDS) is divided into three parts Household savings; Private/Corporate Savings and Public or Government savings. From Table-2 we can give an account of 3 types of savings in Indian economy in the pre reform decade. In 1980-81 Public or Government savings was very much high at the rate of 48.65% whereas household savings rate was very much low. But we see there is an increasing tendency of private and household savings. Whereas public saving was declining. In the year 1987-88 household savings rate stood at 36.08%, whereas public saving rate falls down to -6.89%. In 1990-91 both household and private savings increased significantly. But public saving rate remained at the negative level. Thus we see that the source of constant rise in Gross Domestic Savings (GDS) rate in the pre-reform decade was due to

the significant growth of household and corporate savings (TABLE-2).

TABLE-2: Average Rate of Growth of household savings, Private/Corporate savings and Public Savings in the Indian Economy in the Pre-reform decade(%)

1987-88	62.36	-21.49	-2.27
1988-89	30.82	31.92	18.58
1989-90	12.81	20.95	15.16
1990-91	13.07	20.38	14.38
Average	21.64	28.21	17.55

Source: Handbook of statistics on Indian economy (RBI, various issues)

Author's calculation

Now consider components of GDCF and their contributions to the total investment in Indian economy in the pre-reform decade. From 1981-82 we see there is a significant fluctuation of the rate of all types of investment components that is Households, Private as well as Public Investment. For example in the year 1981-82 the rate of private investment component to previous year was 155.32% whereas public investment was 49.20% and at the same time household investment was at the negative level. In 1983-84 there was remarkable increase in the rate of household investment at 47.96%. When public capital formation fell down to 4.91% and private investment reduced compared to the previous period. Again in the year 1987-88 also household investment jumped up to 62.36% whereas both public and private investment were reduced. However the average rate of private investment was much higher compared to Household investment and Public investment in the pre-reform decade(table-3)

Again let us consider the rate of Gross Domestic Capital Formation (GDCF) in Indian economy in pre reform decade to compare with the rate of Gross Domestic Savings (GDS) in same period. As we see from (table-1); the rate of Gross Domestic Capital Formation (GDCF) in the year 1981-82 was 18.9% which steadily increases throughout the decade except in the year 1983-84. In 1989-90 rate of Gross Domestic Capital Formation (GDCF) increased to 23.7% and in the next year it was at the rate of 26%. Thus there is continuous increase in Investment rate in the Indian economy in the pre-reform decade. Comparing with the rate of Gross Domestic Savings (GDS) in the same period we see that there remained always a gap between the rate of Domestic Capital Formation and the rate of Domestic Savings that is in the pre-reform decade the rate of investment always exceeds the rate of savings. The gap was much bigger in the year 1990-91.

YEAR	Household sector	Private sector	Public sector
1981-82	4.95	9.45	48.65
1982-83	15.56	16.41	9.69
1983-84	22.67	9.19	-9.74
1984-85	21.67	24.15	-0.88
1985-86	11.80	34.30	26.5
1986-87	14.85	-1.66	-0.67
1987-88	36.08	11.169	-6.89
1988-89	17.03	43.05	14.05
1989-90	23.74	39.58	-0.36
1990-91	30.87	28.02	-10.58
Average	19.92	21.36	6.98

Table-4 :Average growth Rate Of Gross Domestic Savings(GDS) and Gross Domestic Capital Formation(GDCF) in the four phases in the post reform period (%)

Phase	Year	Rate of Gross Domestic Savings(GDS)	Rate of Gross Domestic Capital Formation(GDCF)
Pre-reform decade	1981-82-1990-91	19.09	21.04
1 st Phase	1991-92-1996-97	22.32	23.45
2 nd Phase	1997-98-2002-03	24.55	24.95
3 rd Phase	2003-04-2007-08	33.24	33.62
4 th Phase	2008-09-2012-13	32.16	35.52

Source: Handbook of statistics on Indian economy (RBI, various issues)

Author's calculation

Let us consider Post Reform period which has been divided into four phases, according to growth rate of Indian economy, In the 1st phase (1991-92 to 1996-97) we see the rate of Gross Domestic Savings increases continuously from 21.3% to near about 23% in 1996-97, the

This shows that there is a continuous series of Current A/C deficit (CAD) in the Indian Economy in the pre-reform period.

Table-3 :Rate of Household , Private and Public investment in Indian economy in the pre reform decade (%)

Year	Household	Private	Public
1981-82	-1.13	155.32	49.20
1982-83	-1.77	11.30	20.79
1983-84	47.96	-29.33	4.91
1984-85	9.19	43.38	20.10
1985-86	21.52	41.01	17.03
1986-87	3.57	8.56	17.66

average rate was 22.3%. In the 2nd phase (1997-98 to 2002-03) of the reform period there was the increasing rate of Gross Domestic Savings (GDS). In the year 2002-03, the rate of Gross Domestic Savings (GDS) was highest at 25.9%. In the 3rd Phase (2003-04 to 2007-08) we also see a significant growth of Gross Domestic Savings (GDS). It was 36.8% in the year 2007-08 the average rate was 33.24% in this phase because of World Economic Crisis and some structural imbalances in Indian economy; the rate of savings reduced after 2007-08. So in the last phase of the reform period we see Gross Domestic Savings (GDS) decline to 32.16% (Table-4). Thus we see in the reform period the rate of Gross Domestic Savings (GDS) significantly increased compared to pre-reform decade when average rate of Gross Domestic Savings (GDS) was only 19.09%. (table-4)

Table-5: Average Rate of GDS of Household, Private and public sectors of different phases in the reform period(%)

Phase	Year	Household	Private	Public
Pre-reform decade	1981-82- 1990-91	19.92	21.37	6.98
1 st Phase	1991-92 - 1996-97	13.26	28.8	27.82
2nd Phase	1997-98 - 2002-03	16.96	8.87	66.55
3 rd Phase	2003-04 -2007-08	14.67	37.13	173.55
4thPhase	2008-09 - 2012-13	14.75	9.54	320.8

Source: Handbook of statistics on Indian economy (RBI, various issues)

Author's calculation

When we look at the different components of aggregate Gross Domestic Savings (GDS) (table-5) in the Indian economy in the post reform period we can see that in the 1st phase of the reform period there was enormous increase in private corporate investment in the year 1995-96 it was at the rate of 17.76%.

Whereas public savings were also at the high level in that year but in the next year it fell down to the negative rate. Household savings has little importance in this phase. The average rate of corporate savings was near about 29% but household savings was only 13.26%. The average public savings was @27.8%. So in this

phase of the reform period Gross Domestic Savings (GDS) increased due to increase in public and private saving in particular (table-5).

In the 2nd phase of the reform period there was increase in public saving but fall in private corporate saving and a little bit rise in household saving as compared to the 1st phase of the reform period. The average rate of public saving was 66.55% whereas private saving was only 8.8% in this phase. So Gross Domestic Savings (GDS) increased to 24.55% in this phase mainly due to increase in public and government saving (table-5)

In the 3rd phase of the reform period we also see increase in significant growth of public saving compared to Private and Household saving because of which average rate of Gross Domestic Savings(GDS) was at 33.24%(Table-4). Which is much bigger figure than the previous phase of reform period as well as the Pre reform decade. In the last phase of the reform period we

also see the household savings rate is fluctuating which was 19% in the year 2008-09, being 22.54% in the next year but fell down to 7.67% in the year 2012-13. The private and public saving rate were negative in 2008-09 as compared to the preceding year and particularly private saving have fallen down to

8.31% in the year 2012-13. In the same year public saving was at 5.95%. Thus average GDS in this phase was at 32.1% because of mainly public saving and a little bit for household saving. The private saving rate had a very insignificant role to influence in this phase of the last reform period (Table-5)

Table-6: Average rate of GDCF of Household, Private and Public sectors in different phases in the reform period(%)

Phase	Year	Household	Private	Public
1 st Phase	1991-92 - 1996-97	9.09	32.31	10.34
2nd Phase	1997-98 - 2002-03	26.17	4.58	6.95
3 rd Phase	2003-04 -2007-08	12.018	44.15	22.09
4thPhase	2008-09 - 2012-13	23.49	13.92	13.33

Source: Handbook of statistics on Indian economy (RBI, various issues)

Author's calculation

Now, let us consider the average rate of GDCF of different sectors in different phases of the reform period. In the 1st phase of the reform period the average rate of GDCF was 23.45%. Which obviously increased from the pre-reform decade which was 21.04% (table-4). In fact in 1991 Indian economy was liberalized and was unrestricted in different sectors of the economy for which in the 1st phase there was high investment in different sectors like Household sector, Private and Public sector. In particular average private investment was 32.31% which increased from 28.21% prevalent in the pre reform period. The public and household investments were 10.34% and 9.09% respectively both fell down from the pre-reform decade.

In the 2nd phase of the reform period the average rate of GDCF was 24.95% (Table-4). Which was the result of heavy household investment at the average rate of 26.17% but very low average rate of private and public investment i.e. 4.58% and 6.95% respectively (Table-6). Thus total investment increased due to household investment.

In the 3rd phase again we see average GDCF increased to 33.62% (Table-4). Which was mainly due to rise in both Private and Public investment in the Indian economy. Both increased to near about average 44% and 22% respectively (table-6).

In the last phase we see household investment increased to 23.49% from near about 12% in the preceding phase, but private and public investment both reduced in this phase, as a result the average rate of GDCF was 35.52%. However in the reform period we see there was continuous rise in average rate of GDCF in the Indian economy in the pre reform period (table-4)

It should be noted that there is a continuous gap between rate of GDCF and rate of GDS in the Indian economy throughout our concerned period thus we conclude that in Indian economy rate of investment always exceeds rate of savings from the pre-reform period to till date for which there exists continuous series of Current A/C deficit (CAD).

REGRESSION AND RESULTS:

First we try to regress the rate of GDS on the rate of household, private and public sector saving both in pre and post reform period, but we get very insignificant re-

sult. Then we can say that in the Indian economy different sector savings do not influence the total rate of saving in the Indian economy. Perhaps there are other factors that can influence total savings of the economy. These are household behavior, choice of investment projects of both household and private sector. The savings mode of the public sector also depends on different government policies.

We do the same type of regression analysis of rate of GDCF on household, private and public sector. Also here we get very insignificant result in the pre reform period. But in the post reform period we see that public investment is significant to cause the total rate of GDCF at 2% level i.e. public investment is very much crucial in the Indian economy

$$GDCF = 24.04 + 0.03H - 0.026pvt. + 0.38pub.$$

t	=	10.38	0.6	-0.51	2.48	R ² =0.27
p	=	0.00	0.5	0.6	0.02	F=2.32

Where,

GDCF= Rate of Gross Domestic Capital Formation.

H= Rate of Household Investment.

Pvt.= Rate of Private Investment.

Pub.= Rate of Public Investment.

But when we regress the rate of GDS on the rate of GDCF we get very statistically significant result in the Indian economy for the period concerned.

Period (1981-82 – 2012-13)

$$GDS = 0.29 + 0.93GDCF$$

t	=	0.28	24.23	R ² =0.95
p	=	0.7	0.10	F=587.49

Thus GDCF is significant at 1% and 5% level. Since R²= 0.95. This means 95% is explained by our regression. Again there is also overall significance as F=587.49. Again when we regress GDCF on GDS, we also get very statistically significant result i.e. GDS also significantly causes the GDCF of the Indian economy in the concerned period. (1981-82 – 2012-13)

$$GDCF = 0.98 + 1.01GDS$$

$$t = 0.91 \quad 24.23 \quad R^2 = 0.95$$

$$P = 0.36 \quad 0.00 \quad F = 587.49$$

Thus GDS is significant at 1% & 5% level, also there is overall significance. So in the Indian economy we get bi-directional relationship between saving and investment in the concerned period.

Section-III

Conclusion-

Pre-reform Decade: Considering the rate of Gross Do-

mestic Saving (GDS) in Indian economy in the pre reform decade, the average rate was 19.09% in the last decade of the pre-reform period. We see that there is a consistent rise in the rate of GDS. The source of constant rise in GDS in this decade was mainly due to growth of household and corporate savings. When we consider the rate of GDS in the Indian economy in the pre reform decade and compare with the rate of GDS we see that in this period there is increase in investment rate in the economy. There always remained a gap between rate of Domestic capital formation and the rate of Domestic savings. The rate of investment was much bigger upto the year 1990-91 from 1981. This shows that there was a continuous series of Current Account Deficit (CAD) in the Indian economy in the pre-reform decade. Now, if we consider the components of investment i.e. household, private as well as public investment we see average rate of private investment was much higher compared to public and household sectors in the pre-reform decade which was responsible for growth of total investment in the economy.

Post-reform Period: Now let us consider the post-reform period which has been divided into four phases, according to the growth rate of Indian economy. Here we observe that the rate of GDS significantly increased compared to pre-reform decade when the average rate of GDS was only 19.09%. In the 1st phase of the reform period GDS increased mainly due to increase in public and private savings whereas in the 2nd phase increase in the rate of total GDS was influenced mainly by the increase in public or government saving. In the 3rd phase also there has been increase in the rate of public saving similar to the 2nd phase. Lastly, in the 4th phase public saving played a major role along with the household saving. The private saving rate had a very significant role to influence the total rate of GDS period. Lastly, we consider the average rate of GDS of different sectors in the different phases of the reform period. In the 1st phase the average rate of GDCF was 23.45% which was seen to have increased from the pre-reform decade due to mainly private as well as public investment. In the 2nd phase of the reform period total investment increased mainly due to household investment. Private and public investment increased and hence this influenced the average rate of GDCF which increased in the 3rd phase. In the last phase, we observe that private and public investment decreased, but due to increase in the house-

hold investment the average investment increased. It should be noted that there exists a continuous gap between rate of GDCF and GDS in the Indian economy of the period concerned for which there is a continuous series of CAD.

We have regressed the rate of GDS on the rate of household, private and public sector savings both in the pre and post reform period but we get very insignificant result. Again when we do the same type of regression analysis of the rate of GDCF on household, private and public sector savings also here we get very insignificant result. But in the pre reform period, we see that the public investment is significant to cause the total rate of GDCF at 2% level i.e. public investment is very crucial in the Indian economy. But when we regress the rate of GDS on the rate of GDCF we get very statistically significant result in the Indian economy in the concerned period. Again in the case of GDCF on GDS, we also get very statistically significant regression result. So in the Indian economy we get bi-directional relationship between savings and investment in the period concerned.

So, our study reveals that there is a continuous rate of growth of GDCF in the Indian economy which is more than the rate of GDS. Again investment causes significantly the savings of the economy. This indicates that as in the Keynesian Model with the increase in investment aggregate demand in the economy increases which leads to increase in income, this obviously induces aggregate saving to increase. Again as we get a significant result of saving on investment in the Indian economy it shows that increase in savings leads to more and more investment. It causes increase in income of the country. Thus from our study we get a circular reasoning like Investment - Income - Savings - Investment. Thus we have very interesting growth implications in the Indian economy due to rise in both Investment and Savings.

Recommendations-

Indian economy is characterized by the existence of unemployed resources and there is sufficient output gap. Investment expenditure is a component of aggregate demand in the economy so that it leads to increase in aggregate supply of output. Again increase in output production requires more labors to employ. Thus government should emphasis on the investment expenditure of itself as well as it should encourage the private investment in the economy providing some incentive to the private investors. Again we have seen from our data that

there is a positive correlation between private and public investment, so if the government increases investment i.e. infrastructural investment in particular, private investment will also increase which will have very significant impact on the economic growth in terms of income.

Investment has also supply side role because increase in investment boosts up the investment opportunities as well as the productive capacities of the economy. Thus government should take part seriously in the increase in investment expenditure particularly infrastructural investment to enhance the productive capacity.

Savings is the source of capital formation. Again Capital Formation is the investment. So, the government must also take initiative to enhance the mobilization of savings from the economy. Government may also take steps to increase the household savings or private savings through some reforms of banking policies in terms of interest rate and other facilities. Also government may take measures to increase the own savings by taxations (by increasing the tax base or by preventing tax evasion)

or by controlling revenue expenditure.

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EDUCATION AND SOCIAL JUSTICE OF THE WEAKER AND UNDERPRIVILEGED SECTIONS IN INDIA: A BRIEF STUDY

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ABSTRACT

The Constitution of India prescribes protection and safeguards for the Scheduled Castes and Scheduled Tribes and now even for Other Backward Classes (OBCs) with the object of removing their social disabilities and promoting their educational development. This paper focuses on education and social justice of SC, ST, OBC and other underprivileged groups. Availability of health, education and legal services comprising social justice must reach the weakest of weaker sections of society.

Keywords: SC, ST, OBC, HDI, HPI, Social Justice

1. Introduction

India is the most populous country of the world accounting for about 16% of the total global population. Inclusive growth demands that all social groups have equal access to the services provided by the State and equal opportunities for upward economic and social mobility. It is necessary to ensure that there is no discrimination against any section of our society. In India, certain social groups as well as weaker sections have historically been disadvantaged and vulnerable. Our Constitution contains various provisions for the development of such weaker groups, for instance, Article 341 for SCs, Article 342 for STs, Article 340 for OBCs, Article 30 which provides the right to minorities to establish and administer educational institutions and so on. Their individual and collective development cannot be ensured without improving their surroundings and providing educational opportunities. Our educational system, including formal and non-formal channels cannot accommodate such a large section of the relevant age group. Therefore we should expand the formal and non-formal modes of education in order to increase its enrolling capacity. According to the National Policy on Education, the socially disadvantaged children are those who belong to the SC, ST and OBC categories.

2. Necessity of education of the weaker sections

The Education commission 1964-66, in Chapter VI entitled 'Equalisation of Educational Opportunity and Social Change' very aptly observed, "One of the important social objectives of education is to equalize opportunity, enabling the backward or under-privileged classes and individuals to use education as a lever for the improvement of their conditions. Every society that values social justice and is anxious to improve the lot of the common man and cultivate all available talent must ensure progressive equality of opportunity to all sections of the population. This is the only guarantee for building up of an egalitarian and human society in which the exploitation of the weak is minimized.

Policies on education-the National Policy on Education, 1968, 1986 and modified Policy Formulation 1992 – all stress upon speedy action for the promotion of education of the deprived sections.

3. Educational Status of SCs

Education, being the most important instrument for empowering weaker sections of the society, every effort is being made to improve the educational status of SCs on priority basis. Between 1971 and 1991, the literacy rate of

SCs increased by 2.6 times, while that of total population increased by 1.8 times (Table 1).

Table 1 : Literacy Rates of SCs and Total Literate Population (1971-2001)

Category	1971	1981	1991	2001
Total Population*	29.45	36.23	52.21	65.38
Scheduled Castes	14.67	21.38	37.41	54.70
Gap between SCs and Total Population	14.78	14.85	14.80	10.68

Note : *Includes SC Population

The school dropout rate is a crucial indicator of lack of educational development. The dropout rates for SC children are still very high – 32.7% in Classes I to V ; 55.2% in Classes I to VIII ; and 69.1% in class I to X in 2004-05 (Table 2).

Table 2 : Dropout Rates, 2004-05-SC(Provisional)

Category	Classes I - V		Classes I - VIII		Classes I - X	
	All Girls	Boys	All Girls	Boys	All Girls	Boys
General	31.47	33.74	52.32	51.85	62.69	60.98
SC	28.57	36.1	52.92	60.00	64.92	74.2
	32.7	34.2	55.2	57.3	69.1	71.3

Source : Selected Educational Statistics 2004-05, Ministry of Human Resource Development

4. Economic Development

4.1 Availability of Basic Amenities in SC Localities

✓ Important dimension of discrimination is the wide gap between the SCs and the rest of the population with respect to the availability of basic civic amenities such as electricity, banking services, water supply, toilet facilities, drainage and telephone facilities.

✓ In 2000, about two-thirds of rural SC households were landless, compared to one-third among others. Less than one-third of SC households had acquired access to capital assets, compared to 60% among the others. About 60% of SC households still have to depend on wage labour, compared to one-fourth for the others. Employment rates and wage earnings among SCs have also tended to be low. Similar disparities exist in the status of health of SCs.

✓ The cumulative impact of all these disparities, therefore, is reflected in the high levels of poverty, about 36% among SCs as compared to only 21% among others.

Economic Status

✓ SCs are disproportionately represented in poorly paid, dead-end jobs. Further, there is a flawed, precon-

ceived notion that they lack merit and are unsuitable for formal employment.

✓ Due to the lack of access to fixed sources of income and high incidence of wage labour associated with high rate of under-employment and low wages, SC households are often faced with low incomes and high incidence of poverty.

Human Development Index(HDI) and Human Poverty Index(HPI) for SC vis-à-vis Non-SC/ST

✓ According to the UNDP India Report (2007) on Human Poverty and Socially Disadvantaged Groups in India, the HDI at all India level for SCs is estimated to be 0.303, which is lower than the HDI for non-SC/ST at 0.393 for the period 1980-2000. The variation across States is very large, ranging from 0.661 for Kerala to 0.195 for Bihar. There are ten States with HDI value higher than the all-India average for SCs and six States with HDI value lower than this average.

✓ The HPI revealed significant variation across the States with values ranging from 18.62 to 59.36%. The level of deprivation was greatest in Bihar (59.36%) followed by Uttar Pradesh(50.03%), Orissa

(47.66%), Rajasthan (43.78%) and Madhya Pradesh (43.68%), as compared to the all-India level (41.47%). In the remaining 11 States, the rate of deprivation was lower than the all-India value. Deprivation was found to be least in Kerala (18.62%).

4.2 Unemployment Situation

Disparities between the SC and others are reflected in the unemployment rate. Unemployment rate based on CDS for SCs was about 5.0% as compared to about 3.5% for other workers in rural and urban areas. The NSSO data on wage earning revealed disparities in labour wages for SCs and others. For instance, in 1999-2000, the average weekly wage earning of an SC worker (at 1993-94 price) was Rs.174.50 compared to Rs 197.05 for other workers (estimate by Dubey 2003, Department for International Development [DFID] Study).

5. Educational status of the STs

As distinct from the so-called mainstream population, the British used this term with respect to groups living in forests and hills, etc. It was also used with the prefix like indigenous people, etc. The term Scheduled Tribes denoted that people belonging to these groups did not have much contact with the main culture. The STs literacy rates increased from 29.6% to 47.7% between 1991 and 2001.

● Between 1961 and 2001, the literacy rate of STs

increased 5.32 times, while that of total population increased 2.69 times. However, the gap between the literacy rates of STs and of the general population continued during the three decades between 1971 and 2001 almost at the same level of 17.70% and above, but with marginal variations (Table 3).

Table 3 : Literacy Rate of General Population and ST Population during 1961-2001

Year	General			ST		Total
	Male	Female	Total	Male	Female	
1961	34.44	12.95	24.02	13.83	3.16	8.53
1971	39.45	18.70	29.45	17.63	4.85	11.30
1981	46.89	24.82	36.23	24.52	8.04	16.35
1991	64.1	39.3	52.2	40.65	18.19	29.60
2001	75.3	53.7	64.8	59.17	34.76	47.10

Source: Selected Educational Statistics 2004-05, Ministry of Human Resource Development

● The dropout rate is a critical indicator reflecting lack of educational development and inability of a given social group to complete a specific level of education. In the case of tribals, dropout rates are still very high-42.3% in Classes I to V ; 65.9% in Classes I to VIII ; and 79.0% in Classes I to X in 2004-05 (Table 4).

Table 4 : Dropout Rates, 2004-05-ST (Provisional)

Year	Sex	Classes	I to V		Classes I to VIII			Classes I to X		
			ST	Gap	All	ST	Gap	All	ST	Gap
2004	Boys	31.8	42.6	(-)	50.4	65.0	(-)	60.4	77.8	(-)
2005			10.7							
	Girls	25.4	42.0	(-)	51.3	67.1	(-)	63.9	80.7	(-)
			16.6							
	Total	29.0	42.3	(-)	50.8	65.9	(-)	61.9	79.0	(-)
			13.3							

Source : Selected Educational Statistics 2004-05 of India, Ministry of Human Resource Development

6. Economic Status

6.1 Occupational Category

81.56% of the total ST workers, both rural and urban taken together, are engaged in the primary sector, of whom 44.71% are cultivators and 36.85% are agricultural labourers. The corresponding figures for all workers are 31.65%(cultivators) and 26.55% (agricultural labourers). This indicates that STs are essentially dependent on agriculture (Table 5).

Workers	Cultivators		Agricultural Labour		Household Industry		Other Workers		Non-Workers		
	All	ST	All	ST	All	ST	All	ST	All	ST	
ST	49.06	31.65	44.71	26.55	36.85	4.22	2.13	37.59	16.31	60.9	50.94
	50.37	40.24	47.07	33.05	38.37	3.92	2.08	22.8	12.48	58.25	49.63
	34.56	2.81	6.55	4.71	12.38	5.22	2.87	87.27	78.2	67.75	65.44

Table 5 : Percentage of Working and Non-working Population (Total and STs) Source: Census 2001, Registrar General of India

6.2 Availability of Basic Amenities and Infrastructure

Since most of the tribal habitations are located in isolated villages and hamlets in undulating plateau lands coinciding with forest areas, they have limited access to critical infrastructure facilities such as roads, communication, health, educa-

tion, electricity, drinking water and so on. This widens the gap between the quality of their life and the people in the country.

6.3 Extent of Poverty

The incidence of poverty amongst STs still continues to be very high at 47.30% in rural areas and 33.30% in urban areas, compared to 28.30% and 25.70% respectively in respect of total population in 2004-05.

6.4 Human Development Index and Human Poverty Index for STs vis-à-vis Non-STs

As per the UNDP India Report 2007 on Human Poverty and socially disadvantaged Groups in India the HDI for STs at the all-India level is estimated at 0.270, which is lower than the HDI of SCs and non-SC/ST for the period 1980-2000. The Human Poverty Index for STs is estimated at 47.79, which was higher than SCs and non-SC/ST for the period 1990-2000.

7. Promotion of Education among the STs in Accordance with the Provisions of the NPE

- Priority is accorded to opening primary schools in tribal areas. The construction of school buildings will be undertaken in these areas on a priority basis under the normal funds for education, as well as under the Jawahar Rozgar Yojna, Tribal Welfare Schemes, etc.

- The socio-cultural milieu of the ST has its distinctive characteristics including, in many cases, their own spoken languages. This underlines the need to develop the curricula and devise institutional materials in tribal languages at the initial stages, with arrangements for switching over to the regional languages.

- Educated and promising Scheduled Tribe youths are encouraged and trained to take up teaching in tribal areas.

- Incentive schemes have been formulated for the Scheduled Tribes, keeping in view their special needs and life styles. Scholarships for higher education will emphasize technical, professional and paraprofessional courses.

- Anganwadis, Non-formal and Adult Education Centres are being opened on a priority basis in areas predominantly inhabited by the Scheduled Tribes.

- The curriculum at all states of education has been gradually designed to create an awareness of the rich cultural identity of the tribal people.

8. Other Backward Classes (OBCs) and their Educational Development

Specific programmes for the development of OBCs were initiated from the Eighth Plan.

While the universalization of primary education through

the is poised to take care of OBC children, their continued education through the secondary and higher education stages must be ensured. The Eleventh Five Year Plan shall give priority to designing and implementing of schemes to provide the necessary facilities to OBC students to get better education at all levels. Reservation for OBC students in all the Central and Centrally aided schools/colleges/ professional institutes needs to be ensured.

With a view to consider measures for the improvement of the conditions of the Backward Classes, the Government of India appointed the Mandal Commission in 1978. As far as promotion of education among these sections is concerned, following special measures are being taken :

- 1) Special schemes for the OBCs after their educational training.

- 2) Reservation of seats for OBC students in all scientific, technical and professional institutions run by the Central as well as the State Governments.

9. Popularising Education among the weaker sections

- *Suitable curriculum for the schools* : There is a need for evolving a suitable curriculum for the schools functioning in tribal areas. This curriculum may be science-oriented but culture-based.

- *Training of Teachers* : Such teachers working in the tribal areas who do not possess enough knowledge about the tribal life and culture may be given training in these aspects. The teachers posted in tribal areas should also acquire knowledge of tribal dialects.

- *Provision of suitable school accommodation* : All the schools functioning in tribal areas should be provided with suitable accommodation.

- *Provision of hostels and extension of Ashram schools* : If possible, the school functioning in tribal areas may be provided with hostels which will solve many problems. Extension of Ashram schools, use of youth dormitories may also solve some of the problems.

- *Encouragement of participation of tribal parents* : Participation of tribal parents in the educational programmes may also be encouraged. The awareness and interest regarding the utility of education for the children should be created among the parents.

- *Flexibility in school hours* : In the tribal areas, the school hours and the duration will have to be adjusted according to the needs of the community.

- *Medium of instruction* : To sustain the interest of the little children, it is necessary that at least up to class-III the mother tongue of the children should be used as the medium of instruction. It will help to reduce the drop-out and stagnation of children in the lower class. There is also

a need to develop special reading materials for these children.

● **Economic Incentives to parents** : Since the tribal people are economically backward and the children have to take part in different activities of the economic pursuits, the parents do not care for the education of their children because this sustains economic loss. Thus some economic incentive may be given to students, but not to parents to pursue their studies.

● **Relaxation in prescribed norms** : Where needed, prescribed norms for the opening of educational institutions catering to the needs of the backward sections, may be relaxed.

● **Guidance facilities** : A special drive may be launched for acquainting the people with all types of facilities available for weaker sections.

● **Scholarships** : A special scheme for providing liberal scholarships to students belonging to backward sections should be operated.

● **New initiatives for universalisation of elementary education** : Preference may be accorded while launching new initiatives to the backward areas/backward sections of the society. In fact, it would be highly desirable where possible to limit these initiatives to such areas.

Preference should be given for admission to children belonging to backward sections in the following types of programmes :

- District Primary Education
- Non-formal Education Centres(NFECs)
- Operation Black Board(OBB)
- Shiksha Karmi Project(SKP)
- Sarva Shiksha Abhiyan – SSA(Education for All)
- Navodaya Schools
- Sainik Schools

● **Monitoring of Programmes** : A standing Committee of the Central Advisory Board of Education(CABE) under the chairmanship of Minister of Human Resource Development may be constituted to monitor and review implementation of all educational programme for the deprived sections.

● **Special role of the teacher in the education of children of backward sections** :

- The teacher should take interest in meeting the needs of every type of child.
- He must ensure that the interaction amongst the students is normal.

● He should appreciate that the special educational needs of the students reflect the special requirement of a learner calling for specific adjustment in regular educational programmes.

● The learner should be given importance as an individual rather than as a disabled or as a scheduled caste or scheduled tribe or a girl.

● A teacher should be sensitive to the needs of socially disadvantaged learners.

● The teacher should make the parents aware of the special educational and other facilities in the school and the neighbourhood and impress upon them to make use of them.

● The teacher should take all possible steps to develop self-concept and positive image among such learners.

● The school staff should ensure non-discrimination between the children of scheduled castes, scheduled tribes and other communities.

● Teachers should provide equal opportunities to all the children to participate in the curricular and co-curricular activities of the school, including games.

● Teacher's own example in his behavior towards students belonging to these castes is the most effective and powerful way to build up a congenial climate.

For the successful working of Indian democracy and the achievement of national objectives as contained in the Constitution, it is very important to take speedy measures for the promotion of education among the children of the weaker sections.

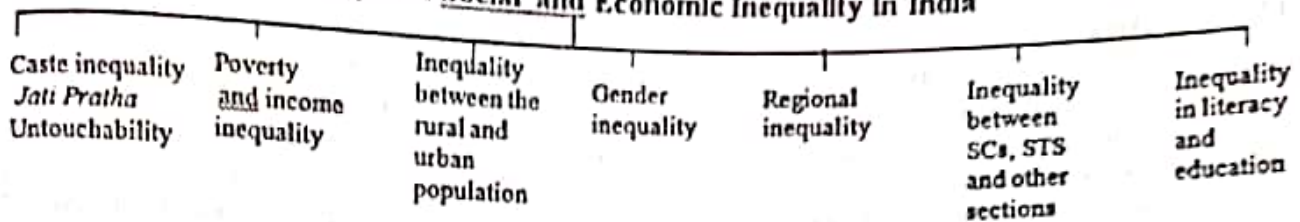
10. Meaning of Social Justice

Social justice and equality have vast social justice dimensions and cover almost everything which promotes the welfare of all members of the society in general and in particular the welfare of the weaker or backward sections of the society. It implies the following :

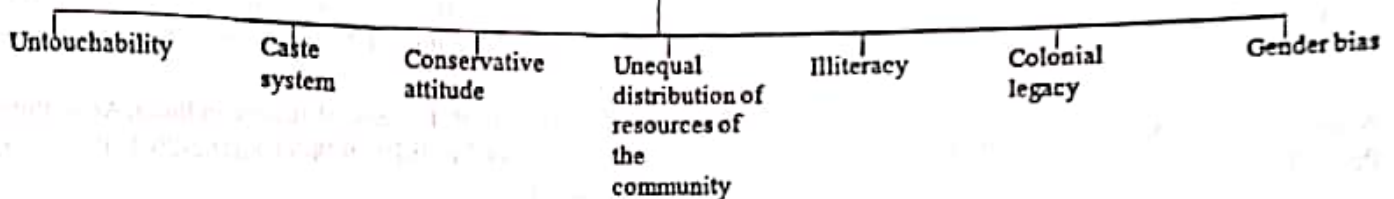
- Equality of opportunity ;
- Economic security ;
- Abolition of special privileges of upper sections of society ;
- Abolition of social inequality ;
- Abolition of social evils ;
- Protective discrimination, i.e., providing special benefits to backward classes or sections ;
- Minimising gaps in wealth ;
- Protection of the interest of the workers ;
- Fulfilment of basic needs of all the members of society.

10.1 Social Justice: Eliminating all types of discrimination against the socially disadvantaged groups with the strength of legislative support, affirmative action, awareness generation/conscientiousness of the target groups, and change in the mind-set of the people through :

Types of Social and Economic Inequality in India



Causes of Social and Economic Inequality



○ **Reservation Policy** . Strict implementation of reservation policy in education and services for SCs and in services for OBCs.

○ **Safeguards against atrocities**. To uphold civil rights and prevent social discrimination, exploitation, untouchability and atrocities against the disadvantaged groups through effective legislations.

○ **Establishment of mobile Courts** . To set-up adequate number of special/mobile Courts in each District for speedy settlement of grievances for these groups and extend timely and adequate financial support as a measure of social justice to compensate the victims.

○ **Strengthening the working of Commissions**. Revitalising the four already existing Statutory Commissions, viz., for SCs and STs, for OBCs and thus make them effective instruments to safeguard the rights and interests of these groups and thus ensure social justice to them.

○ **Organising awareness Programmes**. Special 3-pronged strategy of
'Awareness Generation' - through changing the mindset and attitudes of the people towards these groups ;
'Conscientiousness of the Target Groups' - to make them conscious of their own rights, privileges and governmental support available for them ;

'Sensitising both officials and non-officials' - with special training programmes so that they can work with right perspective to meet the special needs of these groups.

11. Overall Strategies for the Development and Welfare of the SCs and STs

- Specific provisions in the Constitution for the advancement of SCs and STs.
- Special Component Plans formed by the Central and State Government for the development of SCs and STs.
- Special Central Assistance to the States for the projects taken up by the State Governments for the welfare of the SCs and STs.
- Setting up Scheduled Caste Development Corporation and ST Development Corporation.
- Legislative measures.
- Reservation of seats in the Parliament and State Legislatures.
- Reservations in services.
- Constitution of National Commission.
- Assistance to voluntary organizations for SCs and STs.

12. Remedial Instruction for weaker sections

Students coming from weaker sections are also likely to be deficient in the scholastic areas. The school may provide some remedial educational programmes. Adoption of instructional strategies, such as peer group learning, monitorial assistance, diagnostic testing and tutoring would help to improve the educational levels of these learners.

Provision of outdoor activities and games, co-curricular and work experience activities will help in the retention of such children in the schools and create an interest in them for regular schooling which in turn will help in reducing the drop-out rate.

13. Conclusion

The constitution of India endeavours to ensure justice for all. The above discussion points to the fact that although there has been progress in this regard, a lot more needs to be done to remove deprivation and ensure development and social justice among a vast sections of SC, ST, OBC and other under privileged groups of the population. Awareness about deprivation and development among all sections of the population can ensure social justice.

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বিমলকৃষ্ণ মতিলালের সত্য ও মিথ্যার দর্শন

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ABSTRACT

সমকালীন ভারতীয় দর্শনচর্চার একটি প্রধান ধারাই হল প্রাচ্য ও পাশ্চাত্য দর্শনশাস্ত্রের একটি তুলনামূলক আলোচনার ধারা। এবং বিমলকৃষ্ণ মতিলাল হলেন এই ধারারই একজন সফল ভারতীয় দার্শনিক। আমি এই প্রবন্ধে প্রধানতঃ বিমলকৃষ্ণ মতিলালের সত্য ও মিথ্যার দর্শন আলোচনা প্রসঙ্গে, যা বলার চেষ্টা করেছি, তা হল বিমলকৃষ্ণ মতিলালের মতে, সত্য ও মিথ্যার স্বরূপ নির্ণয় করা খুব সহজ কথা নয়। ষ্টু করে কোন বাক্য, ঘটনা বা কাজকে সত্য এবং মিথ্যার খোঁপে আমরা ফেলে দিতে পারি না। সত্য-মিথ্যা, ধর্ম-অধর্ম, ন্যায়-অন্যায়, ভাল-মন্দ, শুভ-অশুভ, অ-কাজ, কু-কাজ, বাজে কাজ, আজেবাজে কাজ, কাজের কাজ, অকাজের কাজ — এগুলির স্বরূপ নির্ণয় করা সবসময় খুব মুশকিল। সর্বত্রই একটা নীতিসাপেক্ষতাবাদ বর্তমান। সাধারণভাবে দার্শনিক বা অ-দার্শনিক জনতার দরবারে এই সত্য ও মিথ্যার দর্শন নানা নৈতিক ষ্টুনের দ্বার্বতার জন্ম দেয়। বিমলকৃষ্ণ মতিলালের মতে, মানবসমাজে এই নৈতিক ষ্টুনের দ্বার্বতা থাকবেই 'এ না থাকলে কোন নৈতিক ধ্যান ধারণার উন্নতিই সম্ভব নয়।

Keywords: সত্য, অনন্ত, নিরুপাধিক ধর্ম, মানবকেন্দ্রিক, প্রতিজ্ঞা রক্ষা

সাধারণভাবে পাশ্চাত্যমন মনে করেন যে, ভারতীয় দর্শন শাস্ত্র বলে কিছু হয় না, নীতি, যুক্তি ও ধর্ম, তো এরা জানতেনই না। ভারতবর্ষ চিরকাল কুসংস্কারপূর্ণ রহস্যের সাধনা করে এসেছে। ভূত-প্রেতাদির উপাসনা করেছে। অবশ্য ম্যাক্সমুলার, সোপেনহায়ওয়ার এর পর এই ধারণা অনেকটাই নড়বড়ে হয়ে যায়। পরবর্তী কালে আচার্য বজেন্দ্রনাথ শীল, শ্রদ্ধেয় অধ্যাপক কে সি ভট্টাচার্য, ঋষি অরবিন্দ, অধ্যাপক জে এন মহান্তি, অধ্যাপক অরিন্দম চক্রবর্তী এই ধারণাকে আরও নড়বড়ে করে দেন। অক্সফোর্ড বিশ্ববিদ্যালয়ে রাধাকৃষ্ণানের পর স্পলডিং প্রফেসর হিসাবে বিমলকৃষ্ণ মতিলাল পাশ্চাত্য মনের এই শাস্ত্র ধারণাকে নস্যাত্ন করে দেবার জন্যই যেন কলম ধরেছিলেন।

আমার এই প্রবন্ধের মুখ্য উদ্দেশ্য নয় বিমলকৃষ্ণ মতিলালের সমগ্র দর্শনতন্ত্রের তত্ত্ব ও দর্শন নির্মাণ করা। আমি শুধুমাত্র এই প্রবন্ধে বিমলকৃষ্ণ মতিলালের নৈতিক দর্শনে সত্য ও মিথ্যার স্বরূপ খোঁজার চেষ্টা করিব।

বিমলকৃষ্ণ মতিলাল তার নীতি, যুক্তি ও ধর্ম কাহিনী সাহিত্যে রাম ও কৃষ্ণ গ্রন্থে বলেন সত্য কথাটি এবং ইংরেজীর 'টুথ' এই শব্দটি বড় গোলমালে। উদাহরণস্বরূপ মতিলাল বলেন, যেমন তর্কশাস্ত্রে আমরা জ্ঞানকে দু'ভাগে ভাগ করি সত্যজ্ঞান অথবা মিথ্যা জ্ঞান। আবার সংস্কৃত দর্শনশাস্ত্রে মিথ্যা জ্ঞানকে বলা হয় 'বিপর্যয় জ্ঞান', এছাড়াও আর এক প্রকার অসত্য জ্ঞানকে বলা হয় 'সংশয়'। বৈশেষিক শাস্ত্রে প্রশস্তপাদ তো 'অনবধারণ' নামে আরও এক প্রকার অসত্যজ্ঞানের কথা বলেছেন।

এই সব আলোচনার ভিত্তিতে মতিলাল মনে করেন যে, আমরা মোটামুটিভাবে সত্যজ্ঞানের উন্টোকে বলি মিথ্যা। এবং তর্কিকেরা তো সব সময়ই মনে করেন সত্য ও মিথ্যার মধ্যে একটা 'বাধ্যবাধক ভাব' সম্বন্ধ আছে। অর্থাৎ কোন একটি বিষয় সম্পর্কে যার যখন মিথ্যা জ্ঞান হয়ে থাকে তখন আমরা বলতে পারি তার তখন সে বিষয়ে সত্য জ্ঞান নেই, আর যখন সে বিষয়ে সত্যজ্ঞান উদয় হয় তখন মিথ্যা জ্ঞান নষ্ট হয়।

এইভাবে মতিলাল কাব্যের সালকার, পাশ্চাত্য তর্কশাস্ত্র, এমন কি রবীন্দ্রনাথ এবং বঙ্কিমচন্দ্রের পত্রালাপের সংলাপ স্মরণে রেখে বলতে চান যে, সত্য মিথ্যা ও সত্য সম্পর্কে এরকম একটা মতবাদ সত্য মিথ্যার দুনিয়ায় পাওয়া যেতেই পারে যে, মিথ্যা কোনখানেই এবং কোনকালেই সত্য হয় না। সত্যের একটা স্থান-কাল-পাত্র নিরপেক্ষ শাস্ত্ররূপ আছে। রূপ বদলায়, রঙ বদলায়, স্থান বদলায়, কাল বদলায়, পত্র বদলায় — কিন্তু সত্য বদলায় বা কখনও সত্য মিথ্যা হয়ে ওঠে বা মিথ্যা সত্য হয়ে ওঠে — একথা বলা যায় না।

অতঃপর মতিলাল 'সত্য' শব্দটির উৎসমূল অনুসন্ধানে ভারতীয় সংস্কৃতির বেদ, বিবিধ পুরাণ, রামায়ণ, মহাভারত ও শাস্ত্র গ্রন্থগুলি ঘেঁটে প্রাচীন বৈদিক 'ঋত' শব্দটি উদ্ধার করেন। এ মতিলালের মতে, 'ঋত' শব্দটি রহস্যময়। অনাদি অনন্ত বিশ্বব্যাপী যে নিয়ম শৃঙ্খলা তারই নাম ঋত। অবশ্য মতিলাল আরও মনে করেন যে, 'ঋত' কেবল বিশ্বব্যাপী

নিয়ম শৃঙ্খলাই নয়। বিজ্ঞান, দর্শন, ধর্ম ও নীতিশাস্ত্র - সবই এই পরম নিয়মের মধ্যেই ঝংকৃত। মতিলাল নিজের এই বক্তব্যের সমর্থনে আচার্য রামেন্দ্রসুন্দর ত্রিবেদীর কর্মকথা গ্রন্থের উদ্ধৃতি তুলে ধরে বলেন, “যাহাতে মানব সমাজকে ধরিয়ে আছে, তাহাকে ধর্ম নাম দাও আর যাহাতে সৌরজগৎ ধরিয়া আছে যা জীবন সমাজকে ধরিয়া আছে তাহাকে ধর্মনাম না দাও, তাহাতে কোন ক্ষতি নাই। কিন্তু উভয়েই একটা বৃহত্তর ব্যাপারের অঙ্গ। সেই বৃহত্তর ব্যাপারের নাম ঋত।”

এই আলোচনার সূত্র ধরেই মতিলাল আবার মনে করেন, সত্যরক্ষা মানেই ধর্মরক্ষা। প্রতিজ্ঞা রক্ষা করাও সত্যরক্ষা। এবং সত্যরক্ষা মানেই ধর্মরক্ষা, প্রতিজ্ঞা মানেই সত্যরক্ষা — এই ধরনের ভয়ংকর মন্তব্য করার সাথে সাথে আমার মনে হয় মতিলাল ভারতীয় ন্যায়-নীতির দুনিয়ায় সত্য মিথ্যা ও সত্যের স্বরূপ নির্ণয়ের গর্তযন্ত্রণা শুরু করে দিলেন।

অতঃপর মতিলাল রামায়ণের উত্তরকাণ্ড থেকে লক্ষ্মণ বর্জনের উদাহরণ তুলে এনে বলেন, রামের প্রতিজ্ঞা ছিল যখন তিনি মন্ত্রণাগৃহে কালপুরুষের সঙ্গে মন্ত্রণায় ব্যাপৃত থাকবেন তখন কেউ ঘরে ঢুকে যদি তাকে ব্যাঘাত ঘটায় তাহলে তাকে তিনি বধ করবেন। লক্ষ্মণ ছিলেন মন্ত্রণাগৃহের দ্বারে প্রহরী। এমন সময় মুনি দুর্বাসা এসে তার শুভ সহস্রতম জন্মদিনের ভোজন এবং দক্ষিণার জন্য রামের সাক্ষাৎ চাইলেন। যদি তিনি রামের সাক্ষাৎ না পান তাহলে শাপ দিয়ে সমগ্র অযোধ্যার রাজকুলকে নির্বংশ করার হুকুম ছাড়লেন। লক্ষ্মণ হিতবাদী নৈতিকতার নীতি মেনে নিজের মৃত্যু ডেকে এনেও মুনি দুর্বাসার আগমনবার্তা রামকে শোনালেন। রাম দুর্বাসা মুনিকে ভোজন এবং দক্ষিণা দিয়ে বিদায় করার পর পরম সমস্যায় পড়লেন। সত্য প্রতিজ্ঞা রামকে এবার ভাতৃবধ করতে হবে। এবং লক্ষ্মণকে হত্যা করার সম্ভাবনার সম্মুখীন হয়ে শ্রীরামচন্দ্র বুঝলেন যে তিনি তাঁর সত্যরক্ষা বা প্রতিজ্ঞারক্ষারূপ ধর্মের যে পরিধি তার শেষপ্রান্তে উপস্থিত। এর বেশি তাকে আর প্রসারিত করা যাবে না।

যদিও ভাই লক্ষ্মণ রামকে বলেন, হে সৌম্য আপনি নিশ্চিন্তে আমাকে বধ করুন। প্রতিজ্ঞা পালন করুন। প্রতিজ্ঞা নষ্ট হলে মানুষ নরকে যায়। কিন্তু রাম ঋষি বশিষ্ঠের পরামর্শ মেনে ভাই লক্ষ্মণকে হত্যা না করে, ত্যাগ করাই স্থির করলেন। এই ঘটনার ভাষ্যস্বরূপ মতিলাল মনে করেন, শ্রীরামচন্দ্রের কাছেও মিথ্যা সত্য হয়ে উঠেছিল শেষ পর্যন্ত। স্বরণ শ্রীরামচন্দ্র প্রতিজ্ঞামত লক্ষ্মণকে হত্যা না করে ত্যাগ করেছিলেন। ‘হত্যা করা’ আর ‘ত্যাগ করা’ এক জিনিস নয়।

আবার মতিলাল মহাভারতের কর্ণপর্ব থেকে গৃহবিবাদের উদাহরণ তুলে এনে বলেন, অর্জুনের প্রতিজ্ঞা ছিল যে, যে তার গান্ধীবকে অপমান করবে তিনি তাকে হত্যা করবেন। কিন্তু যুধিষ্ঠির যখন অর্জুনের গান্ধীবকে অপমান করেন তখন অর্জুন শ্রীকৃষ্ণের পরামর্শ মেনে যুধিষ্ঠিরের শিরচ্ছেদন করে হত্যা না করে, কুট কথা বলে সব দিক রক্ষা করলেন। মতিলাল মন্তব্য করেন যুধিষ্ঠিরের শিরচ্ছেদন হলে জগতের কি উপকার সাধিত হত তা বোঝা দুর্গম। কাজেই অর্জুনের কাছেও প্রতিজ্ঞা ভঙ্গ করা ধর্ম বা সত্য হয়ে উঠেছিল।

এইভাবে মতিলাল রামায়ণের উত্তরকাণ্ডের লক্ষ্মণ বর্জনের উদাহরণ এবং মহাভারতের কর্ণপর্বের যুধিষ্ঠিরের শিরচ্ছেদনের উদাহরণ তুলে ধরে বলতে চান, প্রতিজ্ঞা রক্ষা করা ধর্ম, সত্য রক্ষা করা ধর্ম - একথা ঠিক;

কিন্তু, এরও একটা শেষপ্রান্ত আছে। মানুষ কথায় কথায় প্রতিজ্ঞা করে বসে। এই সেই প্রতিজ্ঞা পূরণের উপযোগী কারণ সামগ্রীর সব অংশ তার জানা থাকে না। মাঝে মাঝে এমন ঘটনাবলীর সমাবেশ হয় তাতে সেই প্রতিজ্ঞাপূরণ আর তার সামর্থ্যের মধ্যে থাকে না। নিজের পূর্ণ সামর্থ্য সম্পর্কে এই অজ্ঞতা মানুষের সীমাবদ্ধতার প্রতীকমাত্র। মানুষ সর্বজ্ঞ নয়। কাজেই, এইসব ক্ষেত্রে প্রতিজ্ঞা রক্ষা না করা অর্থাৎ সত্য রক্ষা না করা কিছুমাত্র নীতিবিরুদ্ধ নয় বলেই মতিলাল মনে করেন।

পাশ্চাত্যের বিখ্যাত জার্মান দার্শনিক ইমানুয়েল কান্টের ত্রিটিক অফ প্র্যাক্টিক্যাল রিজন গ্রন্থের এবট-এর অনুবাদের পরিশিষ্ট তুলে ধরেও মতিলাল মনে করেন কান্টের নীতিদর্শনেও কৃত্যকৃত্য বিবেক নির্ণয়ের প্রণালী ভয়ঙ্কর জটিল, দুর্বোধ্য এবং দার্শনিকদের গবেষণার বিষয়। কান্ট যদিও তার নীতিদর্শনে সত্য ভাষণকেই নিরুপাধিক ধর্ম বা কর্তব্য হিসাবে গ্রহণ করার দিকে জোর দিয়েছিলেন, তথাপি বলা যায়, যদি এমন একটি সমস্যা কান্টের কাছে এসে হাজির হয় কোন একজন বন্ধুকে হত্যা করার জন্য হত্যাকারী সামনে এলে এবং বন্ধুটি আমার বাড়িতে আশ্রয় নিলে মিথ্যাভাষণ ধর্ম হবে না সত্যভাষণ ধর্ম হবে। এর উত্তরে কান্ট নাকি বলেছিলেন এখানেও সত্যভাষণ ধর্ম হবে। মতিলাল বলেন, ফরাসী দেশীয় এক দার্শনিক এই জন্য কান্টকে নাকি কঠোর সমালোচনা করেছিলেন।

কিন্তু কান্ট মনে করেন এক্ষেত্রে সত্য কথা বললেই হত্যাকারী সুনিশ্চিতভাবে বন্ধুকে খোঁজ করে হত্যা করবেই — এমন কথা বলা যায় না। হয়ত পলায়মান বন্ধুটি ইতিমধ্যে বাড়ীর অন্য দরজা দিয়ে অলক্ষিতে চলে গেছে নিরাপদ স্থানে। অথবা এও সম্ভব যে সত্য কথা বলার পরেই আততায়ী যখন বাড়ীর ভিতর ঢুকে খোঁজ করছে তখন প্রতিবেশীরা দলবেঁধে এসে পড়ল, অথবা পুলিশ এসে পড়ল এবং আততায়ী হত্যা করার আগেই ধরা পড়ল। মতিলাল এখানেও মন্তব্য করেছেন যে, কান্টের সত্যনিষ্ঠাও এখানে কিঞ্চিৎ বিচলিত। তিনিও চাইছেন একটা সম্ভাব্য সমাধান, যাতে সত্যরক্ষাও হয় এবং অন্যায় নরহত্যাও না হয়।

যদিও একথাও ঠিক যে, কান্ট কখনোই কোনমতেই মিথ্যাভাষণকে সমর্থন করবেন না। সে যত মহৎ উদ্দেশ্যেই মিথ্যাভাষণ বলা হোক না কেন। কান্ট বলবেন, একবার যদি সত্যকে স্থান বিচ্যুত করে মিথ্যাকে বসানো হয় তাহলে সমগ্র জাগতিক ব্যবহার, সমাজ, বিধি, নিয়ম, বিশ্বাস, নির্ভরতা-সবকিছুই রসাতলে যাবে। কাজেই কান্টের মতে, সত্যভাষণই সবসময় বিধেয়, তার জন্যে যতই মর্মান্তিক মূল্য চূকাতে হোক না কেন।

কিন্তু মতিলাল মনে করেন, এখানেও ‘কিন্তু’, আছে। কান্ট নিজেও কিন্তু প্রতিপক্ষ যুক্তির সারবস্ত্র অনুধাবন করেছেন। অকারণ নরহত্যা বা নিরপরাধকে হত্যা করা কান্টের নীতিদর্শন কখনোই সমর্থন করিবে না। কারণ, কান্টের নীতিদর্শনের ঘোষিত বাণীই হল - মানুষ উপেয়। কখনোই কোন মানুষকে তোমার উদ্দেশ্য সাধনের উপায় হিসাবে ব্যবহার করিবে না। যদিও কান্ট যুক্তি দিয়েছেন সত্যভাষণের সাথে নৃশংসতার কোন আবশ্যিক সম্পর্ক নেই; তথাপি আমরা আরও একটু অগ্রসর হয়ে বলতেই পারি যে, যদি কান্টের সমগ্র দর্শনতন্ত্রের আঙ্গিনায় ফেলে কান্টীয় নীতিদর্শনের নয়ানভাষ্য রচনা করা হয় তাহলে দেখতে পাব যে, কান্ট কখনোই মানবকেন্দ্রিক বা মানবতাবাদী নৈতিকতা লোপ পাক এমন কোন নীতিদর্শনের প্রচার চাননি।

এই প্রবন্ধের উপসংহারে বলা যায় যে, মতিলাল প্রতিজ্ঞা রক্ষা করা

যে ধর্ম, সত্য রক্ষা করা যে ধর্ম - একথা অস্বীকার করেন না। কিন্তু ভারতীয় নীতি দর্শনের সত্য মিথ্যা ও সত্যের আঙ্গিনায় সবসময়ই প্রতিজ্ঞা রক্ষা করা ধর্ম, সত্য রক্ষা করা যে ধর্ম - একথা মতিলাল মনে করেন খুব জোরের সাথে বলা যায় না। পরিস্থিতির বিচারে, স্থান ভেদে, কাল ভেদে, যোনি ভেদে এর রং বদলায়। পাশ্চাত্য দার্শনিক গিলবার্ট হারম্যানের নীতি সাপেক্ষতাবাদের কথা মাথায় রেখে তিনি আরও মনে করেন মানব সমাজে সবসময়ই নৈতিকতার বিপরীতমুখিতার ঘন্থ থাকেই। নৈতিক ঘন্থবিহীন জংধরা সমাজে মরামাছের চোখের মতো কোন নৈতিক ধ্যানধারণার উন্নতি তো দূরের কথা, বরং বলা ভাল তার কোন মূল্যই নেই।”

- ১। অরুণ মাহাত, দর্শন বিভাগ, যাদবপুর বিশ্ববিদ্যালয়, কলকাতা - ৭০০০৩২, অপ্রকাশিত প্রবন্ধ, শ্রী রামের নীতিতত্ত্ব : বিমলকৃষ্ণ মতিলালের দৃষ্টিভঙ্গীর এক দার্শনিক পর্যালোচনা থেকে নেওয়া হয়েছে।
- ২। মতিলাল, বিমলকৃষ্ণ, নীতি, যুক্তি ও ধর্ম, কাহিনী সাহিত্যে রাম ও কৃষ্ণ, আনন্দ পাবলিশার্স প্রাইভেট লিমিটেড, ৪৫, বেনিয়াটোলা লেন, কলকাতা - ৭০০০০৯, প্রথম সংস্করণ বৈশাখ - ১৩৯৫, চতুর্থ মুদ্রণ

শ্রাবণ - ১৪১২, পৃঃ ৫২।

- ৩। তদেব পৃঃ ৫২।
- ৪। তদেব পৃঃ ৫৩।
- ৫। তদেব পৃঃ ৫৪।
- ৬। তদেব পৃঃ ৫৪।
- ৭। তদেব পৃঃ ৫৭-৫৮।
- ৮। তদেব পৃঃ ৫৮।
- ৯। তদেব পৃঃ ৫০।
- ১০। তদেব পৃঃ ৫৮-৫৯।
- ১১। তদেব পৃঃ ৫৯।
- ১২। তদেব পৃঃ ৬০।
- ১৩। তদেব পৃঃ ৬০-৬১।
- ১৪। তদেব পৃঃ ৬১।
- ১৫। জনার্দন গনেরি সম্পাদিত এথিস্স এ্যান্ড এপিস্স গ্রন্থে এ সম্পর্কে বিস্তারিত আলোচনা আছে, যা অক্সফোর্ড বিশ্ববিদ্যালয়ের প্রকাশনার নিউ দিল্লি থেকে ২০০২ সালে প্রকাশিত হয়েছে।

URBAN PLANNING IN NAKSALBARI FOR SUSTAINABLE DEVELOPMENT

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ABSTRACT

NAKSALBARI is a small town, located in Siliguri sub-division of the district of Darjeeling within the state of West Bengal. It is already in a position to get the status of a municipality area, since Naksalbari Urban area consists of Naksalbari and Moniram Gram Panchayet, and has a population nearly 50,000. The rapid growth of population particularly in developing countries has caused high pressure on the land. It is quite natural that such growth will affect the utilization of land. The non-urban land is converted into urban areas and the urban exploration is taken place. A movement is away from tradition to modernity, or phenomena such as shifting from agrarian to industrial, or people moving from village to cities may be called urbanization. It is believed that urbanization is there because of pull and push factor. High anthropogenic pressure on land in a village pushes people to move to a cities or towns for better job. The employment opportunities and the facilities available in a city attract (pull) people from the village. Naksalbari, with its important advantage of geographical location, better communication, space for expansion, weather condition, and historic importance, has its own attraction. That is why it is attracting migration (human) from surrounding districts, states and even adjacent countries like Bangladesh, Nepal and Bhutan, thus resulting in population explosion. The importance of urban planning is to provide basic urban amenities in a sustained way, keeping in mind the huge population pressure in future. Naksalbari is a city on the brick of an exciting future. The business hub of Darjeeling District, Naksalbari is the funnel through which trade and commerce flourish in Eastern Nepal and Bangladesh. Therefore it has paramount importance for developing the local economy as well as that of Eastern Nepal and Bangladesh. Where trade, lifestyle and residence are concerned, Naksalbari is set to take a quantum leap forward from the small town to the most important town in Siliguri Sub-Division. This paper analyses why urban planning is required for sustainable development.

Keywords: Naksalbari, Urban Planning, 'Land to Tiller', Hatighisha, Moniram.

INTRODUCTION:

The rapid growth of population particularly in developing countries has caused high pressure on the land. It is quite natural that such growth will affect the utilization of land. The non-urban land is converted into urban area and the expansion of the city is taking place. A movement away from tradition to modernity, or phenomena such as shifting from agrarian to industrial, or the mass exodus of the people from village to the cities may be called urbanization. However, the uncontrolled urbanization has been responsible for many problems, resulting in sub-standard living environment and proliferation of slums. It is believed that urbanization is there because of pull and push factor. High anthropogenic pressure on land in a village pushes people to move to a city for better job. The employment opportunities and the facilities available in a city attract (pull) people from village.

The process of urbanization as mentioned above affects the population of the city. If the growth of population is

not proportional to the development of infrastructure, people will try to fulfill the need of that infrastructure by themselves. Unfortunately such developments are mostly not well planned. If uncontrolled development takes place, then there will be an increase of slums in the urban area. In India, it has been proved that almost two-third of the population in cities are living in the slums and other poor housing areas. This further leads to inadequate availability of development in regard to facilities and infrastructure. Here lies the importance of urban planning to provide basic urban amenities keeping in mind the huge population pressure in future. Optimum allocation of urban amenities (i.e. urban facilities and Infrastructure) may be termed as Urban Planning.

City's strength depends not on the quantity of population, but on its quality. A perusal of the demographic and socio-economic structure of population reflects this quality. Sustainability implies maintenance of a certain state in its present or improved form. Sustainable development sim-

ply implies the maintenance of human well-being in undiminished or increased form over future generations; i.e. why urban planning is required in Naksalbari. To prepare the development plan of these small towns, basic information regarding location of existing facilities, their accessibility and development trend, in relation to socio-economic structure of the town needed.

BRIEF HISTORY:

The name Naksalbari was panic for all the persons even today who actually know the fact that, it is the birth place of Naxalite movement. Naksalbari named because it was fond of Sal Trees (*Shorea Robusta*) before Naxalbari uprising. British used Naksalbari railway station for the purpose of transporting Sal logs for railway slippers in rest of the country. Local People are pronounced 'logs' as 'nogs'. So logs of Sal trees are called as Nogsal / Naksal and since this place used as stag of Sal logs therefore they called this place as Nogsalri / Naksalbari. Later due to perversion (in Bengali it is *apabhraṅsha*) Naksalbari its name become Naxalbari. Railway station and Post Office still now use the spelling 'Naksalbari' but the Police Station uses 'Naxalbari'.

Naksalbari became famous for being the site of a left-wing underprivileged peasants' uprising in 1967, which began with the "land to tiller" ("Langal jar jami tar") slogan. Charu Majumder, Kanu Sanyal, Mojibar Rahaman, Khokan Majumder and Jangal Santal were the leaders of the uprising. The "Naksalbari" incident was triggered on 25 May 1967 at Bengai Jote village in Naksalbari when the police opened fire on a group of villagers who were demanding their right to the crops at a particular piece of land. The firing killed 9 adults and 2 children. Now Naksalbari is the name of a town and a community development block in northern part of the state of West Bengal, India. Naksalbari block comes under the jurisdiction of Siliguri subdivision of Darjeeling district.

LOCATION:

The stretch of land, where Naksalbari is situated, lies on the Terai region at the base of the Himalayas. The river Mechi lies to the west of Naksalbari, across the border between India and Nepal. The entire stretch of the land, surrounded by farm lands, tea estates and forests and small towns, consists of an area of 182.46 sq km. It lies in between 26°35' South to 26°50' North latitude and 88°10' to 88°22' East longitude. The block has six Gram Panchayats (village councils), viz. Gossainpur, Lower Bagdogra, Upper Bagdogra, Hatighisha, and Moniram, from north to south. The population of the block was 144,915 as per census 2001.

Why Urban Planning is essential in Naksalbari?

With its important advantage of geographical location has made itself commercially and economically an important town. That is why it is attracting migration (Human) from surrounding districts, states and even adjacent countries (Bangladesh, Nepal and Bhutan) resulting in population explosion. This rapid pace of urbanization has resulted on the pressure of land within its surrounding area.

Following reasons also causes to such pressure:

- It is only 25 KM from Siliguri, the city called second Kolkata.
- Comparatively low price of land for residential purpose as compared to Siliguri, Shivmandir, Gosainpur and Bagdogra.
- No such restriction on conversion of land use. One can easily convert agricultural land in residential (Bastu) by paying few charges (Nominal) for conversion.
- Huge Bus service through NH-31C and NH-31 takes 40 to 45 minutes to reach Siliguri (120 buses run every 2 minutes gap through Naksalbari, again 20 buses run from different hill areas like Kalimpong, Gangtok, Birpara, Jaigoun, Jhalog, Bindu, Malbazar etc) and auto service for Medical, Bagdogra and Matigara and also Taxi service for different places.
- Railway service (5 Trains viz Siliguri Junction to Kathihar Local and Intercity exp, Circular Train, Radhikapur Passenger and Biniyadpur/ Balurghat Passenger). Monthly and quarterly fares are Rs 160 and Rs 435 respectively.)
- The business hub through which trade and commerce flourish in the east Nepal as well as in Bangladesh.
- Population growth rate in town area is close to 54% in last decade (1991 - 2001) which is much higher than state and national average. Now it is much higher than last decade.
- Availability of land is low.
- Restriction on horizontal expansion as because of in North (tea garden area), East (tea garden and forest) and South (forest) and West Mechi River and international border.
- Expansion is possible on few agricultural lands.
- Division of families within existing residential area of town thereby required more habitable land.
- Maximum immigration taken place from Nepal, Bangladesh, Assam, Bihar and Bhutan also.
- Due to open international border (though now SSB's are guarding the border after Nepal Maoist uprising) it is smuggler's heaven.
- As fire woods and dry leaf of deciduas trees available from forest and branch of tea bushes during cut-

ting in winter (called *poorning*) available from tea garden, puffed rice industry is also flourishing.

Existing facilities also attract migration, such as:

- Hospital having 100 beds with separate male and female ward capacities and 24 hours emergency medical service.
- Two private nursing homes.
- Five health centres.
- To private medical diagnosis centres and three collection centres of Silguri base medical diagnosis centre.
- Veterinary Hospital.
- Post Office (PIN 734429).
- Four Banks namely SBI, CBI, Graming Bank, AXIS Bank and Comparative Bank and also ATM of SBI, CBI and AXIS Bank.
- Police Station.
- Naxalbari College.
- Government aided schools are Nandaprasad Higher Secondary School, Naxalbari Girls Higher Secondary School, Bidhubala High School, Naxalbari Nepali High School, Hindi High School, Fifty-five free Primary School and three MSK School, 20 SSK and 40 Anganwari Centers.
- Private schools are Seven Days Adventist High School, Sarada upper primary School, Sobuj Sathi Primary School, Shisuniketan Nursery school and National Heritage School.
- Administrative offices are BDO Office, Panchayet Samiti Office, Naxalbari Gram Panchayet Office and Moniram Gram Panchayet Office, Four water supply house, SI Office (of School), BLRO Office, Naxalbari Custom Office, SSB Office, Telephone Exchange, CADP Office, Naxalbari Forest Range Office, Electricity Office etc.
- Fire brigade station under construction.
- Community Hall constructed by SJDA is available for community based program and amusement purpose.
- One Marwari Dharmasala for marriage ceremony, meetings and other public programs.
- Two 'Hat' sheds, Saturday and Tuesday in Naksalbari there is temporary arrangement of market for essential commodities called hat.
- Bus stand with sitting arrangement for the passengers and Sulav Complex (Public Toilet).
- Two bike showrooms (out of which one is functioning i.e. Bajaj Showroom of two wheelers).
- Small-scale industries like rice husking mill, bought leaf tea factory, trunk factory, hosiery factory, motor vehicle repairing shops etc.
- Two petrol pumps, LPG gas supply office.
- Two children parks, two play grounds.
- Two burning ghats, two graveyards.

- Undisturbed power supply due to tea industry.
- Pure drinking water supply facility, etc.

Population Pressure on land lead to the following problems:

- Small plots are scarce at reasonable price for end user. Now people are purchasing land for the purpose of investment only, not for housing which is again a problem for the person who really wants to reside.
- Unplanned sprawling growth which is very difficult challenge for the Urban Planners.
- Plots are not readily available for organized sector. Due to the ignorance of the government both central and state developments will not gating boost up. Unemployment is really a chronic problem in this area.
- Speculative pricing of land leading towards real estate trade. Land agents are responsible for the fake land price which not realistic.
- Encroachment of vest land. Migrated peoples are encroaching the vested land under the leadership of few political leaders who are taking money from the migrants. People from Nepal easily access the place and for better facility they shift from Nepal to India and start residing in this area.
- Slum proliferation. The migrated people are the main responsible for slum proliferation. Economically poor people are mainly migrating in this area and their standard of living is also poor.
- Unscientific drainage which is responsible for water logging. Since the local people are make arrangement for water drainage according to their requirement, automatically water logging taking place.
- Pure drinking water which is not up to mark in near future. Water of Naksalbari area is not so good for health.
- Narrow road width. People are not interested to give personal land for public roads since the land value is too high.
- Huge traffic jam. Compared to the population growth personal vehicles, public vehicles also increased but roads are still same width.
- Employment problem. Except small tea growers no such development for employment generation taking place.
- Environmental problems. As pace of development taking place green cover area degrading day by day.
- Forest land encroaching. Due to huge population pressure people are encroaching forest land for residential purpose.
- Conflict with wildlife since forest is decreasing whereas population of elephants is increasing compare to forest cover lands at present etc.

Masars Can Be Taken Through Urban Development Plan:

- Making of Perspective Plan (projection for next 25 years), Development Plan (for next 5 years) and Annual Development Plan (for coming year) by existing Governing Body i.e. Panchayet Samiti and BDO as well as by both Nakasbari and Moniram Gram Panchayet.
- Different Grant (both conditional and unconditional) can be use for utilizations of local resources including human capital, building longer term capital assets and Preventing dislocation of families in search of jobs and food.
- Locally employment creation. Self-help groups are working but for them govt. have to take initiative for their development. Hosiery industries needs govt. supports for enlargements. Tea industries should encourage for keep going production so that those who are engage not to lose jobs. Informal sector which is the main economic backbone of this reason should given government support to reduce unemployment problems.
- Create more and more capital assets. Local bodies should create capital assets to provide future facility to the residents.
- Bring the town people under a common platform. Since the local bodies formed by the local residents therefore it is required to make a common platform for the purpose of smooth development of this area.
- Enhances the social capital. Government should take initiative to form social capital for providing smooth services and facilities to the people.
- Creation of tax base to earn revenue and provides batter public facilities. Every action has its opposite reaction i.e. if a local body wants to provide facilities and services then they must have to collect revenue from the residents.
- Creation of GIS (Geographical Information System) MAP of the urban area. Now a day's GIS is the main base of providing urban facilities.
- Recommendation for four lane of national highway NH-31 and NH-31C and Widening roads width. Since Nepal, Bhutan, Bangladesh and China are connected through this road it is require to make four lane roads.
- Recommendation for double railway line, electrification for faster communication. Communication is the crucial factor for fisted development. Megacities suburban development is mainly based through the railway communication.
- Development of land for industrial purpose to solve unemployment problem. Govt. should take initiative for the industrial development.

- Promote Self -Help Group to engage in production purpose through micro credit which can reduce the unemployment problem.
- Proper and outmost utilization of national employment scheme and developmental grants, etc.
- Recommendation for protection of existing forest land otherwise there is always problem of conflict with wild animals.
- Preservation of water bodies and the forests.

Conclusion:

With the vision of Development Plan (DP), to improving the quality of Naxalbari Block area acquisition of land is essential by local government for new township projects within its periphery. Due to acquisition of land, some peoples will be affected. Here is a question of rehabilitation. How the affected families will be rehabilitated? Hicks Caldor criteria i.e. compensation criteria can be fallow with Pareto optimality keeping in mind. Initially local Govt, maybe face funding problem but to overcome from this problem Govt, has to go for PPP model of township. For an example: SJDA (Siliguri Jalpaiguri Development Authority) selected partner like Bengal Unitech Universal Siliguri Projects Limited (BUUSPL) in case of new township at Kawakhali and Porajhar. SJDA got Rs. 210.6 crore for 232.4 acre land from BUUSPL. Out of this amount SJDA has taken rehabilitation policy which include financial assistant, newly allotted planned plots, social facilities (like medical cost reimbursement, house building grant), infrastructure (like street and roads, land development, drainage, safe drinking water, electricity and protection of embankment of river Balasan). At the same time SJDA has taken a planned approach for development of surrounding areas so that residents can be benefited from the integrated development.

We know, the development is a continuous process, and to avoid mass concretization of private ownership in unplanned way, it should be done in a sustained way. Therefore to protect the beauty of Naksalbari, sustainable developmental projects should be taken into account. Environment and nature lovers will oppose concretization but the fact is that, if such planned development is not done, then Naksalbari will automatically be covered privately with concrete in unplanned way, which cannot be protected by Local Govt. Thus to implement a proper planning of Naksalbari, we have to encourage local authority and SJDA to make such types of projects for sustainable development. At the same time we have to remember that 33.3% of land must be covered with vegetation for better environment.

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