

ISSN: 2454-5279

# PRAGYA

A Peer Reviewed Academic Journal

Volume-3 ❖ 2017



**KHUDIRAM BOSE CENTRAL COLLEGE**

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Website: [www.khudirambosecentralcollege.com](http://www.khudirambosecentralcollege.com)

Journal Website : [www.kbccpragyajournal.org](http://www.kbccpragyajournal.org)

E-mail: [khudiram.bose@gmail.com](mailto:khudiram.bose@gmail.com)

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# Pragya

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A Peer Reviewed Academic Journal  
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ISSN : 2454-5279

Published by :  
Dr. Subir Kumar Dutta, Principal  
Khudiram Bose Central College  
71/2A, Bidhan Sarani, Kolkata - 700 006  
Ph: (033) 2555 7102  
Website : [www.khudirambosecentralcollege.com](http://www.khudirambosecentralcollege.com)  
Journal Website: [www.kbccpragyajournal.org](http://www.kbccpragyajournal.org)

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Published: December, 2017

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Printed at:  
Rohini Nandan  
19/2 Radhanath Mallick Lane, Kolkata - 700 012  
E-mial: [rohininandanpub@gmail.com](mailto:rohininandanpub@gmail.com)  
Mob: 9231508276

Price : 300.00

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## FOREWORD

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I am delighted to know that the third issue of Pragma, the Academic journal of our college will soon be published. It is the outcome of the concerted effort of teachers under the guidance of our respected Principal, Dr. Subir Kumar Dutta.

The other issues of Pragma was highly appreciated by the readers which crossed the barriers of this college and am sure the forth coming issue will live upto its reputation.

The main objective of our journal is generation of knowledge and propagation of the said. I am sure this issue will fulfill our commitment. I take this opportunity to extend my sense of appreciation to all those who left no stone unturned for timely publication of this journal.

**Sri Asok Chaudhuri**  
President  
Governing Body  
Khudiram Bose Central College.





## FROM PRINCIPAL'S DESK

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I am immensely happy to know that my college is going to publish its third academic journal '*Pragya*' for this year with ISSN 2454 5279. In fact all those associated with the journal felt extremely happy and self assured. This is a multi disciplinary journal and contains scholarly discourses of academicians, researchers and teachers not only from this institution but also from other institutions. The objective of the journal was purposely made open ended keeping in view the fact that everything in life is in process of 'becoming' rather than 'being'.

I am again pleased to inform you that from this year the publication department of the college have been successful in making the journal peer reviewed and are also in the process of inclusion of the journal in the recommended list of UGC approved journal. The present edition has , however, expanded its editorial board to include our Chief Patron Sri Asok Chaudhuri, President Governing Body, all the advisory members Dr. Shubhra Upadhyay (Deptt. of Hindi, KBCC);Dr Sriparna Dutta (Deptt. of English, KBCC );Dr Subrata Kumar Mallik (Deptt. of Bengali, KBCC) and all the members of publication committee Dr Shilpa Nandy (Convenor, Deptt. of Political Science); Smt. Rudraksha Pandey (Deptt. of Hindi, KBCC); Sri Ramkrishna Ghosh (Deptt. of Bengali, KBCC). Our Peer review members consists of Prof. Soma Bandopadhyay ( Professor, University of Calcutta, Department of Hindi);Dr. Prateek Singh (Darjeeling Govt. College, West Bengal, Department of Hindi, Assistant Professor); Prof. Bankim Chandra Mandal ( Professor, Department of Political Science, Rabindra Bharati University); Dr. Abhishek Karmakar (Galsi College, West Bengal, Assistant Professor, Department of Political Science); Dr. Indrani Chakraborty (Victoria Institution (College), West Bengal, Department of Bengali, Associate Professor); Dr. Sukanti Dutta (City College of Commerce, Mirzapur City College, West Bengal, Department of English, Assistant professor); Dr. Amit Majumder (NSOU Study Centre, Bijoy Krishna Girls' College,University of Calcutta, Department of Commerce, Assistant Professor, Coordinator,Guest Faculty); Dr. Uttam Mukhopadhyay (Vidyasagar College, Kolkata, Department of Geography, Associate Professor); Prof. Uttam kumar Dutta (West Bengal State University,Department of Commerce) for which we remain grateful to them. I think the editorial board assures its improved standard and quality.

I also take the privilege to inform my dear readers that "*Pragya*" as academic journal has its own website ([www.kbccpragyajournal.org](http://www.kbccpragyajournal.org)), through which we are also trying to publish the online edition of the journal with 'e-issn'.

However, I think all the paper contributors, publication committee, publication house for successfully bringing out the '*Pragya*' with dignity and elevating this academic journal to a new height with a new social and academic outlook. In the last two years,

this journal was the private platform of teachers, researchers of this college for the first hand publication of their view and findings. But now it is a peer reviewed journal and opened its door to authors and scholars throughout the country for publication of their valued opinions by means of articles, essays or research papers.

I think the volume of third attempt would be extremely useful to the students, professional persons, corporate executives and scholars. I tender my heartfelt thanks to all my colleagues who devoted their valuable time for upgrading the standard of the journal, the paper writers and all the related persons who extended their hands to make this volume a successful one. The present volume could not have seen the light of the day without the cooperation of all the contributors has been a source of great encouragement to us.

Finally, the journal 'Pragya' has stepped only into its third year and aspires to improve with the changing academic standards by accepting present changes, feedback, advice and suggestions of the readers and well wishers.

My best wishes for all.

**Dr Subir Kumar Dutta**

## FROM EDITOR'S COLUMN

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It gives me an immense pleasure that since 2015 'Pragya' Academic Journal of Khudiram Bose Central College is being published. This is the third volume of Pragya which is being published as a peer reviewed volume with its ISSN 2454-5279. The publication department of the college has been also able to create a web page of this journal. ([www.kbccpragyajournal.org](http://www.kbccpragyajournal.org)). Now the publication department is putting its tireless effort in including this journal in the recommended list of UGC approved journal.

I on behalf of the publication department would like to thank Sri Asok Chaudhuri, President Governing Body, Principal Dr. Subir Kumar Dutta, Governing Body members and all teaching and non-teaching staff of the college for providing their support and encouragement towards this publications I would also like to thank all the paper contributors for their papers which will surely enrich the readers. I also hope that this volume would encourage new thoughts and ideas and open new areas of research

**Dr. Shilpa Nandy**  
Assistant Professor  
Department of Political Science  
Khudiram Bose Central College



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## DEMONETIZATION: ADMINISTRATIVE AND ECONOMIC CONSEQUENCES

**Dr. Subir Kumar Dutta**

*Principal, Khudiram Bose Central College*

### Abstract

Demonetization is the act of withdrawing currency used as legal tender. In India this crisis seems to have changed the national currency by eliminating the menace caused by Fake Indian Currency Notes (FICN), trying to stop the flow of black money, trying to unearth stashed cash, collection of tax from this recovered cash. The purpose of government is to curb corruption and terror financing. Therefore this paper aims to highlight the economic and administrative consequences that occurred due to demonetization nationally and the policy of adopting a digital economy in India by the government.

**Keywords:** *Demonetization, Money, Currency, Economic, Administrative, Government, India*

### Introduction

Prime Minister Narendra Modi's announcement of derecognizing Rs 500 and Rs 1000 came on 8th November 2016 at 8 p.m. when demonetisation took into effect and most of the shops were about to down their shutters at that time Navin Jhaveri, a jeweller in the Opera House area of Mumbai said, "Within an hour of the announcement there was a massive rush and we remained opened till close to midnight." Apparently, many jewelers were willing to accept cash and give back dated bills for sales during the days and nights that followed November 8 at the city's Zaveri Bazaar. The average bank official had not witnessed this kind of pressure in an entire lifetime. With no warning or time to plan for the transaction, banking officials, clerks and other staff were plunged into the chaos that built up over the following days. There were only a few cash handlers in a bank, but the crisis forced even officers to sit behind cash counters.

Demonetisation is the act of withdrawing currency used as legal tender. Generally it occur when there is an intention of changing national currency. In other words the present currency are being slowly replaced by new currency notes or coins. This has suddenly created a shortage of currency which has implications for the economy. The crisis seems to have confirmed the idea that we live in a world fiat money, whereby the states sovereign power is expressed as a declaration that otherwise worthless pieces of paper have economic value. In India besides demonetisation, elaborate operational guidelines were simultaneously issued for exchange of the existing notes of



denominations Rs 500 and Rs 1000 with public, keeping in view the need to minimise inconvenience to them. The present movement of demonitisation decision has the following main objectives:—

- i) Eliminate the menace caused by Fake Indian Currency Notes (FICN)
- ii) Try to stop the flow of Black money.
- iii) Try to unearth stashed cash
- iv) Collection of tax from this recovered cash
- v) Try to curb corruption and terror financing

In other words, the Government has criminalized virtually all cash transactions in “specified notes” by withdrawing their “legal tender character”, save those transactions that the Government has announced as exceptions. By fiat, the Government has rendered the majority of the money stock almost worthless. This is surely an awesome display of sovereignty defined as calling the exception (Schmitt 1985). Modern money as a credit instrument, an IOU. This credit relationship is a two-fold affair that entails a borrower and a lender. Even when the borrower is a sovereign state, the very power of the state rests on its legitimacy. As per Indian monetary system cash takes the form of appearance of a fiat token, thereby disguising the creditary relationships undergirding money. The Indian economy appears to be in thrall of this fetish of fiat. This fetish, exists because most economic relations are run through the state. These relations are not mainly the horizontal ones of private contract law but substantially the vertical relationship of public law. As the banking system totally dominated by public sector undertaking, perhaps no institutional fact embodies this hypertrophy of the state in economic relationships. Because of underdevelopment banking practices and the ‘repression’ of finance we lack the dimension of legal horizontal innovations in credit structures that could respond to a crisis such as demonetisation.

Now our exercise can be made both from economic and administrative angle. The acceptance of digital economy in India should also be taken into consideration for this exercise. At present in India number of bank branches are 1.32 lakhs, number of ATM counters are 2.2 lakhs only, 54% of the Indian populations are enjoying banking facilities and have direct relations with the bank. 1.25 lakhs Post Offices are also helping to expedite digital payment. The other e-wallets who assist digital payment system are — Pay tm, Airtel Payment Bank, SBI Mobi cash, ICICI Banks, Pockets, Vodaphone M Paisa, Citi Master pass, Pay Umoney, MobikNik, Citrus Pay and SBI’s Buddy etc. As per report of zinnov consultancy Group Study, 2016, the digital transactions will exceed cash transactions by the year 2023. The economic aspects would surely conclude that— “this is a game of short-term pain and long term gain”. But it is very difficult to predict or measure the actual triggering and cascading effects of future economic and political events in India. Therefore we attempted here to exercise the effects related to administrative aspects.

Since November 8, 2016 the magnitude and intensity of the noises for about two months were one of a kind of experience due to the mind boggling figures involved. During this phase the magnitude of the exercises that were taken place—

- a. In November 10, 2016, a new series of bank notes of Rs 2000/- denomination was introduced for circulation first and a few days thereafter new series Rs 500/- also introduced.
- b. About 86% of total currency notes i.e. Rs 15.44 lakh crore, was withdrawn from circulation at one stroke.
- c. For maintaining secrecy in the operation, a large number of new notes and entire recalibration

- of ATMs could be done only after the announcement of demonetisation.
- d. Nearly 2 lacks ATMs had to be recalibrated so that they could read and dispense the new currency notes.
  - e. As per report of 'The Hindu (dtd. 19, January 2017) the currency gradually put, back in circulation about Rs 9.2 lakh crore.
  - f. Although digital payments were not a common feature but most of the transactions were being done in cash.
  - g. The whole process took at least fifty days for normalcy to restore.
  - h. Finally, the demonetization exercise involved a population of about 125 crores.

Any movement launched by the Governments for the benefit of the nation would be fruitful and effective if the citizens interacted there are honest and wholeheartedly supported that.

**Some observations—** Any Government comes in power based on its political and economic agenda. But that Government always sustains on the basis of fulfillment of economic crisis of the country. There is an important sayings that, —"Good economies is a bad politics and bad economies is a good politics. In our country politics dominates everything, even economic condition of the state. We know 87% of Indian economy is based on cash transactions, that means these are influenced by black money as well as informal transactions. For increasing the 'tax base' and to prevent the black money, digitalization is the important need of the day. But the logical question may raise— how far India is ready to accept digitalisation?

Since payment under digital system not yet sufficiently penetrated into rural areas and into retail trades and again as majority of the people had not adopted themselves to digital payments still, there was some general dislocation since 9th November, 2016, i.e. the starting day of the exercise. The general people had to spent a long time standing in queue for drawing their own money deposited in the bank and sometimes had to be disappointed when "No Cash" board was displayed before their turn in the bank counter.

In some specific cases the dislocation was more pronounced. The cases may be explained as follows as per my personal feeling—

- a. In-sufficient supply of other bank notes i.e. notes excepting Rs 500 and Rs 1000 denominations.
- b. Families with kids or infants or studying children's felt the pinch of inadequate cash at the time of meeting expenses or depositing their school fees in the counter.
- c. The daily labourers or marginal farmers, either lost their jobs or got wages in bank notes either Rs 500/- or Rs 1000/-. Sometimes they had not paid daily basis and they had paid two/ three days payment at a time in that specified bank notes.
- d. The families who had to conduct marriages in the first week of demonetisation were faced a lot of difficulties in respect of their current and pending payments and lost the bargaining power in certain expenses. The situation was changed to some extent since 21st Nov. 2016, when the families were allowed to draw Rs 2.5 lakh for the purpose of marriage.
- e. Although there was a Government instruction regarding payment of hospital bills with medicines in demonetized currencies but the patient families had to suffer cash crunch while meeting incidental expenses.
- f. The bank employees had to face the rush of huge customers and had to work for unusually

longer hours.

- g. At that time the lending institutions suffer due to lower intake of loans as well as delayed payment of installments.
- h. The small cash intensive microfinance activities suffered from cash shortage and the beneficiaries lost their earning power.
- i. All the tourists had to spent a long time in the queues because of getting money. Although the foreign tourists could get prepaid instrutments in exchange of foreign currency tendered since 11th November as per RBI notification.
- j. Many of the neighbouring countries like Nepal, Bangladesh etc. had to face a lot of currency problem.

Nepals difficulties with demonetization in India was far more extensive than other neighbouring countries. Nepalis who had treated high-value Indian currencies as the standard currency for saving had to face hardships. Diplomatic missions in India of some foreign countries voiced the difficulties they were facing due to restrictions imposed on the cash flow needed to perform their duties. Although the Government of India subsequently made some special arrangements for them.

Due to demonetisation, the Government had to suffer some revenue loss due to withdrawal of toll collection on the national highways from November 9 to December 2 midnight. The rating agency ICRA estimated that the 115 toll projects of the National Highways Authorightry of India (NHAI) operated by private players lost an estimated Rs 1100 crore over a 24 day period. (Source : The Hindu dated Jan. 19, 2017)

As the airports had no electronic mode of payment, the Government had to waive parking fees at all airports. For this the Chennai airport alone might have been facing a loss of Rs 1 crore, considering a monthly revenue of Rs 2 crore. (Source : The times of India dated Nov. 14, 2016)

There was some decline in freight booking in trains and other small vehichles. But during this period passnger air ticket and booking of train ticket were picked up. The amount of property tax. collection was increased to a certain extent as these was accepted in specified bank notes (i.e. Rs 500/ Rs 1000 notes). Re-payments of installments of retail loans were allowed to be postponed by two months.

Out of 15.44 lakhs crore high value currency in circulation, Rs 14 lakhs crore high value currency was desperately deposited within 52 days. It would result in a fall in Reserve Bank's liability and translate into windfall gains of the Government. During the stipulated 52 days the supply of new currency amounted to Rs 6.9 lakh crores. Within 80 days i.e. by the end of January 2017 newly supplied currency amounted to Rs 10.3 lakh crores, and by the end of Feb 2017 it reached its previous normal currency supply levels Retail inflation reduced drastically and has cooled down to a 5 year low of 3.2% in January 2017. Rural areas have witnessed a slightly higher inflation rate at 3.4% while in urban areas it was 2.9% during January 2017. The record showed that in aggregate balance in Jon Dhan account raised by Rs 21000 crores in two weeks since 9<sup>th</sup> Nov. 2016 which put the weekly average increase of Rs 311 crores between 31<sup>st</sup> March and 9<sup>th</sup> November (Source : Financial Express dtd. 24<sup>th</sup> Nov, 2016)

While standing in long queues before the bank counters or ATMs at least 12 to 15 people breathed their last. As per report of the media, at least a couple of demonetization related suicides were taken place at that time.

Payments through cards and installation of POS machines picked up. Some of the small firms, businesses paid two to three months salary as advance in the currency of Rs 500/- or Rs 1000/- notes. Cash withdrawal limit of Rs 24000 per week from savings Bank A/c was also protested as being inadequate. Unscrupulous elements stashed huge cash in the hands of common people directing them to exchange or to deposit and withdraw for handing over back for a commission. Some of the bank officials acted in connivance with some miscreants and were suspended for having indulged in fraudulent activities in the process of exchange or deposit. At the time of I T raid it was noticed that some of the influential people possessed so many bundles of Rs 2000/- new notes that amounts to lakhs even crores of rupees.

### **Expert Opinions—**

The policy of demonetisation is clearly an upper-middle-class aspirational exercise, completely oblivious to the pain and hardship of the nation already impoverished, who expend their labour to live by the day on small currency and small change, and of whom have lost their lands to project for “development” or to the recurring crises in agriculture. Common people and the experts have different opinions about the probable effects of demonetisation.

In the words of a landless labour, Sri Mandol of Birbhum district of West Bengal : “May be there will be some good happening in the future, once we, the poor, are all killed and all our children die of hunger.”

Our Finance Minister Sri Arun Jaitley said that the demonetisation decision as an obvious disruptive reform which would change India’s retrograde status quo of cash transactions and tax evasion. He urged for a transition to a cashless economy. As per his statement reducing cash might not eliminate crime and terrorism but it could inflict a serious blow to them.

The Prime Minister Sri Narendra Modi argued that the ‘common man’ is happy with his decision and only ‘some’ are hurt. It is questionable obviously— who are those ‘common man’?

Our former Prime Minister, economist, Dr. Monmohan Singh called the decision of demonetisation was a monumental disaster. He also concluded that the sufferings of ordinary people for 50 days could have a disastrous effect on the poor and the deprived.

Nobel Laureate Dr. Amartya Sen, economist, pointed out that the structural change to cashless society needed a more orderly transition than via demonetisation. He also expressed great concern about serious job losses.

Former Finance Minister Sri P. Chidambaram said demonetisation would not kill black money and corruption. According to his opinion, even natural calamity might not have caused so much trouble as the exercise. He also argued that demonetization has produced “only mouse” in terms of black money after digging a mountain.

The former RBI Governor Dr. Subbarao reported demonetisation as the most disruptive policy innovation undertaken in India since the 1991 reforms and expressed that the opportunity should be exploited for embracing technology.

The Nobel Laureate for peace, Muhammad Yunus, the pioneer of micro credit system, commended that demonetisation brings the rural and unorganized sector to banking fold and said that cashless economy is a boon.

### Economic Impacts

During the last two quarters of 2016-17 a slower growth rate was noticed and this may be treated as a damage in the economy due to demonetisation. In February 2017, the Central Statistics Office (CSO) announced that the growth rate of G.D.P. was reduced to 7% for the third quarter, than its average during that financial year 7.1%. This is the lowest fourth quarter growth since 2013-14, when the economy grew by 5.3% only. The Gross value added (GVA) growth of 6.6 during 2016-17, a 1.3% fall from the previous year, which turns out to be the lowest since 2012-13.

Gross fixed capital formation (GFCF) at lower rate will affect growth of output, employment and incomes of the country. The latest estimate of Central Statistics Office (CSO) showed a decline in the rates of fixed investment as measured by GFCF. In 2016-17, GFCF as a percentage of GDP at constant prices fell to 29.5% from 30.9% in the previous year. The GFCF was reduced to 25.5% in the fourth quarter from 28.5% in the same period of previous year. All industrial categories, excepting agriculture and public administration, have experienced drastic decline in growth in the fourth quarter. Even though it is not possible at this moment, to understand the impact of demonetisation accurately on employment in the informal sectors (93% of employment) or the earning of workers and enterprises in those sectors at a macroeconomic-level. However, there has been overwhelming evidence from field reports suggesting all round distress in the informal economy i.e. loss of employment and incomes as well as reduced earnings of the self-employed and small and medium enterprises.

### Conclusion

Today it can be said that, Indian economy has enough strength to absorb the immediate effect of demonetisation. Although, there was a slower growth in the last two quarters of 2016-17, still we have to weight for viewing the ultimate effect of demonetisation, as this effects are going usually, to linger for quite sometime. The present demonetisation exercise by Government will be helpful for the management for their future decisions. The present momentum generated towards digital payments needs to be sustained and improved through time-to-time rectifications.

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## DIASPORA IN THE INDIAN CINEMA AND THE NOTION OF INDIANNESS

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### Abstract

Electronic media has been the essential tool for the Diaspora in re – rooting their identities. Electronic media provides diasporic communities with resources for self – imaginary that help maintain their identity. With increasing popularity of electronic media and the phenomenal success of Hindi movies (also known as Bollywood) among the Indian Diaspora, it is important to study the role of Bollywood movies in the identity construction of the Indian Diaspora. This paper would therefore like to demonstrate on how Hindi film narratives, viewing practices and patterns of socialization in the American Diaspora intersect to create a discursive realm of consensus regarding the notion of “Indianness”. Several Journalists and scholars also have commented on the centrality of Hindi cinema to life in the Indian Diaspora worldwide. However, it is this shift regarding the flow of the mutually constitutive relationship between commercial Hindi cinema and Indian immigrant communities particularly in the UK and USA began in the mid 1960s.

**Keywords:** *Diaspora, Indian, Indianness, Cinema, Bollywood, Media*

Cinema remains arguably the most prominent visual medium for articulating the experiences of Diaspora. It is also notable that there has been a diverse range of new(digital) media (artworks that use multimedia, computers or communications technologies in creative expression) into which cinema is increasingly incorporated and through which artists are choosing to represent and debate Diaspora.

The notion of Diaspora is quite suggestive for media studies ---- Diaspora suggests the peculiar spatial organization of broadcast audiences ---- social aggregates sharing a common symbolic orientation without intimate interaction.

In “**Global Diasporas: An Introduction (1997)**”, **Robin Cohen** suggests the following nine criteria to define the classical notion of Diaspora:<sup>1</sup>

Dispersal from an original homeland, often traumatically, to two or more foreign regions;

Alternatively, the expansion from a homeland in search of work, in pursuit of trade or to further colonial ambitions;

A collective memory and myth about the homeland, including its location, history and achievements;

An idealization of the putative ancestral home and a collective commitment to its maintenance, restoration, safety and prosperity, even to its creation;

The development of a return movement that gains collective approbation;

A strong ethnic group consciousness sustained over a long time and based on a sense of distinctiveness, a common history and the belief in a common fate;

A troubled relationship with host societies, suggestion a lack of acceptance at the least or the possibility that another calamity might befall the group;

A sense of empathy and solidarity with o – ethnic member in other countries of settlement and

The possibility of a distinctive creative, enriching life in host countries with a tolerance for pluralism.

The term “**Diaspora**” has its context of origin in the forceful expulsion of Jews from their motherland. Etymologically “**Dia**” means “**Through**” and “**Speiro**” means “**To Scatter**”. In this era of globalization it is this cinema that exists for and prominently caters to a diasporic audience of Indians. It is therefore an age where rapidly expanding body of scholarship on transnational flows of people, capital and culture, questions of reterritorialization ----- of how migrants recraft a sense of community and cultural identity in new socio – geographic contexts ----- have taken a central place. More specifically, a larger domain has emphasized upon the influence of transnational media flows in constituting subjectivities in diverse migrant settings.

**This paper would therefore likes to demonstrate on how Hindi film narratives, viewing practices and patterns of socialization in the American Diaspora intersect to create a discursive realm of consensus regarding the notion of “ Indianness”.** Several Journalists and scholars also have commented on the centrality of Hindi cinema to life in the Indian Diaspora worldwide. However, it is this shift regarding the flow of the mutually constitutive relationship between commercial Hindi cinema and Indian immigrant communities particularly in the UK and USA began in the mid 1960s.

**Another noteworthy aspect that the paper likes to examine is that the audiences can no longer be treated as merely markets catalyzing the “ globalization” of the Hindi film industry or as communities seemingly starved of cultural resources, but rather, as an integral part of the cultural imaginary of Hindi Cinema.** It means that Hindi cinema has the power to influence and shape the politics of identity of being “**Indians**” in the US.

Nearly 20 million people of Indian Origin living outside India, distinctively, diversified into innumerable castes and sub castes, languages and dialects, regions and localities, and religions, sects and sub – sects. Any definition of “**Indianness**” needs to underline attributes that encompass all diversities that are present among the Indians in India and also elsewhere beyond the national boundary.

**In an article “Classic and Contemporary”, Tharoor points out that “films represent the prime vehicle for the transmission of popular culture and values”.**<sup>2</sup>In today’s world of global movement and cultural hybridity, ‘**true identity**’ has become a fundamental and yet significant issue in one’s life.<sup>3</sup> According to Basu (2004), in this globalised world, preserving and maintaining one’s own culture and identity has become a great challenge. However, with technological advancements like satellite TV, Internet, and Cell Phones, Diaspora Communities are able to stay connected with their homeland and maintain their self – identity.

Electronic media has been the essential tool for the Diaspora in re – rooting their identities (Appadurai, 1996). Electronic media provide diasporic communities with resources for self – imaginary that help maintain their identity. With increasing popularity of electronic media and the phenomenal success of Hindi movies (also known as Bollywood) among the Indian Diaspora

(Dudrah, 2006, Uberoi, 1998), it is important to study the role of Bollywood movies in the identity construction of the Indian Diaspora.

According to the 2005 census, the Indian Population around the world is estimated around 25 million consisting of both NRIs and Persons of Indian Origin (POI). The Indian Community in the US alone increased from 1.68 million in 2000 to close to 3 million in 2005 (Joseph: 2005). Besides, the era of globalization effectively placed Indian film industry on a global platform. This essentially popularized Bollywood movies in countries like UK, US, New Zealand and Australia. Therefore, Indian cinema is becoming an integral part of Indian Diaspora through which they can stay in touch and maintain Indian traditions and culture.

In the mid 1990s, following the liberalization of the Indian economy, the rise of Hindu nationalism and the advent of a multiplex going urban middle class, the stereotype was turned around. The NRI became the epitome of Indianness and embodied at once capitalist and consumerist modernity and patriarchal, northern and Hindu nationalism.<sup>4</sup> Apart from these, the mid 1990s also witnessed an expansion in Indian media, particularly the entry of satellite television channels such as B4U (Bollywood For You), Zee USA and Sony and a veritable explosion of websites concerning every imaginable aspect of the world of Hindi Cinema. Furthermore, with the addition of an Indian specific radio station that plays Hindi film songs and the establishment of cinema theatres in several cities in the US, UK, engagement with the cultural ecology has also been the major reason of spreading the feeling of Indianness among the NRIs.

In an article, **Ashis Radhyaksha** argues the analysis of Bollywoodization historicizes transitions in the relation between Hindi Cinema, the State and audience communities and also raises the question of how cinema has come to occupy its crucial presence as a **“cultural unifier”** and a **“keeper of flame”** for countries individuals and families of Indian origin around the world who engage with the ecology of this new Bollywoodization Hindi Cinema.<sup>5</sup>

Another noteworthy aspect is the role that film makers play in attracting the global audiences by making films on immigrant Indians who still keeps **‘India in their hearts’**, follows Indian traditions, values, customs and keep alive the notion of Indianness. Till recently, Indian films, except those by a handful of new wave film-makers like **Satyajit Roy, Mrinal Sen, Adhoor Gopalkrishnan. Shyam Benegal, Gautam Ghosh etc** were hardly visible. Popular cinema was happy at catering to the traditional Diaspora markets alone. Many film makers like **Yash Chopra, Subhas Ghai, Karan Johar and Suraj Barjatia** conscious of the large overseas markets for Indian films who have been replicating the celluloid dream world and film after film with huge success.

Another set of expatriate Indians like **Mira Nair, Gurinder Chaddha, Deepa Mehta** have been creating their own places. Their film aimed at global audiences which are often laced with a dilemma of second generation expatriates. There are at least a dozen Indian film-makers who live abroad and yet have not cut their creative umbilical cord with India. **Directors like Manoj Naik Shamalan and Shekhar Kapoor** have been making international films, but with Indian consciousness. Therefore, the film makers have made a significant contribution to bring cinema to the global map slowly and unite the Indian culture and also to bring all Indians together --- whether Indians staying abroad or staying here itself.

Now, the paper would like to focus on how Hindi cinema influences in shaping the politics of identity of being **“Indian” in US and UK**. Films such as **Dilwale Dulhania Le Jayenge, Kal Ho Na Ho, Pardes, kabhi Khusi kabhi Gum, Purab Aur paschim** represent the expatriate Indian Community. Besides the films produced by Mira Nair like **Monsoon wedding and The Namesake**; Gurinder Chaddha’s **“Bride and Prejudice”**; Subhas Ghai’s **“Taal”** also revolves around the cultural space of Indian life, wedding customs, traditions, festivals and thereby intersect to create a discursive realm of consensus regarding the notion of **“Indianness”**.



Films like *Kabhi Khusi Kabhi Gum*, *Dilwale Dulhania Le Jayenge* and *Pardes* are all NRI themed films with heavy handed depiction of a patriarchal family and the conflicts surrounding the institution of marriage. In *Kabhi Khusi Kabhi Gum*, several scenes in the Raichand family home clearly establish Amitabh Bachchan's position as the uncontested head of the household. **Here I would like to cite few scenes of the film by which it will be clear that Indianness is defined with reference to specificities of family life, the institutions of courtship and marriage in particular... whether at home or abroad, it is the Indian family system that is recognized as the social institution that quintessentially defines being 'Indian'.**

In *Kabhi Khusi kabhi Gum*, once the narrative moves to London, the role that married women are expected to play in an expatriate context is also rendered in no uncertain terms. In London, Kajol is clearly responsible for maintaining an Indian home, including ensuring that the son is well schooled in Indian traditions. In addition to performing an elaborate puja at the crack of dawn, she is ready to serve breakfast for her husband and son. As she mills around, she begins singing a Patriotic Hindi Film Song, criticizing her son for not being sufficiently attached to India. The scene borders on the comical, but Kajol's riposte to her son's indifference to all things to Indian is worth noting. **Turning to her husband, she says, "He's already half English, don't complain to me if he becomes completely English".**

Apart from this, the Chandni Chowk Mela(Fair) sequence in *Kabhi Khusi Kabhi Gum* can also be read as a tactical response to diasporic viewing practices. While one can also point to other instances that hint at an impending rapprochement between India and her diaspora, it is the singing of the Indian national anthem by Kajol and Sharukh's son at a school function that is the pivotal event that legitimizes and 'othered' <sup>6</sup> status of the diaspora version of the Indianness.

*Kabhi Khusi Kabhi Gum's* negotiation of India's relationship with her diaspora is also related to a growing sense within nIndia of the relocation of what we might call the seismic centre of Indian national identity somewhere in Anglo – America. Hrithik Roshan's character in the film needs to be understood in relation to this. His character, in fact, an embodiment of a 'Super Indian' whose Indianness transcends both that of the resident and non- resident Indian.

Hrithik arrives in London to the strains of a remixed version of '**Vandemataram**', a nationalist song possibly invoked to remind viewers in the diaspora of the irrevocable link that they have with their homeland. He is greeted by a group of Bharatnatyam dancers (the prominent classical dance form that is highly popular in the diaspora). His search for his brother's contact information and the song in the background changes to "**Saare Jahan Se Achha, Hindustan hamara**". So we find it is the family rendered inextricable from the nation, it is an explicit acknowledgement both to viewers in India and the diaspora, of the diaspora's aluding desire to stay in touch with India.

Similar kind of notion being found in films like *Dilwale Dulhania Le Jayenge* and *Pardes*. For instance, in the words of Anupam Kher "**I move around with India in my heart**". This explains how Bollywood Cinema is drawn on, reworked and re- visited by first generation Indian immigrants. Also we find film makers like Subhas Ghai refers to representations of expatriates in his movies like *Taal* and *Pardes*. He kept the story line to Indian souls dreaming Indian dreams in a vibrant foreign land.

Mira Nair's *Monsoon wedding* is a film about an Indian wedding that reunites a transnationally dispersed family in New Delhi, the conflicting demands of tradition and modernity are reconciled in a modern 'arranged love marriage'. To western majority audiences wedding films crystallize the otherness of diasporic cultures.

Therefore, Hindi films appeared to have a significant influence on second generation Indian Americans in maintaining those identities. Bollywood movies not only act as a bridge between home and diaspora, but they help transmit the culture and traditions that play a crucial role in maintaining

the “Indianness”, among second generation Indian Americans.

Atal Behari Vajpayee, Former PM, in the inaugural speech at the Pravasi Bharatiya Divaas Ceremony, 2003 stated that **“Indians who have chosen to settle in foreign lands should be loyal to their country of adoption. The biggest challenge facing every immigrant community is to integrate harmoniously into the political, economic, social life of the host society, while preserving and cherishing its civilizational heritage. Over the years, Indians have achieved this delicate balance. Virtually everywhere without a contradiction between their adopted citizenship and their original Indian Identity”**.

In today’s world of global movement and cultural diversification, ‘true identity’ has been very significant issue in one’s life. It has become difficult for one to maintain his original identity and that too in foreign country. Here we find the role Hindi Cinema has played is very notable in influencing the mind and heart of the people who are away from their original homeland but who will to retain, maintain and restore their culture, language, customs and tradition. Therefore, Hindi cinema has not only played a pivotal role but has also served as the most influential communication medium in constructing and maintaining the cultural identity of the second generation Indian Americans. They seem to consider Bollywood movies as a vehicle for showcasing Indian culture and traditions. Watching these movies, the Indian Americans have associated Indian culture with family togetherness, strong sense of religion, festivities and attitudes and behaviours. Perhaps, they are able to identify with Bollywood movie characters and scenarios that remind them of their identity. Thus, Indian Cinema along with other social communicative contexts like family, religion and peer groups have enabled second generation Indian Americans to construct and maintain their “Indianness”.

To sum up, Diaspora groups play an identity game legitimizing their in position in two different national contexts, which help to bolster their claims of collectivized authenticity in both their **“new’ land** and their **“home” land** ---- the latter being either a physical or a psychological one. Diasporic identities have emerged as a battleground in countries such as USA and UK and here what we find the role and contribution made by the Indian cinema in retaining the cultural identity and spreading, keeping alive the notion of “Indianness” among the UK, USA based Indian NRIs.

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## WORLDWIDE MESOLITHIC - NEOLITHIC SEAFARING MIGRATIONS FROM THE INDUS VALLEY

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### Abstract

*Based on language, archaeogenetic and archaeological data, this hypothesis proposes that over an extended period of time, between 9,500 and 3,350 years ago, large segments of the urban, agricultural, river-faring and seafaring population of the northwest delta of the Indian subcontinent -- the Indus Valley or the Sapta Sindhu region, described in the Rigveda (RV 7.36.6) as सप्त स्रध "Seven Rivers" -- left their homeland in migratory waves.*

*They were driven by:*

- *A natural human inclination to "look for other shores",*
- *A number of large natural catastrophes, and the various diseases<sup>1</sup> that resulted from them.*

*These multiple group migrations went into three main directions, following 3 distinct routes (hereafter called Route 1, Route 2, Route 3):*

1. *Migrations **oversea and along the coasts** to coastal European lands: through the Red Sea to the Mediterranean lands (including northern Africa), and subsequently via the Strait of Gibraltar to the North Sea's coastal lands, and from there to the Scandinavian and Baltic Sea coastal regions.*
2. *Migrations **overland** within India to north, north east, central and southern Indian regions, where, over time, the migrants merged with existing populations and cultures.*

*Shore hugging sea migration also took place around India's mainland coasts.*

3. *Further east **oversea**, via Sri Lanka, Central Asia, and even as far as the Pacific Ocean's archipelagos and the Americas.*

### Keywords

Migration, OIT, Paradigm Shift, Land, Sea, Indus Valley, Sapta Sindhu, Pacific Ocean, Indian Ocean, Arabian, Peninsula, Sanskrit, Indo-European Languages.

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<sup>1</sup><http://phys.org/news/2009-05-oldest-evidence-leprosy-year-old-skeleton.html>

## Preview of the Three Main Routes

Fig. 1: Ancient Overland and Oversea Trade and Migratory Routes



*Chart by the author, with assistance from Daniel de França*

The Eurasian overland routes up-river (e.g. the Danube, etc.) and routes further abroad eastwards via Central Asia, China, the various Pacific Ocean archipelagos and across the Pacific Ocean to the Americas, were most likely, together with their migratory purposes, also serving as trade routes to obtain specific supplies: i.e. ores (copper, tin) for the metallurgical industry, and lapidary supplies for jewelry (bead) production.

Note: This chart is based on understandings developed by Daniel de França and Nirjhar Mukhopadhyay and was conveyed to the author by email.

This hypothesis proposes that throughout their migrations, which altogether may have taken around 6,000 years, the migrants took along with them from their original homeland a number of social, cultural and industrial skills and aspects of the Indus Valley Civilization, which *most importantly* included their Sanskrit based language - even as it changed over time into various dialects and eventually grew into the various Indo-European as well as Polynesian languages.

### **Route 1. Ancient Seafaring from the Indus Valley to the Coastal European Lands**

Over time, initially using reed-bundle river boats, a number of Indus Delta population segments took a westerly direction from the delta's southern shores of the Indian Ocean, using improved seaworthy reed vessels, and after passing south of the Arabian Peninsula, they sailed (and/or rowed) on via the Red Sea through the Suez region (then mostly a channel or strait (not a canal as it is now, as during that period much of that area was inundated due to post-glacial sea level rise) to the insular and coastal areas in and around the Mediterranean.

When arriving at coasts (e.g. the Levant) where no reed was available for repairs, new shipbuilding techniques (curved woven together cedar tree trunks, and later, sewn together planked hulls) were invented and applied.

After settling for periods of time on their newly found coasts, many of these 'Out of Sapta Sindhu Migrants' and/or their progeny traveled on and passed through the Strait of Gibraltar, after which they went around the Iberian Peninsula where they left a number of settlements. This included what is now Basque territory. From there, after they also left settlements behind on the French, Irish and English coasts, many migrants and/or their progeny, sailed through the English Channel to the North Sea's many islands (now the Frisian and German islands, and the islands and peninsula of Denmark).

Subsequently, between 3,500 to 2,000 years ago, also after leaving settlements behind, many migrants and/or their progeny also sailed to the shores of Scandinavia and eventually many of them arrived on Northern Europe's Finnish and Baltic Sea coastal areas (e.g. Lithuania).

### Route 2. From the Indus Valley into North, Northeast, Central and South Indian Mainland Areas

Other population segments, possibly more sedentary and learned, migrated within India from the Sapta Sindhu Valley to northern (as far as what is now Gandhara), northeastern, central and southern Indian regions.

This topic will be dealt with in an upcoming expanded version of this hypothesis.

### Route 3. Further East Oversea via Sri Lanka, even as far as the Pacific Ocean's Archipelagos and the Americas.

The further east overseas migrations via Sri Lanka, into East Asian coastal areas, as far as the Pacific Ocean's archipelagos such as Polynesia<sup>2</sup> and even into the Americas will also be dealt with in an upcoming expanded version of this hypothesis.

Independent researcher Mrs. U. Ringleb writes in her paper "East Indian Influence in Polynesian Culture":

*"...it is clear that Indian traders and navigators penetrated Southeast Asia in the pre-Christian era: evidence from the Rig Veda shows that there was considerable maritime voyages and trade going on during and perhaps long before the Indus Valley civilization."*

— U. Ringleb

She lists and describes in a detailed manner (65 pages) the lexical word transference between Sanskrit and Polynesian. She writes:

*"The cognate pairs span a vast area of human life, ranging from religious and social structures to ordinary every-day life. Some of the terms related to natural phenomena are often associated with characteristics of deities. **These lexical borrowings indicate contact between the Sanskrit speakers and ancestral Polynesian societies prior to or during the Polynesian expansion from Indonesia** [author's emphasis] This contact seems to have covered a rather broad area of life, including the borrowing of the names or attributes of deities or spiritual entities who were believed to meet specific needs, e.g., in agriculture, war, or navigation, areas of secret knowledge such as astronomy and religion, as well as a wide range of terms used in daily life. The range of borrowed terms indicate the presence of some representatives of the social and religious elite as well as traders and workers. **The Sanskrit terms were phonetically and grammatically simple; they mostly seem to represent what might be called street-level Sanskrit, or Prakrit, and do not reflect the phonetic or grammatical complexity of the elite Sanskrit preserved in political and religious documents and inscription. This fact seems to indicate that the Sanskrit Polynesian contacts occurred mainly at the working level of the cultures and as a result of trading contacts** [author's emphasis]."*

— U. Ringleb

<sup>2</sup>Ringleb, U.: 2016, East Indian Influence in Polynesian Culture U. Ringleb, [https://www.academia.edu/19936307/east\\_indian\\_influence\\_in\\_polynesian\\_culture](https://www.academia.edu/19936307/east_indian_influence_in_polynesian_culture)

### Departure from Classical and More Recent “Overland Migration Theories”

As described and proposed in this hypothesis, Route 1 traces a novel pathway (*sea-way* really), along which the Sanskrit speaking people from the Sapta Sindhu Valley brought their tongue to the European lands where its current inhabitants still speak Indo-European languages. (See chart on page 8.)

The radical difference between this *seafaring, coast hugging and coastal migration hypothesis* and a number of current competing overland theories, which deal with (a) the supposed origin of people groupings in continental, or coastal, or inland or insular areas of Europe, and (b) the origin of their languages and their manner acquisition, lies in its departure from any classical and more recent ‘overland theories’ in which it is theorized that language, social and cultural characteristics were spread - presumably - exclusively via the Eurasian Steppe Belt, or the Pannonian Plains (Slovenia), or Anatolia, or the Balkan, or the Caucasus, etc.

A selection of references to a variety of Overland Hypotheses:

- Marija Gimbutas’ Kurgan (Pontic or Steppe) Hypothesis of 1956 was a ‘classic’ and ‘consensus theory’ for quite a number of years.
- Gamkrelidze and Ivanov’s Armenian Hypothesis
  - Gamkrelidze, T. V., Ivanov, V. V.: 1990, The Early History of Indo-European Languages. Scientific American. Vol. 262 no. 3. pp. 110–116
- Colin Renfrew’s Anatolian Hypothesis.
  - In 1987 he proposed that from around 7000 BCE Indo-European languages began to spread peacefully (by “demic diffusion”) from Anatolia / Asia Minor into Europe.
  - Renfrew, Colin: 1990 [1987] Archaeology and Language - The Puzzle of Indo-European Origins. Cambridge: Cambridge University Press. ISBN 978-0-52-138675-3
- The 18th century’s OIT or “Out of India Theory” also named “Indian Urheimat Theory”, which holds that India is the Proto-Indo-European homeland. Various forms on this theme have recently been revived by David Frawley, Koenraad Elst and Shrikant Talageri.
  - Frawley, D., Feuerstein, G., Kak, S.: 1995, In Search of the Cradle of Civilization: New Light on Ancient India Quest Books (IL) ISBN 0-8356-0720-8
  - Talageri, Shrikant G.: 2000, The Rigveda - A Historical Analysis, New Delhi, ISBN 81-7742-010-0,
  - Elst, Koenraad: 2005, Linguistic Aspects of the Aryan Non-Invasion Theory, The Indo-Aryan Controversy. Evidence and inference in Indian history, Routledge

PIE	English	Gothic	Latin	Ancient Greek	Sanskrit	Iranian	Slavic	Baltic	Celtic	Armenian	Albanian	Tocharian	Hittite
(predominant dialects used:)	modern, c. 2000 AD; Late West Saxon OE, c. 1000 AD	c. 350 AD	c. 100 BC	Classical Attic, c. 400 BC	Vedic Sanskrit, c. 1700-1100 BC (?) (Rig Veda)	Old Avestan, c. 1700-1200 BC (?); Younger Avestan, c. 900-400 BC (?); Old Persian, c. 525 BC (Behistun inscription)	Old Church Slavonic, c. 1000 AD	modern Lithuanian, c. 2000 AD; Old Prussian, c. 1350-1600 AD	Old Irish, c. 800 AD; modern Welsh, c. 2000 AD	Classical Armenian, c. 405 AD	modern, c. 2000 AD	Tocharian A and B, c. 800 AD	c. 1400 BC
*meH₂ter- "mother"	mother (< OE <i>mōðer</i> )	ON <i>móðir</i> "mother"	<i>māter</i> "mother"	<i>mētēr</i> "mother"	<i>mātār-</i> "mother"	OCS <i>mati, mater-</i> "mother"	Lith <i>móteris</i> "woman", <i>motina;</i> OPrus <i>mudi</i> "mother"	Old <i>māthir</i> "mother"	<i>mōtēr</i> "sister"	<i>moyr</i> "mother"	<i>moṭēr</i> "sister"	A <i>mācar,</i> B <i>mācer</i> "mother"	
*ph₂tér- "father"	father (< OE <i>fæder</i> )	<i>fadar</i> "father"	<i>pater</i> "father"	<i>patēr</i> "father"	<i>pitār-</i> "father"	<i>Av pitar-</i> (nom. also <i>pa, ta,</i> <i>OPers pita</i> "father"			Old <i>athir</i> "father"	<i>həyr</i> "father"		A <i>pācar,</i> B <i>pācer</i> "father"	

Notice the two marked boxes. The Vedic Sanskrit dates are from 1700 1100 BCE, the Old Avestan dates are from 1700 to 1200 BCE.

This table is a partial screenshot from Wikipedia's article "Indo-European Vocabulary. [https://en.wikipedia.org/wiki/Indo-European\\_vocabulary#Kinship](https://en.wikipedia.org/wiki/Indo-European_vocabulary#Kinship). The article lists about 150 of "the most fundamental Proto-Indo-European language (PIE) words and roots, with their cognates in all of the major families of descendants." All these words are common use in their respective languages.

Studying the table shows that all the other languages' words listed can be etymologically derived from Sanskrit.

The Wikipedia article on Avestan states that according to M. Boyce, the oldest preserved Indo-Aryan language is closely related to

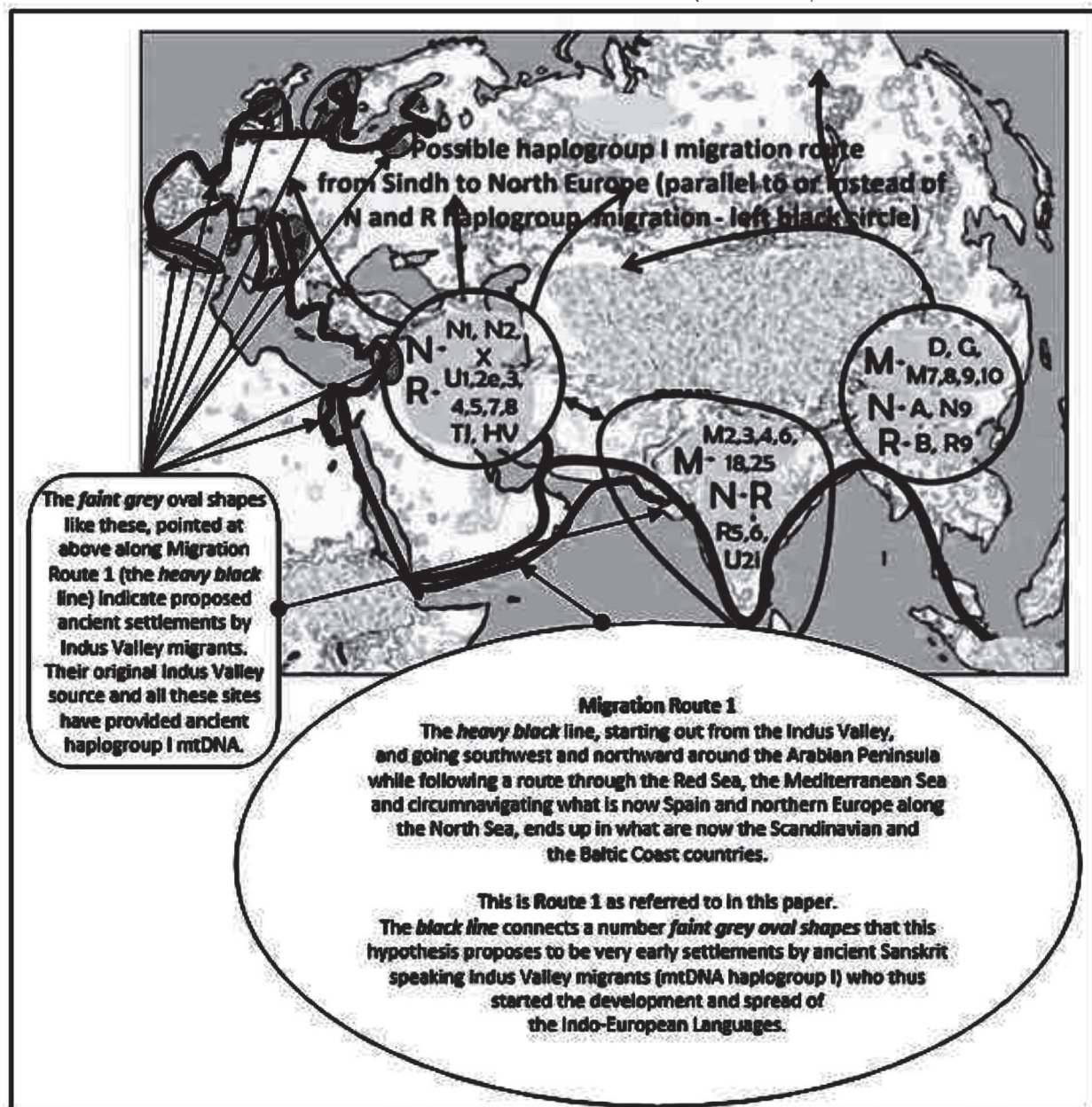
Vedic Sanskrit, (Boyce, Mary:1979, Zoroastrians: Their Religious Beliefs and Practices. pg. 18, Rout ledge)

In an interview Prof. Dean Brown states “English, Russian, Icelandic, Greek, are all dialects of a mother tongue that’s spoken widely in India and many parts of the world. Most of the words in English, go back either through the Teutonic, northern European, Icelandic route to the Sanskrit, Vedic, and then [from there] through the Mediterranean route, the Romance route.” (Brown, Dean, 2006) [http://www.dailymotion.com/video/x4ush\\_thinking-allowed-sanskrit-tradition](http://www.dailymotion.com/video/x4ush_thinking-allowed-sanskrit-tradition)

**Discussion**

**Route 1: Ancient Coast Hugging Sea Voyages from India to Coastal Europe as far as the Baltic Sea Coasts**

**Fig. 2: Migration Route 1 from the Indus Valley to European Coastal Lands**  
(The heavy black line traces the route)





This chart was originally based on Gamkrelidze and Ivanov's *Armenian Hypothesis*. It originally only showed the grey arrows and grey circles that contain the haplogroup Y-DNA labels. (e.g. N -R). Note their presence.

Starting in the Indus Valley and proceeding southwest and northward around the Arabian Peninsula, 'Route 1's *heavy black* line traces this paper's proposed migration route through the Red Sea, the Mediterranean Sea and, circumnavigating what is now Spain and northern Europe along the North Sea, its trajectory ends up in what are now the Scandinavian and the Baltic Coast countries.

Notice how the *black line* connects a number *faint grey oval shapes* (see the straight arrows). These ovals mark areas about which this hypothesis proposes that they represent the very early settlements inhabited by ancient Sanskrit speaking Indus Valley migrants. Ancient haplogroup I mtDNA has been found in all these areas' skeletons. (See Fig. 2)

Thus these migrants started the development and spread of the Indo-European Languages through Europe and eventually throughout the whole civilized world.

The grey circles and curved arrows on Fig. 2 represent, in my opinion, incomplete views, but it is worthwhile to note them. They represent the *Kurgan (Steppes) and Anatolian Hypotheses* of how Indo-European languages *are supposed* to have spread into Europe and Eurasia from Armenia and Anatolia.

- The grey lines and grey circles represent two current 'overland' - more or less - consensus opinions.
- The heavy black line on the other hand traces this paper's proposed migration route by sea that was followed by ancient Indus Valley migrants who were genetically characterized by haplogroup I mtDNA (matrilineal) and Y-DNA haplogroup I-M253 (I1a) (patrilineal), migrating from the Indus Valley (currently southern Pakistan and northwest India) as far as Scandinavia and other Baltic Sea lands.
- The faint grey oval shapes connected by the heavy black line indicate this paper's coast hugging migrants' settlement sites. Notice also the settlements in North African Berber lands and what is now Egypt.

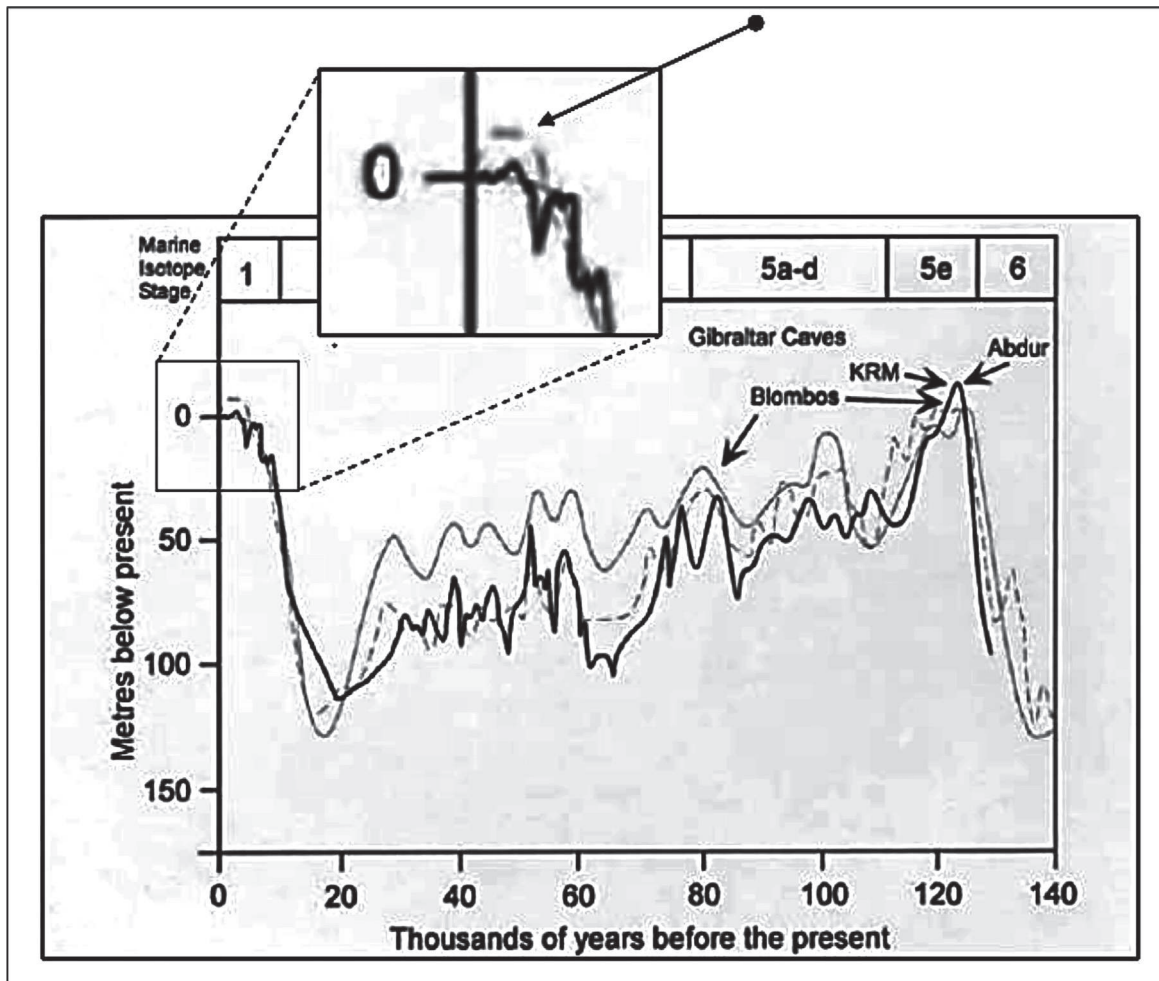
This hypothesis is to replace some of the various current migration theories of haplogroup N and R populations to Central Europe as suggested in Fig. 2 by the large grey circles with their grey dispersion arrows. **Note the hypothesized haplogroup N and R migrations from India to the Levant, some of that I readily accept.**

It must be kept in mind though that parallel overland migrations as proposed by the aforementioned *Kurgan and Anatolian Hypotheses* also took place, but, I propose, **not** as exclusively as has been theorized.

### The Oversea Route by Seaworthy Reed Bundle Vessels

Thus, over time, various Indus Valley population segments took a westerly direction using their seaworthy vessels. Initially those were reed bundle boats (Fig. 14) which were later replaced by interwoven curved log vessels (Fig. 15), and later again by sewn or stitched together wood-board boats, and eventually hulled keel ships.

Fig. 3: Historical Sea Levels in the Mediterranean and the Red Sea<sup>3</sup>



On the chart above we are particularly interested in the grey striped curve (the wavy line between the solid grey and solid black curves). Notice the small square around a detail of this striped curve line near the top of the y axis. Notice also the arrow that points to a tiny segment of that now enlarged curve within the larger square.

It illustrates that during a period of about two thousand years - between 5000 and 3000 years ago, sea levels in the regions dealt with in this paper, were about 6.5 meters higher than present. Together with fast moving tidal currents, the described areas (specifically the Suez region) must have been deep enough to navigate through with the flat-bottomed reed ships from the Indus delta.

In support of this hypothesis, with historic data from Red Sea and Strait of Gibraltar sea level measurements (Fig. 3), a joint Saudi Arabia / UK project team \* provided the solution to a seemingly unovercomeable problem for the hypothesis at hand - which problem then became serendipitously resolved by... the hand of Mother Nature, that is to say, in fact by 'ancient climate change'.

**A conversation between the author and his son**

*Manny: What would I do in 'the days of yore', if I and my boating companions would be sailing northward up the Red Sea, expecting that we will soon reach the end of that stretch of sea? What then?*

<sup>3</sup>Bailey, G. N., et al.: 2012, Survey of Red Sea and Farasan Excavations - Coastal archaeology and prehistory in the South-west Region of Saudi Arabia and the Farasan Islands, ATLAL, Journal of Saudi Arabian Archaeology, Vol. 22, plate 7.2 page 159

*Wim:* No problem really...

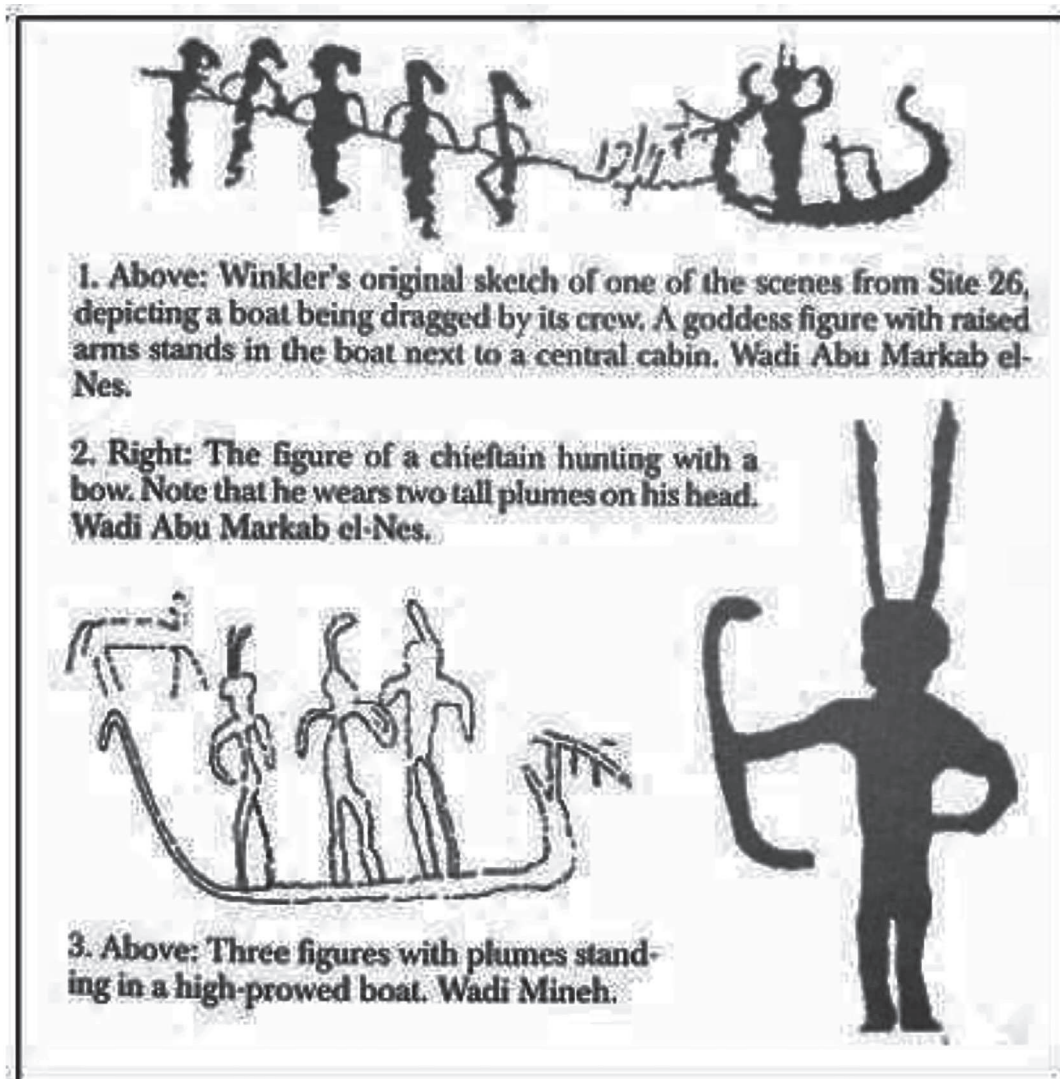
*Manny:* But there was no Suez Canal then! I mean, how would we, seafaring migrants, reach the Mediterranean Sea and its coastal lands without it?

*Wim:* Ah, you would be in luck, you know. That Suez Canal would not even be needed. You would be able to reach those Mediterranean shores by boat and... quite easily at that.

*Manny:* Of course. I know, we could take the overland route, following one of the wadis to the west into what is now Egypt, and then we could float down the Nile. Eh... If I remember well, that has been done in ancient times. (Fig. 4)<sup>4</sup>

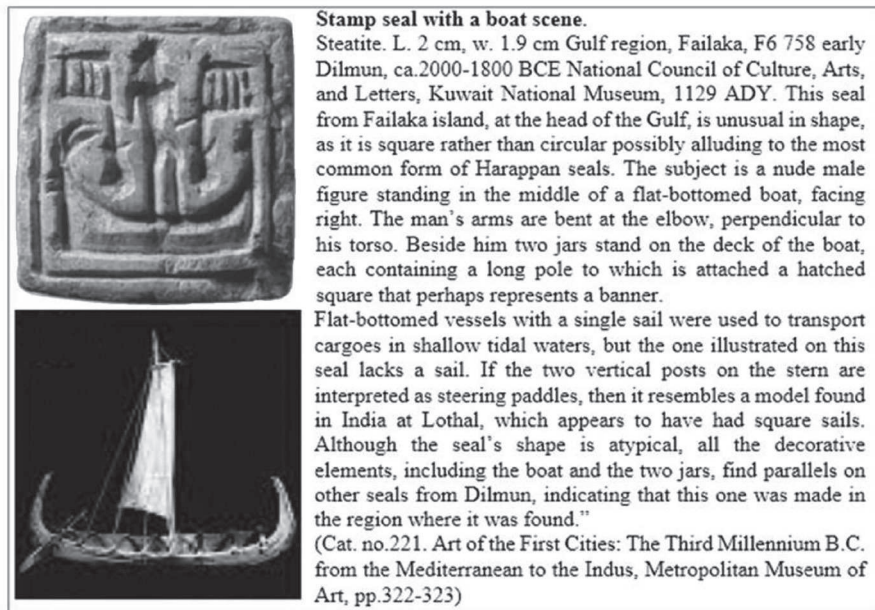
*Wim:* True, but actually, even **that** would not be needed. You see, you would be able to sail straight through what we now would call, "The **Strait** of Suez" or, if you will, "The Suez **Channel**". Did you know that the sea levels were way higher then, than they are now?! Up to 6.5 meters even!

**Fig. 4: Through Wadi Mineh and Wadi Abu Markab el-Nes to Egypt's Delta.  
From Page 9 in David Rohl's Book "Legend"**



<sup>4</sup>Rohl, David M.: 1989, Legend - The Genesis of Civilization, Part Three - The Followers of Horus - Ships of the Desert, pages 253 - 302, plates 42 - 46

**Fig. 5: Top: Harappa Style Seal from Failaka  
Bottom: Reconstruction of an Ancient Failaka Island (Kuwait) Reed Boat**



The oldest known remnants of a boat made with reeds (and tar) are from a 7000-year-old seagoing boat found on Failaka Island, Kuwait. It may have been this type of vessel that was used by the ancient migrants with which they circumnavigated the Arabian Peninsula, entered the Red Sea and sailed into Eastern Egypt's wadis and/or traversed the, what could be called, the ancient Strait of Suez<sup>5</sup>.

Thus, in support of this hypothesis, the joint Saudi Arabia / UK survey report contains data regarding raised sea levels during the migration period covered in this paper.

In Fig. 3 we are particularly interested in the grey striped curve (the wavy curve between the solid grey and solid black curves).

Notice the small square around a detail of that striped curve. It is near the top of the y axis. Notice also the arrow that points to a tiny segment of that striped line but now shown enlarged within the lifted-out larger square.

It indicates that during a period of about two thousand years (between 5000 and possibly even 2000 years ago according to other data) sea levels in the regions dealt with in this paper, were about 6.5 meters higher than present.

Together with fast moving tidal currents, the described areas (specifically the Suez region) must have been deep enough to navigate through with the flat-bottomed reed ships from the Indus delta.

The early 20<sup>th</sup> century historian, Dr. Solomon Rappaport, writes in his book "The Waterways of Egypt" (Grolier) that ancient writings from around 520 BCE document that already a "natural communication" existed between the Heroopolite Gulf and the Red Sea. (Granted that is more recent than the 'days of yore' being dealt with in this paper.)

<sup>5</sup>Connan J., Carter, R., et al: 2005, A comparative geochemical study of bituminous boat remains from H3, As - Sabiyah (Kuwait), and RJ-2, Ra's al-Jinz (Oman). Arab. Arch. Epig. 2005: 16: 21-66 (2005)

(520 B.C.). The natural channel of communication between the Heropolite Gulf and the Red Sea had begun to fill up with silt even in the time of Necho, and a hundred years later, in the time of Darius, was completely blocked, so that it had to be entirely cleaned out to render it navigable. The traces of this canal can still be plainly seen in the neighbourhood of Shaluf, near the south end of the Bitter Lakes.

### The Coast Hugging Migration Route

- After leaving the Sapta Sindhu or Indus delta, the seafaring migrants passed south of the Arabian Peninsula and sailed (and/or rowed) on via the Red Sea through the Suez region which was in those days mostly a channel or strait - not a canal - as much of that area was inundated during that period. (Fig. 3)
- Then they arrived in most of the insular and coastal areas in and around the Mediterranean Sea.
- After settling for periods of time on these new coasts, many of these 'Out of Sapta Sindhu Migrant' groups traveled on, and before passing through the Strait of Gibraltar, some settled in what is now North Africa's Berber territory.
- Subsequently, certain settler groups circumnavigated the Iberian Peninsula to settle in what is now south-west Portugal.
- They then landed in what is now Basque territory.<sup>6</sup>
- From there they settled on the western French, Irish and English coasts. Following migrant groups then sailed through the English Channel to the North Sea's many islands (now the Frisian and German islands) and to, in those times, insular Denmark, to settle there.
- Subsequently, between 3,000 to 2,000 BP, the migrant groups also sailed to the shores of Scandinavia, to eventually settle in Northern Europe's Finnish and Baltic Sea coastal lands.

During these migrations, which altogether may have taken between 2,000 and 3,000 years, the migrants took along with them their Proto-Sanskrit based language (even as it changed over time into various dialects and eventually Indo-European languages). As well, they carried many social and cultural aspects of the Indus Valley Civilization from their original homeland, e.g. tales, tools, pottery, agricultural, stock breeding, metallurgical practices, etc.

Thus, this hypothesis traces a novel pathway (sea-way really) along which Proto-Sanskrit speaking people from South Asia's subcontinent's Sapta Sindhu delta brought their tongue to European lands where its current inhabitants still speak Indo-European languages.

### Haplogroup I - Charts and Tables<sup>7</sup>

In this section we deal with "ancient" DNA (aDNA) which means DNA collected from skeletons found in ancient, e.g. mesolithic or neolithic burial sites.

There are two types of DNA: Y-DNA, commonly called paternal DNA (the Y stands for Y

<sup>6</sup>The Basque language, previously considered to be an 'isolate', is considered by Gianfranco Forni to be an Indo-European language which through its Proto-Indo-European (PIE) roots is obviously based on Sanskrit.

*"It is absolutely unrealistic that Basque was a non-Indo-European language which borrowed over 70% of its basic lexicon (including virtually all verbs) and most of its archaic bound morphemes from neighboring Indo-European languages. The most likely explanation of regular correspondences between Basque and PIE lexicon and grammar is that Basque is Indo-European."*

Forni, Gianfranco: 2013, Evidence for Basque as an Indo-European Language, The Journal of Indo-European Studies, Volume 41, Numbers 1 & 2, Spring/Summer 2013

<sup>7</sup>This hypothesis is also meant to support the hypothesis that Northern European languages have such deep etymological roots in ancient Sanskrit.

Ancient Indian literature, especially the Vishnu Purana, offers accounts of these migrations probably under the rule of King Daksha.

chromosomes) which is transmitted from fathers to sons, and mtDNA (mt stands for mitochondrial DNA) commonly called maternal DNA, which is passed from mothers to their children, which together give information about the evolutionary path of the male and female lineage.

The problem with DNA data is that as more and more become available over time, and as different and expanded regions provide newer data (almost daily now) the interpretation of their distribution is very much in flux, thus earlier interpretations of, say, gene-flow become less and less tenable.

When I began research for this paper, only one unofficial mention was made of the presence of haplogroup I mtDNA in a neolithic Indus Valley burial site, which, if I remember well, was either in Dholavira or in Mohenjo Daro.

It was **that** notion that started my research on this project as I knew that ancient Haplogroup I mtDNA was found all-over in mesolithic and neolithic Europe as well as in North Africa in what is now Berber land and Northern Egypt. (Unfortunately, I subsequently lost that one informal piece of information.)

Nevertheless, it had sparked enough interest in me to proceed with this research as I was looking for the reasons **why** Indo-European languages were based on Sanskrit.

In the meantime, more genetic data, **also from India**, became available and thus I gained more confidence in my original idea.

I was at the time also researching the Indus Valley script and through the work of anthropologist Mrs. Suzanne Sullivan<sup>8</sup> I became convinced that the language that was spoken in the ancient Indus valley must have been Sanskrit.

The existing hypotheses about the reason for Indo-European languages to be what they were - either coming from the Eurasian steppes, from Anatolia or having their roots in the Near East - never satisfied me as I had, through previous informal research, found that coastal areas in Europe were closer to Sanskrit in their number of words or derivations still being used, and in their

articulation, vocalization and pronunciation of words in their respective languages or even dialects.

What especially struck me was that the deeper one went into continental Europe, the less cognates with Sanskrit words were found, as well as less Sanskrit derived words. Granted, these findings were closer to inklings and definitely needed more work, the opportunity for which unfortunately never arose.

In any case, in those days I would argue with my linguist friends and query them on why:

*"If overland dispersion was the reason why the European languages were INDO-European, how is it possible that coastal lands and islands had their languages or dialects closer to Sanskrit than inland areas?"*

*Things cannot go from good Sanskrit (the source) to poor Sanskrit (the Eurasian steppes) to better Sanskrit (coastal lands) if indeed the dispersion had followed overland routes.*

*What if the languages were dispersed by coast hugging seafaring migrants from Sanskrit speaking ancient Indian regions?"*

To be honest, even to myself, it sounded somewhat naive even if I was convinced that I was in the right track.

<sup>8</sup>Sullivan, S.M.: 2013, Indus Script Dictionary, page IV, ISBN 978-1-4507-7061-3

Data Tables<sup>9</sup>

Imagine looking through a pair of binoculars: percentage variations in the lower range (say between 3 and 7%) seem at first sight quite negligible, but when sharpening one's focus, a quite different, unexpected and significantly detailed picture comes into view.

**Fig. 6: Current Haplogroup I (ancient mt DNA - maternal) Population Distribution in Europe**

Population	Frequency	Source
France (Finistere) Bretagne	9.10%	Dubut 2003
Western Isles/Isle of Skye	6.50%	Helgason 2001
Denmark	5.71%	Mikkelsen 2010
France (Var) Mediterranean	5.40%	Dubut 2003
Iceland	4.71%	Helgason 2001
Scotland	4.38%	Helgason 2001
Italy (Tuscany)	4.20%	Torrioni 1996
Orkney	3.29%	Helgason 2001
Basque (Central/Western Navarre)	3.17%	Martinez-Cruz 2012
England/Wales	3.03%	Helgason 2001
France (Périgord-Limousin)	2.80%	Dubut 2003
Finland/Estonia	2.48%	Helgason 2001
Ireland	2.34%	Helgason 2001
Germany	2.28%	Helgason 2001
Austria/Switzerland	2.14%	Helgason 2001
Finland	2.04%	Torrioni 1996
La Rioja	1.96%	Martinez-Cruz 2012
Scandinavia	1.86%	Helgason 2001
Basque (Bizkaia)	1.69%	Martinez-Cruz 2012
France/Italy	0.81%	Helgason 2001
Spain/Portugal	0.57%	Helgason 2001

We are especially interested in haplogroup I's presence in the regions marked by the ovals. Notice that the areas are all either coastal or insular and that it includes two Basque regions.

Keeping in mind that in this hypothesis it is proposed that Sanskrit based languages and coastal areas are linked, one might wonder why Basque country has Haplogroup I mtDNA and a language which is supposed to be an "isolate". Gianfranco Forni (Forni, Gianfranco:2013<sup>10</sup>) researched Basque language and established its Indo-European roots, thus the correspondence between Haplogroup I and Basque Indo-European roots is not an anomaly. It stands to reason to conclude that those Basque regions were in antiquity inhabited by migrants who spoke Sanskrit and who left their Haplogroup I fingerprints behind.

For the purpose of this project we are interested in haplogroup I's presence in the regions marked

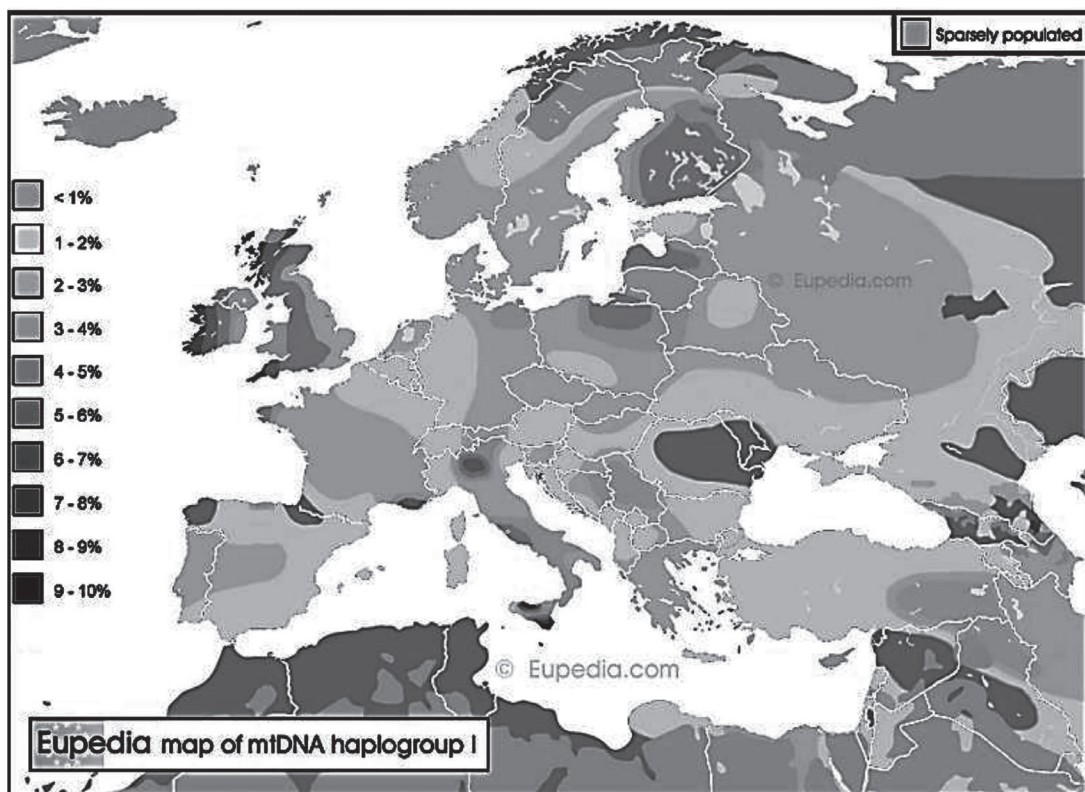
<sup>9</sup>The data in all the tables of this section come from [https://en.wikipedia.org/wiki/Haplogroup\\_I\\_%28mtDNA%29](https://en.wikipedia.org/wiki/Haplogroup_I_%28mtDNA%29)

<sup>10</sup>Forni, Gianfranco: 2013, Evidence for Basque as an Indo-European Language, The Journal of Indo-European Studies, Volume 41, Numbers 1 & 2, Spring/Summer 2013

by the ovals. Studying Fig. 6 we observe that they are all either coastal or insular countries and that some high numbers and some unexpected regions such as Basque regions and the Isle of Skye stand out.

Keeping in mind that in this hypothesis it is proposed that Sanskrit based languages and coastal areas are linked, one might wonder why Basque country has Haplogroup I mtDNA **but** a language which is supposed to be an isolate, meaning that the consensus opinion is that it has no links with any other language group. Were it not for G. Forni (Forni, Gianfranco: 2013) who researched Basque language and who established that it is indeed an Indo-European language, this would be an anomaly. Being as it is, it stands to reason to conclude that those Basque regions were also inhabited by migrants who spoke Sanskrit and who left their Haplogroup I fingerprints and offspring behind.

**Fig. 7: Haplogroup I mtDNA Regions For the purpose of this project, the areas that are from 2% to 7% are of interest.**



[http://www.eupedia.com/europe/Haplogroup\\_I\\_mtDNA.shtml](http://www.eupedia.com/europe/Haplogroup_I_mtDNA.shtml)

Notice that they are all coastal areas. Although other areas are higher in number, they do not necessarily have the same source from where migrants travelled. Thus it stands to reason that some regions had an influx from seafaring migrant and some from land-crossing migrants. The dating of the migrations and their source is very dependent on detailed interpretations.



Austria/Switzerland	2.14%
Basque (Bizkaia)	1.69%
Basque (Central/Western Navarre)	3.17%
Denmark	5.71%
England/Wales	3.03%
Finland	2.04%
Finland/Estonia	2.48%
France (Finistere -Bretagne)	9.10%
France (Périgord-Limousin)	2.80%
France (Var Mediterranean)	5.40%
France/Italy	0.81%
Germany	2.28%
Iceland	4.71%
Ireland	2.34%
Italy (Tuscany)	4.20%
La Rioja (Spanish)	1.96%
Orkney	3.29%
Scandinavia	1.86%
Scotland	4.38%
Spain/Portugal	0.57%
Western Isles/Isle of Skye	6.50%

In the table above Austria and Switzerland are an exception in that they are located in Central Europe and not linked to any European coasts. As the Danube runs through Austria it could well be that the influx of Haplogroup I came from a different direction: perhaps the Black Sea. (See Fig. 1. The light blue line terminates in Austria and Switzerland.)

Lemko	11.32%
Belorussians	2.17%
Russia (European)	1.40%
Romanians (Ploiesti)	2.17%
Russia	2.0%
Croatia (Mainland)	1.44%
Croatia (Krk)	11.28%
Croatia (Brac)	0.95%
Croatia (Hvar)	1.9%
Croatia (Korcula)	1%
Herzegovinians	0.8%
Bosnians	2.4%
Serbians	3.4%
Macedonians	1.4%
Macedonian Romani	4.6%
Slovenians	1.92%
Bosnians	2.78%
Poles	1.83%
Caucasus (Georgia)	1.80%
Russians	2.49%
Bulgaria/Turkey	1.96%

This table came from more recent reports and it is remarkable that coastal Croatia (approx. 16%) stands out. Carpathian lemko (11.32%) might have its Haplogroup I sources though from the Black Sea. It is interesting that the Lemkos' language is an isolate.

**North West India, Current Iran, Pakistan**

Iran	16.4%
Sindh ( Indus Vallay, Punjab)	8.70%
Baluchistan	3.0%

This table shows the latest data from Iran, Pakistan and Baluchistan. It should be kept in mind that currently Sindh and Baluchistan are part of Pakistan and that the Indus Valley delta extends beyond the Sindh province into India's North West.

The current Haplogroup I distribution in Iran is 16.4 %, and in Pakistan's Sindh (including the Baluchistan foothills and plateaus) and Indian Punjab's regions 11.7 %.

**Fig. 8: The marked area shows the extent of the Indus Valley Civilization's cultural influence**



*This map is saved from [www.bashapedia.pbworks.com](http://www.bashapedia.pbworks.com)*

As this hypothesis proposes that the migrant haplogroups I's source came from the original Indus Valley Culture inhabitants, we should keep in mind that the Indus Valley Civilization's (also called the Harappa Culture) cultural influence at its most flourishing period encompassed the marked area in Fig. 8.

North and East Africa

Egypt		5.9%
Gurage	Ethiopia	4.76%
Rendille	Kenya	17.65%
Samburu	Kenya	8.57%

The high ancient mtDNA percentages of these four areas may indicate how far the oversea travels went from the Indus Valley, and how the Harappan migrants may have established settlements in Egypt and on the eastern African Coast.

Current European Continent

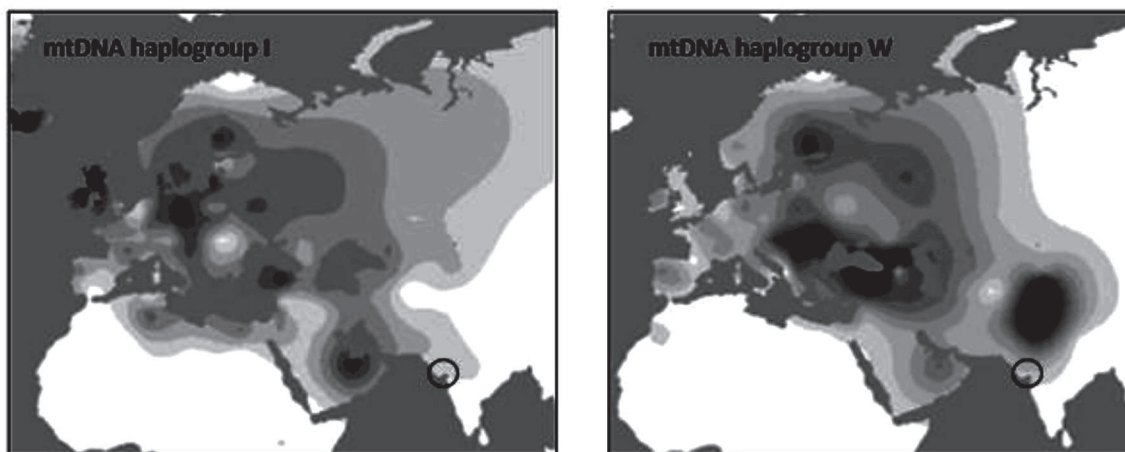
*“The frequency of Haplogroup I may have undergone a reduction in Europe following the Medieval age. An overall frequency of 13% was found in ancient Danish samples from the Iron Age to the Medieval Age (including Vikings) from Denmark and Scandinavia compared to only 2.5% in modern samples.” – Hofreiter 2010<sup>11</sup>*

The quote above tells us about non-modern numbers, and the example shows that those numbers in the past were actually even higher: e.g. for Denmark 13% instead of 5.71%.

*“[Y-DNA] Haplogroup I-M253 arose from haplogroup [Y-DNA] I-M170, which appears ancient in Europe. The haplogroup was previously thought to have originated 15,000 years ago in Iberia, but is now estimated to have originated between 4,000 - 5,000 years ago. It is suggested that it initially dispersed from Denmark.”<sup>12</sup>*

The dating that I propose for this coast-hugging, sea-faring ‘Out of the Sapta Sindhu De lta Migration’ hypothesis, is that it began 9,500 years ago, and that it arrived in Europe’s North Sea is lands and coastal areas “between 4,000 - 5,000 years ago” (the estimate in the quote above) in - what is now - Denmark, Northern Germany, etc. and that Sanskrit based language elements dispersed from there into the hinter-lands of the European continent.

Fig. 9: mtDNA Haplogroups I and W. Note the two circles.<sup>13</sup>



Left: Haplogroup I, spatial frequency distribution of haplogroups I sub-clades I1a.  
 Right: Haplogroup W, spatial frequency distribution.

<sup>11</sup>Hofreiter, et al.: 2010, Genetic Diversity among Ancient Nordic Populations” PLoS ONE. 5 (7): e11898

<sup>12</sup>Pedro Soares, et al.: 2010, The Archaeogenetics of Europe, Current Biology, vol. 20 (February 23, 2010), R174–R183. yDNA Haplogroup I: Subclade I1, Family Tree DNA

<sup>13</sup>Olivieri A., Pala M., Gandini F., Kashani B.H., Perego U.A., Woodward S.R., et al.: 2013, Mitogenomes from Two Uncommon Haplogroups Mark Late Glacial/Postglacial Expansions from the Near East and Neolithic Dispersals within Europe. PLoS ONE 8(7): e70492. 10.1371/journal.pone.0070492

Notice in Fig. 9 the faint presence of haplogroups I (the two circles) in the Indus Valley. It might be considered of little relevance.

However, as proposed here, consider that from 9,500 years ago on, migrants travelled for various<sup>14</sup> reasons **overland** (much of Haplogroup W) and **oversea** (Haplogroup I) to the Near East, North Africa, Europe and Eurasia (all the shaded areas in Fig. 9), and thus seeded those regions with their DNA and *increased their population in those lands*, while for reasons of natural catastrophes and calamities (e.g. epidemics<sup>15</sup>) in Northwest India after the end of the mature phase of the Indus Civilization (2000 BCE) that they *did not increase in population in the Indus Valley...*

In fact, at some point the whole valley was considered inhabitable. ("Collapse of the Indus Valley Civilization"<sup>16</sup>)

*"The current human mitochondrial (mtDNA) phylogeny does not equally represent all human populations but is biased in favour of representatives originally from north and central Europe. This especially affects the phylogeny of some uncommon West Eurasian haplogroups, including I and W, whose southern European and Near Eastern components are very poorly represented, suggesting that extensive hidden phylogenetic substructure remains to be uncovered. [author's emphasis] [...]"*

*Thus our data contribute to a better definition of the Late and postglacial re-peopling of Europe, providing further evidence for the scenario that major population expansions started after the Last Glacial Maximum but before Neolithic times, but also evidencing traces of diffusion events in several I and W subclades dating to the European Neolithic and restricted to Europe. [author's emphasis]<sup>17</sup>*  
– Olivieri A., et al.: 2013

## A Question

Where did that 13% in ancient Danish samples come from?

If not by inland, overland routes, via what routes did the Haplogroup I migrants arrive in the circle - marked regions of Fig. 6, if not by sea?

Remember my previous queries to linguist friends:

*"If overland dispersion was the reason why the European languages were INDO-European, how is it possible that coastal lands and islands had their languages or dialects closer to Sanskrit than inland areas?"*

*Things cannot go from good Sanskrit (the source) to poor Sanskrit (the Eurasian steppes) to better Sanskrit (coastal lands) if indeed the dispersion had followed overland routes.*

*"What if the languages were dispersed by coast hugging seafaring migrants from Sanskrit speaking ancient Indian regions?"*

<sup>14</sup>Quote from this paper's Abstract:

*"They were driven by:*

- A natural human inclination to "look for other shores".*
- A number of large natural catastrophes, and the various diseases that resulted from them."*

<sup>15</sup>Robbins G., Tripathy V.M., Misra V.N., Mohanty R.K., Shinde V.S., et al.: 2009, Ancient Skeletal Evidence for Leprosy in India (2000 B.C.). PLoS ONE 4(5): e5669, 10.1371/journal.pone.0005669

<sup>16</sup>*"The Indus Civilization flourished between about 2600 and 1800 BCE when it collapsed into regional cultures at the Late Harappan stage. According to Parpola the collapse was due to a combination of several factors like over-exploitation of the environment, drastic changes in the river-courses, series of floods, water-logging and increased salinity of the irrigated lands."*

~ Iravatham Mahadevan

Iravatham Mahadevan, <https://www.harappa.com/script/maha1>

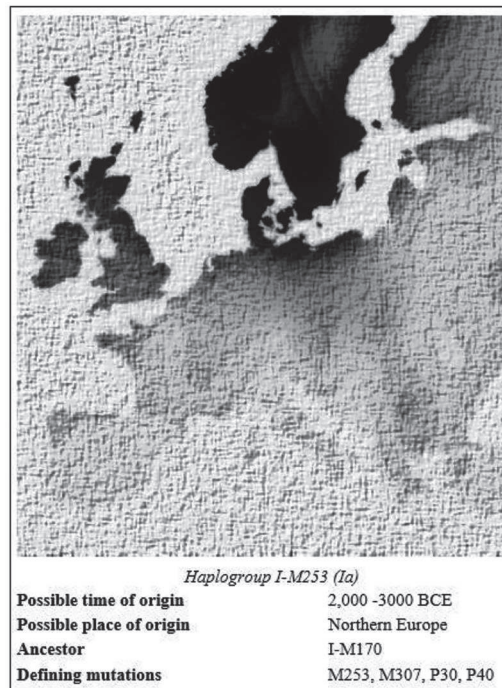
<sup>17</sup>Quote from this paper's Abstract:

*"They were driven by:*

- A natural human inclination to "look for other shores".*
- A number of large natural catastrophes, and the various diseases that resulted from them."*

BTW, the dating also appears to be right, as it indicates that the stone- and iron-age seafaring (as proposed here) migrants took their time!

**Fig. 10: Patrilineal Y-DNA Dispersion of Haplogroup I-M253 (I1a) in Northern Europe**



Map by Aaron J. Hill based on data from Rootsi S., et al.: 2004<sup>18</sup>

Considering Y-DNA Haplogroup I-M253 (I1a), we see that it is most present in Scandinavia, Denmark and Finland thus supporting Hofreiter's mtDNA haplogroup I data (Hofreiter, et al.: 2010).

### Preliminary Conclusions

#### Route 1

Considering all of the above, one can arrive at a conclusion that, parallel to overland migrations, oversea migrations took place.

Thus, based on percentage numbers only, feasible meso/neolithic coastal-route population migrations can be traced back (backwards in time and voyages taken) from Northern Europe to their original South Asian source:

- Scandinavia, Finland, the Baltic coast lands and Denmark, the Frisian Islands, the British Isles, Scotland, Ireland and Brittany (Bretagne - a West France peninsula),
- Basque coastal regions and Spain and Portugal,
- The Strait of Gibraltar and further east:
  - North Africa's Berber lands and northern Egypt,
  - The French Mediterranean coast, the Mediterranean Islands, Italy, Greece, Macedonia, Croatia, the Levant,
- What is *now* the Suez Canal region, but was *then* fully inundated - let me coin it the
- "Ancient Suez Channel" or "Ancient Suez Strait",
- The Red Sea and around the Arabian Peninsula,
- The Sapta Sindhu Valley and the foothills of current Northern Pakistan and Northern India.

<sup>18</sup>Rootsi S., Magri C., Kivisild T., et al.: 2004, Phylogeography of Y-Chromosome Haplogroup I Reveals Distinct Domains of Prehistoric Gene Flow in Europe Am. J. Hum. Genet. 75:128-137, 2004

These coastal areas show a varied though significant range of ancient matrilineal mtDNA Haplogroup I percentages (Fig. 9 left), which when combined with the presence of patrilineal Y-DNA I-M253 (I1a) (Fig. 10) is distinct from Haplogroup W mtDNA (Fig. 9 right) that has been found in the areas through which - according to the "Steppe Theory" - overland migrations across mainland and hinterland Eurasia are theorized to have taken place.

When reading the above list from the Sapta Sindhu region upwards (now Lower Pakistan/North-Western India) to Scandinavia, one gets to follow the sea-route that the Haplogroup I seafaring migrants may very well have taken.

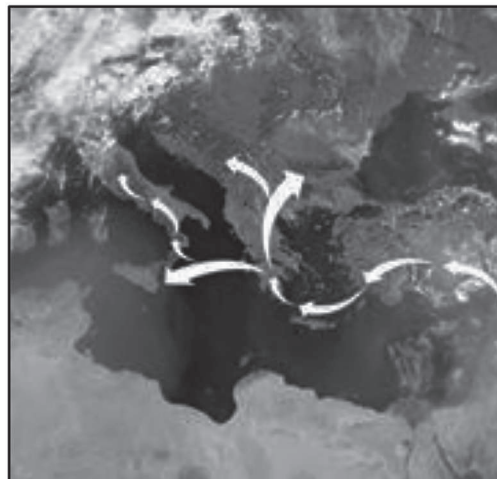
#### Recent Proposals by others (June 9, 2014) about Neolithic Seafarer Migration Routes

For a partial tracing by others of partial sea-faring migration routes see online articles on Science Daily and Phys Org News.<sup>19, 20</sup>

What this hypothesis proposes goes further though than the theory described in both online articles. The following quote gives the gist of those hypotheses.

*"Genetic markers in modern populations indicate the Neolithic migrants who brought farming to Europe traveled from the Levant into Anatolia and then island hopped to Greece via Crete and then to Sicily and north into Southern Europe."*<sup>19</sup>

**Fig. 11: Other Overland and Oversea Routes<sup>21</sup>**



This hypothesis is distinct because of:

- Different original starting-off points - The Indus Valley (the Sapta Sindhu Delta) instead of the Levant,
- Different final arrivals - Northern coastal Europe instead of mainland or hinter-land northern and southern Europe,
- Different haplogroups: mtDNA haplogroups I and Y-DNA I-M253 (I1a) instead of M and R haplogroupings.

Migration routes changed according to global extended-period sea level rises or dips. The levels at certain times were so high (from 6.5 meters higher than current levels, See Fig. 3) that boat people could float (following the current), sail or row through the Suez zone. At other times this was not possible, hence different routes during different time periods. Obviously dating and analysis of

<sup>19</sup>Science Daily, <http://www.sciencedaily.com/releases/2014/06/140610102041.htm# U5dQghvx2 Go.facebook>

<sup>20</sup>Phys. Org., <http://phys.org/news/2014-06-mitochondrial-dna-eastern-farmers-sequenced.html>

<sup>21</sup>Phys. Org., <http://phys.org/news/2014-06-mitochondrial-dna-eastern-farmers-sequenced.html> Fernández, Eva, et al.: 2014, Ancient DNA Analysis of 8000 B.C. Near Eastern Farmers Supports an Early Neolithic Pioneer Maritime Colonization of Mainland Europe through Cyprus and the Aegean Islands <http://dx.doi.org/10.1371/journal.pgen.1004401>

Mediterranean sedimentation layers around the Suez zone would be helpful.

*"The most significant conclusion - highlights Eva Fernández - is that the degree of genetic similarity between the populations of the Fertile Crescent and the ones of Cyprus and Crete supports the hypothesis that Neolithic spread in Europe took place through pioneer seafaring colonization, not through a land-mediated expansion through Anatolia, as it was thought until now"*<sup>21</sup>

## Route 2

### Migrations within India from the Sapta Sindhu Valley to North, North-East, Central and Southern Indian regions.

The Indus Valley's non-seafaring inhabitants also migrated to various other areas throughout India:

- Inland boat-people went down as far as Kerala (partially by land, partially coast hugging by boat.)
- Mostly agrarian groups went up the higher Indus Valley areas and to the foothills of the Himalayas. (I predict that scriptural artifacts will be found, containing a more cursive IVC script, likely hidden inside Buddha statues inside Buddhist caves.)
- A number of groups migrated to the Ganges areas. (Local stories and legends replaced the Sarasvati river name with the Ganges river name.)

Note: A 5,000 year old settlement discovered in 1957 in Alamgirpur village, Baghpat (UP), is evidence of migration into the Upper Doab region between the Ganga and the Yamuna.

*"The settlement marks **the eastern most limits** [author's emphasis] of the Harappan culture and belongs to the late Harappan phase, a period starting around 1900-1800 BC when the Indus Valley Civilization, popularly known as the Harappan Culture, began to decline," - Bhuvan Vikram (The Hindu, September 14, 2015)*

It was exactly during that period, that Harappan group migrations eastwards from the Indus Delta began. Thus, this settlement was NOT the "eastern most limit" as Mr. Vikram states, but one of the early signs of migrations eastward from the Indus Delta proper.

- Large groups went South overland into central India (where Black and Red Ware pottery has now been found), down deeply into what is now Tamil Nadu, where stories about Skanda/Karthikeya are still being told, and where he is still honoured as a major God.

**Fig. 12: Black and Red Ware, Krishnagiri, Southern India<sup>22</sup>**



<sup>22</sup>The Hindu: <http://www.thehindu.com/news/national/tamil-nadu/iron-age-megalithic-burial-site-found-in-krishnagiri/article7152408.ece?homepage=true?w=alstates#comments>

Route 3

Further East Oversea, via Sri Lanka, even as far as the Pacific Ocean’s archipelagos and the Americas.

This further East overseas migrations to Sri Lanka, into Chinese Coastal areas, as far as the Pacific Ocean’s archipelagos (U. Ringleb, 2016) and the Americas, will be dealt with in an upcoming extended version of this hypothesis. It is part of the following prediction that evidence will be found.

Predictions

1. It will be discovered that the route of pottery-ware distribution (e.g. Bell Beaker Culture, Corded Ware) differed from what is currently the consensus opinion.

Fig. 13 **minus the stars** represents the current consensus view about the Bell Beaker Culture pottery diffusion.

Part of this hypothesis also proposes that the coastal European regions were earlier areas where Bell Beaker pottery was introduced (lightest grey shading), meaning that the Central Europe and Eurasian received their pottery tradition subsequently.

This hypothesis also proposes that Bell Beaker pottery was based on pottery that originated in the ancient Indus Valley

Fig. 13: Bell-Beaker Culture

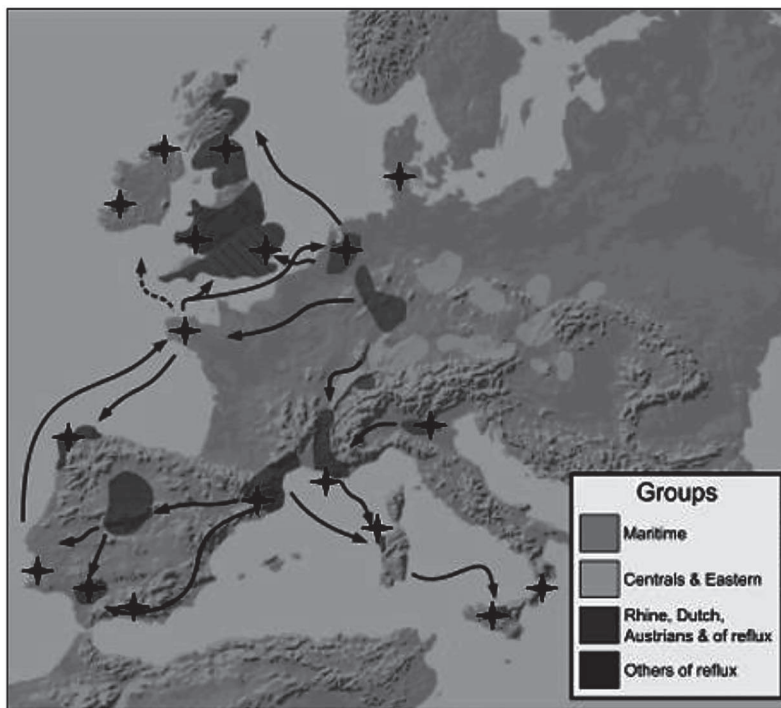


Chart Source: <https://commons.wikimedia.org/w/index.php?curid=28870457> Stars added by the author

“Corded Ware culture (also Battle-axe culture) is an enormous Chalcolithic and Early Bronze Age archaeological grouping, flourishing ca. 3200 - 2300 BC. It encompasses most of continental northern Europe from the Rhine River on the west, to the Volga River in the east, including most of modern-day Germany, Denmark, Poland, the Baltic States, Belarus, the Czech Republic, Slovakia, northern Ukraine, and western Russia, as well as southern Sweden and Finland. It receives its name from the characteristic pottery of the era; wet clay was decoratively incised with cordage, i.e., string. It is known mostly from its burials.”

– D. Bachmann<sup>23</sup>

<sup>23</sup>D. Bachmann



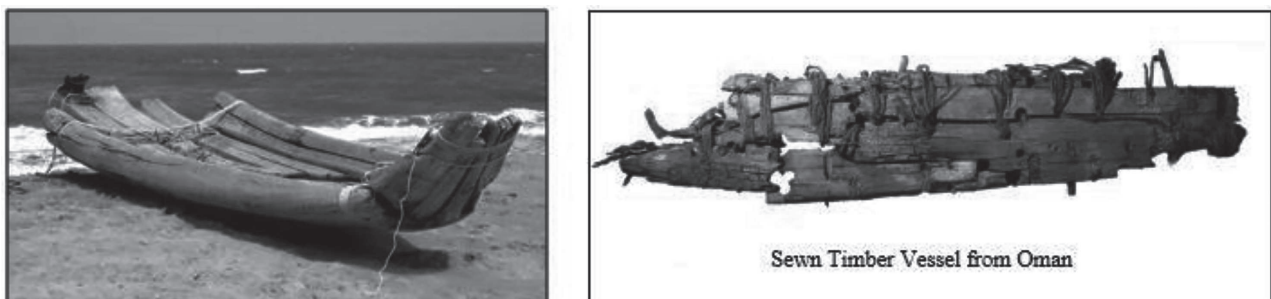
2. By tracing Indus Valley Culture Painted Grey Ware (PGW), Grey Ware (GW) and Black Red Ware (BRW) migratory movement of Indus Valley migrants will be traced.
3. Etymological linkages will be found between Baltic Sea is land names and Indus Valley Civilization words and names.
4. Ancient sunken wreckage will be found in the Baltics with shape characteristics like IVC reed vessels as in Fig. 14.

**Fig. 14: Indus Valley Reed Boat Seals**



5. Stitched-board boat construction will be traced back to Indus Valley rib-less ship construction.

**Fig. 15**



*Left: Bundled Curved Log Vessel (Tamil Nadu, S. India) Right: Stitched Board Vessel (Oman)*

6. Agricultural practices will found to be interlinked between European Neolithic periods and the IVC.
7. Macedonian Grey Ware (GW) resembling or based on Painted Grey Ware (PGW) from the Harappan Civilization region (Indus valley), will be identified as such in Europe.

[https://commons.wikimedia.org/wiki/File:Map\\_Corded\\_Ware\\_culture-en.svg](https://commons.wikimedia.org/wiki/File:Map_Corded_Ware_culture-en.svg)

Fig. 16: Harappan, from 4MSR, near Binjor, Rajasthan



Fig. 17: Macedonian Grey Ware<sup>24</sup>



*Painted Carinated Cup (FT240) from Kastanás, Level 12 (Jung, 2002: plate 29.312)*

8. Submerged cities will be discovered in the Mediterranean Sea which will show evidence of city layouts, culture, burial practices and artifacts that have clear Indus Valley Civilization characteristics. It might even be that ancient skeletons will be retrieved that may still have testable mtDNA and Y-DNA traces.
9. Decorative patterns in the folkloric female dress tradition (e.g. Gandhara) will be discovered as similar or identical across the European coastal lands from Serbia, Croatia, etc. to Finland.
10. Tracing the dating of farming (see Fig. 19) along all European and North African coastal and insular areas, it will be proposed that those regions are on a trajectory that coast-hugging seafaring migrants followed and that they, when they went on land, founded settlements that included farming, animal husbandry and crafts such as pottery, metal working, male and female folkloric attire. (Which even today shows up in traditions that can be traced back to Indus Valle y culture.)

<sup>24</sup>Jung, Reinhard, [http://www.aegeobalkanprehistory.net/article.php?id\\_art=4](http://www.aegeobalkanprehistory.net/article.php?id_art=4)

Fig.18: Dating of Neolithic Farming Regions. (Data from Broushaki, Farnaz, et al. 2016)

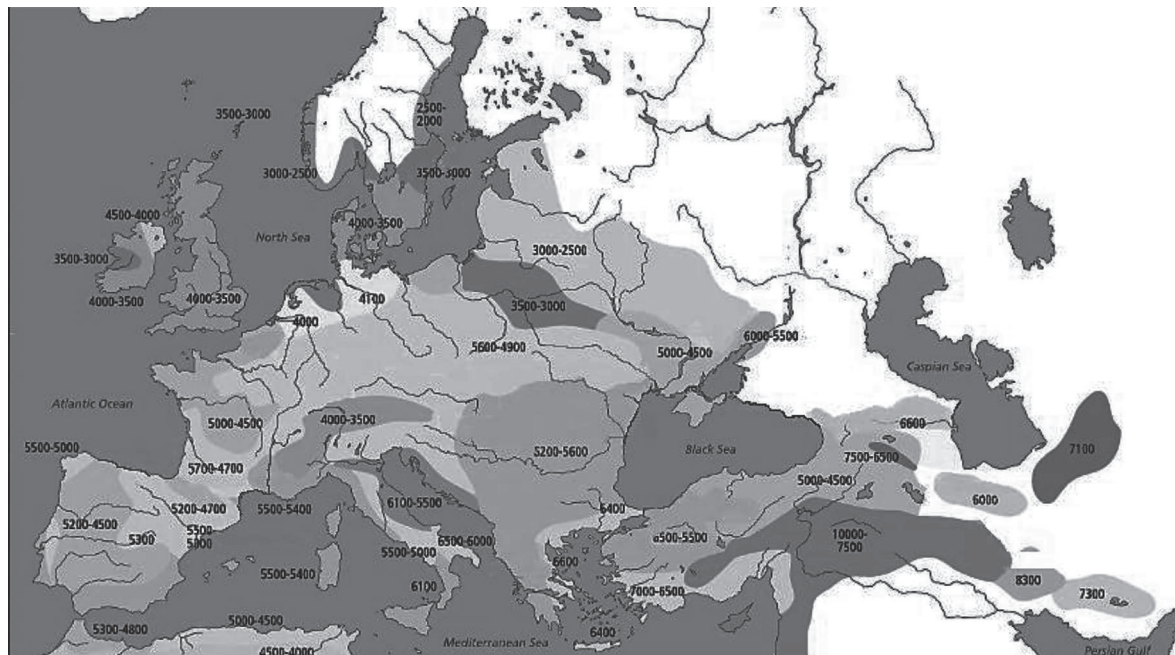


Chart (Broushaki et al., 2016) Annotated by the author

It is generally assumed that:

*“The earliest evidence for cultivation and stock-keeping is found in the Neolithic core zone of the Fertile Crescent region stretching north from the southern Levant through eastern Anatolia and northern Mesopotamia, then east into the Zagros Mountains on the border of modern-day Iran and Iraq. From there, farming spread into surrounding regions, including Anatolia and, later, Europe, southern Asia, and parts of Arabia and North Africa. Whether the transition to agriculture was a homogeneous process across the core zone, or a mosaic of localized domestications, is unknown. Likewise, the extent to which core zone farming populations were genetically homogeneous, or exhibited structure that may have been preserved as agriculture spread into surround in regions, is undetermined. [author’s emphasis].<sup>25</sup>*

## Conclusion

Rather than overland migrations as proposed by the various overland migration hypotheses, overseas and coast-hugging migrations took place by seafarers who originated from the Indus Valley and who spoke an early form of Sanskrit, who settled in Europe’s coastal regions as listed below.

Based on language, archaeogenetic and archaeological data, over an extended period between 9,500 and 3,350 years ago large segments of the population of the north-western delta of the Indian subcontinent (the Indus Valley or the Sapta Sindhu region from the Rigveda (Sanskrit

सप्त नद्यः “Seven Rivers”) left their homeland because of a number of natural catastrophes and resulting diseases (leprosy, tuberculosis) that resulted from them.

These multiple group migrations went into three main directions:

1. Migrations oversea to coastal European lands: from Red Sea, Mediterranean and as far as Baltic Sea coastal regions,

<sup>25</sup>Broushaki, Farnaz, et al.: 2016, Early Neolithic genomes from the eastern Fertile Crescent, SCIENCE sciencemag.org, 2016 VOL 353 ISSUE 6298499

2. Migrations within India to North, North East, Central and Southern Indian regions where they, over time, merged with the existing populations and cultures. (Further research data are currently being gathered and analyzed.)
3. Further East oversea, via Sri Lanka, even as far as the Pacific Ocean's archipelagos and the Americas. (Further research data are currently being gathered and analyzed.)

Thus, based on mtDNA Haplogroup I and Y-DNA haplogroup I-M253 (I1a) percentage numbers only, but supported by etymological data that show that all Indo-European languages find their roots in early forms of spoken Sanskrit, it can be concluded that mesolithic and neolithic coastal-route population migrations can be traced from their original source - from what is now North-West India and Pakistan to Northern Europe:

- From the Sapta Sindhu Valley and the foothills of current northern Pakistan and northern India,
- Down around The Arabian Peninsula through the Red Sea,
- Then through what is now the Suez Canal region but was then fully inundated: the "Ancient Suez Channel or Strait",
- Then to the Mediterranean coastlands:
  - Some groups to Northern Egypt and what is now Berber land,
  - Other groups to the Levant, Croatia, Greece and Macedonia,
- Then via the Italian peninsula and the Mediterranean islands to southern France,
- Then around Spain and Portugal to Basque lands
- To Brittany (Bretagne - a west France peninsula), Ireland Scotland, the British Isles, the
- Frisian Islands, the then Danish islands, Scandinavia, Finland and the Baltic coast lands.

The above listed coastal areas show a varied though significant range of ancient matrilineal mtDNA Haplogroup I percentages (Fig. 9 left), which when combined with the presence of patrilineal Y-DNA I-M253 (I1a) (Fig. 10) is distinct from Haplogroup W mtDNA (Fig. 9 right) that has been found in the areas through which - according to the "Steppe Theory" - overland migrations across mainland and hinterland Eurasia are theorized to have taken place.<sup>26</sup>

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<sup>26</sup>Originally of course - at least that is not disputed - much earlier populations came to, what is now, India and Pakistan via southern Arabian Peninsula's coast from what is now East Tanzania and Kenya.

*"In paleoanthropology, the recent African origin of modern humans, also called the "Out of Africa" theory (OOA), the "recent single-origin hypothesis" (RSOH), "replacement hypothesis," or "recent African origin model" (RAO), is the most widely accepted model of the geographic origin and early migration of anatomically modern humans. The theory argues for the African origins of modern humans, who left Africa in a single wave of migration which populated the world, replacing older human species."*

~ [https://en.wikipedia.org/wiki/Recent\\_African\\_origin\\_of\\_modern\\_humans](https://en.wikipedia.org/wiki/Recent_African_origin_of_modern_humans)

*"Currently available genetic and archaeological evidence is supportive of a recent single origin of modern humans in East Africa. However, this is where the consensus on human settlement history ends, and considerable uncertainty clouds any more detailed aspect of human colonization history."*

~ Liu H., et al.: 2006, *A geographically explicit genetic model of worldwide human-settlement history*. *Am. J. Hum. Genet.* 79 (2): 230-7. 10.1086/505436.

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## CAREER COUNSELLING AND ITS IMPORTANCE IN HIGHER EDUCATION

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### Abstract

Formal education in this present world in career oriented curriculum, method and other activities of an educational institute are organised for career development of its students career counselling service in become an integral part of educational service in higher education. Indian service professional are giving advice on some job opportunities which help pupil in choosing proper career.

The objectives of career counselling service is to create self-awareness among the students provide knowledge or information's about current job market. Now a day's career counselling cell has been opened in various colleges in India. It is a body in an educational institute to provide guidance service for its students regarding career path. The primary functions of this call are to organise seminars and workshops for informing students about the emerging profession trends and events. It provide informations about various courses, eligibility for the courses, future prospect of the courses etc. Besides this it's also arrange lectures on personality development, so that students can face interview confidently.

Career counselling is a crucial factor which can connect education to the world of work. In this respect the role of career counselling in higher education is very important.

**Keywords :** *Education, Career, Counselling, Future, Students.*

We all need a proper planning to achieve our goal. For young people searching a suitable job is considered as a primary issue. So many individuals are not experienced about their searches after graduation, because they do not plan ahead. At last, they finish up earning little and feeling unhappy. Career planning can assist one to realise his dreams of job and help him to prepare for this job.

The focus nowadays is on acquiring multiple skills and not on interest. With correct career planning, one can avoid ending jobs. Proper planning can assist people to concentrate on their negative and positive traits. Career planning is mostly starts after the secondary education. After a specific level of education people have to make a decision about their careers. Planning can help to cover a secure path. For instance if a person desire to become a teacher of a higher secondary school, then he has to acquire a B.Ed degree after completing graduation or master degree. The planning can assist us achieve our educational goal effectively. In brief Career planning is essential to guide us towards a safer and proper future. Without proper planning, we might find ourselves lost. It will also be hard to acquire a job which we want in the future. Preplanning motivate us to complete the work.

The current job market is not as easy as it was in the previous days. So getting a job, after finishing studies, is becoming more difficult. That is why the needs of career counselling service in higher education, is considered more important today.

### **Career Counselling**

Career counselling and career guidance are similar in nature to other types of counselling. In this service professionals or experts are giving advice on some job opportunities or on the related field, that support people or students in choosing proper career. The focus of career counselling is generally on issues such as career explorations, career change, personal career development and other related issues. Career counselling includes a wide variety of professional activities which help people deal with career related challenges. Through their expertise knowledge and skills in career development and job market, they can put a person's qualification, experience, strength and weakness in a broad perspective while also considering their desire salary, personal hobbies and interests, location, job market and educational possibilities.

### **Career counselling involves :**

1. The counsellors explore the students aptitude, interest, preferences and skills for a given career. This is done keeping the academic or other performance attained so far.
2. Various suitable courses of study are examined.
3. The different educational or commercial institutes and colleges that offer the particular course of study are identified and the process of getting admitted examined.
4. Counsellor explains various job conditions and related skills to the people for better adjustment.

### **Objectives of Career Counselling in Higher Education**

Deciding a career path in a procedure that should start when a student is in higher secondary school. The reason is that career choices are flexible decisions and students are bound to find out new things about themselves, their skills and likes and dislikes as they go through education career.

Selecting a suitable career is a difficult task. Career counselling service can help in this case. Many universities and organizations have designed programmes for students to help them in identifying appropriate options and making an exact alternative of career. The career counselling includes information about some careers. The programme which has been designed can also throw light on some career choices, which the student may not have well-known about, which broadens any individual prospect. Also, students are not clear about the development path of different careers. Career counsellors have said that college students and young people must choose a career based on their own skill and interest, not due to any pressure of parents. UNESCO has also emphasised on developing and implementing career counselling service in higher education. They are basically four-pronged (UNESCO, 2002 : 4) :

1. Help individuals gain greater self-awareness in areas such as their interest, values, abilities and personality style.
2. Connect students with resources so that they can become more knowledgeable about jobs and occupations.
3. Engage students in the decision-making process so that they can choose a career path well suited to their interests, values, abilities and personality.
4. Assist individuals in becoming active managers of their careers, as well as lifelong learners in the sense of professional development over their lifespan.



### Career Counselling Cell

Career counselling cell is a body in an educational institute to provide guidance service for its students regarding career path. It can be upgraded as a resource centre for providing guidance and counselling to the students regarding various traditional job-oriented courses , different kinds of pre-admission and competitive examinations , available job-opportunities, current market trends and employability public and private sectors.

Career counselling cell is like a platform of support service for the students in developing their skills , communication ability and personality development and confidence to perform better , so that they may face the challenge of competitive examination without any stress.

### Functions of Career Counselling Cell

1. To gather information on job avenues and placement in different institutions and concerns students about the courses that the college offers.
2. To analysis information in the local , regional and national contexts to explore its relevance and utility for the students .
3. To organise seminars and workshops for informing students about the emerging professional trends and events .
4. To organises interaction and orientation programme where students are informed about the functions and services of the cell. It provides information regarding various courses , their eligibility , different competitive examinations.
5. To conduct Workshop in drawing, painting, fabric painting, fashion designing, soft toys, embroidery etc.
6. To arrange lectures where students are taught how to write curriculum vitae, reports, applications, notices and other communication skills.
7. To arrange lectures on personality development , so that students can face interviews confidently.
8. To arrange computer training programme so that student can improve their skills for career development.
9. The career counselling cell can also arrange follow up or feedback programme so that it could self-evaluate its activities and upgrade accordingly.

The success of career counselling depends upon how and what extend the student can get the advantages from this services. College or educational institute can arrange various counselling programme to disseminate career related information like career conference, career talk, visiting work place, displaying career notice or bulletin, career pamphlets, career fair etc. Career counselling is a crucial factor in bridging the gap between the higher education and the world of work. In that respect the role of career counselling in higher education is very important to motivate and prepare students in their own personal and professional development to the benefit of their communities.

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## DYLAN THOMAS AND MYSTICISM

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### Abstract

The poetry of Dylan Thomas has continued to fascinate readers as remarkable instance of mysticism. However 'mysticism' as a theme of poetry is not something new. William Blake, William Wordsworth, the Bengali poet Arabindo Ghose are all acclaimed as poets of mysticism. Even the Old English poem Wanderer has in it elements of mysticism. But what is so remarkable about the poetry of Dylan Thomas is that he is a mystic poet who is totally a trend apart from all the other poets of this genre. Thomas' mysticism is not just trying to identify the wonder of the universe and neither are his poems musings about the glory of the creator. Infact Thomas' poems celebrate the acts of birth and death as processes required for the procreation of life. His poems are quite sexual in their tone but never sensuous in any derogatory way. Dylan Thomas happily finds this cycle of life enacted in every living being and themes of childhood and adulthood get mingled within this cycle of life. This paper would make an attempt to come to an understanding of the type of mysticism celebrated in the poetry of Thomas and also find out where exactly Dylan Thomas differed from the other mystic poets.

**Keywords:** *mysticism, mystic, pantheism, childhood*

The poetry of Dylan Thomas is remarkable for its violent energy and vehement eloquence. "I admit that everything should be said as simply as possible, that meaning should never be smothered by conscious obscurity, that most prized ornaments of style and phrase have to go under when the meaning dictates it", wrote Dylan Thomas in a letter addressed to Pamela Hansford Johnson<sup>1</sup>. What 'simply' meant to Dylan Thomas can be best understood from his letter where he wrote, "I am in the path of Blake."<sup>2</sup> According to Visvanath Chatterjee, Blake is a true mystic because he "is aware of the essential unity existing at the heart of the universe."<sup>3</sup>

To see the World in a grain of sand  
And Heav'n in a wild flower,  
Hold Infinity in the palm of your hand,  
And Eternity in an hour-

These lines in the Auguries of Innocence are an expression of this very unity. Thomas was referring to the element of mysticism in Blake's poetry<sup>4</sup>. However it is noteworthy that he distinguished between the mysticism he found in Blake and the mysticism in Wordsworth's poems. He wrote, "But why Wordsworth?... Old father William was a human nanny goat with a pantheistic obsession.

He hadn't a spark of mysticism in him ... Wordsworth was ... the platitudinary reporter of Nature in her dullest moods ... He writes about mysticism but he is not a mystic; he writes what mystics have been known to feel. "<sup>5</sup> To Thomas the Immortality Ode "is better than anything he [Wordsworth] ever did". Thomas later added "He [Wordsworth] could well have written his Ode in the form of a treatise 'Mysticism and its relation to the Juvenile Mind'."<sup>6</sup>

Dylan Thomas' poems give evidence of his deep mystic awareness. His poetry celebrates the relationship between human and natural life. The mysticism we find in his poems germinates from this relationship –unity between all forms of life and sensitivity towards animal and vegetal life that is much more profound than the conventional love of nature. The physical quality of thought and feeling runs through almost all his major works and remains a dominant feature of his poetry<sup>7</sup>. In one of his letters to Pamela Hansford Johnson he wrote, "the body, its appearance, death and disease, is a fact, sure as the fact of a tree."<sup>8</sup> However, his poems are never expressions of lust and sensuousness - for Thomas the sexual image in a poem always has the reproductive end in view. He depersonalizes the acts and circumstances of sex. Thomas' poetry tries to locate the human sexual process against a cosmic background that repeats the sexual pattern. The mysticism we find in Thomas' poetry was totally comprehended in the experience of living. His poetry is a celebration of man, which is also a celebration of God, and of godhead in man. He is quite alive to the cosmic significance of the human body and identifies it with the physical universe. To put it in another way, Thomas had a vision of the world as a body. To him the universe is sexual when he writes:

And yellow was the multiplying sand  
Each golden grain spat life into its fellow.

(From 'Love's First Fever')

Derek Stanford in his work on Dylan Thomas has resorted to a hypothesis to this mode of sexually perceiving the cosmos<sup>9</sup>. Stanford has taken up the supposition of pantheism. According to Bertrand Russell's definition in the History of Western philosophy, pantheism holds that "god and the world are not distinct, and that everything in the world is part of God". This being so, the world and all things in it are separately yet reciprocally alive, or to put it in the words of Coleridge, there is "... for every object ... a sort of life, and passions and motions attending it." (Philosophical Lectures 1818 -19, ed. Kathleen Coburn) Stanford writes that "from this there follows the corollary that in all our dealings with matter, we are actually dealing with God." But if in dealing with one sort of matter, we are dealing with God just as much as if we had to do, with matter of a different sort, then all matters religiously speaking must be interchangeable. Whatever be the practical consequences of believing in such a doctrine, the poetic consequence is simple. The image of matter of one kind can easily stand for matter of another. So in the poem 'Into her lying down dead' (Deaths and Entrances) the lovers in section one are replaced in section three by

Two grains of sand together in bed  
Head to heaven – circling head

Who repeat the actions of the lovers and are, accordingly, identified with them. When, therefore, the poet deals with matter of one kind or another he is dealing with God and when he substitutes for the image of this matter, the image of matter of different type, he is creating a sacrament, and establishing a sacramental view of the world.

The volume Deaths and Entrances (the title is taken from Donne's sermon 'Death's Duel': "Our very birth and entrance into this life, is exitus a morte, an issue from death")<sup>10</sup> shows Thomas' art becoming more mature and his vision much clearer and comprehensive. Thomas in the later poems makes an effort to analyse newer aspects of the human situation. The life death dichotomy continues to haunt him as it haunted him in other poems –

The force that through the green fuse drives the flower  
 Drives my green age; that blasts the root of trees  
 Is my destroyer.

(Eighteen Poems)

The poems in this volume also reflect an advance in sympathy and understanding due in part to the impact of the war. Here Thomas' emotional concern was turned to the sufferings of other people. It can be asserted that in his earlier poems his imagination and energy was sometimes dissipated in introspection. In this volume there is a notable widening of theme and technique. In this new poetry of spiritual regeneration he makes greater use of Christian rituals and theology. Gwyn Jones' claim that "Dylan Thomas was a preacher in verse"<sup>11</sup> is one of the most obvious things about him. *Deaths and Entrances* shows Thomas attaining his full stature as a religious poet.

The 'Conversation of Prayer', the first poem of the volume *Deaths and Entrances*, according to Derek Stanford, is "complex" in its meaning<sup>12</sup>. Stanford attributes much of this complexity of meaning to the final conclusion of the poem. He questions whether the prayers are answered by 'answering skies', and if so, 'are they answered in some paradoxical fashion' since

The child going to bed and the man on the stairs  
 Who climbs to his dying love in her high room  
 becomes the man on the stairs who  
 Tonight shall find no dying but alive and warm  
 In the fire of his care his love in the high room.  
 And the child not caring to whom he climbs his prayer  
 Shall drown in grief as deep as his true grave.

It can be said that the main idea in this poem is 'reversibility of grace'<sup>13</sup> – the idea that all prayers and all good acts cooperate for the benefit of all men. God in His inscrutable mercy can give the innocent the privilege of suffering some of the tribulations which have been incurred by redeemable sinners. The man in the poem might be the father of the boy, or he might have no connexion with him, or the man and the boy might be the same person at different stages of their life histories.

Empson has summed up 'A Refusal to Mourn' as 'pantheistic pessimism'. In his study *Religious Trends in English Poetry* Fairchild stated that "... despite all its Christian images, Thomas' 'A Refusal to Mourn' ... is... loyal to traditional romantic pantheism ... It affirms the unity of all creatures, human and non – human, living and dead, with death as a return to the holy, hidden germs of life in water and corn."<sup>14</sup> However, it can be said that unlike the passivity found in Wordsworth's lines

No motion has she now, no force,  
 She neither hears nor sees,  
 Rolled round in earth's diurnal course  
 With rocks and stones and trees  
 (A slumber did my spirit seal)

Thomas' view of this return to nature suggests 'energy of this reabsorption'<sup>15</sup>. The final line – "After the first death there is no other" – almost celebrates with vigour and energy a return to nature and to Thomas this return suggests not an end but a mingling with the universe. The child, who died so heroically, has now become a part of the macrocosm, and is now in the majestic company of

the grain, sand and water – elements of nature. The child has thus achieved immortality, and will continue to live and has become part of this glorious process of nature. Thomas wishes to accept the natural and inevitable process of life. He is the religious artist who celebrates life. W.S. Mervin in *The Religious Poet* writes:

The religious artist is primarily the celebrator. A celebrator in the ritual sense: a maker and performer of rite ... Although his ultimate vision is the tragic one of creation through suffering, his ultimate sense will be of joy. For in the act of love, the central act of creation, he will see the force of love, in man and the world merge inextricably and mysteriously with the force of death.

Thomas would not wish the child to repeat her agony. She has rejoined the natural force of life, and if man would see death in this right perspective, he says, there would be no cause of sorrow.

Perhaps one of the most celebrated of Thomas' poems is *Fern Hill*, composed on the theme of childhood. What distinguishes this poem from other poems on childhood is that, Thomas neither philosophises on childhood's lost 'visionary gleam' like Wordsworth nor is there any simple outburst of infant joy. Thomas recreates in a physical and direct way the experience of childhood so that, to quote Vernon Watkins, "out of a lump of texture or nest of phrases he created music, testing everything by physical feeling"<sup>16</sup>. Even Fraser compliments Thomas' treatment of this theme:

One would not with the same confidence mention Wordsworth or Blake. There is a kind of massiveness and sobriety in Wordsworth's exploration of childish memory, there is a naked directness in Blake's *Songs of Innocence* that we do not find here. For Thomas, childhood with its Intimations of Immortality is the ideal age. The attempt to recreate this childhood state of innocence and grace produces a visionary, mystical poetry.<sup>17</sup>

The scene of this poem is Ann Jones' farm where in his childhood the poet was a 'prince', 'lordly' in his happiness and freedom. Time was then kind to him, for he was unaware of his mortality. Everything, seen through the eyes of childhood, was glorifying and innocent to him –

And I was green and carefree, famous among the barns  
About the happy yard and singing as the farm was home,  
In the sun that is young once only  
Time let me play and be  
Golden in the mercy of his means.

Thomas's recording of his impression as he falls asleep is closely paralleled in his description of a visit to the farm in "The Peaches":

The candle flame jumped in my bedroom where a lamp was burning very low, and the curtains waved: the water in a glass on the round table by the bed stirred, I thought, as the door closed, and lapped against the sides. There was stream below the window; I thought it lapped against the house all night until I slept.<sup>18</sup>

With the new day the world returns in all its pristine, primeval glory and appears to the boy as 'Eden did to Adam.'<sup>19</sup> It is as though he sees creation spinning from the hands of God, the Creator ('the first, spinning place'), and all created things sing His praises ('the fields of praise'):

And then to awake, and the farm, wanderer white  
With the dew, come back, the cock on his shoulder, it was all  
Shining, it was Adam and maiden,  
The sky gathered again

And the sun grew from that very day.  
 So it must have been after the birth of the simple light  
 In the first, spinning place, the spellbound horses walking warm  
 Out of the whinnying green stable  
 On to the fields of praise.

What Thomas has achieved in this poem is to create a child's world from the viewpoint of a child who has never lost it, unlike Wordsworth and Traherne who speak not from the child's world but from a walk down memory lane. Thomas strikes this tragic note only in the final stanza:

Nothing I cared in the lamb white days, that time would takeme  
 Upto the swallow thronged by the window of my hand.  
 In the noon that is always rising,  
 Nor that riding to sleep  
 I should hear him fly with the high fields  
 And awake to the farm forever fled from the childless land.  
 Oh as I was young and easy in the mercy of his means,  
 Time held me green and dying  
 Though i sang in my chains like the sea.

The farm which is a symbol of youth is 'forever fled' and is not a 'childless land'. It is a paradox when Thomas writes that Time held him 'green and dying' – one way of interpreting this paradox is that the child has within him the potentiality not only of life but death simultaneously. He was both innocent and passing from innocence. And the chains suggest chains of mortality.

Like Fern Hill, Poem in October is also concerned with the visionary experience associated with childhood. In a mood of exultation the poet crosses all borders of time and his lost childhood comes before him.

Pale rain over the dwindling harbour  
 And over the sea wet church the size of a snail  
 With its horns through mist and the castle  
 Brown as owls  
 But all the gardens  
 Of spring and summer were blooming in the tall tales  
 Beyond the border and under the lark full cloud  
 There could i marvel  
 My birthday  
 Away but the weather turned round.

It is worthwhile to note that Thomas, while recapturing childhood glories, places much emphasis on the influence of nature. "The child it seems was already a pantheist and his mystical sense of communion is repeated in the adult poet's vision."<sup>20</sup>

These were the woods and the river and the sea where a boy

In the listening  
Summertime of the dead whispered the truth of his joy  
To the trees and the stones and the fish in the tide.

Even the inanimate objects ('dead') were listening to the utterances of the boy. Towards the end Thomas realizes, like Keats, that 'Fancy cannot cheat so well'<sup>21</sup>. However romantic the dream world might be, reality has to be faced. Thomas concludes with a prayer that on his next birthday he should be able to sing equally well of his 'heart's truth' – his deeply felt experiences, and of the truths which he has realized:

O may my heart's truth  
Still be sung  
On this high hill in a year's turning.

Dylan Thomas's 'Collected Poems' appeared in November 1952. In a note to this volume he wrote:

I read somewhere of a shepherd who, when asked why he made, from within fairy rings, ritual observances to the moon to protect his flocks, replied; 'I'd be damn fool if I didn't'. These poems with all their crudities, doubts and confusions, are written for the love of Men and praise of God, and I'd be a damn fool if they weren't.<sup>22</sup>

These poems express the religious artist's celebration of man and god in natural life. This work contained seven new poems in addition to the already existing volume. The new poems reveal a much fuller maturity and Thomas is trying to develop a philosophy of his own. 'Poem on His Birthday', 'Over Sir John's Hill', 'In Country Sleep', and 'Prologue' are some of the poems in this collection that show a significant development in the role of nature, "so the pastoral world evoked is a source of affirmation and pantheistic harmony"<sup>23</sup>. In 'Poem on His Birthday' Thomas' concern with individual death becomes part of the universal doom shared with all natural life in 'the bent bay's grave' as he watches from his 'house on stilts high among beaks/ And palavers of birds'. He imagines the world as a graveyard where all creatures move inevitably towards death. The poet's own birthday is a step towards this harmony in death:

This sand grain day in the bent bay's grave  
He celebrates and spurns  
His driftwood thirty-fifth wind turned age;  
Herons spire and spear.  
Under and round him go  
Flounders, gulls, on their cold, dying trails,  
Doing what they are told.  
Curlews aloud in the congered waves  
Work at their ways to death...  
Herons, steeple stemmed, bless.

'Over Sir John's Hill' is a bestiary fable with direct reference to the human condition. At one level this is a narrative poem describing a hawk killing its prey and this very act of killing is the way to a new form of existence. The poet is reconciled to death:

And read, in a shell,  
 Death clear as a buoy's bell:  
 All praise of the hawk on fir in hawk – eyed dusk be sung  
 When his viperfish fuse hangs looped with flames under the brand  
 Wing, and blest shall  
 Young  
 Green chickens of the bay and hushes cluck, 'dilly dilly  
 Come let us die'.

All praise is given to the hawk on fir for it is performing a natural function. The poet accepts and celebrates this function. 'Green' suggests both life and death (as in 'Fern Hill') and also carries with it the idea of pristine innocence. In comparison to the earlier work, Thomas is building this paradoxical conception of existence into a more philosophic, ordered pattern.

The 'Prologue'<sup>24</sup> which appears at the beginning of the 'Collected Poems', was also written at that time. In this poem Thomas makes use of the Old Testament imagery of the flood "... to express the poet's apprehension of a second inundation, a new chaos...Wales becomes a sanctuary for a new loved theme. " (Raymond Garlick, Dock Leaves, Vol.5, No 13, p.2) Thomas in this poem compares himself to Noah: he is building an arc of poetry into which he invites all creatures of Wales, of its seas, its woods and its countryside. The poet is celebrating the world and all that is in it. This ark is a symbol of love:

... I, a spinning man,  
 Glory also this star, bird  
 Roared, sea born, man torn, blood blessed.  
 Hark: I trumpet the place,  
 From fish to jumping hill! Look:  
 I build my bellowing ark  
 To the best of my love  
 As the flood begins.

The poet, a 'spinning man', glories in the world, which is a man torn yet blessed by his blood it was also according to Genesis 1.9-10, 'sea born';

And God said let the waters under the heaven be gathered together unto one space and let the dry land appear: and it was so. And God called the dry land Earth and the gathering together of the waters called the seas...<sup>25</sup>

Thomas in his movement towards a more philosophic acceptance of Christian faith and teaching was deeply influenced by Watkins. Watkins was of the opinion that Thomas' poetry represents

...the work of a poet who was able to live Christianity in a public way, and whose work distilled it ... Innocence is always a paradox and Dylan Thomas presents, in retrospect, the greatest paradox of our time.<sup>26</sup>

This, however, does not imply an orthodox and conventional acceptance of the Christian church. In the later stanzas of 'Poem on His Birthday' Thomas' movement towards the spiritual faith is presented in philosophic terms:



Oh, let me mind life mourn by the shrine  
 And dried herons' vows  
 The voyage to ruin I must run.

This, voyage, however, is redeemed by the knowledge of certain blessings, the fact of humanity and the spirit of love:

Yet though I cry with tumble down tongue  
 Count my blessings aloud:  
 Four elements and five  
 Senses, and man a spirit in love.

The poet has learned to accept the terror of the attempt to face the world. Hence we find that in his final poems there is no retreat into childhood. Not only does the poet claim an increasing faith as he approaches death, but the world, too, seems to sing its Creator's praises more joyously:

That the closer I move  
 To death, one man through his sundered hulks,  
 The louder the sun blooms  
 And the tusked, ram – shackling sea exults...  
 ... the whole world then,  
 With more triumphant faith  
 Than ever was since the world was said,  
 Spins its morning of praise...  
 ...Oh,  
 Holier than their eyes,  
 And my shining men no more alone  
 As I sail out to die.

W. Y. Tindall writes in *A Reader's Guide to Dylan Thomas*, "...nothing by Thomas could be plainer than this debate between embryo and mother."<sup>27</sup> His poems do reveal this obsession with the "inter – involvement"<sup>28</sup> of creation and destruction, life and death. There is in his poems evidence of a split mind – a mixing of sexual revulsion and sexual ecstasy, Puritanism and mysticism, the pathological and the joyous. What attributes for the uniqueness in his poems is that he is not concerned merely with birth but with all sorts of creation. The physical act of creation is not his sole interest but Thomas explores every form of human creation. He is not merely concerned with mortality but with the possibility that mortality can be transcended. The whole progression made by Thomas in his poems is towards spirituality. To quote Edith Sitwell: "His voice represents no other voice; the spirit is that of the beginning of created things: there is here no case of a separate imagination, of invention. From the depths of Being, from the roots of the world, a voice speaks."<sup>29</sup>

### Notes and References

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24. Thomas declared his hope that "... the Prologue does not read as a prologue and not just another poem. I think ...that it does do what it sets out to do ... addresses the readers, the strangers with a flourish and fanfare, and makes clear or tries to make clear, the position of one writer in a world at a poor pace." , p. 838
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## INDIA AND THE INDIAN OCEAN : SECURITY ECONOMIC DIMENSIONS

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### Abstract

If the Indian Ocean has to contribute to the prosperity of different nations, it is necessary that it remains a zone of peace. It is important to revisit the resolution noted by the states of the region linked through Indian Ocean that "calling upon great powers not to allow escalation and expansion of military presence in the Indian Ocean." India has been voicing serious concern over China's growing military presence in the island. The issue of a Chinese submarine calling at the port in Colombo pose a serious security threat to India and Sri Lanka. India has been a status quoist power in the region for 5,000 years, but it had no aggressive design or strategic reason for dominance that is detrimental to any other country. Need for cooperation between countries to tackle challenges such as piracy, drug smuggling and human trafficking. India would enhance trilateral cooperation with Sri Lanka and the Maldives. India stressing the need for maritime security for prosperity organised a series of bi- lateral and multilateral dialogue.. Over 100 representatives from 36 countries participated in the event with the theme 'Cooperation & Collaboration for Maritime Prosperity', organised by Sri Lanka's Ministry of Defence and Urban Development is also a praise worthy step for ushering in peace in the Indian Ocean Zone.

**Key Words:** *Prosperity, Peace, resolution, great powers, military presence, security threat, Cooperation & Collaboration*

Geopolitical thinkers such as Karl Haushofer, Halford J Mackinder or A T Mahan rendered to ascribe an almost deterministic character to the influence of geopolitical features on a state security and economic interest. Geopolitical features like size, location, territorial boundaries, natural resource, river basins, sea and sea coasts, minerals, forests, topography and climate contribute to shaping its economic and strategic interest. India's strategic location in the Indian Ocean region between Singapore and the straits of Malacca in the east and Aden in the west the gateways respectively to the Pacific and Atlantic Ocean influence the world view on Indian security and strategic issues in the Indian Ocean region. During the initial years of independence Nehru as the chief articulator of Indian security never tried of saying that given India's size and strategic location it was destined to play a major role in Asian and world politics. Geographically the entire Indian subcontinent constitutes a single unit, although it is composed of a number of independent sovereign states. In the larger South Asian context India is the only state that has to play a major role in the Indian Ocean region so that no power or international issue can jeopardize the security, peace and tranquility of the region. India has a coastline of 7,500 km and is surrounded by Oceans and Seas in three sides of its international boundaries. During the Cold War days, India wanted that the major world powers should withdraw themselves from the Indian Ocean, presence of whom was actually a threat to India's ideological

inclination to the non-aligned movement.

On the other hand India's neighbor China's special emphasis towards Indian Ocean (through its Silk Road project and growing cooperation with the littoral nations) as well as its formation of the blue water navy was perhaps a direct hit to New Delhi that stirred the latter to strengthen its maritime capability in the Indian Ocean, considered to be its strategic backyard. China's ambition to control the Sea Lanes of Communications in the Indian Ocean and its creation of a chain of friendly island countries only escalates the existing bilateral tensions between India and China. Beside this as a game of Law Intensity Conflict (LIC) Pakistan adds fuel to the fire by aiding and supporting the disturbing elements in the region.

The Mumbai attack on 2008 unrevealed the vulnerability of India's maritime security. The perpetrators came through the Seas and revealed that India still has to overcome few challenges in terms of safeguarding its coastlines and national interests. In order to garner regional cooperation in enhancing maritime security India is now ready to mark its presence in the wider geographic region of the Indo-Pacific and India may even consider building military bases outside its own national territory. India should play a significant role in the Indo-Pacific region, which is supported by International powers like United States, Australia and Japan.

New Delhi is trying to satisfy ASEAN which advocates for a larger Indian role in South China Sea and wants India as a net security provider in the Indian Ocean. The Joint Strategic Vision with the US, Japan's inclusion into the Malabar Exercise, bilateral exercises with countries like Australia and Indonesia and re-engaging with the Indian Ocean Region and South Pacific island nations – all signal India's preparedness for a critical role in the Indo-Pacific region.

India's economic liberalisation and enhanced supply of oil through Indian Ocean to satisfy the increasing domestic demand for energy is crucial for its sustainable development. The increasing number of regional trading blocs across the world that played a stimulator for India's integration with various regional groupings compelled India to play a crucial role in the Indian Ocean Region. In this context C Raja Mohan in his "Samudra Manthan" rightly observed "While our nation's economic structure is completing the epic shift from an inward-leaning to an outward-leaning one, the choice of sea power strategy has become an urgent task."

Bilateral and multilateral types of demilitarization proposal have been considered by different parties within the Indian Ocean Zone. The Zone of Peace idea was developed by the Indian Ocean Countries themselves, particularly Sri Lanka and India and it was adopted by the U N in 1971. Both the countries had the idea of curbing the arms race in the zone by restricting the access of the great powers to the Indian Ocean, banning military bases of the global powers, controlling the transfer of arms from outside powers to the Indian Ocean states, and settling disputes among Indian Ocean states. Such steps need to be taken collectively across the Indian Ocean zone. The refusal of one country to accept a major offer of arms support needs to be reinforced by that countries neighbors rather than allowing the big powers to intervene. The countries of Indian Ocean zone need to see the relationship between types of economic activity and military power.

India occupies a central and strategic location in the Indian Ocean area. Its national and economic interests are inseparably linked up with Indian Ocean. Hence to keep the Indian Ocean as a zone of Peace, free from superpower rivalry and increasing cooperation among littoral countries in the region has always been India's foreign Policy's goal. For example Look East policy, Indian Ocean RIM Association for Regional Cooperation. BIMSTECK and Ganga-Mekong Cooperation etc. KM Pannikar argued that "while to other countries the Indian Ocean is only one of the important oceanic areas, to India it is a vital sea. Her lifelines are concentrated in that area, her freedom is dependent on the freedom of that water surface. No industrial development, no commercial growth, no stable political structure is possible for her unless her shores are protected. Most of the conflicts since the end of the Cold War have also taken place in or around the Indian Ocean region. As a result almost all the world's major powers have deployed substantial military forces in the Indian Ocean region. A

major concern of India in the Indian Ocean is energy. India is fourth-largest economy in the world, which is almost 70 per cent dependent on oil import, major part of which comes from gulf region. Although continental Shelf of Mumbai High, Gulf of Khambat and Krishna-Godavari basin are rich in petroleum and natural gas. In spite of this India's economic security demands that all the sea lanes leading to the Indian Ocean, particularly the Suez Canal and the Straits of Malacca be kept open at all the times. Apart from this Indian Ocean has an important role to play in keeping the moderate climate of the Southern India. Along with strategic importance, Indian Ocean is the only fishing ground for coastal fisherman in India. Due to huge marine resources it spreads prosperity in coastal plains of India.

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## COALITION POLITICS IN INDIA : TRENDS AND CHALLENGES

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### Abstract

India's democratic tradition and political process has always been rest with the noble ideas of governance based on accommodation of multifaceted interests representing different segments of the society. Coalition politics has been an integral part of such democratic culture strengthened through both constitutional and institutional set up. We have come across through different stages of the politics of coalition since the operation of India's constitution and the political process, though the nature and character of politics of coalition is different based on the political situation and scenario affecting the broader perspectives of governance. In contemporary India various regional parties have become important part of political process in the state as well in the centre. The centre state relations have taken new dimensions in the shape of a bargaining and cooperative federalism giving enough space to the demands of the states. The changes that have occurred in the party system both structurally and functionally constitute undoubtedly the most crucial variable in determining the nature and extent of governance. The electoral politics of India in the era of coalition politics witnessed major changes in the formation and operation of government both at the central as well as in states level. With exception to the last general election, regional political parties has played an influential role in making and breaking of government both at the central and state level.

**Keywords:** *Coalition, Politics, India, Government, Party.*

### Introduction

In Indian politics and political process the years 1964 and 1967 considered as two crucial land marks in the democratic development of India's political system both at the central and states level. In the three years since Pt. Jawaharlal Nehru's death in may, 1964, Indian politics entered in to a test of legitimacy.<sup>1</sup> Since 1964 the national leadership of the Indian National Congress tried their level best to handle smoothly the first stage of India's process of legitimizing democratic political authority by transferring power from a charismatic leader to his successors within the dominant part structure.<sup>2</sup> After the 1967 crucial general elections Indian political party system moved to a second stage of its evolutions to confront the problems of transferring power from the previously dominant congress party to diverse political parties leading to party competition affecting more than half of the states in India. In the context of the changing nature of part system regional political parties play an important role in the political process. The intra-party relationship has assumed more importance for the development and smooth functioning of the federal system as the party members operating the

governmental structure at the central level are co-parties of those operating the structure at regional level. If at any point of time the ruling parties at the regional level are different from the central level, the confrontation between the political parties influence in a great extent on the legislative, administrative and financial relations between the central and regional governments. In this context, W.H.Ricker has rightly pointed out; Whenever the general social conditions, if any, that sustain the federal bargaining, there is one institutional condition that control the nature of the bargaining... that is the structure of party system, which may be regarded as the main variable intervening the background social conditions and the specific nature of the federal bargaining.<sup>3</sup> His observation has also revealed that, centralizing and decentralizing tendency of a federal system mainly depends on the degree to which the parties are operating in the central government and control the regional parties. India as a liberal and democratic countries having pluralistic social set up living with multi-party system in which several political parties play influential role in shaping the nature of politics and political process.<sup>4</sup>

The purpose of this paper is to examine the implications of party development in which power has been transferred from the Congress Party to multi-group of coalitions in both at the Central as well as State level.

This paper is designed to address some of the issues which are vital in estimating the character and success and of failure of coalition politics in India. It also devoted to address different notion of coalition politics representing both at the Union as well as the State government level. A careful analysis of political situations and leaders perception along with citizen's aspirations and grievances has been adequately addressed. Finally, the nature of the trends and future prospects of coalition politics has been analyzed keeping in mind the character last two general elections and elections to the Legislative Assembly of the States concerned to have a liberal notion of prediction of the relevance of coalition politics in India.

### **Defining the term Coalition :**

The term coalition derived from the Latin words "Coalition" representing the meaning grow together. Etimologically coalition means a combination of bodies or parts in to one body. In politics the word coalition is used to mean an alliance or temporary union for joint action of various powers or states into a single government of distinct political parties or member of distinct political parties. In this sense coalition government is a combination of heterogeneous socio-political elements which are susceptible to political turmoil and storms emerging from changing socio-political conditions and compulsions.<sup>5</sup> In political discourses it represents political alliance by political parties to exercise control over political power in the process of governance. In this sense coalition may be defined as a cooperative arrangement under which distinct political parties unite to form a government to carry forward the tasks of governance. It is a political alliance on the basis of common agreed principle for joint actions. The basic premises of coalition politics rest with the principles of capturing political power on the basis of joint efforts to form government as part of the political process. Coalitions or alliances of political party may be formed before or after the general elections. Therefore, a coalition government is formed when no single political party is able to reach out at a position of majority to form a government.

Political coalition has become an integral part of our political system and political process. Political coalition or coalition politics is a natural corollary of a pluralistic society and democratic polity. India's democratic culture is based on the noble ideas of multi-cultural, multi-ethnic and multi-national state which accommodates diversity of language, religion, culture, etc. The multiple characters of political parties within a pluralistic bent of society and the rise and development of regional parties representing different interests both in national and state politics put compulsion on our political leaders to follow the path of coalition governance or government running through the

dictates of the compulsion of coalition arrangement.

The reason, for the emergence of the politics of coalition has manifold in nature. The dominant and dictatorial style of functioning of the Congress Party at the Centre and the rebellious attitude towards the Congress Party by the regional units and interests represented by leaders within it may be one of the important reasons for the emergence political alliances to form government at the Central level. The Indian experience with coalition government started after the election in 1967, which was marked a watershed in Indian politics. The rise of regional parties in fulfilling peoples demands and inability of national parties, particularly the congress party to do with peoples aspirations in solving regional issues and problems is one of the reasons for the emergence of coalition politics in India, The emergence of strong regional parties, politicization of various social groups and their struggle for political power have made coalition government at the national level inevitable. In India several all-India parties have suffered in strength, and regional parties has grown in number and influence the federal political process. Thus, for example, Tamil Nadu become a strong hold of the DMK followed by AIDMK, Punjab is dominated by the Akali Dal, Assam has been witnessed by the rise of AGP, in Andhra Pradesh TDP has been doing well, in Uttar Pradesh SP has been a major political force and other states has been following the similar pattern of the rise of regional parties. India appears to have entered a fairly long season of coalition governments, fragile or enduring. However, the BJP-led coalition (NDA) and the Congress-led coalition UPA have almost completed the full terms successfully. The Congress Party suffered sharp setback in both the parliamentary as well as the state assembly elections. As a result of which opposition parties and coalitions came into power in six states. There was a marked tendency towards multi-parties and successful independent candidates. The fragmentation of legislatures has often resulted in loose and unstable alliances since commonality in respect to ideological preferences or purposes is more difficult to ensure amongst a large number of groups. In describing the context Paul Brass, commented that 'there is a clear differences in mean duration between single-party dominated government and coalition governments resulting instability of coalition government to the degree of fragmentation of legislatures.'<sup>6</sup>

### Evolution and Development of the process of Coalition Governments

Coalition form of governance has been an integral part of Indian politics and political process. The first experience of the arrangement of coalition governance in British- India was in the year of 1937, when the interim government was formed under the leadership of Nehru, involving Indian National Congress, the Muslim League, the Hindu Mahasabha etc. In the post-independence period Indian politics witnessed many coalition governments both at the Centre and State level. The first coalition arrangement at the Union level goes back to the year 1977 when the non-Congress government was formed by the Janata Government under the leadership of Morarji Desai. The Janata Party-Coalition government remained in power for about two years, i.e. 1977-1979. The Janata Party coalition government was suffered from internal contradiction in the form of power-struggle within the government for leadership position which led to the breaking down the government and shifting of loyalties of leaders from Janata Party government. 3.The second coalition government under the leadership of Charan Singh in the 1979 at the Union level was very short lived . This coalition had the support of CPI(M) and the CPI. Factionalism resulting out of struggle between pro-West and pro-Soviet faction led by George. Fernandes and Sunderlal Bahuguna was the main reason for the short-lived coalition government.

The third coalition government in the form of the 'National Front 'under the leadership of V. P. Singh was formed in the year 1989. The National Front government was supported by BJP, CPI, CPI(M), the RSP and the Forward Block. The National Front government remained in power only for 11 months, and with the withdrawal of BJP support on account of the arrest of L.K Advani in the backdrop of his Rath yatra Programme.<sup>7</sup> The political scenario and political calculation during the



fall of the National Front Government was adequately observed by the then President of India, R. Venkataraman, when he said that, "it is my impression that if V. P. Singh had headed a government with a clear-cut majority instead of depending on a large number of parties mutually destructive to each other, he could have given a good administration to the country".<sup>8</sup> The fourth coalition government at the Central level was formed in November 11, 1990 under the leadership of Chandra Shekhar supported by political parties such as Congress(I), AIADMK, BSP, Muslim League, J & K National Conference, Kerala Congress, Shiromani Akali Dal and few independent candidates. With severe pressures and interference from the Congress party in the internal affairs of government, Chandra Sekhar offered his resignation on the 6th March 1991 leading to the breakdown of fourth coalition government in Central level.

The fifth coalition government was formed in the name of United Front Government under the leadership of H. D. Deva Gowda. It was a coalition of 13 political parties. Again, the United Front government lost the vote of confidence when the Congress party withdrawn its support from the government.

The sixth coalition government was formed in 21 April 1997 under the leadership of I. K. Gujaral, with the support of INC, RJD, SP, Left Parties and others. INC withdrew its support from the Gujaral Government on account of the controversy on dismissal of DMK leaders. I.K.Gujaral had resigned following the withdrawal of Congress support, and delivered a letter to the then president of India, K. R. Narayanan which was as such : "my government has lost its majority and does not want to continue in office on moral grounds".<sup>9</sup>

The seventh coalition government, was BJP-led, from the period of 19th March 1998 to 10th October 1999 led by A. V. Bajpayee with the support of AIADMK, BJD, Akali Dal, Sivsen, PMK, TRC and others. This coalition government did not last long since the demands of AIADMK were not given weightage including the demand of Jayalalita to sack the Defence Minister George Fernandes.

The eighth coalition was formed under the Prime Ministership of A. B. Bajpayee from 11th October 1999 to 21st May 2004 under the flag of National Democratic Alliances, led by BJP and supported by 24 political parties. The coalition of government was characterized by consensus of ideological, cultural, religious and regional interest manifestations. The strengthening position of BJP as strong pillar in the coalition government along with charismatic leadership of A. B. Bajpayee and the skillful way in which diverse interests were accommodated had ensured the stability and longevity of the coalition government.<sup>10</sup>

The ninth coalition government was formed in May 2004 under the leadership of renowned economist Dr. Manmohan Singh under the banner of United Progressive Alliance (UPA) supported by NCP, RDL, J & K NC, UML, Union Muslim League, Kerala Congress and others including Left parties. Outside support was given by SP, BJP and RJD.

Similarly the next coalition government was formed in the banner of UPA 2nd in 2009 under the leadership of Dr. Manmohan Singh. UPA2nd was formed with the unconditional out-side support from RJD, BSP, SP to keep out any possibility of BJP-led government in the next five years.

The 16th Loksabha election in 2014 has witnessed a land slide victory for the NDA coalition taking 336 seats, of which BJP has owned 282 seats under the impact of a wave called as 'Modi Wave' under the leadership of Narendra Modi. The last general election to Lok Sabha and elections to most of the state legislature has witnessed the declining relevance of the role of regional parties in the formation of coalition government both at the Union level as well as state level.

After 1984, it is the first time in Indian general elections that a party has secured absolute majority to form the government without the support of other parties.

### Impact of Coalition Politics in India

Coalition arrangement of governance in India has been the natural corollary of the pluralistic nature of state and society. With the emergence of coalition pattern of governance, politics and political process in India become more functionalize and competitive in nature. It has been helpful in accommodation of regional aspirations and interests with the broader national interest. In the context of the dynamic nature of political process in India, the electoral systems in India encourage regional parties to contest elections and get represented in the legislatures and ministries. Minority communities in the political process are also able to get represented through a coalition arrangement. Due to the system of coalition arrangement of governance, federal system has been truly federal and effective. Federalism in India took the shape of cooperative and bargaining nature as governance through consensual approach is basic foundation of the existence of coalition government. It has brought changes in the broader perspectives of Central- state relations. The Central government has to take the consent of regional units in taking decision affecting major administrative and financial matters. Coalition government provides a common minimum programme frame work for accommodation of both federal and unit interests. In fact, coalition arrangement has provided a feasible and reliable alternative in parliamentary democracy against the collapse of the democratic set up. It makes democracy more participative and effective, as every small faction get represented and heard in the legislature. It also helped in the end of one-party dominance and give chance to regional parties to participate in both national and regional politics.

Similarly coalition of politics in India impacted politics and political process in a very negative manner. As coalition governments are minority governments tends toward instability due to the opportunistic politics of regional parties against the broader interest of national politics. Most of the coalition governments are suffered from internal contradictions due to the pull and pressure from the coalition partners. Therefore, in most of the case coalition government failed to provide a stable government. Thus, coalitions had the impact of creating a weak and ineffective government. For the task of governance the identity, agenda and ideology of national political party has to merge with the ideological and value preferences of the smaller partners. For example, both BJP and Congress have to subdue their distinct identity and ideology for the stake of maintaining the coalition. Further, in a coalition government the Prime Minister always confronted with limited alternatives, cannot take a strong decision, as the decision is constrained by the interests of regional parties. Even the smallest partner in the coalition arrangement can hold the Prime Minister to ransom. Generally the Prime Minister does not have free hand in the selection of his own cabinet. The Prime Minister has no free hand in the distribution of portfolios. Again, he had to depend frequently on the consent of the constituent parties to carry on the business of the government, which makes his position weak and pitiable. Sometimes Prime Minister finds very difficult to carry out foreign policy decision measures as it is sometimes opposed by ideologies and value preferences of coalition partners. Therefore, coalition politics has both positive and negative impact on politics and political process in India.

### Conclusion

Politics and political process in India are intimately connected with the notion of coalition arrangement of governance. Though coalition government has impacted Indian politics and political process both positive and negative manner, but ultimately India has reached at the state of coalition government, and has to live in that mode of governance for the future as inspired by the logic of the multi-dimensional nature of interests represented by different segments of the society. To substantiate the existence and futuristic relevance of coalition politics, the growth and increased prominence of state-based or regional parties introduced a new element in the working of the federal system and coalition government. Indian society is moving in the directions of social fragmentation on the basis of identity and sub-identity politics resulting multiple nature of parties in the electoral space for capturing power and have leading hand in the task of governance. For example, the BJP-led NDA

(1999-2004) coalition government had as many as 24 constituent parties. Coalition government in India has by and large remained an integral part under coalition of polarization of parties with dominant partners. Coalition compulsions of power-sharing and political accommodation need to be seen as emergence of a new level of political consciousness and maturity of judgment on part of the voters. Political changes since 1967 elections leading to increased party competition resulting the formation of coalition government by opposition parties in several state has provided the basic frame work of coalition politics, and as long as there is party competitions, there is every possibility of formation of government through multi-party arrangements.

Set of coalition government in New Delhi since 1989 has been an important aspect of the pragmatic shifts in the Indian political system in terms of political federalization and economic liberalization. With few exception it may remain difficult in the near future for one party to get an absolute majority and to form government it the federal level.

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## COMMON MORPHOLOGICAL PATTERNS AND EFFECTS ON SOCIO-ECONOMIC ENVIRONMENT IN THREE GENTRIFIED AREAS OF KOLKATA, INDIA

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### Abstract

The literacy term 'GENTRIFICATION', since the 1990s, is reassessed in light of the advent of process of post recession gentrification and in the face of recent Indian Urban policy statements. The gentrification is the core for all inner location (city) wounds. In order to assess the future of the inner city it is necessary to understand the origin of present re improvement process, yet little or no theoretical mark has been done. In fact gentrification is the leading edge of a larger process of uneven development which is specific process, rooted in the structure of the capitalist mode of production. Gradually Gentrification is only a tiny part of a re composition of urban space which is in term part of the wider economic -re structuring necessitated by the present economic crisis.

The research expresses that the morphological changes of the city and upgrading significance of socio-economic effects on the central area of Kolkata (Bidhannagar, Phoobagan, Parkcircus). Gentrification has affected more than 23% core city neighborhood of industry related areas of Kolkata and the outside, where affordable housing has traditionally been located. The possess a problem for low income household who are fever housing choices available in the inner city and who often must settle for accommodation that is less accessible by public transit and where fewer public services are available.

The process is caused by several society related activity, Such as demographic ecological activity socio-cultural activity, political-economical activity etc. As a migratory process it has different socio-economic-cultural effects, like displacement social changes, economic shifting etc. So as a burning topic in geography, the Gentrification related paper is totally based on primary survey and random sampling.

**Keywords :** *Soucio, Economic, environment, Gentrification, Kolkata.*

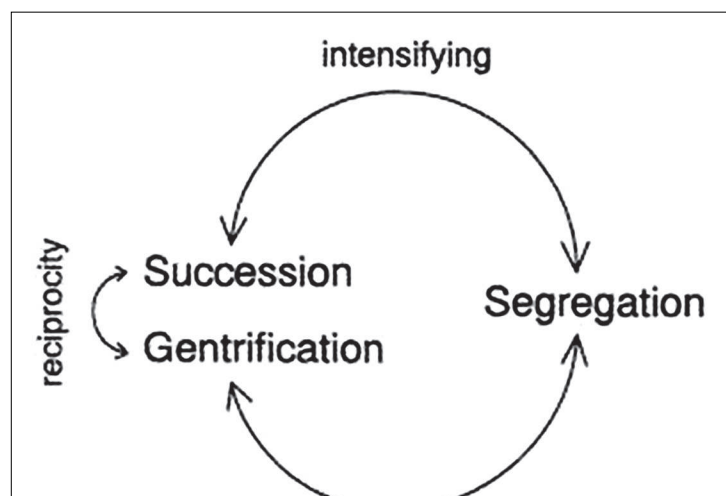
### Introduction:

The cities of advanced market economies have changed dramatically in the last 50 years. Disinvestment in the 1950s and 1960s and/or de-industrialisation in the 1970s affected them all, with worldwide reverberations. Gradually, some inner neighbourhoods in most of the larger cities began

to experience reinvestment. The process had a pattern, usually involving the restoration of run-down 18th and 19th century housing and requiring the eviction of low-income tenants. The transition from lower to higher socio-economic status residents was accompanied by a shift in housing tenure, from rental to owner occupation. Factories and warehouses also began to be converted to lofts or apartments, and streetscapes were 'rejuvenated' with trees, street furniture and public artworks. This is the pattern of classic gentrification. The word was made up by British sociologist Ruth Glass in the 1960s, when she observed an influx of 'gentry' – people more affluent and educated than their working-class neighbours and whom she presumed to be the offspring of the landed gentry – buying and renovating old mews and cottages in certain neighbourhoods in inner London. She wrote: 'Once this process of "gentrification" starts in a district it goes on rapidly until all or most of the original working class occupiers are displaced and the social character of the district is changed' (Glass 1964, xix). She considered the process to have culminated when the original population was entirely removed. The early definitions of the term were very specific, as the following from Neil Smith (1982) indicates:

By gentrification I mean the process by which working class residential neighbourhoods are rehabilitated by middle class homebuyers, landlords and professional developers. I make the theoretical distinction between gentrification and redevelopment. Redevelopment involves not rehabilitation of old structures but the construction of new buildings on previously developed land. (p. 139) But in the early 21st century, gentrification has come to be understood as something much more comprehensive: a generalised middle-class restructuring of place, encompassing the entire transformation from low-status neighbourhoods to upper-middle-class playgrounds. Gentrifiers' residences are no longer just renovated houses but newly built townhouses and high-rise apartments. Their workplaces are as likely to be new downtown or docklands office developments as warehouse studios. Gentrification extends to retail and commercial precincts, and can be seen in rural and coastal townships as well as cities. Its defining feature is conspicuous cultural consumption. Designer shops, art galleries, bars and restaurants form the background to a landscape of people in semi-public space (tables on the footpath they must pay to occupy) watching the passing parade and sipping chardonnay from a boutique winery, beer from a microbrewery, coffee from organic beans grown in the developing country du jour. As economic growth in urban centres is based more and more on consumption than production (Zukin 1995), gentrification encapsulates a broader range of expressions and becomes all the more important in understanding urban change. In the many different expressions, one thing is common: people who cannot afford to pay are not welcome, and homeless people are moved on.

Fig: Cyclic process of gentrification



### Purpose of Study:

This paper focuses on the socioeconomic effects of gentrification in four different places of Kolkata's neighbourhoods. The four neighbourhoods are Park circus, Kankurgachi, Bagmari, Bidhan nagar (see Map 1, Map 2 & Map 3). These neighbourhoods of Kolkata (central and north) have 12 Connector. Each neighbourhood is in close proximity to central and north word is easily accessible to interstates. These neighbourhoods exist in different Neighbourhood Planning Units. Each of these neighbourhoods shares more or less similar socioeconomic characteristics. These neighbourhoods were chosen based on recent inter-metropolitan migration trends in Kolkata. Each of these areas has been or is becoming of immense popularity with persons moving into Kolkata's in-town neighbourhoods.

### Methodology of the Study

Using the aforementioned neighbourhoods as a point of reference, this paper seeks to provide recommendations on ways to minimize the negative effects of gentrification in Kolkata. In order to provide recommendations, we will analyze the political, economic, and social factors that feed into gentrification-primary data as well as using secondary research components as a catalyst. To determine the occurrence of gentrification and its effects, there will be a longitudinal analysis on variables of race, age, educational attainment, income, housing values and rent cost.

### Objectives

- 1) Development of Urban and Core-Urban Area
- 2) Change of Landuse Pattern
- 3) Shifting of Inhabitants and Change of their Standard of Living
- 4) Alteration of Socio-Economic Occupation of the Gentrified People
- 5) Identified the Bohemian Community
- 6) Development of Housing Projects and Industrial Activity
- 7) Change in Geographical and Sociological Scale of Society Related Processes
- 8) Agglomeration of Different Class, Cast and Wealth Holders by Which Inner Social Nd Community Networking Process Can be More Fluent

### Case Study

Gentrification is not a new phenomenon in India, in ancient rome the shop free forum was developed during the roman period and 20and21 century cities in india were influenced by this process and generating the procedure of gentrification. In our field of study basically we focus on the different places of Kolkata, those were affected both positively and negatively by the process of gentrification. From the middle part of Kolkata to suburban fringes this process had been taken place from the 80s. As our study areas are park circus, kankurgachi, bagmari and bidhan nagar, we briefly study the areas and as a resultant the case studies are described below

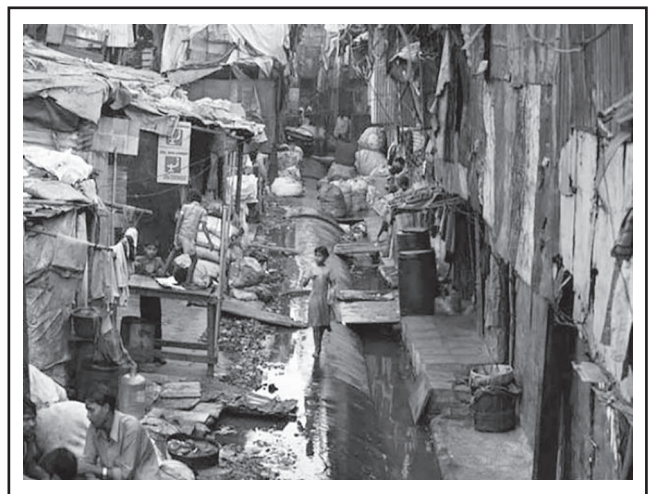


Fig: Gentrified Area of Park Circus (Source Google Earth Map 1)



Our first study area was park circus (syed amir ali avenue) which is a crowded area. From a certain time of period the local inhabitants were build small houses which create the jam-packed colony, that after a long changes into a proper slum area. So as a feature of slum area there was locate some commercial and non-commercial activity. These types of activity created occupation related or economic disparity among the local inhabitants. Due to this disparity there was created two different groups, economically high and economically low. Economically successfully people became the main controlling power of the society, so as a result they consider a certain area for economic growth, their own purpose. They think the area which they gave away to the govt. or public authority, that area could be a industrial belt and several no of slum dwellers can enter on that industry, so the rate of unemployment can be diminished in this area. Finally they gave the certain area to the a multinational company for establishment of a shopping mall and the people those were old habitants of the area , they were rehabilitate by the company to surrounding area.

Fig: Behind the Scenario of the Process of Gentrification in Park Circus area – Kankurgachi (Upendra Chandra Banerjee Road)



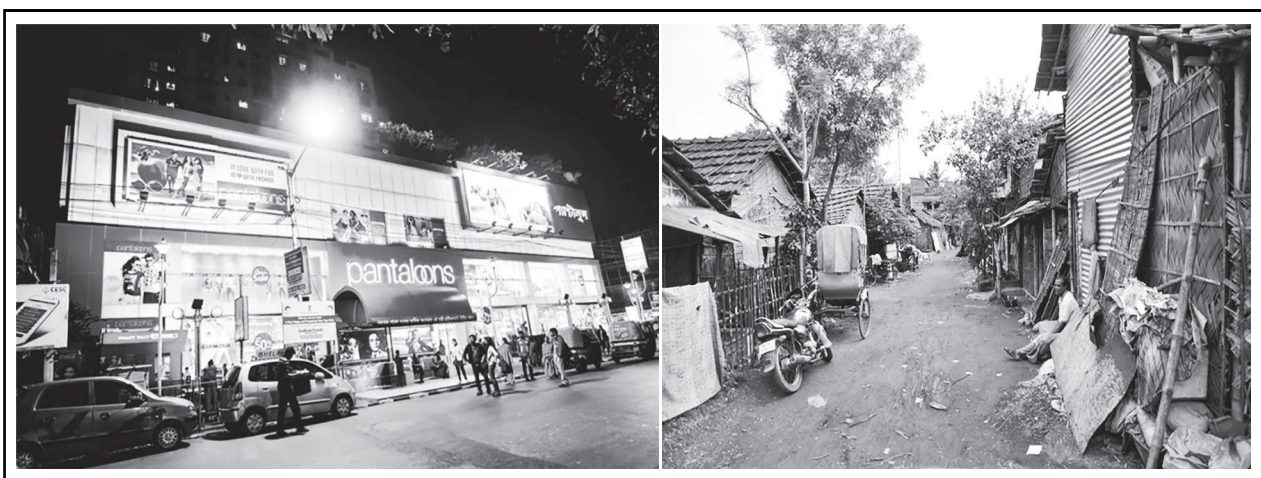
**Fig: Gentrified Area of Kankurgachi (Source Google Earth Map 2)**



Our second study area was Kankurgachi, which is also a dense populated area. This area situated in proper north Kolkata which is the connector of Phoolbagar , Bidhan nagar, Saltlake and Manicktala. Formerly this area was highly congested slam area. Far away this area was politically controlle , the local politics vastly affects some important decisions related to the residencial area. After the year of 2000, the ruling party decided the roadside area of the space handover to the private company and shifted the local inhabitants to the backside area. So in the year of 2002 the deal was cracked and the road side area had been delegated to a multinational company.

Finally on that place, a multi storied complex and a shopping mall has been established and the people who were previously live on that place, were collectively shifted to the backside area of the complex. They were also have been helped by providing their job on that shopping mall. So that can be so much positively affected the social and economic condition of the place.

**Fig: Gentrification Causes the Development of Slum and Undeveloped Settlement Patches Behind the Gentrified Area**





## AREA – BIDHAN NAGAR AND BAGMARI

As our 3<sup>rd</sup> and 4<sup>th</sup> Study area were Bidhannagar and Bagmari, We find out the more or less economic and social situation we talked about before. In the case of both areas the local people were converted their living place from one place to another. Those area which were surrounded by the local inhabitant, but now a days those areas were ruled by the ruling party. The ruling party was Handover some amount of areas to the govt sectors for contributing some build up space to the govt. They also thought that by this process the local economic condition should be improved and create a healthy economic environment to the area. So after some settlement fixing that area was governed by the govt employee sector and multi storied govt. Quarters were construct but this total

**Fig: Gentrified Area of Bidhan Nagar (Source Google Earth Map 3)**

Process so much negatively affects the local economic disparity and in some cases it followed by social conflict and the total number of inhabitants divide into two different group. The lower economic group could not be afford some of the daily needed product due to price rising. So it also negatively demolishes the market and demand of the area so far.

### Effects

The process gentrification expresses basically the industry related evolution of the settlement patches which also effects the local neighborhood. So as a conclusion we can consider the effects of gentrification positive and negative respectively.

#### Positive effects:

- Higher incentive for property owners to increase housing facility
- More influent uses of the non properly form housing area
- Increasing rate of consumer power at local business
- Increase the rate of different peoples attachment
- Increase the rate of vacancy
- Increase the local fiscal revenue
- Reduce strain on the local services and infrastructure
- Rehabilitation of the property and wealth both with and without stat sponsorship

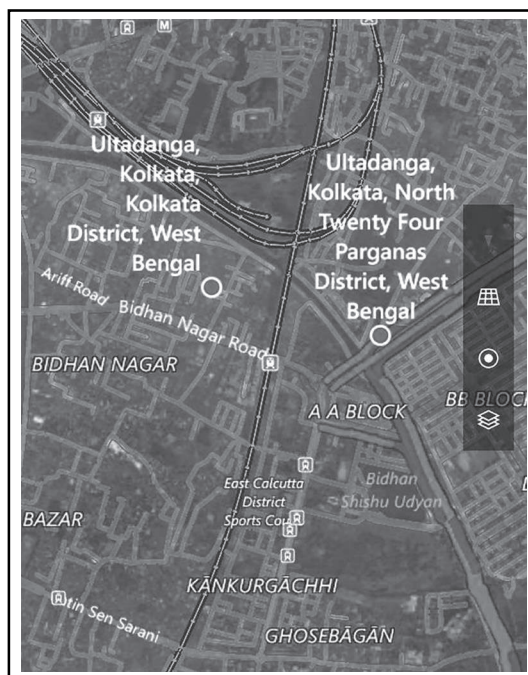
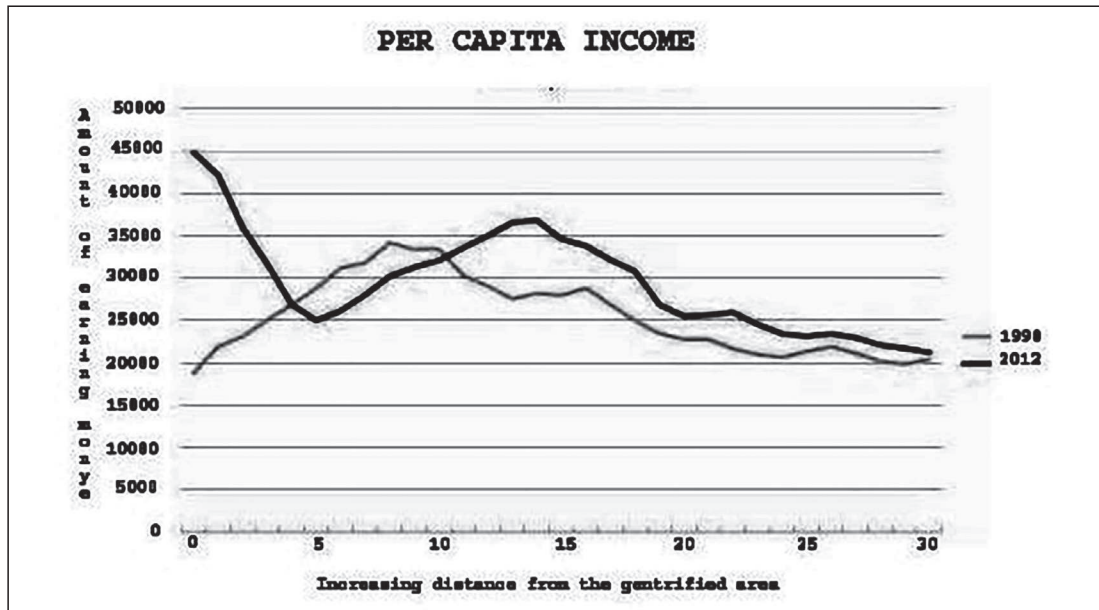


Fig – Positive Effect of Gentrification



Negative effect:

- Displacement through rent or price increases
- Lose of affordable housing
- Permanent or seasonal homelessness
- Unsuitable property prices
- Industrial or commercial displacement
- No. Of slum area increased
- Community resentment and conflict
- Under occupancy and population lost in gentrified area

FIG – UNAFFORDABLE VALUE OF RENT IN THE AREA OF GENTRIFICATION

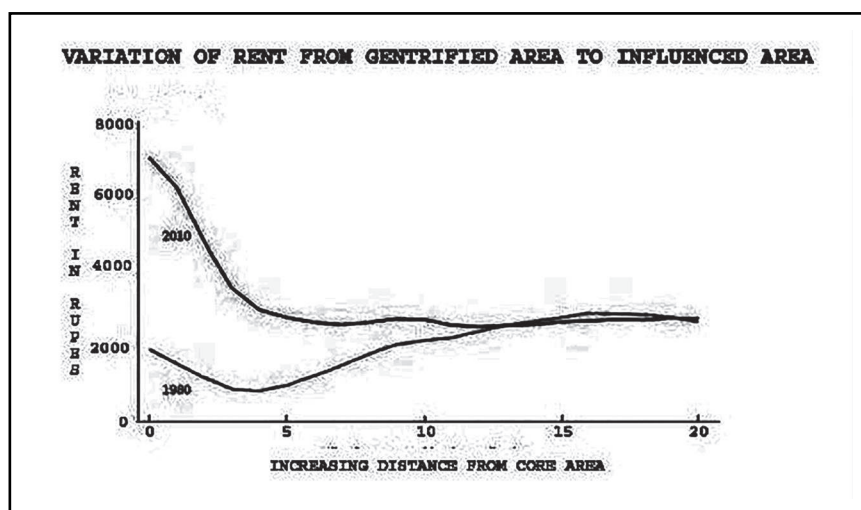
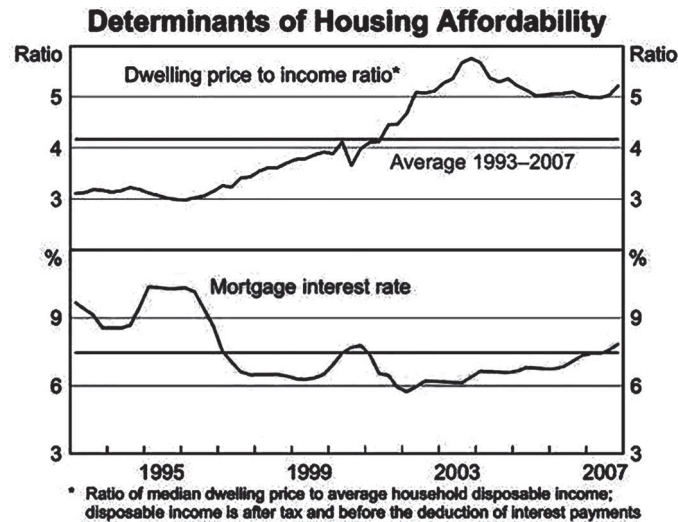


Fig – Problem Related to Income Ratio and Mortgage Interest



### Conclusion:

We have proposed that gentrification and urban flight are concomitants of a tendency towards 'mobile privatization' which has accompanied deindustrialization. We are no longer able to associate gentrification with class based theories of neighborhood change in so far as they are based around existing notions of class and urban neighborhood. Whilst class in a weak sense, an imputed relationship to the ownership of the means of production, may remain strong in an increasingly brutal capitalist global economy, it is weak and implicit in most people's perceptions of their cultural associations and belongings. However as people flock together in terms of residential choice (or because of the lack of choice), seeking out (if they can afford it) comfortable places as their chosen habitudes, the processes which the gentrification literature has identified over the past 50 years will continue. For this reason, we need to disentangle the methodologies and theories involved in gentrification research which have been admirably catholic from their ties to an increasingly displaced sense of place – the inner city is no longer the pit of despair but the altar of conspicuous consumption and some established suburbs are now finding themselves to be the new theatre for displacement and class change. It has been argued that gentrification now operates as a third generation concept. Kolkata continues to be gentrified not because there is a continuing displacement of the working classes (that has probably reached its natural limit – although they may continue to be replaced in social housing by middle class renters - but because a new class who Lees has termed 'financifiers' are engaging in a novel form of gentrification creating their own forms of space. This process, if it can be identified in Kolkata, is indicative of the evolving range of class practices. Our best chance of continuing to understand this process of evolution is by deploying the tools honed in 4 generations of gentrification research.

Now in danger of stifling further research into processes such as gating, super gentrification and studentification which are occurring across the spatial scale, by different generations, different social classes and with different motivations. Clearly they will all involve a degree of displacement but what Blokland's study has shown is that the interactions between groups are complex and all involve some degree of place making. To the extent that the displacement becomes what I have termed 'socially tectonic' (Robson and Butler 2001); we need the ability to chart these parallel worlds in which social groups move past each other often in the same places in newly formed global regions. This is a prime task of the geography of gentrification. This is a rather different mapping exercise to that of understanding traditional and relatively unmoving social structures in which

gentrification research was born. However, if it rises to this challenge, gentrification can insert itself very successfully between globalization and the emergence of local identities. In this sense therefore, it should be regarded as a middle range theory.

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## Acknowledgements

1. A number of people have provided information that has helped us write this paper. Conversations with STUDY AREAS' politician and planning heads provided details about the process of urban renewal from a city agency's perspective. An early interview with tanaya saha and prantik samanta about their own apartment house on park circus and kankurgachi helped clarify the direction this research should take. Some local inhabitants gave us good advice and helped us begin the research process.

## REFORMS IN FINANCIAL SECTOR AND ITS IMPACT ON THE GROWTH OF INDIAN ECONOMY

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### Abstract

Financial sector of a country is the main backbone to push the economy at its true height or position. This sector helps the industrial growth, boosts the GDP, and extends services to all the people of the country. To have an inclusive growth we need to reach to the grass root level people and this may be possible with the extended helping hands of the financial sector of the country. The traditional financial sector did not have enough scope to help the people at all levels. This is financial sector which comprises of: different banks (Commercial and Development), Financial Institutions and financial instruments (Bonds, Shares Bills etc.), mobilizes the fund from the surplus sector of the economy and channelizes the same in the needy sector of the economy. This mobilization and channelization of fund has to be in a very efficient manner so that proper utilization of resources may be there and the growth rate of economy may be a satisfactory one to cope up the progress of the global economy and the indigenous economy be a competent one to be at the forefront. From some indigenous background and global force of globalization, liberalization, our economy felt an obvious reform in the financial sector specially. As a result of that, in the year 1991, with the leadership of Narsimha Rao Government and with the courageous suggestions of the then Finance Minister Dr. Manmohon Singh, a positive step of reform was initiated. Thus in the year 1991 August, Narsimha Committee was formed with the chairmanship of 13th Governor of RBI to look into all aspect of the then finance system and to make some important recommendations and suggestions for the required growth of the economy. After two months of deep scrutiny, the committee could submit the report in November 1991. The Government not only accepted the suggestions and recommendations of the Narsimha Committee but also tried to implement the suggestions as good as possible gradually. The implementation of suggestions and its impact may be scrutinized furthermore through this paper.

**Key Words:** Financial Sector – Banking Institutions – fund mobilization – Narsimha Committee – Inclusive growth.

### Reforms in Banking Sector

Banking sector reform is a part of the financial sector reform and a positive change in this field should have the capability to accelerate the economy to its' true height. As per the banking history in the year 1786, the first bank called "The General Bank of India" was established. Till 1913 there was no growth of Banking Sector at all. From 1913 till 1948 a rapid growth was there and total number of banks increased to 1100. At this time, as per the controlling requirement, Reserve Bank of India

(RBI) was established in the year 1935 and Banking Companies Act 1949 was passed also. This Act was revised and Banking Regulation Act 1965 was passed. Till 1980s more or less 80% banking companies were under the control and ownership of the Govt. After another 10 years were over, as per the recommendation of the Narsimham Committee there came a real reform programme through two phases. The first phase continued through 1992-97 and the second phase was there in the year 1998. Because of the reform measure we got a lot of changes in this sector which may be depicted as here under:-

- (i) as per the recommendation of the Narsimham Committee many more Private Banks were licensed.
- (ii) Foreign banks were also given permission to compete the indigenous banks.
- (iii) some strong Indian Banks including SBI were given permission to be internationalized and allowed to open branches in abroad.
- (iv) Previous Long Term Loans to Industrial Units were provided by the Development Banks and Working Capital Loans or Short Term Loans were provided by the Commercial Banks but after the reform measure were there, both the Development Banks and the Commercial Banks are allowing both types of loans being forced to survive in the competition with the private banks and foreign banks in this field.
- (iv) Statutory Liquidity ratio was reduced to 25% from 35.5% and the Cash Reserve Ratio was reduced to 10% from 15%.
- (v) There was redefining of priority sector to provide Direct Credit to this field.
- (vi) There were uniform accounting practices for recognition of income, classification of assets especially for NPAs and Bad debts and for making provisions. Special Tribunals were set up for prompt recovery of loans and ARF or Asset Reconstruction Fund was set up for absorbing a portion of bad debts.
- (vii) Banks now have the freedom to set the rate of interest by their own as per the position of market forces or competition.
- (viii) Now the banks are not having a single product or service but a multiple products and services are there in their hands like: Insurance, Mutual Funds and Venture Capital etc. Thus this sector has been freed and at the same time competitive to push the economy at its true height and growth.

#### **Reforms in Insurance Sector:**

Reforms in Insurance sector are also a part of the Financial Sector reform like the reforms in Banking Sector. There was a public sector monopoly in this field for a long past till more or less up to 1994 and a push was required in this field so that the economy indirectly related to it might be shifted to a positive height. In the year 1994, as per the suggestion of the Malhotra Committee this field was also proposed to be opened up to the private companies and ultimately in the year 1999 there was an agreement regarding this matter and a legislation could be submitted to Parliament with 26% foreign equity. The presumption behind the reform in this field was that a competitive insurance industry would provide more and more diversified products or services to fulfill the need of the customers.

#### **Reforms in the Capital Market:**

Capital market is a market which deals with the demand and supply of debt and equity capital. This market comprises of Stock Market, Bond Market and Money Market. This market acts as the exchange of share. This market also includes the Development Banks like: IDBI, ICICI, IFCI, UTI, SFCs etc. and also some financial intermediaries like: Venture Capital Companies, Leasing Companies, Mutual Banks Merchant Banks etc. After 100 years of journey till 1980s, the volume of activity of the Capital market was not enlarged so much to be given importance on and as a result of that there were no separate regulatory body except the Government who would give the permission

to companies for access in the capital market. After 1980s till 1990s there was a sudden and huge jump of growth of activity and volume of transactions in this field and as per the requirement SEBI was given the legal status in the year 1992. Before this SEBI was there but not as a statutory body. As per the recommendation of Narsimham Committee, SEBI came in the lime light as a legal statutory body to have a close vigilance over the capital market. Thus SEBI was empowered to have a close vigilance on many facts like: Fraudulent and unfair trade practices in securities market, over the insider trading and so on.

#### Observations and suggestions of the Narsimham Committee at a glance

Areas Of Observation	Picture Before Narsimham Committee Was Formed	Suggestions Of Narsimham Committee
Statutory Liquidity Ratio (SLR)	38.5% of the collected funds were kept as reserve to the RBI.	SLR to be reduced to 15%
Cash Reserve Ratio(CRR)	15% of the collected funds were kept as reserve to the RBI.	CRR to be reduced to 3% to 5%.
Direct Credit Programme	Lending at a concessional rate to the Agricultural and small scale industries as to be considered as priority sector.	These sectors are matured enough and do not required such financial support and redefinition of priority sector was required.
Interest rate structure	Regulated and controlled by Govt. Govt. Used bank funds at a cheap rate under SLR.	No need of interest rate subsidy to make the banking sectors handicapped furthermore.
Public sector banks	Huge in numbers	<ul style="list-style-type: none"> <li>• No of public sector banks to be reduced.</li> <li>• 3 to 4 banks including SBI to be developed as international banks.</li> <li>• 8 to 10 banks should be there as universal banking service centers.</li> <li>• Regional specific banks should be there for regional services.</li> <li>• Private banks and foreign banks should be allowed in a liberal way.</li> </ul>
NPAs and Bad Debts.	NPAs and Bad Debts were in alarming position.	Asset Reconstruction Fund was suggested to build. NPAs and Bad Debts to be redefined.
Regulation of Public Sector banks.	Regulated and controlled by Govt.	Committee suggested autonomy for these banks.
Commercial Banks	Allowed working capital or short term loan	Allows long term and short term, both types of loan.
Development Banks	Allowed Long Term Loan	Allows long term and short term, both types of loan.

#### Implementation of recommendations made by the Narsimham Committee at a glance

- (i) SLR was reduced to 28% from 38.5%.



- (ii) CRR was reduced to 10% from 15%.
- (iii) CRAR or Capital to Risk Weighted Asset Ratio
- (iv) Classification of assets for the banks was redefined, especially for NPAs
- (v) Some strong banks like SBI were permitted to enter the capital market
- (vi) Weaker banks were recapitalized and budgetary support was given
- (vii) Much more private banks were licensed.
- (viii) Permissions were allowed to open more and more Branches.
- (ix) RBI's power was enhanced.
- (x) Computerization in the banking sector was initiated rapidly.
- (xi) Debt Recovery Tribunals with an Appellate Tribunal was formed at Mumbai for prompt recovery of Bad Debts.
- (xii) Banking Ombudsman Scheme was launched for solution of complaints of Customer in 1995.

### Conclusion

From the prior discussion one thing is clear that the permission or providing licenses to more and more private banks means more and more amount of competition among the different commercial as well as development Banks and ultimately customers' benefits in the form of different banking services should be enhanced. Thus the traditional concept of Long Term Loan available from the Development banks (ICICI, IDBI, SFCs IFCs etc) and Working Capital Loan from the Commercial Banks (SBI, UBI etc.) were changed. Now all types of loans are available from all the banks and the industrial units are not compelled to avail more than one window for their Long Term and Short Term nature loans, although industrial units prefer the Development banks for the Long Term Loans for different benefits available there. On the other hands RBI, SEBI, IRDA etc , the regulators of capital and money market are empowered enough to have a close vigilance and supervision at this areas so that:-

- (i) Investors may get more amount of safety.
- (ii) Complaints of the investors or customers may be given due importance immediately.
- (iii) The dirty game like insiders' trading may be stopped.
- (iv) Assets classification norms may be tightened.
- (v) Self-regulatory financial institutions may be brought under the vigilance.
- (vi) Fraudulent and unfair trade practice may be stopped.
- (vii) Awareness and training programme may be conducted among the investors.

With having the close vigilance of RBI, SEBI, & IRDA and with the presence of reforms as suggested by the Narsimham Committee, the banking sectors have been empowered to set the rate of interest by their own based on market position and competition. Not only that the banking sectors have been furthermore empowered for redefining the assets, stopping of Direct Credit Programme and stopping the use of SLR loan to Govt. at present our financial sector is more matured and well capable to tackle the indigenous and foreign competition and can accelerate the speed and growth of the economy furthermore.

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## AN INSIGHT INTO THE MICRO-INSURANCE SCENARIO IN INDIA- A CASE STUDY FROM THE DEMAND SIDE

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### Abstract

In India, insurance has got low penetration and situation is worse in case of poor section of the society. Even though, insurance can provide risk coverage to the vulnerable section of the society, insurance companies have failed to draw the attention of the target customers. Micro-insurance provides a way out for this issue, but there are various hindrances to its successful implementation, from the supply side as well as from the demand side. Some of the supply side issues are lack of appropriate products, reach of the organisation, reluctance of personnel to work in rural areas, pushing of products giving more premium rather than the needed products. On the other hand, demand side issues include illiteracy, lack of trust; lack of knowledge about the importance of insurance, etc.

The public sector insurance companies have emphasised on exploiting the potential of rural India as it provides immense opportunity in the globalization era. Insurance Regulatory and Development Authority of India (IRDAI) has also introduced different types of micro-insurance policies to cover the risks of the neglected sections of the society. This paper highlights on few demand side issues, need and importance of micro-insurance for the risk coverage of excluded section and also focuses on the initiatives being contemplated by the private and the public insurance companies to strengthen micro-insurance activity and promote growth of rural India. It also discusses the emerging issues and the challenges faced in the growth process by the micro-insurance in India. The study has been made on the basis of primary data collected by administering a structured questionnaire among the low income group people and people from the rural area. The analysis of the obtained data has been done by Pie charts, Line Diagram and Bar graphs. Secondary data have been collected from different articles, e-journals, websites, various reports, etc.

Keywords: Micro-Insurance, IRDAI, Vulnerable Section

### Introduction

India is enjoying a rapid growth and benefit from the young population. Its middle class is growing rapidly but nearly 70 percent of the population is still residing in rural areas struck with

poverty, handicapped by poor health and health services and low literacy rates. Although the type of risks faced by the poor such as that of death, illness, injury and accident, are no different from those faced by others, they are more vulnerable to such risks because of their economic circumstances. Every serious illness, every accident and every natural disaster threatens the very existence of the poor people and usually leads to deeper poverty. It is in these situations where micro-insurance comes in. Micro-insurance is the protection of the low-income population against specific dangers against regular payments of premium proportionate to the probability of such risks and costs of the involved risks. Micro-insurance products are, thus, designed with the objective of protecting the poor people and consider the environment that surrounds them, their needs and possibilities.

### Current Scenario of Micro-insurance in India

It is known to us that IRDAI has created number of policies of different kinds namely general and life insurance policies for the vulnerable section of the society especially after the notification of IRDAI (Micro-insurance) Regulations, 2005. According to IRDAI (Micro-insurance) Regulations, 2005, a micro-insurance policy is a policy with policy value is ranging from Rs. 5,000 to Rs. 50,000. The insurers can do micro-insurance business only through some intermediaries namely Self-help Groups (SHGs), Micro-finance Institutions (MFIs) and Non-government Organisations (NGOs). The general insurance products range from health insurance contracts to any contract for the protection of belongings like houses, livestock, tools, accident coverage contracts, etc. The life insurance products are generally term insurance with or without return of the premium, endowment insurance contract, etc. Sometimes the insurance companies offer them in combination with other benefits available in other contracts. The policies can be taken on group basis or individual basis ([http://www.policyholder.gov.in/economically\\_vulnerable.aspx](http://www.policyholder.gov.in/economically_vulnerable.aspx)).

However, IRDAI's new regulations on micro-insurance in 2015 have made some desired changes to fill up the gaps in the system. The new regulations have shown the way for innovative product development, have tried to include many other entities in the distribution framework and have looked after the training of agents and other personnel to reach to the neglected sections of the society. Like for example, in the area of innovative product development, the regulations provide for a hybrid life insurance product namely micro variable life insurance, giving the benefit of term insurance with systematic contribution. The product would generally have a lock-in period of 5 years when no withdrawal is permitted. But withdrawals can be made partially during the stipulated period. The regulations do not consider any policy sourced as social security schemes as micro-insurance product and the companies are forbidden to report the same against rural and social sector compulsory targets. Moreover, the distribution network has been widened to include RBI regulated Non-banking Finance Companies (NBFCs), District Cooperative Banks, Regional Rural Banks (RRBs) and Urban Co-operative Banks, Primary Agricultural Cooperative Societies registered under the Cooperative Societies Act and Business Correspondents (BCs) who have been appointed as per the RBI Financial Inclusion Guidelines. As far as the training and orientation are concerned, a mandatory 25 hours training session has been included for the micro-insurance agents. Individuals selling general insurance products to micro and small enterprises will have to experience an additional 25 hours training. In addition to these requirements, every micro insurance agent needs to go for refresher training for half of the specified mandatory training time at the expiry of 3 years. The risk coverage levels have also been enhanced. In case of life insurance products, the policy value should not exceed Rs. 2,00,000, for general insurance, it should not exceed Rs. 1,00,000 and for group health, the limit is up to Rs. 2,50,000 (<https://a2ii.org/en/india-adopts-new-irda-microinsurance-regulation>).

## Literature Review

In this section, some of the few research works on micro-insurance have been highlighted and presented in a chronological manner.

**Bhat and Jain (2006)** have examined the factors affecting health insurance purchase decision and their study is based on Anand district in Gujarat. The paper highlighted that the income and healthcare expenditure are the two major determinants of health insurance plans. The paper also focussed on the significant effect of income on health insurance purchase decision though a non-linear relationship exists between them. Moreover, the study also concluded that factors like number of children in family, age of the respondent and perception regarding future health care expenditure were also significant in determining health insurance purchase decision.

**Cohen and Sebstad (2006)** highlight the need to carefully study clients' insurance needs before introducing a new product, where market research can include studying clients' needs, specific products or the size of the potential market.

**Rajivan (2007)** has revealed that planned steps to address the constraint like poverty will help in building the insurability of the poor in the future and has showed that micro-insurance is on the edge of take off in India. The current interest of the different stakeholders, combined with the solid movement provided by the directive of IRDA dated November, 2005, will enable all the stakeholders to play a more pro-active role. However, the study states that according to the insurance companies, micro-insurance is still a proven business offer, so investment from their side is limited and efforts from few Non-government Organisations (NGOs) and Micro Finance Institutions (MFIs) have resulted in the introduction of micro-insurance as an add-on to their existing micro credit projects and utilities for the rural poor.

## Research Gap

From the brief review of literature as shown above, it has been observed that few studies have been done to analyse the demand aspect of micro-insurance. Hence the present study is based on the respondents from some specific regions of Kolkata and low-income group to understand the present scenario and hurdles in the demand aspect of micro-insurance policies.

## Objectives of the study

The present study has been undertaken to gather the opinion of the low-income group people and the people residing in village areas to attain the following objectives.

1. To understand their pattern of investment
2. To highlight their awareness regarding micro-insurance
3. To get an insight regarding the importance of insurance in the respondents' lives
4. To analyse whether the respondents perceive insurance as an investment option as well a risk coverage mechanism
5. To find whether there is an effective insurance agents' participation regarding the promotion of micro-insurance products
6. To analyse the type, number of insurance policies taken, the premium paid or ready to be paid by them.
7. To make a comparative study between group insurance policies and individual policies from the respondents' viewpoint
8. To check their awareness regarding the government subsidised policies.

**Research Methodology**

The present study is empirical in nature. The data have been collected from both primary sources and secondary sources. Secondary sources of data include books, websites, e-journals, official website of IRDA, etc. Primary data have been collected by administering as structured questionnaire. The survey was conducted among the low-income group people having an income of less than Rs. 150 per day like vendors, rickshaw pullers, goods carriers (Thelawalas) employees of small grocery shops, etc. A sample of 50 respondents was collected from this group on convenience sampling method from Kasba, Bosepukur location. The survey also included a sample of 50 villagers collected by convenience sampling method from the village Paikhala in South 24 Parganas.

**Empirical Work**

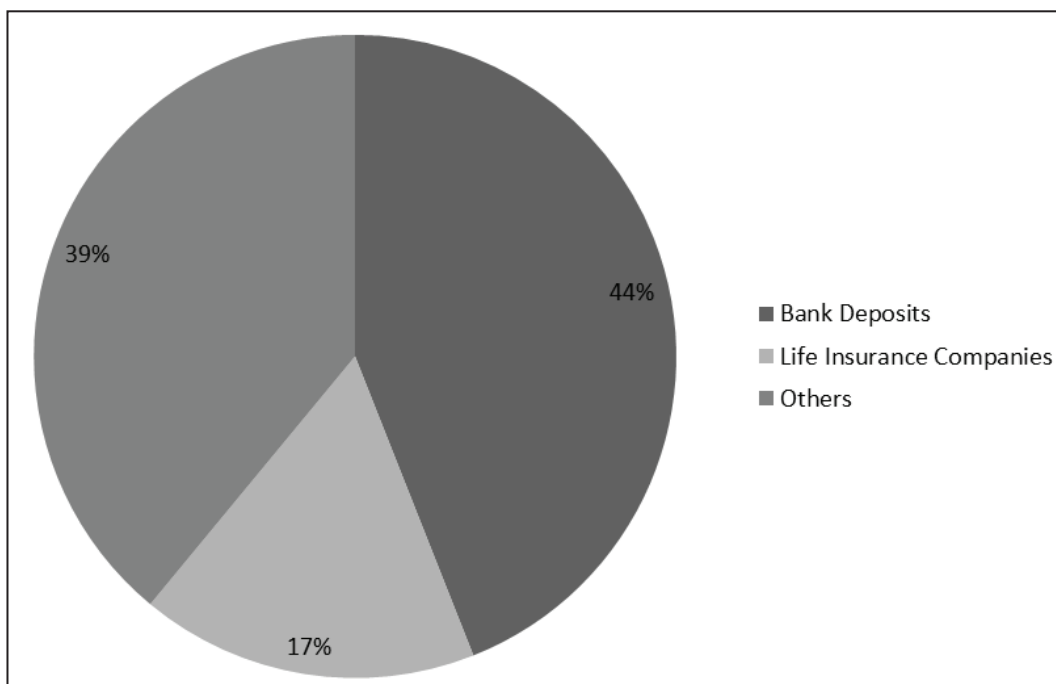
**A) Demographical Details of the Respondents** The majority of the respondents belong to the age group of less than or equal to 30 years comprising 37% of the total sample of 100 respondents. Most of the respondents are male consisting 71% of the sample. 39% of the respondents have done schooling till elementary level and 36% are illiterate. 32% of the respondents have family members exceeding five. The number of earning member in a family is 1 in case of 65% of the respondents. 53% of the respondents have an annual income in the range of 50,001 – 1,00,000 category.

**B) Data Analysis**

**Table 1: Where do you invest your savings?**

Options	No. of Respondents
Bank Deposits	44
Life Insurance Companies	17
Others	39

*Source: Survey*

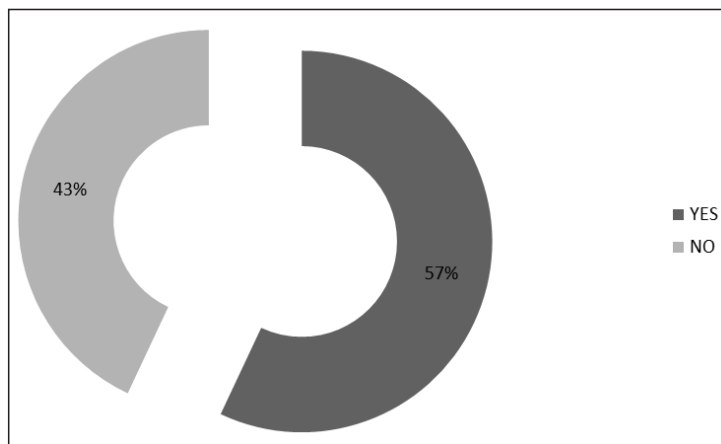


It can be inferred that 44% of the respondents prefer to keep their savings in the form of bank deposits, 39% in the form of other investments like gold, using the surplus for repayment of loans on money borrowed and very nominal section of 17% opt for life insurance policies

**Table 2: Do you understand micro-insurance?**

Options	No. of respondents
YES	57
NO	43

Source: Survey

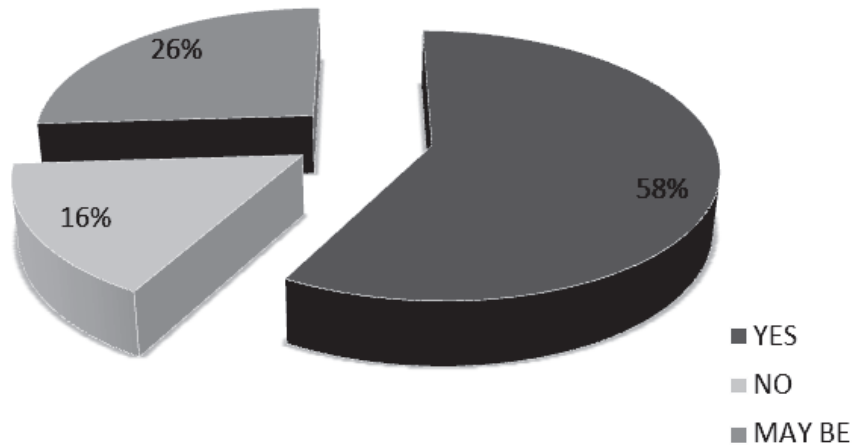


57% of the respondents are aware of the micro insurance and 43% are not aware. This 43% of the respondents belong to the extreme untapped section of the region.

**Table 3 : Do you think insurance is necessary for an individual?**

Options	No. of Respondents
YES	58
NO	16
MAY BE	26

Source: Survey

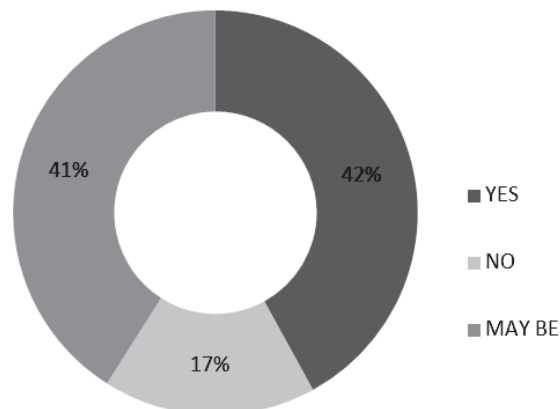


After explaining the respondents about the benefits of insurance, 58% of respondents agreed that insurance will prove to be helpful whereas 26 % were still in dilemma.

**Table 4: Do you know that insurance aims at covering risk and also a means of investment?**

Options	No. of respondents
YES	42
NO	17
MAY BE	41

Source: Survey



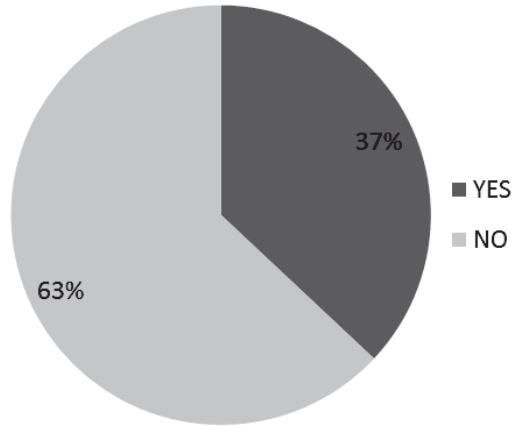
42% of the respondents feel that insurance aims for risk coverage as well as serves as an avenue for investment. But 41% of the respondents are unsure of the fact.

**Table 5: Does any insurance agent have come to you for your insurance?**

Options	No. of respondents
---------	--------------------

YES	37
NO	63

Source: Survey



37% of the respondents were approached by the insurance agents, maximum of whom are from Life Insurance Corporation of India (LICI). This reflects the proactive role of LICI to include the excluded section under the umbrella of insurance.

**Table 6: What kind of Insurance you have/would like to have?**

Options	No. of Respondents
Life Insurance	33
Health Insurance.	37
Asset Insurance	19
Others	11

Source: Survey



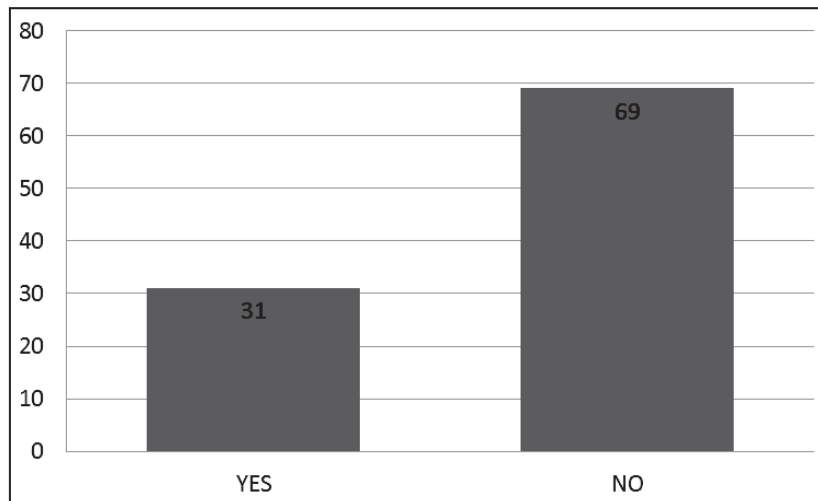


The above table reveals that majority of the respondents comprising 37% of the sample prefer for the health insurance, followed by life insurance comprising 33%. 19% of the sample want to minimise their risk towards assets and the remaining would like to go for children education insurance and so on.

**Table 7: Have you taken insurance policy?**

Options	No. of Respondents
YES	31
NO	69

*Source: Survey*



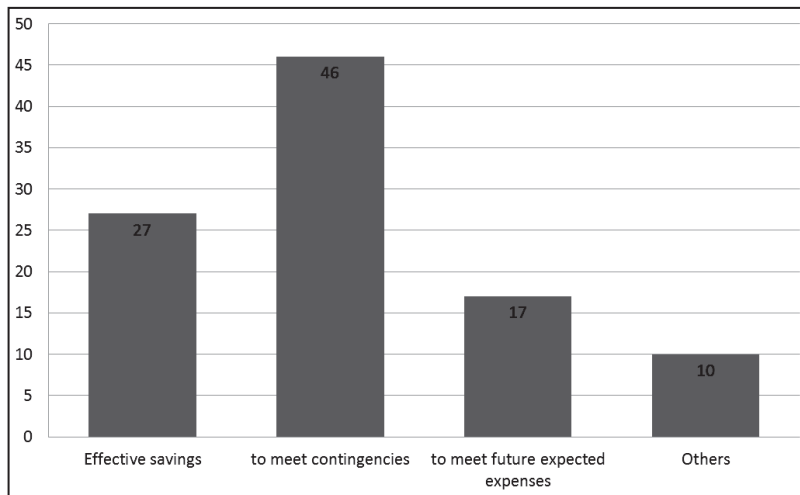
The majority of the respondents do not have any insurance policy consisting 69% of the sample. Though 31% of the respondents have taken insurance policies, very few are well aware of the same.

**Table 8: Why did/ would you take them?**

Options	No. of Respondents
---------	--------------------

Effective savings	27
To meet contingencies	46
To meet future expected exp.	17
Others	10

Source: Survey

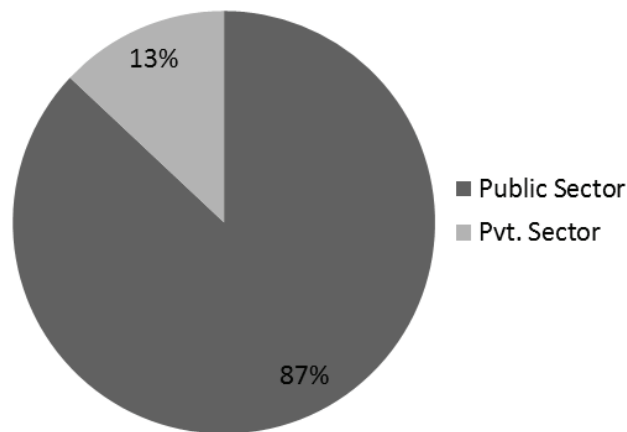


46% of the respondents opted for insurance policies to meet unforeseen contingencies, followed by 27% of the respondents going for effective savings, followed by 17% of sample to meet future expected expenses and 10% opted due to insurance agents’ persuasion.

**Table 9: If an opportunity comes in front of you to invest in Insurance which type of organization you will choose?**

Options	No. of Respondents
Public Sector	87
Pvt. Sector	13

Source: Survey

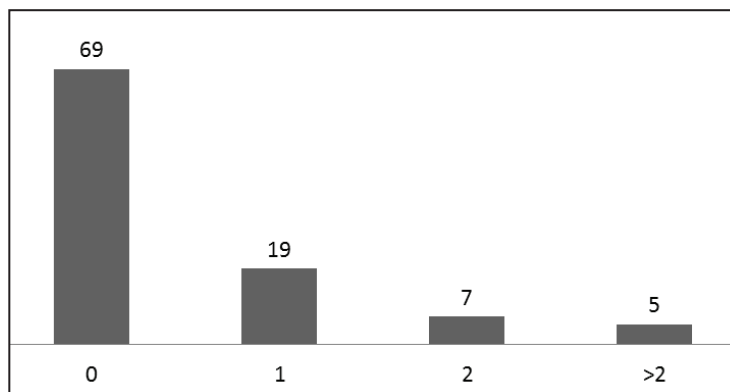


87% of the respondents feel safe to go to public sector namely LIC and General Insurance Corporation of India (GICI) for taking up insurance policies than their private counterparts.

**Table 10: Number of policy/policies**

Options	No. of Respondents
0	69
1	19
2	7
>2	5

*Source: Survey*



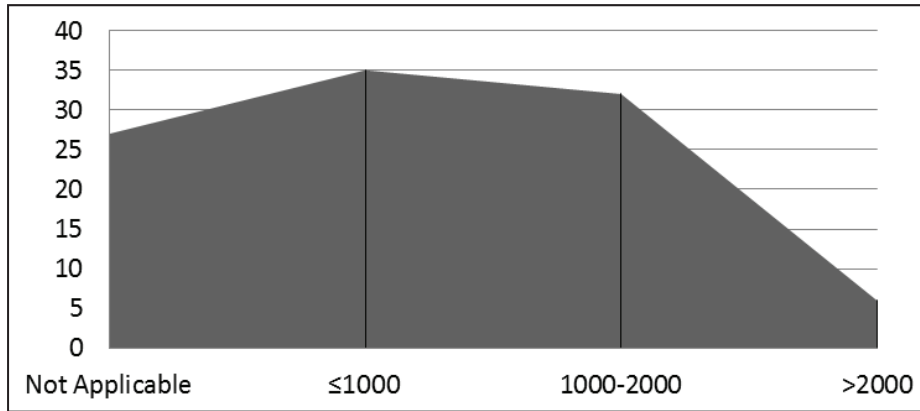
It is reflected from above that still 69% of the sample are not reached by the insurance companies. Only 7% and 5% of the respondents have 2 or more than 2 policies.

**Table 11: Premium paid/willing to pay(annually)**

Options	No. of respondents
---------	--------------------

Not Applicable	27
≤1000	35
1001-2000	32
>2000	6

Source: Survey

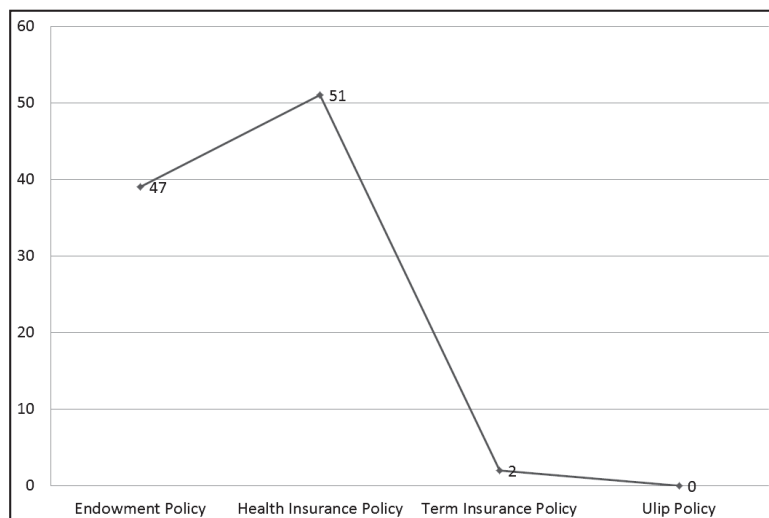


People who, already, had insurance policies were paying premium within the range of Rs.500- Rs.5000 p.a. People comprising 69% of the respondents who did not have any policy, were willing to pay and varied between the same range.

Table 12: In which type of insurance policy you will invest/ have invested?

Options	No. of respondents
Endowment Policy	47
Health Insurance Policy	51
Term Insurance Policy	2
Ulip Policy	0

Source: Survey



Above chart reveals that more than half of the respondents will invest or have invested in Endowment Policy (47%) and Health Insurance Policy(51%)

**Table 13: Do you feel that “paying premium for a group policy for all villagers of my village through village panchayat is cost effective”.**

Options	No. of respondents
Strongly Disagree	3
Disagree	7
Neutral	13
Agree	16
Strongly Agree	11

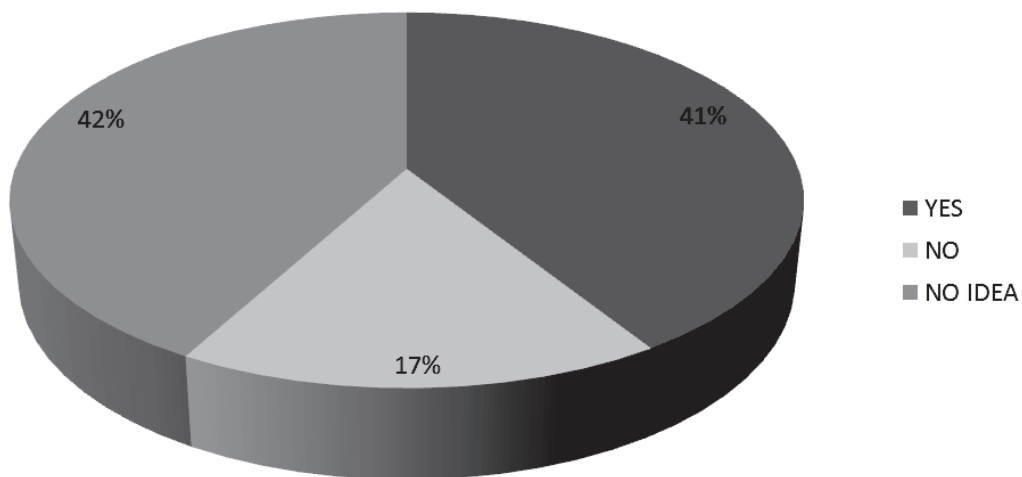
Source: Survey

The above question was applicable to the respondents who were staying in villages. Hence, only 50 respondents answered this question. 16 respondents (32%) agree to the fact that payment of group insurance premium through village panchayat is cost effective, followed by 13 respondents (26%) who were neutral regarding the matter.

**Table 14: Whether group insurance policies are cheaper than the individual endowment plans?**

Options	No. of respondents
YES	41
NO	17
NO IDEA	42

Source: Survey



Majority of the respondents comprising 42% of the sample were not aware of the fact whether group insurance policies are cheaper than the individual endowment plans but 41% of the respondents agreed to it.

**Table 15: Insurance Co(s) should sell group insurance policies in order to make insurance affordable and cheaper?**

Options	No. of respondents
Strongly Disagree	5
Disagree	12
Neutral	23
Agree	34
Strongly Agree	26

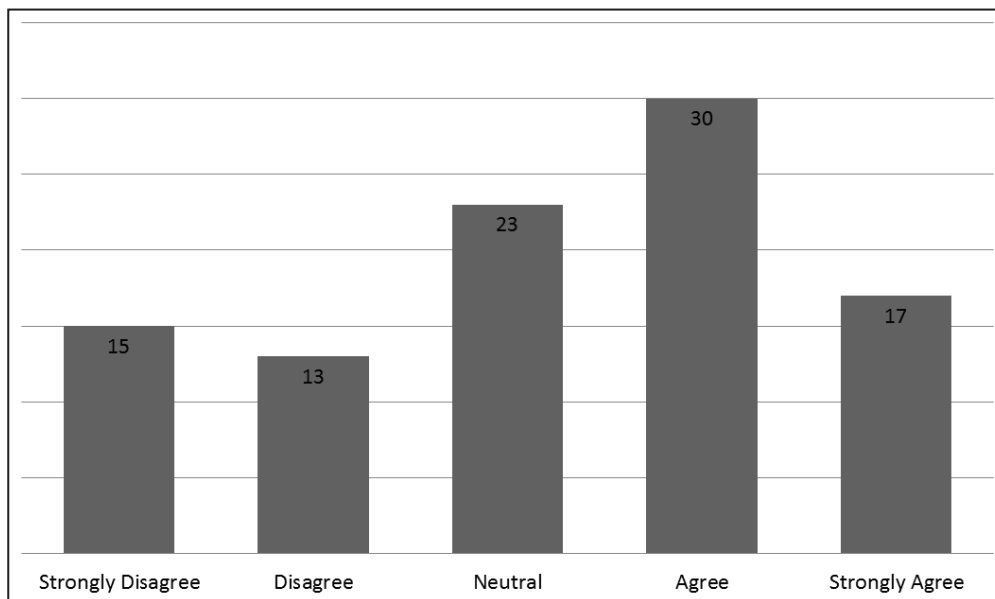
Source: Survey

After explaining the idea of group insurance to the respondents, majority of the respondents consisting 60% of the sample agreed and strongly agreed to the fact that insurance companies should sell group insurance policies to make insurance cheaper and affordable option.

**Table 16: Insurance in rural areas is sold more as an investment option than as an insurance option due to low levels of insurance awareness?**

Options	No. of respondents
Strongly Disagree	15
Disagree	13
Neutral	23
Agree	30
Strongly Agree	17

Source: Survey



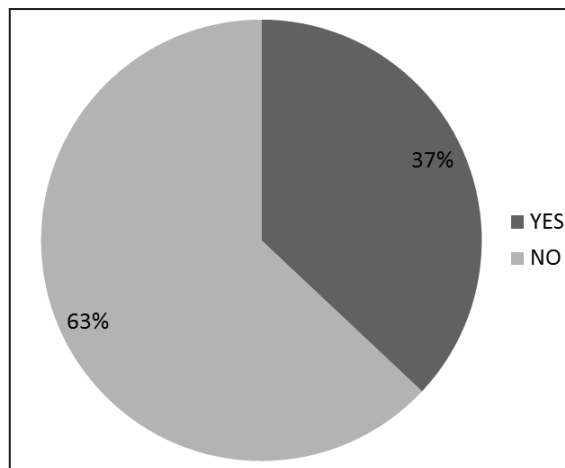
Since this question was generally related to micro-insurance though it specifically addressed insurance in rural areas, all the respondents answered this question. 47% of the respondents agree to the fact that insurance

in rural areas is sold more like an investment option.

**Table 17: Are Government subsidized policies known and popular among rural segment?**

Options	No. of respondents
YES	37
NO	63

Source: Survey



Majority of the respondents comprising 63% of the sample feel that government subsidised policies are not popular among the rural segment.

**Conclusions and Recommendations**

The lack of equitable participation in the Indian growth story is of concern to the Government and financial system regulators. However, financial inclusion is an expensive proposition. While the regulators have created policies to promote financial inclusion, the current industry structures and economic models are not conducive to large scale success. Micro-insurance (life, disability and health) coverage of the economically disadvantaged sections of Indian society is dismally low, and will remain so, until the regulators and insurers bring in policy changes and go beyond the traditional distribution models. It is necessary to identify the key issues and challenges from the perspective of the key micro-insurance stakeholders namely the un-insured customer, the distribution intermediary and the insurance companies.

The major concerns of the prospective customers are lack of awareness of the products, benefits of insurance, lack of trust in the insurer, long time taken by the insurance companies to settle the claims, non-availability of the tailor-made products suited to their needs, etc. The hurdles that are usually faced by the distribution intermediaries are lack of incentives to cover the operating cost, lack of training and orientation to suggest proper product for the section of people, fear of losing respect if the claim is not honoured by the insurer, etc. The insurer, on the other hand, faces high transaction cost against low ticket size, lack of suitable ID proofs of the target group, lack of actuarial data for analysis of risk and pricing of policies, minimum renewal rate, high distribution expenses, etc. Moreover, since the health infrastructure is very poor in rural areas, this affects the saleability of health insurance products.

Hence, communication channel should be strengthened to create awareness of the products, policies, their benefits and the like. Research should be carried out by the government to understand

the communication constraints. The micro-insurance activities can be linked with the Corporate Social Responsibility of the insurance companies to reach closer to the vulnerable section of the society. The pro-active role by the government, regulators, insurance companies, distribution intermediaries and the customers will definitely bring the excluded in the circumference of the included.

### Limitations of Study

The following are some limitations of the present study.

- (i) The sample size is small and the sample has been chosen by convenience sampling method.
- (ii) Advanced statistical tests were not performed to analyse the data further.

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## SHREE CHAITANYA DEV-THE COMMUNICATOR THE WAY HE MAKES WE FEEL

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### Abstract

The idea of 'Bhaktiyoga' by Shree Chaitanya Dev is an explicit example of simple and easy going religious practice. Only message that has been percolated to the society is the two liner musical 'Hare Krishno...'. The way it flooded all over the India and later the world it can be treated as finely designed message for mass communication. The process of communication formally did not use any mass media still it affected the mass people, though not at a time but by a gradual dispersion from one group to another. Sometimes the rapidity of diffusion was fast; sometimes it became slow but always steady. Adoption theory of communication can easily describe the flow of this thought process. The philosophy satisfies the conditions of effective communication with perfect scientific approach. It carries the particular steps of circulating message, from ideation to acceptance and from acceptance to reaction. How communication process analyse the power of 'Bhaktiyoga' that will be explored in this study.

**Keywords:** Communication, shree chaitanya Dev, Bhaktiyoga, stages of communication, non-linearity, Message designing, Diffusion of Innovation.

### Introduction

Social scientists coined the term 'communication' just in the last century while we are practicing communication from the beginning of life. Specialists defined communication as a process. They divided the process and find out the elements. With the help of different theories they discussed about variety of the process.

On the basis of number of participants in the process, types of communication has changed from intrapersonal (communicating with self) to mass level (communicating with the mass audience). As we know that mass communication is nothing but mass mediated communication, so to practice mass communication the use of mass media (i.e. Newspaper/Magazine/TV/Radio/computer) is a compulsory condition. If we consider the above statement correct then it is obvious that before the innovation of mass media there was no mass communication. Then a question arises, how it become possible for the religious gurus to diffuse their ideas to their innumerable cohorts. The answer is, they propagate their views interpersonally from one to another one or from one to a group and then from one group to another group. After a certain period of time numerous people are being capable to adopt the idea. Is it mass communication? No, because the total process didn't take place not at a

time but stage wise and no mass media device was used.

Still, it is an early attempt to disseminate one’s idea to as many numbers of people. In this study I am trying to discuss about the process of communication taken by one of our religious guru (if I allowed to say so), Shree Chaitanyadev to disperse his over simplified religious thought of ‘Bhaktiyoga’.

**What Is communication?**

But before entering into the main discussion I want to share some basic ideas of communication. In an informal definition we can easily state that communication is nothing but exchange of thoughts and ideas between two or more living being and even one living and one non-living being (i.e. any sign or symbol).

The process of communication consists of six (6) different elements. Each of them is enough important to jolt the existence of the process. These are as follows:

- (1) **The Sender**-He who sends the message, may be called as communicator
- (2) **The Receiver**-He who receives the message
- (3) **The Message**-The content, sends by the sender and receives by the receiver, mainly the thoughts and ideas
- (4) **The Medium**-The channel through which the message is transmitted from sender to receiver
- (5) **Feedback**-Reaction of the receiver sends to the sender
- (6) **Noise**-Barriers to communication process

In a single sentence if we manage to put all the elements to define the process of communication then it will be as follows:

**Who**  
**Says what**  
**To whom**  
**In which channel**  
**With what effect**

The Famous statement had been constructed by Harold Dwight Laswell in the year 1948 in his communication model.

Here,

Who ----- Sender

Says What ----- Message

To Whom -----Receiver

In Which channel ----- Medium

With what effect ----- Feedback

The pictorial presentation of the statement is like below

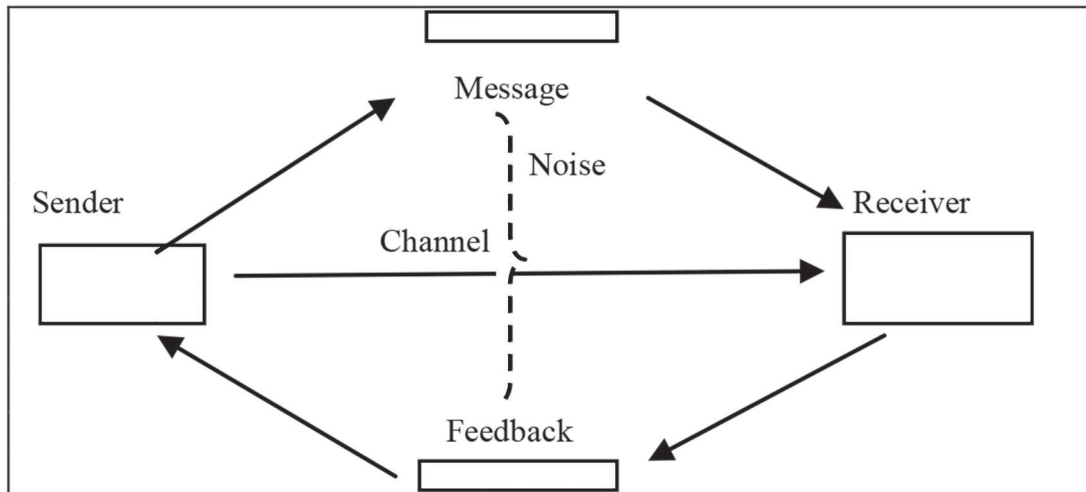
**Figure: 1 Laswell Model**



But in this linear model of communication barriers were not described. In the very next year Warren Weaver and Claude E. Shannon narrate the process with its barrier but unfortunately they did not feel the importance of feedback/effect.

In the next few years the other social scientists were equipped enough with their ideas to prepare a complete model with all the elements. The model is obviously non-linear or circular.

Fig: 2 Process of Communication



In this context it is worthwhile to mention that Laswell’s effect has a subtle difference with feedback, the former defines only impact the latter elaborates it as impact and the process of conveying the impact. Without feedback communication process appears to be ineffective.

Considering our main area of discussion if we try to analyze ‘**Bhaktiyoga**’ of Shree chaitanya Dev my observation may depict the following results:

Who \*\*\*\*\* Shree Chaitanya Dev

Says What\*\*\*\*\*The Two lined tune which comprises only three words i.e.

HARE KHISNO HARE KRISHNO

KRISHNO KRISHNO HARE HARE /

HARE RAM HARE RAM

RAM RAM HARE HARE

To Whom\*\*\*\*\*To All

InWhichChannel\*\*\*\*\* ,Words,Symbols,Language,Local Community and Local Medium.

With What Effect / Feedback \*\*\*\*\*People accept the philosophy.

Respectively there are seven stages of communication to correspond one’s idea to another. One has: -----

To prepare the message

To codify the message

To choose the medium

To send the message through the medium

To accept the message

To decode the message

To comprehend the message.

At first Shree Chaitanya Dev prepared the over simplified form of 'Bhaktiyoga' to attract each and every level of mass.

### **Chaitanyaism & the power Of Communication**

At his time hindu religion (If we allowed to say so, as sometimes it is defined as life style than religion) was tightly fastened by the complex ideas of 'Karmayoga and 'Gyanyoga'. Other than the theorists, common people were getting confused to confer the ideas. Thousands of deities, not approachability of different theories about the power of divinity perplexed them. They wanted a simple, feasible way which should close to their heart. On the other hand Muslim religion slowly but steadily entered into the Hindu society and lured them to consider their non iconoclastic nature. In this juncture Shree Chaitanya Dev delivered the ideology of 'Bhaktiyoga'. The idea was totally contradictory to the older one. It was simple, nonconventional, easy-going and only one for all, from top level of the society to the down-trodden. The rules were to love, to dedicate, to surrender, and to devote. Thus Shree Chaitanya Dev prepared his message.

#### **Step 2: Beautifully tuned his ideas to codify the message.**

He arranged the harmonious two liners, stated earlier (Hare Krishna...) with only three proper nouns (respectively Hare, Krishno and Ram) so that anyone can recognize the explicit and implicit meaning of it. Its simplicity avoids any kind of noise in the communication process and protects the message from distortion. Again the uses of proper nouns preserve the meaning as same in any language. It is a beautiful example of message-designing for effective communication which transmit the essence of original baishnavism or 'Bhaktiyoga' where Hari identified with total surrender, Krishno with love and Ram with idealism. The message inevitably traveled through the villages of Nadia, West Bengal to International society with same pace and meaning. What a thoughtful approach to conquer the world for ever.

#### **Step3: He chose words, language, symbol, local community and local media as his channel to diffuse his thoughts.**

Amazingly all these are the mode of communication out of eight (8) such areas, as referred by the MacBride Commission in their findings named 'Many Voices, One world' in 1980. The tools of communication used by Shree Chaitanya Dev before its formal inauguration are beyond expectation?

Shree Chaitanya Dev used three words (as stated before) in such a manner so that in any language pronunciation may differ but not the meaning. Hare or Hari may pronounce as Harry, Krishno may be Krishna and Ram may be uttered as Rama. It is an example of successful message designing in this globalised world. Did he know what globalization is? Perhaps no, but certainly yes.

Shree Chaitanya Dev also used symbols i.e. non-verbal means of communication. Normally when he or his followers chanted 'Hare Krishno....' they raised their hands upward. Why? This is a symbol of total surrender to the almighty. Even now, this practice is going on.

Shree chaitanya Dev used the local baishnav community as well the Dharma gurus like Advitacharya to spread his idea.

#### **Step 4: Sree Chaitanya Dev sent his musical two liners through different modes of communication as stated above.**

#### **Step 5: In this step we have to discuss the process by which his enchanting 'Kirtana' circulated as a message from the philosophical elites to the illiterate mass.**

Shree Chaitanya Dev was not a mere sender rather an innovator. In communication, a sender is who only sends the message either of his own or of others. But an innovator is who innovate an

idea and diffuse the message to his target audience. Obviously the Chaitanya 'Bhaktiyoga' is a new philosophy in the religious world. So Sree Chaitanya Dev is an Innovator.

To adopt a new ideology the society has to fulfil five (5) preconditions:

How far the new system is developed than the older one?

Does society familiar with the new form?

How far the innovation is complex?

Is it possible to use it in a small periphery?

How far it is communicable?

If we consider Shree Chaitanya Dev as the innovator the answers will be:

The new system is easier than the older 'Karma yoga' and 'Gyan yoga'

People accept it so the idea is still workable.

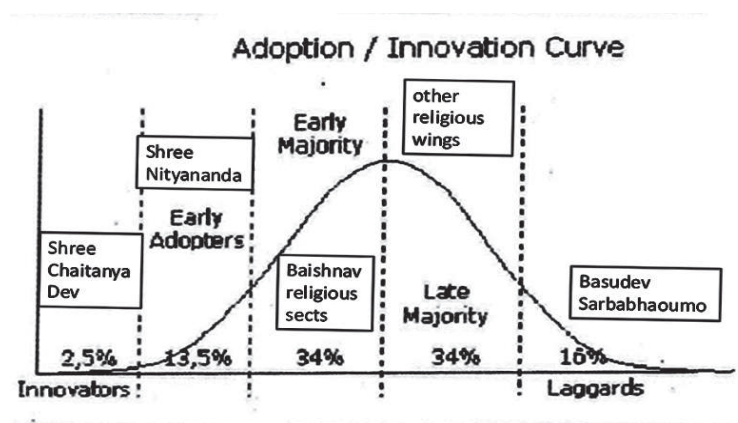
It is easy, it is usable.

The idea transmitted from small periphery to the larger world.

An easy message can easily be communicated without distortions.

Now as we have proved that the ideology was feasible enough so the question arises how the innovation diffused from the top to bottom. To discuss the matter we take the help of one model of Development communication called diffusion of innovation, propounded by Everett Rogers. In this model 2%-3% (approx. 2.5%) people of the world has their own idea to implement, they are 'Innovators'. The next stage of population can be called as 'Early Adopter' who accept the idea of the innovator without thinking of the effect. Either they are very keen to the adopter or they are the eyewitnesses of the making of the innovation. So sometimes the early adopters are described as 'Opinion Leaders'. 13.5% of total is suggested as early adopters. The next two stages consist of same percentage of participants (34% in each group). They are identified as 'Early Majority' and 'Late majority'. The early majority people can get the idea from both the early adopter whom common people may believe more than mass media and from the innovator also. The late majority people are advantage-seekers. After observing the effect of the new idea they accept or reject it. Then comes laggards (16% of total) who are very safe players. Untill and unless they become confirmed about the profit of the new thought they use to stick to the old one.

Figure 3: Diffusion of innovation



The curve, drawn by Rogers, classifies adopters of innovations into various categories based on the idea that certain individuals are more open to adaptation than others.

There is another group of people who was never ready to accept the new idea how much popular be it is. They are Diehards. Actually this is a branch of laggards group.

Now, if we consider Shree Chaitanya Dev as the innovator, early adopters are Shree Nityananda, Shreebas Thakur, Sree Advaitacharya who believe in chaitanya's theology and propagate it.

All the main Baishnav religious sects (except from Kalinga), common people particularly of Nadia District and rest of the Bengal are the early majority people. General people of other religious wings are in the late majority group.

The Dharmagurus of other religious sects who believe in the 'Bhaktiyoga' after their followers' acceptance are in the laggards group. As for example the main priest of Shri Jagannath Temple, Puri named Basudev Sarbabhaoumo got lesson from the innovator himself. And last but not the least there were diehards so the other religious wings like Shaivism, Shaktism, Buddhism, Jainism etc. still now exist.

### **Conclusion**

From all the discussion it is very clear that people were not compelled to accept 'Bhaktiyoga of Shree Chaitanya Dev by any means of imposition of the state power or individual emotion rather it was finely articulated and crafted to communicate to the common man. It was logically placed and percolated from one to another, from one group to another group, may be from class to mass or the reverse. This is a scientific method to diffuse one new thought to the mass. Now one question comes up, how to define the 'Bhaktiyoga' of Shree Chaitanya Dev---Scientific religion or religious science?

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## ACHIEVING TRANSPARENCY AND ACCOUNTABILITY ON MGNREGA THROUGH SOCIAL AUDIT SYSTEM- A CASE STUDY

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### Abstract

In August, 2005, the Indian Parliament passed National Rural Employment Guarantee ACT, which mandates the provision of 100 days of guaranteed employment to any rural household in India. In 2009, it was renamed as Mahatma Gandhi National Rural Employment Guarantee ACT. According to the World Bank report, Mahatma Gandhi National Rural Employment Guarantee ACT is the most successful social welfare programme of India after independence. It serves as an effective safety net for the unemployed especially during famine and drought. This Act not only improves the purchasing power of rural people; it helps to build rural infrastructure and stopped migration of rural people to the cities. But there is no denying fact that India's various past social welfare programmes were suffered by corruption and poor management problems. So, in response to the corruption problem and to ensure that benefits reach those who need it, a number of accountability measures have been taken for Mahatma Gandhi National Rural Employment Guarantee ACT, like:- Decentralization of Planning, Proactive Disclosures and Social Audit System. Social Audit system of Mahatma Gandhi National Rural Employment Guarantee ACT is cross verification of Government records with realities on the ground feedback. Section-17 of Mahatma Gandhi National Rural Employment Guarantee ACT said that every 6 months Gram Sava conducts Social Audit programme to access and verify the progress of projects and done Mahatma Gandhi National Rural Employment Guarantee ACT under. But Social Audit System of Mahatma Gandhi National Rural Employment Guarantee ACT is also suffered some problems; like-participation in social Audit programme by the rural people is very poor, drop out problems of Social Audit Team members in course of Social Audit process, Social Audit reports are properly recorded in MIS of W.WW.nrega.in.in, etc. The objectives of the paper is to study – (i) the performance of Mahatma Gandhi National Rural Employment Guarantee ACT under supervision of Social Audit System, (ii) the role social audit under Mahatma Gandhi National Rural Employment Guarantee ACT, (iii) find out problems faced by Social Audit Team members in process social audit and (iv) evaluate how people will spontaneously participate in the process of Social Audit under Mahatma Gandhi National Rural Employment Guarantee ACT. This paper is divided into two main parts. The first part a theoretical study has been done. In the second part we have done detailed study on the basis of interviews and case study. At the end it is concluded that Social Audit System is an important tool of transparency and accountability in panchayat level.

**Key word:** *Transparency, Accountability, Social, Audit, MGNREGA*

## Introduction

Mahatma Gandhi National Rural Employment Guarantee ACT (MGNERGA) is a unique intervention in the sphere of rural development. MGNERG Act has been introduced to give 100 days, guarantee to a rural household in need of employment during the lean season when work is not available in regular areas of employment. MGNREG Act, 2005 stipulated under section 4(1) that the State Governments would frame their respective Rural Employment Guarantee Scheme (REGS). The primary objective of the Act is wage employment and its auxiliary objective is strengthening natural resource management. The key features of this Act are as under:

1. Adult members may apply for registration in writing or orally to the local gram panchayat.
2. The Job Card should be issued within 15 days of application.
3. The minimum days of employment have to be fifteen.
4. Employment will be not given within 15 days of application for work, then daily Unemployment.
5. Allowance as per the Act has to be paid. Liability of payment of unemployment allowance is of the States.
6. Work should ordinarily be provided within 5 km radius of the village. In case work is provided beyond 5 km, extra wages of 10% are payable to meet additional transportation and living expenditure.
7. Wages are to be paid according to the Minimum Wages Act 1948.
8. At least one-third beneficiaries shall be women.
9. 60:40 wage and material ratio has to be maintained.
10. Social Audit has to be done by the Gram Sabha at least once in every six months.
11. Special provision for disabled persons.
12. Provision for accidental and death compensation. (*Prasad.2012*)

The Act is a Centrally Sponsored Scheme on a cost sharing basis by the Central and the States Governments as follows:

- Central Government to pay for:  
Wage costs, 75% of material costs and some administrative costs.
- State governments to pay for:  
25% of material costs, other administrative costs and unemployment allowance. (*Prasad.2012*).

There is no denying fact that India's various past social welfare programmes were suffered by corruption and poor management problems. So, in response to the corruption problem and to ensure that benefits reach those who need it, a number of accountability measures have been taken under Mahatma Gandhi National Rural Employment Guarantee ACT, like:- Decentralization of Planning, Proactive Disclosures and Social Audit (SA) System. Social Audit system of Mahatma Gandhi National Rural Employment Guarantee ACT is a cross verification of Government records with realities on the ground feedback. MGNREGA gives a central rule to social audit as means of continuous public accountability. Section 17 of the Act requires the gram sabhas to regularly conduct social audit of all the projects under the scheme taken up with in the gram panchayat. As per the operational guidelines, gram sabhas were required to convene periodic assemblies as a part of the process of social audit. This was referred to as Social Audit Forum. As per the operational guidelines, these forums were to be held at least once every six months and to conduct to social audit



as per the mandatory minimum agenda. The operational guidelines also require that wide publicity regarding the data, time and agenda should be given and all records be made available for social audit. All officials responsible for implementation must be present in social audit forum to answer queries from the members of the gram Sabha. (CAG Report, 2013) The main objectives of social audit are Transparency and Accountability. As per MGNREGA Audit of Skim Rule, 2011 the process of social audit have to be conducted within 5 days.

- Day-1: Training of Social Audit Team (SAT) members,
- Day-2&3: Village Visit,
- Day-4: Data assembling and report publish,
- Day-5: Public- hearing. (Jalpaiguri MGNREGA Branch, 2012)

#### Process of Social Audit (Source- MGNREGA WIKIPEDIA)



#### Objective of the study

**Main objective** - To analyze the performance of Mahatma Gandhi National Rural Employment Guarantee ACT under supervision of Social Audit System.

#### Subsequent objectives-

1. To explain the role social audit under Mahatma Gandhi National Rural Employment Guarantee ACT,
2. To find out problems faced by Social Audit Team members in process social audit and also find out solutions to overcome those problems.
3. To evaluate how people will spontaneously participate in the process of Social Audit under Mahatma Gandhi National Rural Employment Guarantee Act.

#### Methodology of the study

The study area selected for this study is Barasat Block-1 of North 24 Parganas. This is an exploratory research and the sampling techniques used in this study are the judgment sampling or purposive sampling. Secondary data has been collected from the Mahatma Gandhi National Rural Employment Guarantee ACT data portal over a period of 2011-12 to 2014-15 and Primary data has been collected from Social Audit Team members through interviews. Both collected data are analysed by using descriptive statistics.

#### Literature Review

Farzana, A. (2013) analyses the impact of audits on programme irregularities and employment

generation during MGNREGA implementation in Andhra Pradesh. She found a positive but insignificant impact of audits on employment generation and also found a modest decline in complaints related to non-availability of work.

**Ghosh, A.**, (2012) reflected the Social Audit process of MGNREGA under six blocks Of Birbhum. The Study was done through the NGO named Lok Kalyany Parishad. The NGO experienced that Social Audit has to make more aware about the rights of rural people. The study concludes that more interactions are needed to practice between Social Audit Team members and rural people.

**Poonia, J.** (2012) studied the impact and women participation in MGNREGA and confirm that the NREGA has the potential to stimulate local development, if the management and delivery is good; and that women’s weak position in the labor market has been greatly helped.

**Prasad. K.V.S** (2012) has made an attempt to review the performance of MGNREGA as the main objective of his paper. It also explains the objectives, features, permissible works under this Act and funding pattern of MGNREGA.

**Gopal, K.S** (2009) studied about the social audits conducted in Andhra Pradesh under the National Rural Employment Guarantee Act. Modern information and communications technology, an assertive mood among the poor, and the availability of young and educated people make transparency, the first step in SA, possible. The study suggests it serves only as conversation among veteran development professionals. The experience of AP needs closer examination in order to make SA a success. One must be clear on the purpose of SA to direct its course.

**Chakraborty, P** (2007) analyzed and indicated that the existing institutional arrangement in poorer states is not good enough to implement the NREGA in an effective manner. The study said that utilisation ratio of fund is particularly low in poorer states. In other words though there is improvement, there is no significant alteration of the pattern observed in earlier months. There is an urgent need for both vertical and horizontal coordination across levels of governments within the states.

**Data Collection and Analysis**

**Table-1: Performance of MGNREGA under Barasat Block-1**

FINANCIAL YEAR	2011-12	2012-13	2013-14	2014-15
TOTAL HOUSEHOLD JOB CARD APPLIED	26526	27493	27751	28677
TOTAL HOUSEHOLD JOB CARD ISSUED	26526	27475	27707	28608
TOTAL HOUSEHOLD DEMANDED WORK	14042	15498	14108	11389
TOTAL HOUSEHOLD ALLOTTED WORK	14042	15498	14108	11384
TOTAL HOUSEHOLD REACHED 100 DAYS	488	1108	785	102
TOTAL FUND SANCTIONED (LAKHS.) RS.	1725	2132	3446	2939
TOTAL EXPENDITURE (LAKHS.) RS.	1048	1304	1050	944

*(Source- MGNREGA Data Portal)*

**Table- 2: Performance of MGNREGA of Barasat Block-1**

FINANCIAL YEAR	2011-12	2012-13	2013-14	2014-15	Average
% OF HOUSEHOLD JOB CARD ISSUED TO JOB CARD APPLIED	100	99.93	99.84	99.75	99.88

FINANCIAL YEAR	2011-12	2012-13	2013-14	2014-15	Average
% OF HOUSEHOLD JOB DEMANDED TO JOB CARD ISSUED	52.93	56.40	50.91	39.81	50.01
% OF HOUSEHOLD JOB ALLOTTED TO JOB DEMANDED	100	100	100	99.95	99.98
% OF HOUSEHOLD REACHED 100 DAYS WORK TO JOB ALLOTTED	3.47	7.14	5.56	0.89	4.26
% OF FUND UTILISATION	60.75	61.16	30.47	32.11	46.12

### Case Study

A case study has been done on the two members of Agni (Self Help Group), they participate in Social Audit Process of MGNREGA in Duttapukur - II Panchayat under Barasat Block –I. Feedbacks from the two members of Agni are as under:

i) remuneration problem, ii) inadequate Awareness among rural people about Social Audit Process, Social Audit Team members have lack of computer knowledge, iii) drop- out problem among Social Audit Team members, iv) massive political interference in Social Audit Process, v) Social Audit reports are not properly uploaded in MIS of MGNREGA data Portal.

### Findings

1. Many job card holders were unaware about the fact that they were required to apply in writing when in need of jobs.
2. Many job card holders and Social Audit Team members complained of harassment in getting payments from banks/post offices.
3. Few cases, Social Audit Team (SAT) members are refused to record any grievance against gram panchayat.
4. Sanctioned amounts are not properly utilized.
5. Drop-out problem of SAT members in course of audit process.
6. Female SAT members are anode to go another panchayat area for auditing.
7. The MIS of [www.nrega.nic.in](http://www.nrega.nic.in) is unable to upload all Social Audit report.

### Suggestions

1. No. of days Social Audit should be increased.
2. Transportation facilities for Social Audit Team members should be improved.
3. Training facilities for SAT members should be improved; basically Computer training is necessary for every SAT member.
4. Adequate awareness initiative has to be taken among rural people about Social Audit Process.
5. Political interference has to be controlled for smooth conduct of Social Audit Process.
6. Panchayat has to generate more scoop of work for MGNREGA.

### Conclusion

We conclude that Social Audit Process of MGNREGA is important tool of transparency and accountability in rural area. But there are some drop backs in the process of Social Audit under MGNREGA in Barasat Block-I, the benefits are not reached to the people who actually need it.

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## ALIENS IN PROFESSOR SHONKU STORIES AND ALIENS IN POPULAR CULTURE

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### Abstract:

The West has a long tradition of science fiction. Voltaire, Mary Shelley, Jules Verne, Arthur Conan Doyle, R.L. Stevenson, H.G. Wells, and Hugo Gernsback were among the early exponents. Voltaire in *Micromegas* (1752) and, H.G. Wells in *The War of the Worlds* (1897) had written about otherworldly beings. Aliens have been common in science fiction books and movies in the 20th and 21st centuries. Satyajit Ray was a polymath. Ray, who is regarded as one of the giants of 20th century cinema, holds a prominent place in the field of Bengali science fiction too. Aliens or otherworldly beings are depicted in some of his works. *The Alien* was an Indian-American science fiction movie in development in the 1960s. It was to be directed by Ray. The script was written by Ray himself and loosely based on his *Bankubabur Bandhu*, a 1962 science fiction story featuring an alien. Ray believed that Steven Spielberg's *E.T. the Extra-Terrestrial* (1982) was inspired by the script of *The Alien*. The *Times of India* noted that movies like *E.T. the Extra-Terrestrial* and *Close Encounters of the Third Kind* (1977) had remarkable similarities with *The Alien*. Apart from this, many of Ray's *Professor Shonku* science fiction stories feature aliens. *Shonku*, being a world-famous Indian scientist, comes across aliens of several kinds both on earth and on other planets- from ant-like aliens to alien fishes, alien trees, alien viruses (and also, alien crafts.). My objective would be to explore the different aspects of these alien beings (and their world) presented in these stories, and their similarities with aliens in popular culture.

**Keywords:** *Science fiction, Indian science fiction, Bengali science fiction, Aliens in popular culture, Aliens in Bengali literature, Satyajit Ray and Aliens, Prof. Shonku and Aliens.*

### Introduction:

Premendra Mitra (1904-1988), Satyajit Ray (1921-1992), and others popularized science fiction in Bengali medium.

“Seventeen years younger than Mitra, Ray had many similarities with his illustrious predecessor. Both were essentially renaissance men who pursued knowledge passionately and wholeheartedly.”<sup>1</sup>

The first Golden Age of Science Fiction- often recognized as the period from 1938 to 1946. The 1950s were a transitional phase for science fiction. However, according to Robert Silverberg, the 1950s was the true golden age of science fiction.<sup>2</sup>

<sup>1</sup>Bengali Literature's Mission to Mars, <https://googleweblight.com/i?u=https%3A%2F%2Fthegrowlery2014.wordpress.com%2F2014%2F10%2F14%2Fbengali-literatures-mission-to-mars%2F&grqid=tNFqcM0n&hl=en-IN>.

<sup>2</sup>Golden Age of science Fiction, [https://en.wikipedia.org/wiki/Golden\\_Age\\_of\\_Science\\_Fiction](https://en.wikipedia.org/wiki/Golden_Age_of_Science_Fiction).

Mitra's pen brought the fictional character of 'Ghanada' (Ghanashyam Das) to life in the mid-1940s.<sup>3</sup>

On the other hand, Satyajit Ray started writing the Prof. Trilokeshwar Shonku stories in the early 1960s.

"The 1960s were a great decade for literary science fiction — it was a time when new writers were bringing new themes into the genre, and exploring old themes in radically new ways. We could easily have created a list of 100 great books published in that time."<sup>4</sup>

Both Ghanada and Shonku are involved in numerous adventures. For instance, they ride UFOs, and visit the red planet, Mars. In this paper, the author would be dealing with Prof. Shonku's encounters with the extraterrestrial beings.

### **Biomjatrir Diary (The Diary of the Space-traveller) :**

In Biomjatrir Diary (1961), we are introduced to Prof. Shonku. While referring to his interest in space travel, he records something which sounds like a close encounter<sup>5</sup> with an Unidentified Flying Object (UFO). One day, while resting in his garden at night, he notices a meteor which is a bit different; it gradually becomes larger, and he feels as if it was coming towards him. It comes closer and starts glowing beside a tree. Suddenly he wakes up from his sleep. But he thinks that it was not a dream. This is because, from that day onwards he starts feeling an insatiable thirst for the outer space, and as a result, he starts thinking about building a rocket. Moreover, the tree starts producing an unknown kind of flower after that 'encounter' - a flower which is pitch black during the day but glows like phosphorus at night. It has<sup>5</sup> finger-like hanging petals.<sup>5</sup>

Ray gives fabulous descriptions of the universe and its components. Shonku observes the wonder-world from his rocket.<sup>6</sup>

After landing on Mars, Shonku describes the planet- he finds that the rivers are red, the sky is green, and the trees and grass are blue in colour. The water is like guava-jelly.<sup>7</sup>

In Mars, Shonku encounters toothless, scaly, one-eyed creatures (with one big green eye) having fish-like fins instead of hands. They are short-statured, and have legs.<sup>8</sup>

Ray Bradbury's science fiction short story collection *The Martian Chronicles* was published in 1950.<sup>9</sup> In Premendra Mitra's *Phuto* (1954), Ghanada claims that he has travelled to Mars.<sup>10</sup> *Flight to Mars* (1951)<sup>11</sup> and *Conquest of Space* (1955)<sup>12</sup> are movies from the 1950s which deal with man's journey to Mars.

Then the rocket lands on a planet named 'Tafa', which lacks trees. Here Shonku is welcomed

<sup>3</sup>Bengali Literature's Mission to Mars, <https://googleweblight.com/i?u=https%3A%2F%2Fthegrowlery2014.wordpress.com%2F2014%2F10%2F14%2Fbengali-literatures-mission-to-mars%2F&grqid=tNFqcM0n&hl=en-IN>.

<sup>4</sup>Annalee Newitz, Here are the 1960s Science Fiction Novels Everyone Should Read, <http://io9.gizmodo.com/5913069/time-travel-back-to-the-1960s-with-these-great-science-fiction-novels>.

<sup>5</sup>Satyajit Ray, Professor Shonku, 19.

<sup>6</sup>Satyajit Ray, Professor Shonku, 31.

<sup>7</sup>Satyajit Ray, Professor Shonku, 23.

<sup>8</sup>Satyajit Ray, Professor Shonku, 25.

<sup>9</sup>[https://en.wikipedia.org/wiki/The\\_Martian\\_Chronicles](https://en.wikipedia.org/wiki/The_Martian_Chronicles).

<sup>10</sup>Bengali Literature's Mission to Mars, <https://googleweblight.com/i?u=https%3A%2F%2Fthegrowlery2014.wordpress.com%2F2014%2F10%2F14%2Fbengali-literatures-mission-to-mars%2F&grqid=tNFqcM0n&hl=en-IN>.

<sup>11</sup>[https://en.wikipedia.org/wiki/Flight\\_to\\_Mars\\_\(film\)](https://en.wikipedia.org/wiki/Flight_to_Mars_(film)).

<sup>12</sup>[https://en.wikipedia.org/wiki/Conquest\\_of\\_Space](https://en.wikipedia.org/wiki/Conquest_of_Space).

by ant-like beings (large ants), who are far behind humans on the path of evolution. They live underground; they do not have houses. But we come to know that they have provided Shonku a house which is like his own house on earth.<sup>13</sup>

In S. M. Stirling's novels *The Sky People* and *In the Courts of the Crimson Kings*, the technologically advanced humans from Earth are seen as advanced gods by the bronze-age level alien natives of Venus and Mars. In several Star Trek projects, for example the Next Gen's *Who Watches the Watchers*, humans come to be regarded as gods by lesser advanced aliens.<sup>14</sup>

The description of these 'ants' is reminiscent of grey aliens<sup>15</sup> frequently depicted in movies and animated shows.

In H.G. Wells' *The First Men in the Moon* (1901) we find insect-like creatures known as 'Selenites'.<sup>16</sup>

The large ants lack the will to improve. The beings know Bengali, the mother-tongue of Prof. Shonku.<sup>17</sup>

### **Professor Shonku O Golok Rahasya (Professor Shonku and the Mysterious Sphere) :**

'Teratom' planet, the smallest planet of the solar system (not larger than a ball), has deviated from its orbit and landed up on the earth's crust in *Golok Rahasya* (1965). Viruses with the capability of reading a person's mind, are residents of this planet. They are also able to communicate with Prof. Shonku. One day on earth is equivalent to Teratom's one year.<sup>18</sup>

This reminds one of the story of King Muchukunda from *Bhagvad Purana*: King Muchukunda fights against the Asuras as the commander of the army of the Devas for a long time.<sup>19</sup>

When Kartikeya, the son of Lord Shiva, took over as the commander of the Devas, Indra told Muchukunda: "O king, we, the deities are indebted to you for the help and protection which you have given us, by sacrificing your own family life. Here in the heaven, one year equals three hundred and sixty years of the earth (relatively). Since, it has been a long time, there is no sign of your kingdom and family because it has been destroyed with the passage of time. We are happy and pleased with you, so ask for any boon except Moksha (liberation) because Moksha (liberation) is beyond our capacities".<sup>20</sup> Now, according to the ancient astronaut hypothesis<sup>21</sup>, the mythological gods are actually intelligent beings from another planet. So, in this scheme of things, Indra is an alien, and heaven is another life-supporting planet with an advanced civilization.

### **Professor Shonku O Raktamatsya Rahasya (Professor Shonku and Mystery of the Red Fish) :**

In *Professor Shonku O Raktamatsya Rahasya* (1968), a spherical metallic spaceship brings an alien species of fish to the earth. It lands in sea-water and remains submerged in the sea for days, until a submarine in which Shonku is travelling, helps them to get back on track. Ray chooses a place close to coastal Gopalpur, and not any exotic foreign location. Ray gives fabulous description of the underwater kingdom. We come to know that 130 people have been killed by the unknown species

<sup>13</sup>Satyajit Ray, *Professor Shonku*, 32.

<sup>14</sup>Ancient astronauts in popular culture, [https://en.wikipedia.org/wiki/Ancient\\_astronauts\\_in\\_popular\\_culture](https://en.wikipedia.org/wiki/Ancient_astronauts_in_popular_culture).

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<sup>17</sup>Satyajit Ray, *Professor Shonku*, 33.

<sup>18</sup>Satyajit Ray, *Professor Shonku*, 88-102.

<sup>19</sup>Encyclopedia for Epics of Ancient India, Muchukunda, <http://www.mythfolklore.net/india/encyclopedia/muchukunda.htm>.

<sup>20</sup>Muchukunda, <https://en.wikipedia.org/wiki/Muchukunda>.

<sup>21</sup>[https://en.m.wikipedia.org/wiki/Ancient\\_astronauts](https://en.m.wikipedia.org/wiki/Ancient_astronauts).

of fish all over the world. When Shonku and his group finally discover their den, they find that the fishes have a strange red glow. They are using their fins like hands, their caudal fin (or tail) resembles legs, their eyes blink, and they were talking or communicating with the help of gestures, unlike any other sea-dwelling creature according to Shonku. He concludes that they are amphibious. Moreover, he notices that the surface of a nearby seamount has been made nice and smooth by these fishes, who have also carved numerous deep caves into it. Not only this, those tunnels meant for living are lit with red light. Shonku's 'Linguagraph' is unable to detect and translate the language of the fishes, because they are otherworldly.<sup>22</sup>

In the 2009 movie *Monsters vs. Aliens*, a top secret government facility houses monsters without human knowledge, where we see a prehistoric fish man who was thawed from deep ice.<sup>23</sup>

The Shonku story also reminds the author of the Sharon Stone-starrer 1998 movie *Sphere*, based on a 1987 novel of the same name by Michael Crichton. In the movie, a team of experts go to the bottom of the sea in order to investigate a sphere from outer space.<sup>24</sup>

### Swapnadweep (The Island of Dreams) :

"Panspermia is the common name given to the concept that life originated in outer space and then migrated or was transported to earth. Panspermia is not a new idea. Lord Kelvin in 1871 suggested that life came to earth on meteors... The concept that aliens brought life to earth is called directed panspermia. The term was first coined by the co-discoverer of the structure of DNA, Francis Crick, and Leslie Orgel in 1973."<sup>25</sup>

In *Swapnadweep* (1971), Shonku suspects that the 'Florona' island might be a planet from another solar system, a part of a planet, or a rocket from another planet.<sup>26</sup>

The story depicts a strange island in the Pacific with unknown trees that emit light at night. The trees survive by sucking knowledge from the brains of exceptionally talented people. In the Prof. Shonku story, the trees reduce the brains of the people into those of little children, by draining out knowledge. As a result, they act and behave like little children.<sup>27</sup>

In his 1955 sci-fi novel *The Body Snatchers*, Jack Finney describes California being invaded by seeds that have drifted to earth from space.<sup>28</sup>

In Herge's *The Adventures of Tintin* comic *The Shooting Star* (1942), we have a meteorite which is as big as an island- where trees, fruits and insects grow much larger than their standard sizes.<sup>29</sup>

*The Body Snatchers* has been adapted for the screen four times. In the 1956 adaptation, we see that the spores grow into large seed-pods, each one capable of reproducing a duplicate replacement of each human. But these duplicates are zombie-like, and devoid of all human emotion.<sup>30</sup>

In *The Seeds of Doom* (1976) TV serial, we find that two British scientists discover an extraterrestrial

<sup>22</sup>Sunday Suspense Professor Shonku o Roktomatshya Rahasya by Satyajit Ray, [https://www.youtube.com/watch?v=DM-Ray9RXN\\_c](https://www.youtube.com/watch?v=DM-Ray9RXN_c).

<sup>23</sup>*Monsters vs. Aliens*, [https://en.wikipedia.org/wiki/Monsters\\_vs.\\_Aliens](https://en.wikipedia.org/wiki/Monsters_vs._Aliens).

<sup>24</sup>[https://en.wikipedia.org/wiki/Sphere\\_\(1998\\_film\)](https://en.wikipedia.org/wiki/Sphere_(1998_film)).

<sup>25</sup>Georgia Purdom, *Did Life Come from Outer Space?*, <https://answersingenesis.org/origin-of-life/panspermia/did-life-come-from-outer-space/>.

<sup>26</sup>Satyajit Ray, *Sabas Professor Shonku!*, 45.

<sup>27</sup>Satyajit Ray, *Sabas Professor Shonku!*, 28-46.

<sup>28</sup>*The Body Snatchers*, [https://en.wikipedia.org/wiki/The\\_Body\\_Snatchers](https://en.wikipedia.org/wiki/The_Body_Snatchers).

<sup>29</sup>Herge, *The Adventures of Tintin The Shooting Star*, 52-56.

<sup>30</sup>*Invasion of the Body Snatchers*, [https://en.wikipedia.org/wiki/Invasion\\_of\\_the\\_Body\\_Snatchers](https://en.wikipedia.org/wiki/Invasion_of_the_Body_Snatchers).



pod buried in the ice for twenty thousand years in Antarctica. A botanist, Stevenson, discovers that the pod is growing larger and believes it is absorbing ultraviolet radiation. The pod opens and stings Winlett, one of the scientists who discovered it. The doctor tells that, as a result of this, Winlett is turning into a galactic weed that settles on planets and eats the animal life.<sup>31</sup>

The trees of the Florona island have the power to attract highly intelligent people to the island by means of dreams.<sup>32</sup>

In Lexx TV series (1997-2002), Lyekka is a carnivorous plant who, upon encountering the Lexx spacecraft, scans character Stanley's mind<sup>33</sup>, and uses Stanley's dream image of a high school sweetheart to take form.<sup>34</sup> The Lexx crew is looking for a new home.<sup>35</sup>

In The Happening (2008) movie, all the plants on the earth release a neurotoxin that causes the affected to commit suicide, stopping when an adequate proportion of humanity is killed.<sup>36</sup>

However, the possibility of undiscovered species on a previously unexplored island has also been explored by Ray in Prof. Shonku story, Munroe Dwiper Rahasya (The Mystery of Munroe Island), where an incredible unknown fruit species had lent 'immortality' to an infamous medieval pirate named 'Blackhole Brandon', who turned into a flesh-eating monster after being marooned on an island centuries ago.<sup>37</sup>

### **Mahakashar Doot (The Messenger from Space) :**

This 1979 story begins with a letter by Francis Fielding in which he informs Shonku that he has been successful in contacting the aliens of Epsilon Indi star system with the help of mathematical signals.<sup>38</sup>

In this connection, Shonku refers to an ancient Egyptian person named Menefru, whose mastaba (burial chamber) yielded a papyrus of oracles. Many of his startling prophecies have turned into reality. Shonku refers to Nostradamus<sup>39</sup>, whose prophecies are still a wonder.<sup>40</sup>

Menefru also writes that no other planet in our solar system has life. There are many planets outside the solar system that have life. But only one of those has human-like beings, who have come to the earth every 5000 years. Menefru attributes his power of prophesying to such a being whom he had encountered once.<sup>41</sup>

Ezekiel is a Biblical prophet. The March 1961 issue of Analog Science Fiction and Science Fact contains a piece by Arthur W. Orton entitled The four-Faced visitors of Ezekiel. It presents a verse-by-verse analysis of Ezekiel's vision and interpretes this in terms of an encounter with ancient astronauts. In this respect the essay mirrors J.F. Blumrich's book The Spaceships of Ezekiel (1974),

<sup>31</sup>Doctor Who Serial The Seeds of Doom, [https://googleweblight.com/i?u=https%3A%2F%2Fen.m.wikipedia.org%2Fwiki%2FThe\\_Seeds\\_of\\_Doom&grqid=DH4X3aPs&hl=en-IN](https://googleweblight.com/i?u=https%3A%2F%2Fen.m.wikipedia.org%2Fwiki%2FThe_Seeds_of_Doom&grqid=DH4X3aPs&hl=en-IN).

<sup>32</sup>Satyajit Ray, Sabas Professor Shonku!, 44.

<sup>33</sup>Lauren Davis, Science Fiction's Deadliest Plants, <http://io9.gizmodo.com/5102036/science-fictions-deadliest-plants>.

<sup>34</sup>Lexx Wiki Lyekka (episode), [http://lexx.wikia.com/wiki/Lyekka\\_\(episode\)](http://lexx.wikia.com/wiki/Lyekka_(episode)).

<sup>35</sup>Lexx, <https://en.m.wikipedia.org/wiki/Lexx>.

<sup>36</sup>Lauren Davis, Science Fiction's Deadliest Plants, <http://io9.gizmodo.com/5102036/science-fictions-deadliest-plants>.

<sup>37</sup>Satyajit Ray, Munroe Dwiper Rahasya.

<sup>38</sup>Satyajit Ray, Shonku Akai Aksho, 9.

<sup>39</sup><https://en.wikipedia.org/wiki/Nostradamus>.

<sup>40</sup>Satyajit Ray, Shonku Akai Aksho, 10.

<sup>41</sup>Satyajit Ray, Shonku Akai Aksho, 11.

despite predating it by more than a decade.<sup>42</sup>

A Japanese/ American comic book series, Jason and the Agrobots, portrayed the Egyptian Gods as extraterrestrials who became 'teachers' to the people of ancient Egypt. In the animated series Dilbert, Dilbert and Dogbert visit a museum with an exhibit supporting the theory of aliens assisting the Egyptians in the construction of the Pyramid. The movie Stargate (1994) featured Ra, a member of the alien species Goa'uld that came to Earth around 8000 BC, who enslaved the ancient Egyptians, creating their culture and religion. The film The Fourth Kind (2009) mentions the idea that aliens contacted the ancient Sumerians and apparently features aliens speaking the Sumerian language.<sup>43</sup>

Shonku's friend, Fielding tells him that aliens have informed him with the help of Morse (telegraphic) code, where and when they are going to land.<sup>44</sup>

Shonku, in the course of the story, ponders on the fact that in the last 65,000 years, humans have progressed a lot in every 5000 years.<sup>45</sup>

The pyramid-shaped metallic spaceship lands in the Egyptian desert.<sup>46</sup> Shonku and his friends are informed by a 'human' voice from inside the spaceship that the beings first came from an earth-like planet 65,000 years ago.<sup>47</sup> These intelligent and benevolent beings from that specific planet in the Epsilon Indi star system have been visiting earth every 5000 years<sup>48</sup>, and helping in human evolution and development- they created 'homo sapiens', they taught humans house-building, agriculture, mathematics, and astronomy; they gave humanity the knowledge of medicine. They also have a satellite keeping an eye on earth.<sup>49</sup>

Now these are eerily reminiscent of the ancient astronaut/ ancient alien hypothesis<sup>50</sup>, and Erich von Daniken's controversial 1968 book Chariots of the Gods?<sup>51</sup>

The film Prometheus (2012) is themed around a group of scientists who set out to discover the origins of human life, which was seeded on Earth and influenced by an ancient race of aliens. Spin-off television series Stargate SG-1 (1997-2007), Stargate Atlantis (2004-2009) and Stargate Universe (2009-2011) feature aliens called the Ancients, who are found to have traveled to Earth millions of years ago to start and influence human evolution. In the 1995 Star Trek: Voyager episode Tattoo, it is revealed that the human character Chakotay is descended from the Rubber Tree People, a group of Native Americans who were visited by the Sky Spirits 45,000 years ago. The Sky Spirits, who are actually advanced, space-faring aliens, granted these primitive humans a genetic alteration which influenced their development. The Marvel comic series The Eternals deals with robotic aliens (the 'Celestials') who has advanced the evolution of apes into man. The idea of paleocontact appears in numerous science fiction stories and films, most notably in the first scene of the movie 2001: A Space Odyssey (1968).<sup>52</sup>

The movie was directed by Stanley Kubrick, while the book was simultaneously written down

<sup>42</sup>Ancient astronauts in popular culture, [https://en.wikipedia.org/wiki/Ancient\\_astronauts\\_in\\_popular\\_culture](https://en.wikipedia.org/wiki/Ancient_astronauts_in_popular_culture).

<sup>43</sup>Ancient astronauts in popular culture, [https://en.wikipedia.org/wiki/Ancient\\_astronauts\\_in\\_popular\\_culture](https://en.wikipedia.org/wiki/Ancient_astronauts_in_popular_culture).

<sup>44</sup>Satyajit Ray, Shonku Akai Aksho, 16.

<sup>45</sup>Satyajit Ray, Shonku Akai Aksho, 21.

<sup>46</sup>Satyajit Ray, Shonku Akai Aksho, 24.

<sup>47</sup>Satyajit Ray, Shonku Akai Aksho, 25.

<sup>48</sup>Satyajit Ray, Shonku Akai Aksho, 25.

<sup>49</sup>Satyajit Ray, Shonku Akai Aksho, 26.

<sup>50</sup>[https://en.wikipedia.org/wiki/Ancient\\_astronauts](https://en.wikipedia.org/wiki/Ancient_astronauts).

<sup>51</sup>[https://en.wikipedia.org/wiki/Chariots\\_of\\_the\\_Gods%3F](https://en.wikipedia.org/wiki/Chariots_of_the_Gods%3F).

<sup>52</sup>Ancient astronauts in popular culture, [https://en.wikipedia.org/wiki/Ancient\\_astronauts\\_in\\_popular\\_culture](https://en.wikipedia.org/wiki/Ancient_astronauts_in_popular_culture).

by Arthur C. Clarke.<sup>53</sup>

Shonku also comes to know that this is their last mission to the earth, and it was pre-planned. The aliens have already been destroyed by cataclysmic events, and the craft is unmanned, and that the voice is not of any living being. So, they would never be able to visit earth again.<sup>54</sup>

In the movie *Earth vs. the Flying Saucers* (1956), the aliens attacking earth are the last of their species, having fled from their destroyed solar system.<sup>55</sup>

The possibly electronic/ recorded voice speaking to Shonku and others reminds one of the supercomputer in the mothership of the 'Rohakshin' aliens, which was talking to Gita Vishwas, the journalist, who was captured by them, in *Shaktimaan*<sup>56</sup> TV series (1997-2005). The supercomputer further tells that it was built by the ancestors of the modern Rohakshins, and that everyone is dependent on it. It has brought the Rohakshins to the earth because it was predestined to do so- it is the last job assigned to it by the ancestors of the Rohakshins.<sup>57</sup>

The spacecraft from Epsilon Indi delivers a small glowing stone. The voice informs the team that the stone contains secrets to climate modification, purification of polluted air, harnessing low-cost solar power, colonizing the seabed in order to counter population-pressure, that is, the ways of standing up to humanity's future challenges. Moreover, the voice informs that the sphere also contains the details of the last 65,000 years of earth's history.<sup>58</sup>

### Professor Shonku O UFO (Professor Shonku and UFO) :

In this story published in 1982, we have a vengeful Italian architect and physicist named Rodolfo Carboni attacking and destroying the architectural marvels of the world (like the Parthenon in Greece, and the Eiffel Tower in France), with the help of an Unidentified Flying Object (UFO).<sup>59</sup>

*Earth vs. the Flying Saucers* (1956) is a movie based on *Flying Saucers from Outer Space* (1953) by Donald Keyhoe. In it, groups of flying saucers attack Washington, Paris, London and Moscow.<sup>60</sup>

Being a child of the 1990s, this also reminds the author of the *Shaktimaan*<sup>61</sup> TV show, which was very popular in India in the late 1990s. In one of the episodes, the UFOs of the 'Rohakshin' aliens were attacking the city and destroying the tall buildings.<sup>62</sup>

Shonku was successful in establishing contact with the beings with the help of radio waves.<sup>63</sup> And so was Carboni.<sup>64</sup> But Shonku had abandoned his efforts.<sup>65</sup>

Carboni continued with his, eventually meeting them when they landed on earth. The UFO

<sup>53</sup>2001: A Space Odyssey, [https://en.wikipedia.org/wiki/2001:\\_A\\_Space\\_Odyssey\\_\(film\)](https://en.wikipedia.org/wiki/2001:_A_Space_Odyssey_(film)).

<sup>54</sup>Satyajit Ray, *Shonku Akai Aksho*, 26.

<sup>55</sup>*Earth vs. the Flying Saucers*, [https://en.wikipedia.org/wiki/Earth\\_vs.\\_the\\_Flying\\_Saucers](https://en.wikipedia.org/wiki/Earth_vs._the_Flying_Saucers).

<sup>56</sup><https://en.wikipedia.org/wiki/Shaktimaan>.

<sup>57</sup>*Shaktimaan Hindi – Best Kids Tv Series - Full Episode 32*, <https://www.youtube.com/watch?v=t1tnqq82GPw>.

<sup>58</sup>Satyajit Ray, *Shonku Akai Aksho*, 27.

<sup>59</sup>Satyajit Ray, *Shonku Akai Aksho*, 85-111.

<sup>60</sup>*Earth vs. the Flying Saucers*, [https://en.wikipedia.org/wiki/Earth\\_vs.\\_the\\_Flying\\_Saucers](https://en.wikipedia.org/wiki/Earth_vs._the_Flying_Saucers).

<sup>61</sup><https://en.m.wikipedia.org/wiki/Shaktimaan>.

<sup>62</sup>*Shaktimaan Hindi – Best Kids Tv Series - Full Episode 31*, <https://www.youtube.com/watch?v=t1tnqq82GPw>.

<sup>63</sup>Satyajit Ray, *Shonku Akai Aksho*, 85.

<sup>64</sup>Satyajit Ray, *Shonku Akai Aksho*, 86.

<sup>65</sup>Satyajit Ray, *Shonku Akai Aksho*, 87.

originally belonged to benevolent beings who had come to visit the earth from the Alpha Centauri star system. But they fell prey to earthly flu, and after their deaths, Carboni became the master of their computerized ship.<sup>66</sup>

The Adventures of Tintin comic Flight 714 to Sydney by Herge features a scientist who acts as earth's ambassador to the aliens.<sup>67</sup>

Many people from around the world have claimed that they have been abducted by aliens.<sup>68</sup>

"Such claims came to international prominence in the 1950s and 1960s, but some researchers argue abduction narratives can be traced to decades earlier."<sup>69</sup>

In the Shaktimaan TV show, journalist Gita Vishwas comes to know that the 'Rohakshin' people of the Rohaksh planet are responsible for the mysterious abduction of earthlings.<sup>70</sup>

In this story however, Shonku and his friends are abducted by an earthling (Carboni) using an alien craft.

"You'll be proud to know that Ghanada boarded one of those UFO in a story called Lattoo ("The Top"), back in 1952."<sup>71</sup>

Satyajit Ray selects two star systems (Epsilon Indi in Mahakasher Doot and Alpha Centauri in Professor Shonku O UFO) which are only 12 and 4.367 light years away from our planet, respectively. That means, if one is able to travel with the speed of light, then it will take only 12 years to reach earth from Epsilon Indi, and just over 4 years to reach the blue planet from Alpha Centauri. This makes things more logical.

Moreover, both the stories, Mahakasher Doot and Professor Shonku O UFO refer to scientists who are successful in communicating with the extraterrestrials. This might remind one of the 1977 'Wow! signal'.<sup>72</sup> In Koi... Mil Gaya (2003), actor Rakesh Roshan played the role of a scientist whose efforts paid off when aliens responded to his signals.<sup>73</sup>

"The 2003 Bollywood film Koi... Mil Gaya, directed by Rakesh Roshan, appears to be based on Satyajit Ray's The Alien. In particular, the film appears to parallel The Alien more closely than E.T. in that it revolves around an intellectually challenged person coming in contact with a friendly alien." The Alien was unfortunately never produced.<sup>74</sup>

This was perhaps a big loss to world cinema. Ray paints pictures in prose. Readers are able to visualize everything- they can see what Shonku sees, feel what he feels, and explore what he explores! Today we are used to sci-fi movies. But still, it would be fascinating to watch a movie based on at least one of the above-mentioned stories.

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<sup>66</sup>Satyajit Ray, Shonku Akai Aksho, 103.

<sup>67</sup>Ancient astronauts in popular culture, [https://en.wikipedia.org/wiki/Ancient\\_astronauts\\_in\\_popular\\_culture](https://en.wikipedia.org/wiki/Ancient_astronauts_in_popular_culture).

<sup>68</sup>[https://en.m.wikipedia.org/wiki/Alien\\_abduction](https://en.m.wikipedia.org/wiki/Alien_abduction).

<sup>69</sup>History of alien abduction claims, [https://en.m.wikipedia.org/wiki/History\\_of\\_alien\\_abduction\\_claims](https://en.m.wikipedia.org/wiki/History_of_alien_abduction_claims).

<sup>70</sup>Shaktimaan Hindi – Best Kids Tv Series - Full Episode 32, <https://www.youtube.com/watch?v=t1tnqq82GPw>.

<sup>71</sup>Bengali Literature's Mission to Mars, <https://googleweblight.com/i?u=https%3A%2F%2Fthegrowlery2014.wordpress.com%2F2014%2F10%2F14%2Fbengali-literatures-mission-to-mars%2F&grqid=tNFqcM0n&hl=en-IN>.

<sup>72</sup>[https://en.wikipedia.org/wiki/Wow!\\_signal](https://en.wikipedia.org/wiki/Wow!_signal).

<sup>73</sup>Koi Mil Gaya (2003) Full Movie in Hindi, <https://www.youtube.com/watch?v=Fftb9PmfnWk>.

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## ROLE OF MATHEMATICS IN MANAGEMENT

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*“Do not worry about your problems with mathematics, I assure you mine are far greater.”  
-- Albert Einstein*

### **Abstract:**

Decision making process is really a critical activity. A high attention is to be paid by the decision makers and managers as it affects all business strategies in an organization. A bridge between organizations and suppliers has been made and it has now become essential to any business on account of rapid rise and requirements of the organizations. In addition to all obstacles every organization will have to face a critical situation when a poor decision is made. Decision makers and managers face challenges when they are about to select suppliers, for procurement of raw material and components for their manufacturing process. My discussion covers an Analytic Hierarchy Process (AHP) Models for supplier selection process and the role of mathematics. The decision is from a new angle and will guarantee better decisions and provide the right decision. The importance of mathematical guidance will boost up the power of thinking of every decision maker and they (decision makers) will be able to take the best decision with the help of mathematical calculations.

Commercial organizations use mathematics in accounting, inventory management, marketing, sales forecasting, and financial analysis. It also plays an important role in business.

Importance of Business Mathematics in management system is Mathematics typically used in commerce including elementary arithmetic, elementary algebra, statistics, calculus and probability. Business Mathematics in management system can be made more effective in some cases by use of more advanced mathematics such as calculus, matrix algebra and linear programming. Business organizations use mathematics in accounting, inventory management, marketing, sales forecasting, financial analysis etc. It is mainly used in commercial enterprises for record and managing business operations.

**Keywords :** *Mathematics, Management, Commercial, Finance, Banking*

The study of mathematics is essentially just studying number patterns, and in business, this means knowing how to manipulate numbers and make meaning out of large data sets. All companies need some sort of mathematician to look at the company's expenses, sales and cash flow. If a company has good documentation of where their money is coming from and going to, using mathematics, an individual is able to see inefficiencies in the company's operations and make important changes.

For instance, assume that a company is selling a lot of a product that has a very low sale price. After someone buys the product, 50% of the money that the company made is just covering the

production costs of the product, and another 25% of the money goes to the labour and transport costs for the product. This means that only 25% of the sales price is earned as profit. A mathematician could look at all of the costs and use simple arithmetic to find out how much the product's sale price could be raised to make more money left for overhead.

Mathematics plays a greater role in business management because it helps maximizing profit by using techniques such as analyzing production costs, determining ideal pricing, discerning [judicious] sales patterns and projecting future sales. Having strong skills in mathematics means an individual can analyze all of a company's finances and make changes to save the company money and time, and ultimately make a higher profit

Management reports generally break an organization's profits and losses by department, clients, products and geographic regions. These types of business reports are usually written by managers received from computerized reporting systems.

While management reports are invaluable profit and loss evaluation tools for private companies, public organizations — such as schools and legislative offices — are required by law to publicly disclose this information to their constituents every year.

Inventory can be defined as the goods that are sold or used by a company. For example, a business may have 100 boxes of plan papers in an inventory. When one box is used, the quantity reduces by one. Inventory management, therefore, determines how the papers were used, the number of boxes remaining and when to place another order. This allows a company or business to keep track on the inventory usage to improve efficiency and make any necessary changes. It is related to EOQ and Levels of Stock.

The whole process can be made easier by using an inventory management software that allows a business to get a detailed pictorial representations of its inventory. The software may have a tracking system to determine the usage of an inventory.

To ensure, you can operate your business and produce enough cash flow to invest into your enterprise, you may charge enough for your product to be profitable. Mark-up [Note 1] is the difference between your merchandise cost [Note 2] and the selling price, giving you gross profit. If your operations require a large mark-up, such as 70 percent, you may not be competitive in your industry if other companies sell the same items for less. Once you have determined your mark-up, one way to calculate the retail price is to divide using percents or decimals. For example, if a product costs Rs. 500 to produce and your mark-up is 35 percent, subtract 0.35 from 1 (or 100 percent), which gives you 0.65, which is 65 percent. To calculate the price of your product, divide 10 by 0.65, which rounds to Rs. 769.69.23.

Mathematics is an important knowledge, it enhances a person's reasoning, problem-solving skills, and the ability to think. Hence it is important for understanding almost every subject whether science and technology, medicine, the economy, or business and finance. Mathematical tools such as the theory of chaos [Note 3] are used to mapping market trends and forecasting of the same. Statistics and probability which are branches of mathematics are used in everyday business and economics. Mathematics also form an important part of accounting, and many accountancy companies prefer to recruit graduates with joint degrees with mathematics rather than just an accountancy qualification. Financial Mathematics and Business Mathematics are two important branches of mathematics in today's world and these are direct application of mathematics to business and economics

Business management can be made more effective in some cases by use of more advanced mathematics such as calculus, matrix algebra and linear programming. Commercial organizations use mathematics in accounting, inventory management, marketing, sales forecasting, and financial analysis. In academia [Note 4], "Business Mathematics in Management system" includes mathematics

courses taken at undergraduate level by business students. These courses are slightly less difficult and do not always go into the same depths than other mathematics courses for people major in mathematics or science fields. The two most common math courses taken in this form are Business Calculus and Business Statistics.

Mathematics is used in different aspects of daily life. Many of the top jobs such as business consultants, computer consultants, airline pilots, company directors and others require a solid understanding of basic mathematics, and in some cases require a quite detailed knowledge of mathematics. It also plays an important role in business, like Business mathematics by commercial enterprises to record and manage business operations. Mathematics typically used in commerce includes elementary arithmetic, such as fractions, decimals, and percentages, elementary algebra, statistics and probability.

An example of the differences in course work between a business mathematics course and a regular mathematics course would be "calculus". In a regular calculus course, students would study trigonometric functions. Business calculus would not study trigonometric functions because it would be time-consuming. Economics majors who plan to continue economics in graduate school are strongly encouraged to take regular calculus instead of business calculus, as well as linear algebra and other advanced math courses. Other subjects typically covered in a business mathematics curriculum include Matrix algebra and linear programming.

#### **Business Mathematics Includes :**

1. Principal - the initial amount of the debt, usually the price of the item purchased.

2. Interest Rate - the amount one will pay for the use of someone else's money. Usually expressed as a percentage so that this amount can be expressed for any period of time. 3. Time- essentially the amount of time that will be taken to pay down (eliminate) the debt. Usually expressed in years, but best understood as the number of and interval of payments, i.e., 48 monthly payments. Simple interest calculation follows the formula:  $I = PRT$ , where  $I$  = Interest,  $P$  = Principal,  $R$  = Interest Rate,  $T$  = Time.

#### **Explanation with examples :**

**Mr. X decides to buy a Machine. The dealer gives him a price and tells him he can pay on time as long as he makes 48 installments and agrees to pay 7.5 percent interest. (S.I). The facts are:**

**Agreed price ₹ 10,000 for the car [taxes included]. 4 years or 48 equal payments to pay out the debt. Interest rate of 7.5%. Therefore, Total Interest will be Rs. 3,000 after 4 years.**

#### **A simple timeline will give you an idea of the question we need :**

But in most of the cases, compound rate of interest is used everywhere.

Suppose, you are going to make a fixed deposit of Rs. 10,000 into SBI for a period of 4 years, Rate of interest is 7.5 % p.a., You will get after 4 years Rs.1,34,611.43 ( interest amount Rs. 3,461.14 under C.I) .

Understanding the simple effect of interest on an amount in terms of a given time period and realizing that amortization is nothing more than a progressive summary of a series of simple monthly debt calculations should provide a person with a better understanding of loans and mortgages. The math is both simple and complex; calculating the periodic interest is simple but finding the exact periodic payment to amortize the debt is little complex. Although, now-a-days different Apps are available to calculate this complex calculations, but it is suggested to calculate personally to match the results obtained.



By totalling the amount of interest and calculating the average, you can arrive at a simple estimation of the payment required to amortize this debt. Averaging will differ from exact because you are paying less than actually calculated amount of interest for the early payments, which would change the amount of the outstanding balance .

Business ownership requires more skill in creating a product or talent at providing a service. Overseeing the finances of your company is a key to survival and success. Understanding basic business math is necessary for profitable operations and accurate record keeping. Knowing how to add, subtract, multiply, divide and use percentages and fractions is the minimum you need to price your product and meet your budget. If math is not your strength, partner with someone who can take over that role or hire a trusted employee to help your operation stay in the back and grow responsibly.

### Conclusion :

Business Mathematics in management system is able to make more effective in some cases by use of more advanced mathematics such as calculus, matrix algebra and linear programming. Business organizations use mathematics in accounting, inventory management, marketing, sales forecasting, financial analysis etc. Importance of Mathematics in Management System is essential.

To analyze the overall financial health of the business, we are required to know about project revenue and expenses for the future. It's important to understand the impact to our accounting records when we change a number to reflect an increase or decrease in future sales. How much an employee affects revenue will indicate if you can afford to add to your staff. If a competitor starts selling a cheaper product, you may need to calculate the amount by which your volume must increase if prices are reduced. You may need to know if you can afford to expand your operations to improve sales. Using basic business math to understand how these types of actions impact your overall finances is imperative before taking your business to the next level.

Compound rate of interest is also essential, particularly in banking system. To determine the cost of a product , mathematics is included in Cost Sheet. In case of analysis of projects , we need to explain with the help of a graph and mathematical deductions. Sometimes calculus is becoming necessary for its focus.

For comparative analysis, statistical calculations, like Pie diagram, Line and Bar Charts, Scatter Diagram and others are essential. We are helpless to draw a comparative analysis without them.

Under the above circumstances, ICAI, ICMA, ICSI and other Management Institutions are also adopting Mathematics as one of the essential subject of their course.

In time of Ratio Analysis, mathematical knowledge is a must. Theory of Probability, and linear algebra are also essential for managerial decision.

### Explanation of Terms:

#### Note 1

**Mark-up :** Mark-up is the ratio between the cost of goods or services and its service and its selling price. The total cost reflects the total amount of both Fixed and Variable expenses to produce and distribute a product. Therefore,  $TC = FC + VC$ . Mark-up can be expressed as a fixed amount or as a % of the total cost or selling price. The value added is called the mark-up. The mark-up added to the cost priced usually equals retail price.

For example, if a product costs Rs. 1000, the selling price with a 20% mark-up would be Rs. 1200.

Gross Profit Margin = Sales Price - Unit Cost = Rs. [1200 - 1000] = Rs. 200

Mark-up Percentage = Gross Profit Margin / Unit Cost = Rs. 200/Rs. 1000 = 20%.

So, Sales Price = Cost X Mark-up Percentage + Cost = Rs. [1000 x 20% + 1000] = Rs. 1200

**Note 2**

**Merchandise Costs:**

Merchandise Costs consists of the purchase price of Inventory sold, inbound shipping charges and all costs related to the company's depot operations, including freight from depots to selling warehouses and are reduced by vender consideration received.

Suppose a Company had an investment of Rs. 83,500 at the beginning of the month, and an inventory of Rs. 91,500 at the end of the month. This would result in a rise in inventory of Rs. 8,000. If the cost of goods sold for the month was Rs. 92,000, then the total merchandise purchase for the month would be Rs. 1,00,000 or Rs. [92,000 + Rs. 8,000] ( Rs. 8,00 increase in inventory).

**Note 3**

**Theory of chaos :**

It is a branch of mathematics focussed on the behaviour of dynamical systems that are highly sensitive to initial conditions. "Chaos : when the present determines the future, but the approximate present does not approximately determine the future".

**Note 4**

**Academia :**

The environment of community concerned with the pursuit of research, education and scholarship . Founder - Richard Price, H.Q. - San Francisco, California, Alexa rank - 654.

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## ISOLATION – A NEW HAPPINESS

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### Abstract

Today, when we speak about happiness, it's all about solitude. People have to stay alone these days. Thanks to the internet and social networking tools, people have got their non-virtual existence and are happily living a dual life. They are 'X' in front of the social media and 'Y' in their real life. Not all are a prey to this form of socialism, but mostly they enjoy this solitude. Research shows that people are becoming self-obsessed, thanks to the internet. Hence, my article concentrates on this behavioural change of the society.

**Keywords:** *Technological revolution, Isolation, Illusion of intimacy, Jio Scim, Physical interaction, Facebook, Twitter*

Few years before, it was all about a chat over a cup of tea, when it came to a conversation it was either getting worried about the time being an interfering factor or the tea reaching the bottom of the cup. Conversation definitely had its own colour as in dark of seriousness or light of calmness and bright of cheerfulness. Yet conversation had its own essence be it among family, friends, colleagues, partners or even strangers with whom our mind set matched over a current affair while taking a public transport. Well as of now, the scenario has changed. It was not an overnight transformation but definitely the mode of revolution, a technological revolution which isolated the human race and yet made them happy about it.

Too much self-centered attitude, you see, brings, you see, isolation. Result: loneliness, fear, anger. The extreme self-centered attitude is the source of suffering. – Dalai Lama

Most people are enduring a marginalized isolation. One of the great obstacles to modern friendships is the 'religion of rush.' People are rushing all the time through time. Friendship takes time. – John O'Donohue

It is better to say that technology has given the human race a magic wand in the form of the smart phone. Previously we also had social networking sources but it was only done at the basic computer level. So it was restricted to only the computer literate section of the society. The isolation was then restricted to only rather mainly the youth and also be a part of the urban society. So there was a chance of certain prevailing restrictions coming from the parents who were till then not a part of this fantasy virtual world. Moreover the youth did not always have the access to a computer or laptop and hence could not dig into this virtual world for the entire day. Things started changing with the introduction of smart phones and the prices of it being moderately affordable for almost all the section of the society and was available everywhere.

In today's modern society, due to the internet, social media and texting, people are more connected now than at any other times prevalent in history. However, people have also become lonelier and more isolated in their non-virtual lives which have even given them a dual personality, according to social psychologist, Sherry Turkle. Instead of interacting in person and in real time, many people have turned to hiding behind social media platforms. Supportive, nurturing and loving interpersonal relationships are vital to overall health and well being of individuals.

Social media has dramatically changed our ability to stay focused on what's going on immediately around us and lets us "escape" and instantly go "elsewhere". In social settings if things become awkward or uncomfortable, we often seek solace in social media.

For example, instead of learning to deal with these feelings and work through them we can revert to our phones or online social networking sites to distract us from the difficulties in our real time and immediate relationships.

Social media provides virtual substitutes to actual friends and family. It allows people to maintain emotional distance with the illusion of intimacy. A study conducted by Ethan Kross, from the University of Michigan, found that the more time a person spent using Facebook, the lonelier and more depressed they became over time.

A study by Carnegie Mellon University found that when people interacted directly with friends on Facebook, their contentment and feelings of happiness increased. However, if their interaction on Facebook was passive, they reported feeling more isolated and unhappy.

People tend to post idealized photos on social media of their work, meals, pets, holidays, fantasies, friends, and families. This unrealistic and overly optimistic portrayal has given the term "competing with the Jones" a whole new meaning.

Social media allows people to give the illusion that other folks are leading a fabulous, exciting and successful life. The result is that many people viewing these glorified profiles are left feeling inadequate and deficient in comparison.

Although social media can allow people to maintain connections with family, good friends, and co-workers it can also give us the misguided impression that we share the same connection with virtual strangers or passing acquaintances.

Anyone can "friend" anyone, without ever actually having met in person. This can prove to be dangerous as social media has become a favoured fishing hole for predators of every kind.

People have a tendency to give precedence to others who aren't present over people who are present. For example, a mother picking up her child from daycare may be texting her husband while putting her toddler's coat on. Or a father at his son's a hockey game may be checking their email and miss his son's goal or a teen may be tweeting on his phone at the breakfast table instead of interacting with his family.

These are only a few examples of social media has contributed to reducing the intimacy of relationships by interrupting and stealing quality time. So next time you're with your loved ones, you might think about unplugging from social media and plugging in to your real relationships. Being present in the moment with your loved ones can prove to be much better for your health and happiness in the long run.

However everything comes with its own share of pros and cons. People like to criticize current society. Not necessarily the current society relative to us, but the contemporary society of the time they live in. It's just so cool to romanticize the past even if it makes us feel bad about the present. Past times were always better. And in this age of information and technology, in which the smart phone is so ubiquitous, it's only obvious to blame them for some of society's problems.

Of course, it's perfectly reasonable to stop and reflect on the use we give to technology and to criticize the bad behaviours associated. But I believe that accusing technology (and, again, especially smart phones) of ruining social interaction and even all kinds of experiences is, to say the least, quite wrong and misguided. Some people would even qualify that as pretentious.

Another change came with the introduction of Jio sim into the Indian market where digital life was the motto, that too for absolutely free. It was the initiative taken by Indian Prime Minister Mr. Narendra Modi in association with Reliance digital. The availability of 4G network for free of cost brought a revolution to the Indian citizen. People turned head over heels for this magical idea. Internet became free of cost and the networking speed was phenomenal and within a flick of a moment the business venture saw a massive success. In fact this deal was such a thing which brought smile on the face of the company as well as its customers which was basically an entire nation, India.

Instruments that enable interaction on ways that just weren't possible before, connecting us with people all around the world, via Twitter, instant messaging or other services. Some may say that if you want to interact with people, you should interact with the ones around you, and that is probably true on certain occasions. But, on other occasions, I'm just not able to comprehend why we should be forced to interact with those physically close to us instead of with the people that we really want to interact with.

Is it so bad to prefer talking with a long-distance partner using a smart phone than with someone who does not interest me but happens to be next to me?

To prefer reading how the people you've followed by years on Twitter are doing instead of making small talk with that friend of a friend sitting across the subway car? Maybe you think that yes, it is bad, that people should always prioritize physical interaction to digital one.

Whatever it is, the family values are decreasing and people are getting isolated day by day. They are somehow leading a fake life where they may be "x" in virtual life but behaves "y" in actual or rather real life. Misunderstandings take place, web crimes are increasing day by day. Most importantly the culture is getting affected, moral values are getting affected. Changes are good but with basic moral restrictions. This change though bringing developments but is decreasing the cultural values of India. It is not about being orthodox and diplomatic but it is also not good for the psychology and morality of every individuals. It also depends on how each and every individual use it however betterment is definitely on its way and as said everything comes with pros and cons. It will definitely bring good things but will take away some.

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It is definitely an obliging experience to get the opportunity to express my views. I would like to thank all the sources which helped me express my ideas on this topic.

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4. -and the different books that helped me.

## AN ECOFEMINIST READING OF TEMSULA AO'S LABURNUM FOR MY HEAD

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### Abstract

The Indian subcontinent has faced the onslaughts of varied issues ranging from green wars to gender inequality. The environment stands aghast at the cruelties perpetrated on it. What is all the more alarming is this, that, half of the human race in patriarchal India, the women and daughters of India, bear the same brunt of abominable existence. Protection of women's dignity and preservation of the environment are both noble ideals enshrined in our Indian Constitution. This very inclusion throws light on the attention that these two areas require. Temsula Ao, the reputed North-East Sahitya Academi award winner, brings to limelight the sensitive bond between women and nature in her collection of short stories, *Laburnum for my Head*. The stories are noteworthy for its very relevant themes of cherishing women and nature. Patriarchal exploitation of both women and nature to cater to its singular, selfish cravings, lead to disarming ecological and demographic imbalances. The urgent appeal of the day is for a safe and natural environment. Temsula Ao's short stories undertake this task in a lyrically subtle yet literally effective way. Inclusion of Ao's short stories in university syllabuses shows a growing awareness of these burning issues among Indian curriculum framers.

**Keywords:** *Green Wars, Women's Issues, Temsula Ao, Laburnum for my Head, Short Stories, Nature.*

### Introduction-What is Ecofeminism?

Ecofeminism is a movement that see connections between the domination of nature and the exploitation of women. Though the term was first used by Françoise D'Eaubonne<sup>1</sup>, it became popular only in the context of numerous protests and activities against environmental destruction, sparked-off initially by recurring ecological disasters in the 1980s and 1990s. The meltdown at Three Mile Island<sup>2</sup> prompted large numbers of women in the USA to come together in the first ecofeminist conference - 'Women and Life on Earth: A Conference on Eco-Feminism in the Eighties' - in March 1980, at Amherst. At this conference the connections between feminism and militarization, healing and ecology were explored. As Ynestra King, one of the Conference organizers wrote:

'Ecofeminism is about connectedness and wholeness of theory and practice. It asserts the special strength and integrity of every living thing....We see the devastation of the earth and her beings by the corporate warriors, and the threat of nuclear annihilation by the military warriors, as feminist concerns.'

### Deplorable condition of the Environment in North-East India.

Northeast India comprises the contiguous Seven Sister States (Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, and Tripura), and the Himalayan state of Sikkim. Northeast India in the 21<sup>st</sup> century is a victim of major environmental issues like forest and agricultural degradation of land, natural resource depletion, environmental degradation, public health, loss of biodiversity, loss of resilience in ecosystems, livelihood security for the poor. Heaped on top of these are burning issues like violence against women, trafficking of women and alarming sex ratio. Environmental degradation is a major factor in perpetuating poverty, particularly among the rural poor in the bio-rich north-eastern region of the country. Allied to this, is the notion of 'feminization of poverty'<sup>3</sup> which has shown that it is the women who are largely poor as compared to men.

Northeast India is the bio-geographical gateway to India's richest biodiversity zone and is unique for its genetic resources. However, the rapid growth in population is creating a number of environmental problems because of uncontrolled urbanization, industrialization and massive intensification of agriculture and destruction of forests.

### Temsula Ao-Laburnum for my Head

Temsula Ao born in October 1945 at Jorhat, Assam, is widely acclaimed as one of the major literary voices in English to emerge from Northeast India. Her works have been translated into German, French, Assamese, Bengali and Hindi. Temsula Ao has published two short story collections-*These Hills Called Home: Stories from the War Zone* and *Laburnum for my Head*. Temsula Ao's *Laburnum for My Head*, published in the year 2009 is a compilation of eight short stories about the lives of men and women from the pulsating and uneasy region of northeast India. The collection won the 2013 Sahitya Akademi Award.

An ecofeminist reading of three short stories- Resonance between women and nature.

Ao's short stories in *Laburnum for my Head* depict a sensitive bond that exists between women and nature. Be it in their sorrows or joys, the lush forests and solemn woods of North-East India act as a constant companion to them. The brilliant use of pathetic fallacy that brings about nature's response to women's feelings and marks it as a co-sufferer with women abounds in her short stories. Ao's women's subtle sensibilities and love for nature touches our hearts. Their own ways of preserving and honouring Mother Nature surface in these short stories. Patriarchy as an ideology acting as a gruesome deterrent to the freedom of existence to both women and nature is highlighted in her stories. What however is interesting to note is that there is no harsh judgement against patriarchy. But a novel understanding of how patriarchy influences the gullible and works its way in vesting away productive and creative freedom from women and nature. Virginia Woolf had claimed in *A Room of One's Own*, that what is essential for a good writer is an "androgynous mind" like was possessed by the unparalleled William Shakespeare/This androgyny gives rise to an "incandescent quality" in writers where they rise above their immediate physical "self" and write in a way that can appropriate both perspectives of men and women. Temsula Ao's stories attest to her androgynous bent and her compassion for her characters go on to show her vision as a writer. She tries to depict via an ecofeminist criticism evident in her stories, her ideal notion of an egalitarian society wherein there is no "power over" but "power within" and "power to" women and nature.

The first story in the collection, "Laburnum For My Head" presents to us a strange fixation of a widowed woman for laburnum flowers. She longs to have one over her grave instead of having the customary tombstone of marble or granite. The writer says-

"This consecrated ground has thus become choked with the specimens of human conceit"

The human desire for immortality gets reflected in the story and we are reminded of the lines of

Shelley's Ozymandias<sup>4</sup>-

"And on the pedestal, these words appear:  
My name is Ozymandias, King of Kings;  
Look on my Works, ye Mighty, and despair!  
Nothing beside remains. Round the decay  
Of that colossal Wreck, boundless and bare  
The lone and level sands stretch far away."

Lentina, the protagonist, is enchanted with the Laburnum tree because she associates it with femininity and humility, unlike the extravagant gulmohars with their bright orange flowers. The laburnum flowers appealed to Lentina because of their beauty and also because she 'attributed humility' to their gesture of hanging their heads earthward; and was what she called the 'femininity' of these flowers-

"Standing beyond the southernmost corner of the vast expanse of the old cemetery – dotted with concrete vanities, both ornate and simple – the humble Indian laburnum bush erupts in glory; with its blossoms of yellow mellow beauty." (Ao, Temsula. *Laburnum for My Head*)

She goes to great lengths to fulfil her wish, antagonising her children and her kith and kin in the process. Lentina's longing for this beauty of nature can be read as her defiance of the patriarchal set up of the society. Her husband was a respected and prominent member of the society and so his funeral services were long and elaborate. She could envisage that he would surely be given a 'grandiose headstone' over his 'fresh grave'. Standing amidst the innumerable tombstones surrounding her husband's grave, she pondered on "man's puny attempts to defy death; as if erecting these memorials would bring the dead back to life." (Ao, Temsula. *Laburnum for My Head*). Lentina, wants the "plots ...designated by Numbers only", and no names. As if trying to assert that names are only social constructs imposed on human after birth, and therefore should be removed with death. Lentina frees herself from this social construct by having just a laburnum over her grave. By choosing her grave-site herself before death and denying the 'already embarked [space] beside my master [her husband]', (Ao, Temsula. *Laburnum for My Head*) she frees herself from the patriarchal hold. Very interestingly, she is even out of the male-controlled economic setup of the society; as she is heard retorting her sons and daughter-in-laws "I have not spent anyone else's money...you need not worry about any headstone for me." (Ao, Temsula. *Laburnum for My Head*) With her liberation she also wants to liberate nature from the cruelties of man, so the new cemetery only has-

"flowering trees and not headstones ... erected on the gravesites",...an environment liberated from all human pretensions to immortality." (Ao, Temsula. *Laburnum for My Head*)

So, at last women and humble nature are seen to integrate themselves into some extraordinary permanence, 'something extraordinary', which displays its glory of buttery-yellow splendour every May!

In "Death of a Hunter", we are introduced to a valorous hunter, Imchanok, and his wife, Tangchetla. She is a responsible wife – understanding, caring and supportive. Imchanok has to his credit many dangerous hunting expeditions. His latest target was a "vicious boar which had been devastating the rich paddies of the village". Before it, he had killed a rogue elephant, which had destroyed several acres of farmland, which was an order from the government. After killing the elephant, he had felt some remorse in his heart looking at the "unblinking, unseeing eye of his adversary" as if "the dying animal were trying to convey some message to his destroyer which remained frozen in time...". Least did he realized that he and his fellow friends could have been responsible for the crazy activities of the elephant. Clearing off new areas for harvest each year had



affected the forest cover, which had served as ecological home of the elephants for centuries. This is very evident from the fact that he had to forage into the 'deep jungle' to find and kill the elephant. Also when he last saw the elephant alive in the deep forest, he was 'calm and serene'. Here, men's selfishness in securing his materialistic interests by means of perpetuating false alibis, and thereby

justifying his cruel measures/deeds against nature is strongly suggested. Even though the man-elephant conflict has become a major cause of concern for those communities inhabiting the fringe areas, the blame rests with men and men alone. But despite such a realization, extermination of this mammoth species is still undertaken with the government's consent. This episode finds its parallel in English Literature in George Orwell's graphic description of shooting an elephant in his terse essay, 'The Shooting of an Elephant'<sup>5</sup>.

The above idea is clearly illustrated in another instance when he had killed the leader of a group of monkeys feasting on his harvested paddy. Imchanok, by killing the monkey had killed the protector of the monkey group; and the patriarch in him could only shout to the dead monkey thus:

"So, you wanted to destroy me by stealing my paddy, did you?

Look at you now. You scared and bullied my womenfolk;

where are yours now? Another male

will take them over while I

cut up and feed my people with your flesh." (Ao, Temsula. *Laburnum for My Head*)

In the above encounters Imchanok imagined he was at "the centre of the eternal contest between man and animal for domination over land". Here, he felt his role as the provider for and the protector of his family was threatened and so he unhesitatingly killed his opponent, thinking the least about the opponent – that he too might be responsible for his own family.

Imchanok unethically wanted to subjugate both his life and the boar adhering to patriarchal constructs of man dominating all. 'His alacrity when he beholds a huge boar explicates the false notions perpetrated by patriarchy. Man too has fears and can be overwhelmed by it. It is only Imchanok's wife who can later calm down her husband by her ingenuity. Sigmund Freud's<sup>6</sup> classification of man being fearless and women being meek and prone to irrational fears is completely deconstructed here and the contrary shown to suggest human dualities of strength and weakness, that dwells in all.

"Flight" speaks of the parallel existence of life and death in this universe. The helpless and captured caterpillar is a source of beauty to its captor, the little boy who is terminally sick. The transformation of the caterpillar to a beautiful butterfly and the slow progress of the boy to his inevitable death is aptly titled "Flight". The butterfly's growth from its nascent caterpillar stage and its subsequent flight is akin to the ecofeminist ideology of the day. It has taken its swing and it is yet to reach its full bloom. It will compel the patriarchal world to come to accept it and concede to its eventual flight to a full grown global phenomenon.

## Conclusion

The above three short stories make for a wonderful reading. Though set in the North-East, they describe the universal human pursuits of joy and experiences of pain. To conclude with, Temsula Ao has through the wielding of her quill, projected before the public eye the grave issues of environmental resource management and continuing subjugation of women. Her understanding of the interconnectedness of the subservience of both women and nature to the dominant patriarchal politics of the day is indeed noteworthy. The appropriation of her literary compositions in the academic syllabuses of our various Universities attest to her growing recognition, relevance and undeniable talent.

**Notes and references**

1. Francoise D'Eaubonne, the French writer is believed to have coined the term ecofeminism in her book *Le Féminisme ou la Mort* (1974)
2. The Three Mile Island accident was a partial nuclear meltdown that occurred on March 28, 1979, in reactor number 2 of Three Mile Island Nuclear Generating Station in Pennsylvania, United States. It was the most significant accident in U.S. commercial nuclear power plant history
3. Feminization of poverty is the phenomenon that women represent disproportionate percentages of the world's poor. UNIFEM describes it as "the burden of poverty borne by women, especially in developing countries"
4. "Ozymandias" is a sonnet written by English Romantic poet Percy Bysshe Shelley "Ozymandias" contrasts the inevitable decline of all leaders and of the empires they build with their pretensions to greatness.
5. "Shooting an Elephant" is an essay by George Orwell which has a graphic account of shooting down of an elephant.
6. Sigmund Freud was an Austrian neurologist and the founder of psychoanalysis. He has been criticised by some feminists for having narrow vision of women being weak and subservient to men.

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## PROTEST AND MASS MOVEMENTS: THE RECENT TREND OF MICRO NARRATIVES OF PROTEST

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### Abstract

This paper seeks to examine the changing trend of protest/mass movements in recent times. It seeks to establish that Postmodernism and the various trends of post Industrial society have paved the path multiple centres, voices, sources and means of protest. This paper establishes this claim through such micro level social movements by examining some instances from USA & India. The motion of “prefigurative politic” and how it has changed the nature of protest/social movements have also been discussed here. Moreover, the direct link between protest movements and the working of democratic government has also been highlighted in this paper.

**Key words:** *Mass, movements, protest, 'prefigurative politics, centrism, vanguardism, Old and New Social Movements, grand or meta narratives, Modernity, Postneo dernism, Occupy wall street, Ecological movements, women's movements, anti-corruption movements, micro narrative, participatory democracy.*

Protests are the expression of dissent and disagreement of the masses with regards to policies, laws, actions or remarks that emanate from the structures of political power in a society. Protests are also an expression of the natural and spontaneous rationality in man; they reflect the fact that common people are not just passive recipients of the policies, laws and actions of the government or of practices, customs, traditions prevalent in society but are rather reciprocative clients of a system. The fact that men are rational creatures who have a clear understanding of their own needs and desires and also that they know that they have the power to bring about positive and desirable changes in their conditions of existence lie at the basis of protest movements. Protests also give ordinary people the opportunity to not just participate in politics formally, through voting during elections etc. but also to fight or agitate actively for defending their rights and demands.

Protests may take the form of demonstrations, piqueting, strikes, boycotting, marches, civil disobedience, peace campaigns, dramaturgical demonstrations, information distribution, conflicts, riots, press conferences and so on. In fact, every age in human history has been characterised by a form of protest that had captured the imagination of the people at that time and that place. Mass movements are a form of protest too where a considerably large group of people come together to protest against or demand a particular change. These movements provide the opportunity for the expression of diverse needs or demands of the people and simultaneously act as “safety valves” by acknowledging diversity of needs arising from the diverse strata of society. Protests and mass movements provide the means to actualise the constitutional provisions of equality of treatment and opportunity as well as that of social justice as found in most democratic countries. These movements

are more or less organised and work coherently and diligently towards achieving a particular or common goal. Mass movements may or may not be violent and their aim may be to affect change in the social or political or economic or cultural sphere. These movements imply the participation of large number of people who believe that a particular course of action will enable them to bring about desired change in a particular aspect of their lives.

The purpose of this paper is to establish the fact that in recent times, protests have lost their form of grand/meta narratives and are played out only as micro narratives. The grand narratives of fascism and communism have been exhausted. The idea that entire nations of people could be motivated and indoctrinated to dream a single dream and desire a particular form of society and polity has been shattered by the reality of the end of twentieth century. Coupled with the practical limitations of the doctrines of fascism and communism, the rise of mass education, technological advancement and the availability of technology to large masses of the society, the ever widening reach of electronic media, protest has become possible and effective at the micro level. The above factors have made people question the grand/meta narratives of protest. The question arose as to how a free, egalitarian and democratic society could be created by a political ideology that was inherently authoritarian and closed. This reflects the notion of prefigurative politics.

The term prefigurative politics was coined in concrete terms by Carl Boggs, a political theorist of repute and later popularised by sociologist Wini Breines. This term emerged during his analysis of the New Left Movements in the USA. Charles Boggs used the term to explain that a particular movement should embody in its organisation, modes of functioning, structures and processes all those values and ideals that it seeks to achieve. A movement which fails to do so will eventually lose public support and hence cease to be a social movement. Breines had argued in an essay written in 1980 that the underlying condition of prefigurative politics was that a movement had to create and sustain within itself the very same principles and relationships that it aims to establish in society. Thus, centrism and vanguardism (which characterised the politics of 1960s in USA as well as the communist countries) were rejected by prefigurative politics. Prefigurative politics was premised on participatory democracy. In all the protest and mass movements of the late twentieth century and later have seen a reflection of this notion of prefigurative politics.

There are various typologies of social movements, of which the categorisation as Old Social Movements and New Social Movements is rather common. The old social movements refer usually to the mass movements that had taken place before the mid nineteenth century. The focus of these movements were more class oriented, concerning the distribution of wealth and income, with very strong organization and well defined ideology. New Social Movements, on the other hand address issues that are more subtle, non-material, relating more to conditions of existence, rights of individuals, questions pertaining to human dignity and worth, ecology and its preservation, that have specifically taken place in the second half of the nineteenth century. The means used to build the movement are also different between the two categories. While the old social movements relied on traditional propaganda/ publicity/ indoctrination methods, the New Social Movements are more reliant upon voluntary participation and garner support through the use of technology, advanced means of communication, electronic media and social communication platforms. Plus, the scope of Old Social Movements were often large, encompassing the entire territory of the state. The New Social Movements differ on this count too. With the use of global electronic, print and social media these movements may expand to the global level or constrict themselves to small localities, depending upon the issue at hand.

The agenda of grand/metanarratives had been tripartite: (a) to legitimize existing or desired change in power, authority and prevalent social customs, (b) to explain historical events or experiences or body of knowledge and (c) to connect coherent events or experiences in the light of a master idea. In fact, the mid-eighteenth century in Europe saw the Industrial Revolution which was preceded

by the Renaissance and Reformation movements. All these movements had rescued man from the ignominy of the Middle or Dark ages and had induced a sense of possibility of progress. That had been the dawn of what is known as Modernity in human history. It was during this time that the grand narratives of politics, economics and society were created. The idea was that progress was a linear forward movement of human beings which could be universalised, predicted and understood without any exception. The Modernity paradigm dominated human thought and theorizing for about a century when a new train of incidents and events challenged it.

Postmodernism emerged, primarily as a critique of and a challenge to the ideas of Modernity. The self which had already been rescued by the Renaissance (which rested on the pillars of humanism, rationalism and scienticism) now received a fresh lease of life. The Postmodernists viewed the "self" as rational and individualistic, capable of leading an existence and acting independently of other selves. Besides "self" the other important ideas of Postmodernity were reason and knowledge. Both reason and knowledge were, essentially speaking, the twin paths to human happiness. However, the Postmodernists accepted only scientific knowledge which was needed to show that change was not necessarily unilinear nor universal but could be and usually was, multi-linear, multi-layered and could be played out at both macro as well as micro levels. Thus the grand narratives of Enlightenment, Marxism, Weberism and the like received a huge blow.

There were many reasons for this shift from Modernism to Postmodernism, many of which were played out in the post reconstructed Europe on the 1950s. The post Industrial economy, its increasing dependence upon technological advancement, the rise of artificial intelligence and machine translation, the overwhelming acceptance of democracy as political system and liberal economy as economic system by most of the newly independent countries reflected the failure of the grand narratives of Marx, Weber and Durkheim. Sociological theories were replaced by Social Theories and one of the most definitive books on Postmodernism was accidentally written by Jean-Francois Lyotard. In his book *Post Modern Condition: A Report On Knowledge* in 1979, Lyotard said: "... I define Postmodernism simply as incredulity towards metanarratives." The result was that the historical truths that everywhere the subaltern, the minority, the subjugated who had not been "seen" or addressed by the earlier grand narratives now received acknowledgement. The totalizing, universalising constraints of Modernism were shattered and human history could now be captured in multiple voices and at multiple levels.

The effect of Postmodernism, much like its predecessor, has also been all pervasive. New and diverse voices have emerged in every field of human existence and creativity. Expression of dissent is not an exception too. Human protests and mass movements which are technically speaking, as old as human history too has created and is expressed through micro narratives. From protest against unequal distribution of wealth and access to resources, rights of minorities (in terms of race, ethnicity, language, sexuality, gender etc.) to preservation of ecology, from voicing concerns for protection of human rights to protests against the misuse of nuclear energy all fall within the scope of protests and mass movements in the postmodern era.

This paper shall now examine a few cases of protests and alternately mass movements that justify the claim that the metanarratives of protest have been replaced by micro narratives, especially since the beginning of the twenty first century.

The Occupy Wall Street Movement would be a major case in point. This movement was initiated by Kalle Lasn and Micah White who belonged to an anti-consumerist publication house of Canadian origin, named *Adbusters*. The first proposal to occupy Wall Street was floated for the first time on the website of *Adbusters* on 2 February, 2011. It bore the slogan: "A Million Man March on Wall Street". The official website of the movement was launched on June 9 of the same year. Besides the *Adbusters*, other social groups were also simultaneously planning peaceful occupation of Wall Street. Nathan Schneider, one of the first journalists who have covered the Occupy Movement in

great detail, mentions in his book: *Thank You, Anarchy: Notes From the Occupy Apocalypse* (published in 2013 by Cambridge University Press) reported that many independent groups at that time were exploring the idea as the Adbusters. Mention may be made here of an online portal called *Anonymous* which was toying with the idea of occupying Wall Street on June 14, 2011. On August 1, 2011 there was a protest by a group of 49 artists, who walked nude as a form of art performance and this came to be known as *Ocularpation: Wall Street*.

The Occupy Wall Street Movement began on September 17, 2011 in Zuccotti Park in New York City's Wall Street Financial District. This movement was basically directed against worldwide social and economic inequality and especially against the economic inequality in U.S.A itself. Their slogan was: "We are the 99%". It referred to the income inequality between the wealthiest 1% and the rest of the population of the country. The main goals of this movement were:

- To urge the government to ensure more equitable distribution of wealth in the country;
- To ensure more and better job opportunities;
- To treat the issue of students' loan debts more sympathetically and even to forgive or excuse some of the outstanding loans;
- To reduce the influence of corporate sector upon the government and its various policies, especially economic policies.

The main organization of the movement consisted of what was known as the General Assembly, consisting of the participants, activists and even the audience. The speakers who addressed the meetings were known as "stacks". Anybody present was allowed to speak and decisions were taken on the basis of consensus rather than agreement. The first batch of protestors at the park were driven out by the police but that did not stop the protestors. They moved out to occupy the bank headquarters, corporate houses, board meetings and even college and university campuses. Since the meetings mostly took place in public areas and not auditoriums, there was often lack of infrastructure. Even such basic facilities as microphones were missing. So, what the members of the audience did was to act as "human microphones", i.e., whoever was speaking waited for some members who had heard him or her to repeat to the others what had been said.

Needless to say that the movement fizzled out in a few months' time. It was characterized by lack of money, a space to gather or meet, basic infrastructure and also an organised leadership. But this movement created a special earmark in the history of human protest movements in many ways. Firstly, though the basic goals of the movement found sympathy across the country and across borders, yet it was spontaneous in the sense that there was no long term planning as to when, where, how and by whom the movement would actually be started. Secondly, even as the movement took off there was no clear roadmap as to the exact course the movement would take or the exact aims of the movement would be. Thirdly, ideally and ideationally speaking, the movement was definitely on the right track in demanding equitable distribution of wealth, job opportunities and foreclosure or even complete redemption of student loans, yet there was no well-defined program that could guarantee that the government would listen carefully to the protestors, let alone granting those demands! Fourthly, it was, like most other micro protest movements the Occupy Wall Street Movement believed in the notion of prefigurative politics and hence it never showed the tendency of extreme indoctrination of ideas or organisational structures. It continued to be as fluid in its structure and as accommodative in its ideological framework as possible to reflect the nature of politics it wanted to see at the national level of politics. Unfortunately, it met with the same fate of most other protest and mass movements across the globe: repression, arrests, police atrocities, false allegations and slowly fizzled out.

Naomi Wolf of *The Guardian*, on December 29, 2012 alleged that the U.S. government had used FBI

and other internal security agencies to monitor the movements, communications and activities of the people who were closely associated with the Occupy Wall Street Movement. The U.S. government even went to the extent of using the Joint Terrorism Task Force which is usually used to track suspected terrorist activities to monitor the Occupy Wall Street activist despite publically labelling the movement as a peaceful movement! This allegation made by *The Guardian* was corroborated by the *New York Times* again in May 2014. The movement also alleged to have anarchist roots. David Graeber, renowned anarchist and sociologist, in Al Jazeera, on November 30, 2011 commented thus: the Occupy Movement "... in its anti-hierarchical and anti-authoritarian consensus based politics, its refusal to accept the legitimacy of the existing legal and political order, and its embrace of prefigurative politics, has roots in an anarchist political tradition." (Occupy Wall Street's Anarchist Roots). This claim of Graeber has also been supported by sociologist Dana Williams.

Not just the Occupy Movement in the USA but a string of protests, both violent and non-violent, have dotted the current politics of the Middle East, African and East European countries in recent times. Widespread inequalities of income and wealth, lack of good governance, tyrannical monarchies, widespread violation of human rights, ever increasing unemployment, excessive political corruption, extreme poverty and the lack of transparency in governance have seen almost continuous expression of dissent of the people through various forms of protests. Media and especially social media has created what is known as digital democracy. Facebook, Twitter and other social media have played a crucial role in the spread of these movements by connecting people with similar grievances across spatial gaps. Media was instrumental in both creating these movements as well as spreading these movements.

Closer home, India too has witnessed numerous protests and mass movements which have remained essentially local, in terms of geographical expanse but has managed to garner the support of the affected groups of people. The history of mass movements in India may be traced back to the time of India's struggle for freedom and certain parts of the anti-colonial struggle could be named as perfect examples of protest or mass movements. For instance, the Swadeshi movement that began in Bengal against the backdrop of the partition of Bengal, the two rounds of Civil Disobedience movements led by Gandhi, the methods of boycott, Swadeshi, picketing, peaceful demonstrations and marches were all different forms of protest. However, these movements, though they had similarities with nationalist struggles of other colonised countries, yet could not be called or referred to as the metanarratives of anti-colonial struggle.

After independence, India has witnessed many micro narratives of protest and mass movements which can be thematically categorized. There have been major environmental movements in India since the 1960s. The Chipko Movement (1973), Silent Valley Movement (1978), Jungle Bachao Andolan (1982), Appiko Movement (1983), Narmada Bachao Andolan (1985), Tehri Dam Conflict (in the 1990s) have been some of the most well-known of these movements. These movements have not been directed at the preservation of ecological balance or protecting the rights of citizens to a safe and healthy environment but also have been looked upon from another unique perspective. Nature, in all its manifestations, has been the natural habitat of most tribal groups of India. To alienate these people from their natural habitat would also indicate creating not just a physical displacement but also a cultural displacement. Also, the dominant religion in India, Hinduism, in some of its earlier strands had professed nature worship, this has created a certain reverence and very deep emotional ties of certain groups of the population with nature, imbued with religious overtones.

Besides environmental movements, feminist movements or movements centered on rights of women or even such movements in which women played the key role have also taken place in India. The Besharmi Morcha, inspired by the Slutwalk in Canada in 2011 in various Indian cities like Bhopal (July 17, 2011), Delhi and Bangalore, the Nirbhaya Movement (2012), Blank Noise (initiated by Jasmeen Patheja, in August 2003), Krantikari Adivasi Mahila Sangathan (originally a

part of the Adivasi Mahila Sangathan, founded by the Maoists in the late 1980s) have largely been the after effect of the *Towards Equality Report* of 1974, published by the National Committee on the Status of Women by the Government of India. The Self-Employed Women's Association (SEWA) in Ahmedabad led by Ela Bhatt in 1972 and the Nav Nirman Movement of the same year that started in Gujarat, the Progressive Organisation of Women (POW) in Hyderabad all played a key role in bringing to the forefront the issues that affected women exclusively. These movements may be seen as the pioneering women's movement in India. The range of issues was and remains startling. While the first generation women's movements in India focussed primarily on the demands for equality of status and opportunity for women, equal pay for equal work, labour laws in favour of women labourers, more gender sensitive policy formulation on part of the government, banning of dowry, safety of mother and child during childbirth and need for anti-trafficking laws, the latter or more recent day movements centre around more radical issues like rape, protest against eve teasing, protest against physical and economic exploitation of tribal women, on demands for social justice or actual equitable distribution of wealth, resources and opportunities for women, including such delicate demands as the freedom to dress as they please and so on.

There have also been increasing number of protests against political corruption in India. The anti-corruption movement in India started in April, 2011. It was led primarily by Anna Hazare and the chief aims were to protest against political, judicial, executive corruption, the increasing trend towards Kleptocracy, red tapism and the prevalence of black money in the economy of the country. The movement was mainly peaceful, consisting of marches, hunger strikes and assemblies and resulted in the passing of the Jan Lokpal Bill in the Parliament in 2013. This movement remained staunchly non-partisan through its two year-long debacle with the government. An off shoot of the same movement was the creation of the Aam Aadmi Party (India) in November, 2012, under the leadership of Arvind Kejariwal and some other members who had earlier belonged to the Anna Hazare camp. Though both the groups, under Anna Hazare and Arvind Kejariwal, agreed on the need to protest against widespread corruption in Indian polity and economy yet the main difference arose with regard to the need for direct political action. While Anna Hazare and his supporters constantly believed that the movement against corruption should remain absolutely non-political, Arvind Kejariwal's faction believed in the need for engaging directly in politics in order to bring about desired change in polity, society and economy. The AAP is ruling the National Capital Territory of Delhi since 2013.

The movements mentioned above are by no means a comprehensive list of protests or mass movements that have taken place in India since independence. The above discussion shows only a few of the many movements that have taken place in India in the recent past but serve the very useful purpose of mirroring some of the general features that are important regarding protests and mass movements here. Firstly, these movements have been organised as responses to crises arising out of or in response to government action/inaction regarding issues, events, practices affecting the lives of people. Secondly, the participants in these movements have mostly been a part of these movements voluntarily because they have either directly been affected or victimised by particular issues, laws or policies of government or society or they have deeply sympathised with the cause of the movement. Thirdly, these movements have mostly not been conducted on the bases of ideological indoctrination conducted by political parties. Rather leaders/ groups of leaders have emerged spontaneously to give direction to the movement from the civil society. There has been a marked and conscious tendency to avoid any direct connection with political parties/ ideologies in these movements. Fourthly, most mass movements and protests in India have had limited aims, in the sense that they have claimed redressal of particular grievances against which these movements had started in the first place. Their aims have been mostly confined to particular geographical areas, at best extending to the whole of India. Fifthly, media and especially social networking portals have revolutionised public communication in India. Rise in literacy, particularly computer literacy drives



in India, availability of the internet to large masses of people have ensured that supporters can meet even if virtually to express dissent or support for particular issues. Democracy in India has definitely been enhanced by this new addition to its communication modes.

Thus we may safely conclude that human protests have assumed a new form in the twentieth century which has become more vivid in the twenty first century; they play out as micro narratives and not as macro narratives as in the past. Another very important addition to the elements of protests and mass movements has been the element of prefigurative politics. The gap between the organisation, functioning and power relationship within a movement is now bound to reflect the change that the movement desires to bring about. Means of communication and technological innovations within the communication sector have truly brought gaps of time and space to a nought. Lastly, democracy in its most radical and participatory forms have been forged and reinforced by these micro narratives of protest and mass movements.

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## INCLUSIVE EDUCATION FOR CHILDREN WITH DISABILITIES IN INDIA: CONCERN AND POLICY PERSPECTIVE

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### Abstract

The World is becoming more cognizant, sensitive and conscious of segregated, integrated and inclusive education in the 21st century. Inclusive education is the process of empowering the children with disabilities for the inclusion in the mainstream education system. Inclusive education is against all marginalized and vulnerable children who have different needs or abilities. The Government of India has generated numerous policies and programmes for all around special education since the independence in 1947. Forming inclusive education, a reality is becoming more challenging task in our country. A growing number of studies on inclusive education determine the effectiveness of inclusive education for children with disabilities. Despite the sufficient keys of good practices of inclusive education for children with disabilities, now, inclusive education remains more obscure in India. However, this article tries to focus on the challenges to inclusive education and also find out possible solutions for its implementation.

**Key words:** *Inclusive Education, Right to Education Act, Children with Disabilities, Human Rights, Policies.*

### Introduction

Education is one of the most fundamental and basic need for every human beings. It plays a wider and a significant role in the life of all human beings and also socializes the individuals and makes them both humans and schools are the institutions in society, which offer education to children and make them better good citizens. *The World Bank (WB) and World Health Organization (WHO)* estimate that more than one billion people are estimated to live with some form of disability in the world.<sup>1</sup> According to the *Census of India 2011, Data on Disability* estimates that more than 26 million are found to have different types of disabilities varying in degrees and dimensions. This includes persons with visual, hearing, speech, loco-motor and mental disabilities. Seventy five percent of persons with disabilities live in rural areas, 49 per cent of the disabled population is literate and only 34 percent are employed. In addition, the World Bank also notes that children with disabilities are out of school than children belonging to schedule castes or schedules tribes (SC or ST).<sup>2</sup> To meet the challenge of disabled children in the education system, the policy measure is increasing shifting from special education to inclusive education. However, Inclusive education is an approach towards educating the children with disabilities and learning difficulties with that of normal ones within the same roof. This education takes into account the individual teaching and

learning needs of all marginalized and vulnerable children and young people, including street children, girls, children from ethnic minorities, children from economically disadvantaged families, children from nomadic/refugee/displaced families, children with HIV/AIDS and children with disabilities. Inclusive education aims to make certain that these children are afforded equal rights and opportunities in education. Inclusive education is an approach, which values diversity as an essential part of the teaching and learning process, and promotes human development. In addition, inclusion in education will develop as part of a national strategy and not define as a separate approach. This education is the central means for achieving the goals of education for all, promoting a child-centred approach to teaching and learning throughout the life course. Inclusive Education for Persons with Disabilities covers not only through international discourse, but also the Indian scenario. Numerous National and International declarations and policies adopted for Persons with Disabilities, and still now play an active role in society.

### **International Policy and Legal Framework**

The Universal Declaration on the Rights of Persons with Disabilities (1948)

The UN Convention on the Rights of Persons with Disabilities effectively adopted on 10 December 1948 and consists of 50 Articles addressing the full array of civil and political, economic, social, and cultural rights. One of these articles is education under Article 24 very relevant to the need of Persons with Disabilities. The Article 24 of the convention mentions that State parties are required to ensure persons with disabilities have equal access to an inclusive education and life-long learning process, such as access to primary, secondary, tertiary and vocational institutions. This includes facilitating access to alternative modes of communication, providing reasonable accommodation and training professionals in the education of persons with disabilities.<sup>3</sup>

### **The UNESCO Convention against Discrimination in Education (1960)**

The UNESCO Convention against Discrimination in Education, which is adopted in 1960, is recognized as a key pillar in the EFA process. This Convention is the first legally binding international instrument which lays down core elements of the right to education. Besides, This Convention prohibits any discrimination in the field of education and states the principle of equality of educational opportunities. The term 'discrimination' includes any distinction, exclusion, limitation or preference, which being based on race, colour, sex, language, religion, political or other opinion, national or social origin, economic condition or birth, has the purpose or effect of nullifying or impairing equality of treatment in education. Article 1(a) of the Convention specifies that depriving any person or group of people of access to education of any type or at any level counts as an act of discrimination. The Convention also reflects the constitutional mandate of UNESCO to ensure full and equal opportunities for education for all and aims at guaranteeing the right to education for all, particularly for marginalized and vulnerable groups, including people with disabilities. Besides, Article 4 points out that the States Parties to formulate, develop and apply a national policy which, by methods appropriate to the circumstances and to national usage, will tend to promote equality of opportunity and of treatment in the matter of education. However, these provisions reflect the expansion of the right to education for all on a national level, by providing access to education at all levels without discrimination especially for the most vulnerable groups.<sup>4</sup>

### **The Universal Declaration on the Rights of Mentally Retarded Persons (1971)**

The Universal Declaration on the Rights of Mentally Retarded Persons adopted on 10 December 1971, proclaims that the mentally retarded person has the same rights as other human beings. This declaration encompasses the right to proper medical care and physical therapy, education, training, rehabilitation, and guidance. The rights also extend to economic security, the

right to perform productive work, and the right to protection from exploitation, abuse, and degrading treatment. Besides the Declaration also requires full information to be given to disabled persons and their families on the declared rights and urges governments to consult with organizations of disabled persons on all matters regarding their rights<sup>5</sup>

### **The Universal Declaration and the Rights of the Persons with Disabilities (1975)**

This Declaration on the Rights of Disabled Persons adopted on 9<sup>th</sup> December 1975. This Declaration mentions that Disabled persons are entitled to the same rights as all other human beings and to equal opportunities. They have the right to medical, psychological and functional treatment, including prosthetic and orthotic appliances, to medical and social rehabilitation, education, vocational training and rehabilitation, aid, counseling, placement services and other services which will enable them to develop their capabilities and skills to the maximum and will hasten the processes of their social integration or reintegration.<sup>6</sup>

### **The world Programme of Action concerning Persons with Disabilities (1982)**

This programme is adopted as a result of the international year of Disabled on 1982. The aim of the World Programme of Action concerning Disabled Persons is to increase effective measures for prevention of disability, rehabilitation and the realization of the goals of full participation of Persons with Disabilities in social life and national development.<sup>7</sup>

### **The UN Standard Rules on the Equalisation of Opportunities for Persons with Disabilities (1993)**

The UN Standard Rules on the Equalisation of Opportunities for Persons with Disabilities emerged as an important resolution for improving the educational conditions of persons with disabilities in 1993. The equalization of opportunities for persons with disabilities is an essential contribution in the general and worldwide effort to mobilize human resources. The purpose of these rules is to guarantee that girls, boys, women and men with disabilities, as members of their societies, may exercise the same rights and obligations as others. In all societies, there are still obstacles preventing persons with disabilities from exercising their rights and freedoms and making it difficult for them to participate fully in the activities of their societies. It is the responsibility of States to take appropriate action to remove such obstacles. Persons with disabilities and their organizations should play an active role as partners in this process.<sup>8</sup>

### **The Salamanca Statement and Framework for Action on Disability Education (1994)**

The Salamanca Statement and Framework for Action on Disability Education held on 7-10 June 1994, emerged as a result of deliberations. More than 300 participants are presented in Salamanca, and 92 governments in Spain. The objective of Education for All including Persons with Disabilities is to consider the fundamental policy shifts required to promote the approach of inclusive education. Besides, it emphasizes that schools should accommodate all children regardless of their physical, intellectual, social, emotional, or other conditions.<sup>9</sup>

### **Millennium Development Goals (2000)**

The global mobilization behind the Millennium Development Goals has made the most successful anti-poverty movement in history. The landmark commitment came into by world leaders in the year 2000. However, the Millennium Development Goals were the first time global leaders who had come together to agree a concrete set of development goals that provide a common framework and set of targets for everyone across the globe working on international development. Second Goal refers that Achieve universal primary education for all boys and girls complete a full course of primary schooling. Although none of the Millennium Development Goals explicitly mention

disability, disabled children are of course covered by the requirement that 'all' children should be able to complete primary education.<sup>10</sup>

### **World Education Forum for Action (2000)**

The World Education Forum held on 26-28 April 2000, in Dakar adopted the Dakar Framework for Action, Education for All. The Dakar Framework for Action states that all children, young people and adults have the human right to benefit from an education that will meet their basic learning needs in the best and fullest sense of the term.<sup>11</sup>

### **Education for all Flagship on Right to Education for Persons with Disabilities (2001)**

The objective of the EFA Flagship was to buttress the Dakar declaration and to make it clear that without actively looking for to integrate children with disabilities, the Millennium Development Goals will never be met. Rather, it states that the main goal of Dakar will only be achieved when all nations recognize that the universal right to education extends to all individuals and children with disabilities and when nations act upon their obligations to establish or reform public education Systems that are accessible to Persons with Disabilities.<sup>12</sup>

### **UN Convention on the Rights of Persons with Disabilities (2006)**

UN Convention on the Rights of Persons with Disabilities is a human rights instrument that explicitly reveals the rights of disabled people, and is the most important tool. States Parties to this convention recognize the right of persons with disabilities to education. With a view to realizing this right without discrimination and on the basis of equal opportunity, States Parties shall ensure an inclusive education system at all levels. Besides, declared that Persons with disabilities can access an inclusive, quality and free primary education and secondary education on an equal basis with others in the communities in which they live.<sup>13</sup>

### **Indian Constitution and legislation & Government initiatives**

The Constitution of India under Chapter III guarantees fundamental human rights to all persons in India. Article 14 of the Constitution recognizes that all persons are equal before the law. Therefore, Persons with disabilities are entitled to this guarantee to not be discriminated against in any manner. Also, Article 15 and 16 prohibits discrimination on the grounds of religion, race, caste, sex, and place of birth or any of them and guarantees equal opportunity in matters of public employment. Similarly, Article 21A of the constitution guarantees the right to free and compulsory education for all children between the ages of 6-14 years. Chapter IV of the constitution covers the Directive Principles of State Policy. The Article 41 the Directive Principles of State Policy of the Indian constitution clearly address that the State shall make provisions for ensuring the right to work, education and public assistance in case of unemployment, old age, sickness and disablement. The Article 45 of the constitution states that State shall provide for free and compulsory education for all children until they complete the age of 14 years. Further, Article 46 commits that the State has also the responsibility of promoting with special care the educational and economic interests of the weaker sections of the people. However, all these legal provisions are equally applicable to the persons with disabilities in India.<sup>14</sup> Following steps have been taken by the Government of India in order to promote education for all.

### **Kothari Commission (1964-66)**

The Kothari Commission is appointed by the Government of India by a Resolution on 14 July 1964, to advise the Government on the national pattern of education and on the general principles and policies for the development of education at all stages and in all aspects. The Commission officially

first addresses the education of handicapped children and suggests that their education has to be organized not merely on humanitarian grounds, but also on grounds of utility. Proper education generally enables a handicapped child to overcome largely his or her handicap, and makes him a useful citizen. The commission also suggests that the education of handicapped children should be an inseparable part of the general educational system. Further, the commission emphasizes that educational facilities for the physically and mentally handicapped children should be expanded and attempts should be made to develop integrated programmes enabling the handicapped children to study in regular schools.<sup>15</sup>

### **National Policy on Education (NPE), 1986**

National Policy on Education (NPE) is adopted by parliament in May 1986. "The objective of this Policy should be to integrate the physically and mentally handicapped with the general community as equal partners, to prepare them for normal growth and to enable them to face life with courage and confidence. The following measures will be taken in this regard: i) wherever it is feasible, the education of children with motor handicaps and other mild handicaps will be common with that of others. ii) Special schools with hostels will be provided, as far as possible at district headquarters, for the severely handicapped children. iii) Adequate arrangements will be made to give vocational training to the disabled. iv) Teachers' training programmes will be reoriented, in particular for teachers of primary classes, to deal with the special difficulties of the handicapped children; and v) Voluntary effort for the education of the disabled, will be encouraged in every possible manner".<sup>16</sup>

### **Bahrul Islam Committee (1988)**

The committee included education in the Draft Legislation. It mentioned that the State shall endeavor to provide free and universal elementary education to children with physical and mental disabilities. The State shall also provide assistance to them for education and training at the secondary and higher levels. It also emphasized promotion of integrated education and continuation of residential education.

### **Project Integrated Education for the Disabled (PIED)**

The National Council for Educational Research and Training implemented PIED during 1987 with the financial support from UNICEF in order to strengthen implementation of IEDC within the framework and goals of the National Policy on Education. UNICEF provided support for development of instructional material, training of personnel, mobilizing community support, training of parents and coordination on the project in remote and rural areas and difficult places. It also extended support for identification and assessment of children with disabilities, establishment of resource rooms, provision of aids and appliances and allowances for children with disabilities. The approach adopted under PIED was Composite Area Approach and different models were adopted to experiment this approach.<sup>17</sup>

### **Central Scheme of Integrated Education for the Disabled Children (IEDC)**

The centrally sponsored scheme of Integrated Education for Disabled Children (IEDC) is launched by the Government in 1974. This scheme is shifted from the Ministry of Welfare to the Department of Education and greater assistance is provided to children with disabilities in mainstream schools. The scheme aims at providing educational opportunities for the learners with disabilities in regular schools, and to facilitate their achievement and retention in school system. The objective is to integrate children with disabilities in the common community at all levels as equal partners to prepare them for normal development and to enable them to face life with courage and self-reliance.<sup>18</sup>

**Programme of Action (POA), 1992**

The Programme of Action is formulated in 1992. It is estimated that about 12.59 million children with disabilities are to be provided education in the general school. The educational facilities for other children are to be improved through intervention and ECCE centres. Besides, it reinforces that the findings of the PIED study that a child can be educated in general school and needs to be placed in general school only and those who are placed in special school for acquiring daily living, communication and academic school should be transferred to general school. POA ultimately made provisions for training of general teachers, preparation of special teaching-learning materials, education devices, support teacher and staff and setting of resource centres.<sup>19</sup>

**Rehabilitation Council of India Act (RCI), 1992**

The Rehabilitation Council of India is formulated in 1986. This Act is passed on September, 1992 for the purpose of constituting the Rehabilitation Council of India and for regulating the Training of Rehabilitation Professionals. The Act is amended by parliament in 2000 for monitoring and regulating services which given to disabled with view to standardize syllabi for the training of 16 categories of professionals required in the field of special education and rehabilitation of Persons with Disabilities.<sup>20</sup>

**Persons with Disabilities (Equal Opportunities, Protection of Rights & Full Participation) Act, 1995**

The most landmark legislation in the history of special education in India is the Persons with Disabilities (Equal Opportunities, Protection of Rights & Full Participation) Act, passed in the winter session by parliament in 1995. This comprehensive Act contains 14 chapters and 74 clauses. In chapter 1, the Act covers seven disabilities namely blindness, low vision, leprosy, hearing impairment, locomotor disability, mental retardation and mental illness. Chapter V (Section 26) of the Persons with Disabilities (Equal Opportunities, Protection of Rights & Full Participation) Act deals with education for Person with Disabilities, and mentions that the appropriate Governments and the local authorities shall- (a) Ensure that every child with a disability has access to free education in an appropriate environment till he attains the age of eighteen years; (b) Endeavor to promote the integration of students with disabilities in the normal schools; (c) Promote setting up of special schools in Government and private sector for those in need of special education, in such a manner that children with disabilities living in any part of the country have access to such schools; (d) Endeavor to equip the special schools for children with disabilities with vocational training facilities.<sup>21</sup>

**The National Trust for the Welfare of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities Act (1999)**

National Trust for the Welfare of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disability Act is passed by parliament in 1999. This Act seeks to protect and promote the rights of Persons with Disabilities, who have been even more marginalized than other persons in society. Though this Act does not directly deal with the education of children with special needs, one of its thrust areas is to promote programmes, which foster inclusion and independence by creating barrier free environment, developing functional skills of the disabled and promoting self-help groups.<sup>22</sup>

**District Primary Education Programme (DPEP)**

The government launches the DPEP with support from the World Bank. DPEP is converging with IEDC and other government and NGO programmes to bring synergy in the process of including more children with disabilities into the regular school system. It focuses on in-service training

of general teachers to enable early detection, assessment, use of aids, and making of individual educational plans. Although DPEP was initiated in 1994, integrated education for children with disabilities was formally added as a programme component in 1997. The programme covers 60 per cent of the child population of the country, and spreads over 176 districts in 15 states. Initially, states were provided with assistance to prepare action plans. By 1998, many states had carried out surveys and formal assessment camps, and had evolved strategies to provide resource support to children with special needs. The 15 states where DPEP is being implemented have made encouraging efforts by developing appropriate infrastructure, and by selecting consultants, State Project Committees, District Resource Groups, and IEDC coordinators at the State Project Office and District Project Offices. Through a massive civil construction drive, over 200,000 new schools have been built. This has helped in increasing the enrolment of children in school and the promotion of adult literacy, which is also a DPEP objective. Quality improvement is the cornerstone of DPEP, and focus is on ensuring improvements in classroom processes. All teachers receive in-service training through a massive training drive promoted by individual states. Quality improvement is also being attempted through renewal of curriculum and teaching-learning materials, provision of decentralized academic support, and capacity building of institutions. DPEP supports community mobilization and early detection of disabilities, and it emphasizes development of skills and competencies amongst teachers. It has built on resource support at the field level, and stressed the development of innovative designs for primary schools, and provisions for educational aids and appliances.<sup>23</sup>

### **The SarvaShikshaAbhiyan(SSA), 2000**

SarvaShikshaAbhiyan (SSA) is the Government of India's flagship programme launched in the academic year 2001-02 at national level to achieve the main goal of Universalization of Elementary Education (UEE) through a time bound manner in collaboration with states and local governments. SarvaShikshaAbhiyan which covering the whole country and addressing the needs of 192 million children residing in 1.1 million habitations, is the apt response to the demand for quality education and promoting social justice through basic education. Besides, it provides an opportunities for human capabilities of all children through provision of community owned education in a mission mode. SSA's main aim is to bridge social, regional and gender gaps and its special focus on disabled children with the active participation of community in the management of schools. The key thrust of SSA will be on providing Inclusive education to all children with Children with Disabilities in general schools. SSA ensures that every Child with Disabilities, irrespective of the kind, category and degree of disability, is provided quality inclusive education. In addition SSA will adopt zero rejection policy so that no child is left out of the education system. It will also support a wide range of approaches, options and strategies for education of children with special needs.<sup>24</sup>

### **National Policy for Persons with Disabilities (2006)**

The Government of India formulates the National Policy for Persons with Disabilities in February 2006 which deals with Physical, Educational & Economic Rehabilitation of persons with disabilities. The National Policy recognizes that Persons with Disabilities are valuable human resource for our country and seeks to create an environment that provides equal opportunities, protection of their rights and full participation for them in society. However, Education is the most effective vehicle of social and economic empowerment. In keeping with the spirit of the Article 21A of the Constitution guaranteeing education as a fundamental right and Section 26 of the Persons with Disabilities Act, 1995, free and compulsory education has to be provided to all children with disabilities up to the minimum age of 18 years. As per the Census shows that the literacy rate among persons with disabilities has increased from 49.3 percent in 2001 to 54.5 percent in 2011. This is a very large percentage. There is a need for mainstreaming of the persons with disabilities in the general education system through Inclusive education. The proposed Rights of Persons with Disabilities Bill, 2014, introduces in the RajyaSabha(Parliament) on February 7, and 2013 by then Minister of Social Justice



and Empowerment, repeals the Persons with Disabilities (Equal Opportunities Protection of Rights and Full Participation) Act, 1995. The Bill provides for the access to inclusive education, vocational training and self-employment of disabled persons. Thus, the government of India promises inclusive education to be implemented in all educational institutions at all levels.<sup>25</sup>

### **The Right of Children to Free and Compulsory Education Act, 2009**

The Right of Children to Free and Compulsory Education Act, 2009, commonly known as Right to Education Act, 2009 is finally passed by the parliament on the 26th August, 2009. This Act effectively comes into effect from April 1, 2010. Besides, this act puts the responsibility of ensuring enrolment, attendance and completion on the government. The RTE Act tries to safeguard the rights of the children belonging to the disadvantaged groups and the weaker sections, protect them from any kind of discrimination and ensure their completion of elementary education. As per Amendment in the RTE Act (2010), children with disabilities are included in the definition of child belonging to disadvantaged group in the Section 2(d) of the RTE Act. The landmark step mentioned in this Act that Section 12(1/C) mandates for private unaided and specified category schools to admit at least 25% of its entry level class from children belonging to weaker and disadvantaged group.<sup>26</sup>

### **NGOs initiatives in promotion of Inclusive Education for Children with Disabilities**

Non-Governmental Organizations (NGOs) are difficult to define and are used interchangeably. These are very heterogeneous entities and range from large bi-lateral funding agencies working in various countries. In India, the non-governmental sector plays a significant role in the provision of services for people with disabilities. NGOs have been involved in the ground of educating children with disabilities since the early 1950s. Most of these organizations are flourished in urban areas. The government recognizes that these NGOs are well placed to reach people with disabilities, and supports them through various grants in aid. A number of NGOs have adopted innovative philosophies and strategies for educating children with disabilities, primarily through encouraging the use of an integrated and inclusive approach. The National Association for the Blind working in various states, Ramakrishna Vidyalyaya in Tamil Nadu, and the Blind People Association in Ahmedabad have developed teacher training programmes and learning materials. In the area of mental retardation and cerebral palsy, the Spastic Societies in Bombay, Bangalore, Tamil Nadu, Calcutta and Delhi have made significant contributions by developing innovative approaches to providing access to services for a number of children with disabilities. Swasahaya Samuchaya in Mysore has helped in formation of self-help groups for families with children with mental handicaps. Samadhan in Delhi has initiated many programmes for children with mental handicaps. Blind Persons Association in Kolkata is a pioneer in initiating self-help mutual aid groups. Sajjan Rao Vidya Samsthe in Bangalore started the first inclusive school to bring in children with mental handicaps from urban slums. Large-scale programmes using a cross-disability approach were initiated by organizations promoting community-based rehabilitation such as the CBR Network. These programmes are run in close collaboration with state and central governments.

As a broad policy, the government of India is promoting the role of NGOs at all levels with a view to achieving participatory development, and supporting the administration in implementing its programme. It proposes that the programme be implemented in a manner that will provide adequate opportunities for NGOs. The private sector can contribute towards the achievement of programme goals by developing community-owned initiatives for UEE. It is recognized that NGOs have the potential to contribute to innovating and implementing education programmes. At present, the involvement of NGOs is generally limited to running non-formal education programmes, and implementing small-scale innovative experiments in schooling. While continuing with existing NGO programmes, efforts should be made to identify technically competent NGOs, and enable

them to assume a larger role by functioning alongside government agencies in a significant manner.

### Challenges in implementing Inclusive Education in India

India is a multi-cultural and multi-religious country and it is the world's second most populated country after China in 21<sup>st</sup> century. It has 17 percent of the global population and 20 percent of the world's out-of-school children. The objective of inclusion is to bring support to the students. The main purpose has become more challenging because schools accommodate students with increasingly different backgrounds and abilities. As per the Census of India, 2011, the number of people with disabilities in the country is 26 million. The Government of India has created numerous policies around special education since the independence in 1947. There are several challenges for educating children with disabilities in regular classrooms. These challenges are stemmed from scarcity of adequate human and material resources, negative attitudes of teachers and community, non-disabled peers and their parents. Although, the Government of India has attempted to make policies which are inclusive for children with disabilities, their implementation efforts have not resulted in an inclusive system of education. Moreover, the number of children with disability students dropping out of school is getting higher, especially in poverty-stricken areas. Children with disabilities are forced to leave school due to their poor family condition. Therefore, there are particular challenges around negative attitudes and behavior on the part of both teachers and parents in relation to the ability of disabled children to learn. Another serious challenge is that most disabled students are still excluded from equal access to mainstream education.

In India, Most of schools are not trained to design and implement educational programs for children with disabilities in regular schools. Most teacher training programs in India do not have a unit on disability studies. The majority of schools in India are poorly designed and few are equipped to meet the unique needs of students with disabilities. Despite many efforts for inclusive education in India, about 94% of children with disabilities do not get any educational services. However, India shares with other developing countries are some distinctive features that will make the implementation of educational reform particularly difficult. The commitment of the Government of India to Universalisation of Elementary Education (UEE) cannot be fully achieved without taking care of special educational needs of the physically and mentally challenged children.

### Suggestive Measures

On the basis of above cited framework, it is very clear that Indian government is taking remarkable initiatives to serve individuals with disabilities given its economic and social constraints according to the aforementioned enactments of the persons with disabilities, but they have not been found in full motion because of many systemic lacunae including the lack of awareness and lack of organized strength among the persons with disabilities. The Government of India is trying to improve their education system and make it completely inclusive. However, it is important that SarvaShikshaAbhiyan, or the Education for All initiative, is created not only for people with disabilities, but because of discrepancies in the general education sector. In the country with the second largest population in the world, with 25% of the population living under the poverty line, with a government only 65 years old, with a complicated social hierarchy, Implementation might take a bit longer in comparison to countries with less poverty and more infrastructures for change. The importance of intention and initiatives should be recognized in this situation, as well as the immense improvements that the country has already made toward inclusion.

- (i) The Right to Education (RTE) must apply to all citizens of India so that State and central Governments as well as all the other social actors should recognize the importance of a broadened concept of inclusive education that addresses the diverse needs of all learners.
- (ii) The preparation of teachers for rural special education programmes should be planned

differently, as the aim of these programmes would be to integrate disabled persons in their own environment and community.

- (iii) Inclusive education should be flexible because its flexibility must be reflected in the methods and materials used to give these children the widest possible access to the regular curriculum.
- (iv) Teachers attitudes towards inclusive education could be formed and developed in the context of an educational system which can provide some specific conditions in order to have a good practice in this field.
- (v) Different ministries in India (MHRD, Ministry of Social Justice and Empowerment, Ministry of Labour etc.) have to work together for the education of the children with disabilities.
- (vi) There are more than one million NGOs working in India. Although not all of them are working in the education sector, a large number still provides educational services to children with disabilities. These organizations can play a significant role in implementing integrated education because they are widely located in India and can serve both urban and rural school communities.
- (vii) Attitudinal barriers embedded as part of India's historical response to disability must be changed through education programs for both teachers and the general populace.
- (viii) It is essential to address issues related to infrastructural facilities, curriculum and educational materials for education of children with disabilities. It is also necessary to establish an alternative system of examination for CWD. Students in this system should be asked to do activities that demonstrate their abilities rather than disabilities.
- (ix) Make all schools inclusive by removing physical barriers, reviewing barriers created by admission procedures (screening, identification, parental interaction, selection and evaluation), building the capacity of teachers to function in an inclusive setting and by involving parents, family and the community at all stages of education.
- (x) Finally, the provisions regarding the education of the CWD under the Persons with Disabilities Act, 2005 and the RTE Act, 2009 must have an effective and successful implementation.

## Conclusion

After considering the above mentioned Governmental policies and measures, it is said that India is a signatory body and landmark because India has now overcome a major legislative difficulties. A growing number of unique challenges towards children with disabilities still need to be overcome in order to implement the key objectives enshrined in the legislation. In addition, attitudinal barriers which are embedded as part of India's historical response to disability would be changed through educational programs for both teachers and the general population. These programs call for financial and collective assurance from key national and state education stakeholders, and partnership with universities to support research-based initiatives. Triumph in achieving integrated education would ultimately depend on how Indian educators and educational systems can be collaborated to deal with difference in India's culturally charged context. However, it can be said that Inclusive education would pave the way to prosperity for individuals and for the society, which would, in turn, lead to a more peaceful and sustainable development of humanity.

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## OSCAR WILDE IN THE EYES OF THE CRITICS

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### Abstract

The very name of Oscar Wilde challenges disparagement and denigration. Conformity taboos him and decadence claims him. A man who was better in some ways than his defamers and worse than most of his admirers, must always be a puzzle to the average reader of character who is neither subtle, nor generous or courageous. Oscar Wilde was a bizarre item for consumption of a commercial age. He was a protest against up to date unsightliness and unpleasantness, a fine fury set against average ideals and commonplace platitudes. He was a poet full of apparent poses, a feminine artist in the body of a man. His mother had longed for a girl before Wilde's birth. The answer to her prayer was this strange medley of undirected genius, misguided femininity, fascination and tragedy. He was a Beau Brummell of decadence. When people say that Wilde was only a poseur, what do they mean? They forget that his poses were his realities. He was as Arthur Symons has declared---an artist in attitudes. Oscar Wilde never found out the implacable meaning of love----self-surrender and suffering. One feels that he died as an apprentice at the great arts of living and loving and destroyed much of the artist within him because he never understood that true love, under any guise, by its very essence can only save and not ruin. I was told by a critical Irish woman that Oscar Wilde was a ruiner of souls. Surely souls can only be ruined by their possessors and not by outsiders; but of this we may rest assured, that Oscar Wilde has saved more than he has destroyed if torture and crucifixion stand anywhere for redemption and compensation. The cry in *De Profundis* is no pose; it is analogous to the cry, "Father, forgive them; they know not what they do and let this cup pass. One always thinks of Oscar Wilde as curvetting before the shades of Narcissus and Bacchus, apologizing in turn for the vagaries of a courtesan and revels of a wizard who is absorbed in black magic. His egotism runs to obsession. He always poised and fluttered between decoration and decadence or between charlatanism and genius. Quotes like I can resist everything except attraction show how witty a man he was. Critic Sloan feels that Wilde remains as an author for self-development to the readers. Using reader – response theory I realize how Wilde was an early instance of the modern type of literary writer who knew how to take benefit of self-advertising strategies for his specialized purposes.

The critic David Foster shows the elemental variance between power and victimisation underlying the social identity Wilde had come to occupy the society as a blatant homosexual and also a tragic protagonist undone by hubris and a victim overwhelmed by repressive social forces.

*De Profundis* occurs a precarious place in Wilde's canon and for several reasons is also skirted by wary interpreters which do not fit neatly into any single genre. After all there are the enduring plays, the fascinating novel, the winning dialogues; then why struggle with the reader-resistant text framed as a personal letter. There always seems to be a good reason why papers on Oscar Wilde is

necessary and this paper needs no defence on that count---it is bracing and gripping to the readers. There are so many ways in which the works of Oscar Wilde may be understood and interrelated. Wilde evades richness and complexity of his work---this testifies to the richness and complexity of his works. The notion of paradox is not only relevant---there is a constant sense of dialogue with his time and contemporaries. This paper helps the modern reader to grasp the audience Wilde knew and had in mind; the intense literary stories. His works have well-defined nonspecific prospect, which are then reversed. This paper helps the reader to absorb some of the subtlety of that duality. This man who edited *Woman's World Magazine* was also the author of the profound and essay *De Profundis*; and was also the accepted dramatist and the man who had won the new-fangled Prize for poetry at Oxford.

### Oscar Wilde and the reader response theory:

Here, I will try to introduce reader response theory to epitomize the critical compass reading of Oscar Wilde and his works. Literary works are primarily viewed as performance on the part of the authors rather than as linguistic objects.

Wilde's know-how as a classical scholar, exhibited during his undergraduate studies at Trinity College, Dublin and then at Magdalene college and then Oxford. This has long been acknowledged by his mixed bag of biographers, but it was not until Philip.E.Smith II and Michael.S.Helfand's 1989 edition of Wilde's *Oxford's Notebooks*, that an unrelenting case was made for the significance of this action for his later writing career. For Smith and Helfand, the foundations of both Wilde's critical and artistic works were laid in the reading and writing he did during and shortly after his years at Oxford and it was a neglect of this body of early material which they maintained had led to his oeuvre being misunderstood and undervalued. Although Smith and Helfand took care to emphasize the range of Wilde's reading, and the complexity of what they viewed as his attempted synthesis of contemporary scientific, historical and classical scholarship, it was primarily Wilde's study of ancient Greek texts that caught the imagination of subsequent critics. For the last two decades the dominant criticism of Wilde's texts has been done by Richard Jenkins and Linda Dowling has been exploring how the emphasis on Greek works rather than Latin was instigating Wilde's creation. Dialogues of Plato in the Oxford Literate Human ore's undertaken by critics and readers at the commencement of Benjamin Jowett made available to Wilde and his contemporaries---a language for exploring and legitimating same-sex relation. Iain Ross's *Oscar Wilde and Ancient Greece* are indebted to this critical bequest, but it also departs from it in crucial ways of nucleus. Ross's other main point of departure is to split deliberation on Aristotle rather than on Plato, a pronouncement which leads him to situate Wilde's interest in ancient Greece, his Hellenism, in relation to up to date debates about the nature and significance of classical scholarship in general, rather than the so-called homoeroticism of canonical established works.

I will try to portray Wilde's emphasis on the creative role of the reader in the construction of the meaning of his narrative and dramatic works as well as to cast light upon the social which is derived from them. Critics have also said Wilde created and contributed to propagate his own myth as a superficial dilettante in order to promote himself as an early instance of the modern type of literary writer who know how to exploit self-advertising strategies for his professional purposes.

This debate centred on a tension between three modes of criticism: 1-Jowett's humanist, transcript based rendezvous with the established past; and the claims of a newer, classical archaeology which suggested that it was artefacts rather than textual evidence that gave the more immediate relevance and by insinuation, more engagement with ancient culture. Secondly Ross's disagreement is that Wilde's distinctive form of Hellenism was shaped by his attempt to negotiate between text and artefacts, one which can also be understood in terms perhaps more familiar to scholars of Wilde's oeuvre: as an opposition between the romantic power of an individual personality and an archeologically

populism associated with the consumption of spectacle and the sign of objects. Thirdly, how would the readers react to wildest homosexual love both in his life and in his works?

Ross wears his own learning lightly and it is a measure of his considerable skill as a writer that is pleasing to the eye and witty prose recurrently succeeds in enlivening material that in less capable hands might easily have been dull. As Ross notes, reputations were made and destroyed on such unfathomable details as the correct application of terms such as Hellenism, Hellenistic and Hellenic. The readability of Ross's narrative is also partly due to his acknowledgement that much of the evidence with which he deals—those fragmentary jottings and annotations in Wilde's notebooks and the edition's of Aristotle that he used—requires mind's eye to give it life.

While some historians might baulk about this candour, Ross's imaginative, amalgam of biography, bibliography, literary criticism and historical speculation makes for a lively read; especially in the early chapters of his book where he recounts the vicious quarrels between the various classicist and archaeological camps, as well as, Wilde's disillusioning experience of encountering the real as opposed to the textual Greece. Ross establishes the significance of the classical legacy which he so carefully traces that many of Oscar Wilde readers, both, in the late 19<sup>th</sup> century and subsequently, would have been largely unaware of it. Those readers who shared Wilde's education—could have fully appreciated the complex ways in which both specific Greek texts and their mediation by particular editors and institutions had shaped Wilde's own thinking. This observation does not invalidate Ross's erudite book, but it does not throw into sharp relief that continues to bedevil up-to-the-minute Wilde scholarship.

In his discussion of Wilde's signature, use of epigram; Ross, in common with many up to date critics, attributes Wilde's popularity in part to the comedic potential he extracted from the form. However it is not very clear how our understanding of this aspect of Wilde's humour and its continuing is enhanced by the suggestion that it had. The word epigrammatic as Ross continues derives from epigraphic to incise. Incision demands concision; in their lapidary economy Wilde's epigrams preserve the incised edge of their funerary antecedents, chiselled in Pentelic marble. Although Oscar Wilde and Ancient Greece makes a strong and critical case for the significance of Wilde's classical learning to his later career and reminds us, too, that his interest in classical literature was lesser and more varied than finding in it a coded language for homoerotic desire, it is doubtful whether readers of his monograph will be inspired by his argument to return to the classical canon themselves.

Wilde's works present a number of problems for the critic. This will include the instability of their implied axiology. The frequent ambiguity of their dramatization (so that one cannot be sure whether it is the author or a character speaking) the frequent inconsistency between the subject of its writing and its tone, and the way in which certain narratological features such as dialogism and making his narration metallic in form and facade which preclude a reading that can be unified under the overarching idea of the author as a guarantor of the stability of the meaning. With regard to *The Picture of Dorian Gray*: too often the simplistic assumption that critics at the time simply understood that Wilde was homosexual. In poems, one may feel that this was not acceptable in the critical climate of the time. The fact that the author's mental states as inferable from the contradictoriness of the textual features of his works were not appropriate to the genre, was seen as an aesthetic flaw as published in *The Spectator*.

A similar dynamics can be pragmatic in the reception of Wilde 1891 collections of essays, *Intentions*. In keeping with the authorialist modes of reading and critical preferences the early reception of *Intentions* was dominated by the recognition of a cart between the potentially subject matter and the unfittingly unserious way Wilde had chosen to expose it. This requirement for seriousness was one of the tenets of authorialism.

If one is to understand the critical controversies that surrounded Wilde's novel, one needs to delve deeper into the nature of these disagreements between Wilde and his critics. Wilde insisted, in proto-formalist terms, that an object is all the work is and the author is just its accidental cause. The artist is the creator of beautiful things which implies the importance of that which is created. To reveal art and to conceal the artist is the art's aim---it attempts in paradoxical form to put further distance between his own work and the authorialist protocol of inferring author related notions from the work. The theoretical articulation by Richard Green Moulton, whose idea of inductive criticism anticipated several new critical tenets. Beginning with an examination of Victorian biblical exegesis, in the work of Benjamin portrayed classical influence and this ended with Oscar Wilde.

The same clash of protocols was at work in the literary section of Wilde's first trial. The Marques's attorney, Edward Carson, used Wilde's novel to argue that Queensberry's allegation that the author was posing as a sodomite was veridical, and hence not defamatory. In his cross-questioning of Wilde he insisted that Wilde admitted that sodomy might be one of the sins of which readers may infer Dorian was guilty. Wilde resisted this construal and insisted that he was not responsible for what the foolish, ignorant thought. Thus the clash of interpretive protocols at the trials was the same that had taken place in journals.

In this term paper, I have also presented and argued for the usefulness of the idea of authorialism to label a number of critical orientations not usually considered together. I have also argued that Wilde's works contain a number of textual features that make them recalcitrant to authorialist modes of reading, and that counter the strong temptation to read this larger than life writer into his works and vice-versa. Those that involve ambiguity, contradictoriness, and more generally a refusal on the part of the implied author to yield a coherent statement must give a relevant explanation.

I have also suggested that the legacy of authorialism has long survived the Victorian period, though in different forms. The recent history of Wilde scholars is in rife with modes of reading based on this protocol. Many Wilde critics tend to comply with readings advocated by Edward Carson rather those advocated by Wilde, nothing but the continuing influence of this paradigm prompted Nicholas Frankel to propose in his introduction of *The Picture of Dorian Gray* claims that the novel is not a denunciation of aestheticism because Wilde never ceased to be an aesthete.

The book *De Profundis* written by Oscar Wilde is very dissimilar. It is the story of a man who had everything in life but could not satisfy his thirst. He lived entirely for pleasure and he shunned suffering and sorrow of every kind. It is the story of a man who has been changed by jail .Being different is always a label in front of the whole society. The expression through feeling gave the author the possibility to reach the heart of the reader and destroy the living stereotypes. He says it was harder for ordinary people to understand that these people also love and also wants to be loved The concept of the reader is not to focus in homosexuality but on the reaction of the society to everything that does not fit it, everything it is afraid of and everything it tries to hide. Eltis places Wilde's theories of identity; reminiscent to her of contemporary notions of gender performativity powered by Judith Butler; in the context of Victorian melodrama and the early English reception of Ibsen and shows how Wilde moulds his innovative notion of selfhood against the background of reader-response theory.

Ruth Robbin's achievement is to remind all readers just how remarkable Wilde's writing career was, and she manages to integrate so much information that the readers have to go back to the texts and read them again.

Wilde's claim is in fact less outrageous than it seems: art is superior to life because the way we perceive life is conditioned by art, by those literary works which we read and by those paintings which we see. The only effects which life or reality can show us are effects that we have already seen through poetry. Life imitates art because our notion of what is beautiful, is superior, of what is worth



noticing in reality, is always already mediated by art.

The idea that art is superior to life reappears in *The Picture of Dorian Gray* and underpins the episodes concerning the actress Sybil Vane. Dorian falls in love with Sybil when he sees her in the realm of art. As an actress, Sybil fascinates him because she multiplies her personalities through her different roles. It is the multiple possibilities which the domain of art offers.

The life of Oscar Wilde has been mined in several recent texts—a 1997 film, *Wilde*, directed by Brian Gilbert; two plays produced in London's west end—Tom Killjoys' *The Secret Fall of Constance Wilde* and David Harems(*The Judas Kiss*) and a whole series of bicentennial—inspired biographies. I want to discuss a less discussed book, 1983 novel—*The last testament of Oscar Wilde*—about the questions about the nature of life-writing, around the construction of Wilde's celebrity self and emerging sexual identities. Since his career has alternated between a series of weighty biographies of major literary authors—T.S. Eliot, Dickens, Blake and other novelists, several of which also deal with real writers—*Last testament*, Chatterton. Wilde confesses in his novels two principal sins—his desire for fame and his desire for young men—his desire for fame and his desire for young men and these desires become linked in the text as he turns his back on both of them in favour of an eternalized and transcendental art.

Alan Sinfield has tackled this by using Wilde to historicize the link between effeminacy, aristocracy and homosexuality which as Ellis Hanson notes that Eve Kosofsky Sedgwick has referred to as the King James Version of queerness. Wilde had consciously commoditized himself and sold his image which others used. He had first achieved all the furious notice as an advertisement for Gilbert and Sullivan's *Patience*; as he was hired by Richard Doily Carte to make his celebrated lecture tour of the U.S as publicity for the operetta's New York run when he was still primarily known as the model for the character of Boxthorn. Sinfield, following Meyer and Cohen, describes Wilde not as the quintessence of the effeminate homosexual but as a historically determined prototype. Tracing a cultural history of homosexuality; it was a highly contested, unstable concept which associated notions of conspicuous idleness, decadence and general debauchery; with art and the leisure class. This cultural formation was partly a product of a certain kind of middle-class dissidence mimicking aristocratic, aesthetic values as a way of challenging the manly, bourgeois ones espousing the work ethic, empire and commerce.

Wilde's version of the effeminate dandy was an open secret—instead of calling it queer as it had been in those times. Thus Wilde was responsible for producing the definitive modern version of the queer because this emerged as a social and public consciousness at the time of the scandalous event of the trials when Wilde was found to have been found having relations with young male prostitutes and working youths.

Much recent critical work on Wilde has concentrated on the linkage of effeminacy with homosexuality which the series of trials in 1895 produced—making this a definitive moment in both the creation of the homosexual as a specific social type and the emergence of a modern gay receptivity. Oscar blames his relationship with another aspiring poet, Lord Alfred Douglas for his conviction and public disgrace. Sinfield feels, Wilde, not as the embodiment of the effeminate homosexual but as a historically; tracing a cultural history of the effeminate man from the seventeenth rake and fop to the Wilder version of the dandy. Cohen agrees that one of the main effects of the newspaper reports of the trials was the supplementing of visual effeminacy with connotations of male sexual desire for other men. "The English grew to hate me only when I was revealed as a member of the only truly classless society in London." (89) In Wilde's invariable reference to Greek love, Oscar points to the established, factual and the scholarly associations of his homosexuality—

(If I am a Uralian, I spring from that part of the sky where Uranus is touched with the glory of the stars. For I hold male love to be of the highest kind, honoured by philosophers as ideal love, and

by artists who have who have seen in the male figure by lineaments of spiritual.....it was male love which inspired Michelangelo in his sonnets.)(114)

When returning to Tate Street in Chelsea after visiting male brothels, he felt shame that he had allowed passion so to master his personality that he quite forgot his family and his own position as an artist. In the autobiographical letter that Wilde wrote to Douglas from prison, published posthumously as *De Profundis* unfolds his atonement As Said suggests, the tone of *De Profundis* may be a consequence of Wilde's disenchantment with the emergent phenomenon, with its apparent reduction. The basis for Wilde's position as the architect of the 20th century in the parodist nature of his public life, proponent of aestheticism and then dandyish effeminacy can point to the provisional, unstable, anti-essential nature of sexual identities.

Oscar clearly resents the alienating effect of a present-day fame based on the mass reproduction of simulacra, through which he has been caught in a house where turning quickly he only saw his own image. Sinfield emphasizes upon Oscar's devotion to his wife and children; Wilde's subversive, bisexual socialism and Irish nationalism as underplayed through his transformation into everybody's favourite counter culture icon.

Wilde's own sexual and biased dissidence was compromised by his search for iconic status in London high society. Wilde's own self-imaging as both fin-de-siècle pop idol and repentant exile and then the contemporary process of imaging himself around the cultural production and Wilde's own genius for self-metalizing make him complete.

There is the peculiar representation of youth and beauty in *The Picture of Dorian Gray* which makes it mostly absorbing to the reader. As the study strives to show, despite Wilde's self-declared objectivity in art, the novel discusses the social maladies capable of putting an end to the sanity of individuals, and can, consequently, be viewed as his avant-garde incorporation of aestheticism and realism. *Dorian Gray* comes up against his diabolical soul in a picture while he is gravely in inattention and turpitude. He leads a dubious life while he seeks pleasure as the main intent of (his) life. As a result, he ultimately encounters his heart-rending destination. To him, who is fully aware of his own eccentricity, is society acts as a torturing device? It does not allow him to move on communicatively in order to express his inner conflicts and his manacled individuality. Therefore, this novel is the representation of a human society in which dissimilarities are atrociously trampled on. This is to mean that Dorian's disobedience from the standard practices of his whereabouts gives rise to an impediment in his way for achieving ordinary goals. With this notion taken into consideration, we may observe that the story does not end here; rather, it marks the beginning and/or the continuation of destructive dogmas in a contaminated society where the reasons and aims of existence are construed in a unique way. The present study intends to delineate the trauma Dorian Gray grapples with in the novel as a consequence of his rejecting the norms of the society. His fanatic attitude forces him into a life of cynicism which brings about nothing but a defiant identity. Dorian's soul is shackled in a way that even his conscience cannot save him from the quagmire of annihilation. He is thereby in the spotlight for breaking the social conventions and standing against the consensus on the proper lifestyle.

Dorian also attempts to rejoice at his tragedy, though not successfully. When the matter of distinction paces on the scene, it frustrates his constructive deliverance. His need of sympathy from others as well as his guilt-stricken conscience imposes an unexpected forlornness upon him which is not heeded by the bystanders, and he, therefore, becomes the cause of his own destruction. Hence, the paper attempts to throw light on the dismay Dorian is gotten into, and how he helplessly struggles in bringing down the authority of frustration and misgiving. To put it in a nutshell, the study pictures the ineluctable consequences Dorian or anybody else might arrive at by standing against the unwritten laws of the society. As the novel indicates, if the society ignores such individuals, they start to lead a precarious life and break the social norms. Under the burden of isolation, these people

may feel irresistible alienation, and, as they search for identity, they may cross the boundaries of the socially good and turn into law violators. In this way, they get drowned in narcissism and the mania of a 'self'. Bottom of Form

Wilde's reference to Parnell in his attack on journalism in *The soul of Man under Socialism* and of the important religious issues behind Cyril's unflattering remarks about Robert Elsmere in "The Decay of Lying." "Could not be comprehended." (56) Sloan provides a number of analyses of Wilde's works running several paragraphs or even pages. These sustained engagements give Sloan more opportunity to bring the topical contexts that organize his book to bear convincingly on Wilde's texts and produce what are critical essays in miniature. Sloan's analysis, for instance, of *The Picture of Dorian Gray* in relation to Herbert Spencer's theory of evolution is especially of note: "It can be argued," Sloan says, "that Wilde intended *Dorian Gray* neither for a celebration of profligacy, nor as a moral rebuke to its excesses, but as a philosophical-scientific saga on the theme of evolutionary failure." (96)

Perhaps a reader new to Wilde would also register Sloan's efforts to adjust current critical opinions, though here I have to return to my sense that while this is not a scholarly monograph-it does not develop an overall thesis about Wilde's best audience is the audience for a scholarly monograph. Sloan's actual footnotes include references to Josephine Guy and Ian Small's *Oscar Wilde's Profession*, but it probably requires a reader recognizable with Guy and Small's "materialist" construal of Wilde's career as shaped by his need to prop up himself to see Sloan's effort to temper their claims in remarks such as, "Wilde himself generally privileged artistic decisions over financial considerations." (88) It is also the reader proverbial with Gay Studies approach Wilde who will notice the sloping but real tension between that approach and Sloan's claim that "With the exception of *Salome* and his social comedies with their conventions rooted in the battle of the sexes, Wilde, contrary to well-liked assumptions, generally avoided sexual forthrightness, in contrast, say, to New Woman fiction with *The Decay of Lying—An Observation* like an obsessive bee in your bonnet and discussion of sexual matters." So in Sloan's discussion of Wilde and the scientific thought of his day, one of his most edifying thought was that he was extending the work begun in Phillip Smith and Michael Helmand's *Oscar Wilde's Oxford Notebooks* (a work he cites in his notes). Then too one can offer corrections to what seem overemphasises of other approaches, as Sloan does to that of Guy and Small, without engaging in point-by-point argument with the proponents of those approaches. Since the book's format does not allow for the full elaboration of critical argument, the value of the book depends in large part on the author's learning, good sagacity, and critical acumen, all of which are palpable in profusion here.

The late Victorian climate of reform had waned. Along with proto feminism, many reforms, in dress, work and education got imparted into society and Wilde had a strong hand in it. With Wilde's contribution a new era was about to begin. Representations of gender would continue to be shaped by fashion in commodities, as much as by fashion in ideas.

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John Sloan says that Wilde was a witty dandy, literary anarchist, self-publicist and homosexual martyr. Wilde achieved fame and notoriety at a time when mass culture and communication propagated the new woman, new hedonism and new journalism and new imperialism in the Victorian age. Sloan provides a number of analyses of Wilde's works. Sloan argues that Wilde intended *Dorian Gray* neither for a celebration of profligacy, nor as a moral rebuke to its excesses, but as a philosophical-scientific saga on the theme of evolutionary failure.

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This paper at least to some extent show Wilde's ambiguous relationship with the public; the concept of the reader in Wilde's critical writings and the overall results of the analysis of the role of the reader in Wilde's narrative and dramatic works.

*Plato wrote his books in the form of dialogues*

*Oxford literae humaniores*

*Pentelic marble of Attica in Greece*

*Last testament and Thomas Chatterton*

*Cohen, A. Meyer, K. The vision of Oscar Wilde*

Clarke, A. Speaking of learning and recollections, revelations and realizations.

Iain Ross's Oscar wilde and Ancient Greece

Nicholas Frankel's argument about Wilde

David foster Wallace

The moralize by Oscar Wilde

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## কবি জয় গোস্বামীর কবিতায় লোক উপাদান

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### সংক্ষিপ্তসার

লোকবৃত্তের জন্মতেই বাংলা কবিতার জন্মলগ্ন। লোকজীবনের ধূলিমাটি গায়ে মেখে তার পথ চলা। লোকজ সংস্কৃতির দীর্ঘ পথের বাঁকে বাঁকে বহু মাইল ফলক বেয়ে হাজার বছরের ব্যবধানে যে কবি আমাদের সামনে এলেন তাঁর কবিতায় স্বকীয়তার আধুনিক উপাদান থাকবে এতো স্বাভাবিক। কবি জয় গোস্বামী বর্তমান শতাব্দীর আধুনিক বাংলা কবিতার অন্যতম দিক প্রতিনিধি। তাঁর কবিতায় চলমান সমাজের ছবি, আধুনিক জীবন চর্চা ও ভাবনার প্রতিফলন। যুক্তিবাদের প্রতিফলন যেমন আছে তেমনি কবিতার ছত্রে ছত্রে খচিত হয়ে আছে লোকসংস্কৃতির উপাদান।

কৃষ্ণ কথা এবং কল্পের অজস্রলীলা কথা লোক বাঙালীর জীবনের সহস্র বছরের সাধনার ধন। সেই কৃষ্ণ-রাধা-সুদামা জয় গোস্বামীর কবিতায় উপস্থিত হয়ে লোকজ সুধারসকে সমৃদ্ধ করেছে।

“কৃষ্ণ যদি ছন্দ হতো কবিতাকে রাখতেন রাখাল লাগিয়ে দিতেন তাকে ভারী ভারী ব্রজঙ্গনাদের বৃষ্টি করে কবিতাকে ঝরাতেন ক্ষণে ক্ষণে আরণে ঘোষের গৃহিণীর সিরিয়াল তৈরী কর, শ্রীকৃষ্ণ প্রজেক্টস, যুগে যুগে জয় গোস্বামীর কবিতায় কখনো প্রচ্ছন্ন ভাবে মিশে আছে লোকজ উপাদান, কখনো শিষ্ট জীবনের সঙ্গে লোক জীবনের সংমিশ্রণে কবিতার ব্যঞ্জনা হয়ে উঠেছে আত্মদানীয়, বিভিন্ন লোকশব্দের প্রয়োগ ঘটেছে যেমন— চৌপার নিন, চাষার পো, খুদ তেপান্তর। কখনো গ্রাম বাঙলার ছবি ফুটে উঠেছে। গ্রামীণ পথ ঘাট, গোষ্ঠের মাঠ, পুকুরের ঘাট, কাঁটা ঝোপ বার বার তাঁর কবিতায় ছায়া ফেলেছে।

সর্বোপরি লোকবৃত্তের বাউল দর্শন ও সহজিয়া তত্ত্বকথার দর্শন চিন্তা একাকার হয়ে মিশে গেছে তার কবিতায়।

‘ভ্রূণ’ বা ‘জলাধার কবিতা সংকলন’ এর কবিতাগুলিতে মনের মানুষের সন্ধান করেছেন দেহকে কেন্দ্র করে।

লোক জগৎ থেকে প্রবাহিত হয়ে আসা সংস্কৃতি, চাওয়া পাওয়া, কালগত ধারাকে আশ্রয় করে জয়ের কবিতা আধুনিকতার অঙ্গনে উজ্জ্বল ব্যতিক্রম।

মূল শব্দ: লোকজ, লোকবৃত্ত, লোকসংস্কৃতি, লোক উপাদান, কৃষ্ণ, গ্রামীণ, লোকশ্রুতি, বাউল, তত্ত্ব।

লোক বৃত্তের জন্মিতে যে বাংলা কবিতার বীজ উণ্ড হয়েছিলো সেখান থেকে সরে এসে তা নিপাট শিষ্ট সাহিত্য হয়ে উঠবে এমন চিন্তা ভাবনার মধ্যে আনাটা বিতর্কের বিষয়। লোক আঁতুড়ে জন্ম নিয়ে হাজার বছর পথ হেটে হেটে বাংলা কবিতা আজ অভিজাত বৈঠকখানায় বিদগ্ধ শ্রোতার কবিতা পাঠের আসরে আসন অধিকার করেছে ঠিক কিন্তু তার পবিত্র বরতনু আঁতুড়ের ধূলিজাল থেকে সম্পূর্ণ বিমুক্ত হয়েছে এমন কথা বলা যাবে না।

পণ্ডিতজনের ধারণা বাংলা কবিতার জন্মলগ্নে ছিলো লোকবৃত্তের আবহ। নিম্নবিত্ত, সামাজিকভাবে পিছিয়ে পড়া এবং মাটির কাছাকাছি থাকা মানুষের মানস-নির্যাসে সিন্ধু হয়ে বাংলা কবিতার সূত্রপাত ঘটেছিলো। সমাজের একপ্রান্তে ঠাঁই পাওয়া সিদ্ধাচার্যদের লোক জীবনের ধূলিমাটি গায়ে মেখে তার পথ চলা। সহজিয়া শ্রম জীবনের আশ্রয়ে যে বাংলা কবিতার জন্ম কৃষ্ণ কথা, রাম কথা, মঙ্গল গানের আঙ্গিনায় পা ফেলে ফেলে তার এগিয়ে চলা। চলার পথে ঐসব সংস্কৃতির ও তাদের হৃদয় নিঃসৃত সুধারসে মাখামাখি করেছে নিজেকে। আরও পরে বাউল, বুঝুর ভাওয়াইয়া, ভাটিয়ালি, পল্লীগীতি এবং সর্বোপরি যাত্রা, কবিগানের সুপ্রশস্ত অঙ্গনের পরিভ্রমণ শেষে তার আপন রূপে অবতীর্ণ হওয়া। সে দীর্ঘ পথের বাঁকে বাঁকে আঁকা হয়ে আছে বহু মাইল ফলক।

হাজার বছরের ব্যবধানে আজ যে কবি আমাদের সামনে এলেন তাঁর কবিতায় স্বকীয়তার আধুনিক উপাদান থাকবে, পরিবর্তিত সমাজ থাকবে এবং সমসাময়িক কালের কবি হবেন এ ধারণা স্বাভাবিক। তাঁর কবিতার পরিচয় হবে বর্তমান ভাবনার আধুনিক কবিতা। কিন্তু বাস্তবে তার বিশুদ্ধতায় প্রশ্ন চিহ্ন এসে দাঁড়ায়— তাতে লেখা থাকে কতটা সে শিকড় মুক্ত? কারণ সময় দিন তারিখ দিয়ে বিচ্ছিন্ন নয়। রেশম তন্তুর মতোই তার অগ্রগতি উৎস মূলকে স্বীকার করেই।

কবি জয় গোস্বামী আধুনিককালের একজন সম্বর্ধিত কবি। বিগত শতাব্দীর মধ্যভাগে তাঁর জন্ম। শতাব্দীর শেষপাদে এসে তাঁর কবি হয়ে ওঠা। আর বর্তমান শতাব্দীতে তো তিনি বাংলা কবিতার অন্যতম দিক প্রতিনিধি। তাঁর কাছে চর্যার কাল অবশ্যই অতীত কথা। কিন্তু মানুষের জীবন ভাবনাকে নাটকের দৃশ্যপটে বদলের মতো এক লহনামায় আলাদা করা যায় না। সেকাল আর একালের মধ্যে নির্দিষ্ট বিভাজিকা রেখা টেনে দেওয়া সাধ্যাতীত। কালের গতি নদীর ধারার মতো। নদী তার উৎস থেকে যে জল বহন করে এনে সাগরে ঢালছে, দীর্ঘপথ অতিক্রম করে এলেও, সে জলের উপাদানে পরিবর্তন আসে কি! পর্বত কন্ধর নিঃসৃত বরফ গলা হিম শীতল সলিলের হয়তো উল্লতা কিছু বৃষ্টি পায়, পথে কিছু কাদামাটি মাখে কিন্তু নদীবাহিত জল তার নিজস্ব শৈত্য ধর্মকে অস্বীকার করে না। কবিতাও তাই। আধুনিক কবি কালের চলমান সমাজকে স্বীকার করে আধুনিক হলো বটে কিন্তু তার জন্ম সূত্রে পাওয়া আত্মধর্মকে সম্পূর্ণ রিসর্জন দিলো না। তাই আধুনিক কবিতার পায়ে আশ্রয় নিয়ে বেঁচে থাকে বহু পুরাতন দিনের উপাদানও। আধুনিক কালের কবি তাঁর নিজের অজ্ঞাতে অথবা জ্ঞাত সারে তাঁর কবিতায় পুরাতনের গুড়ো মিশিয়ে নব কলেবরে কবিতা সৃষ্টি করেন। কবি জয় গোস্বামী তার ব্যতিক্রম নন।

জয় গোস্বামী আধুনিক যুগের প্রবৃদ্ধ কবি ব্যক্তিত্ব। তাঁর কবিতার মর্ম ও অবয়ব ঘিরে আধুনিক শিল্প কর্মের প্রকাশ। কবি প্রতিদিন তাঁর কবিতা ঘিরে বিচ্ছুরণ ঘটান নব নব রূপ-রস-বর্ণ-শব্দ-গন্ধ-স্বাদের। আধুনিক জীবন চর্চা ও ভাবনার প্রতিফলন তাঁর কবিতার ছত্রে ছত্রে। আজকের সমাজদার পাঠক তা পাঠে তৃপ্ত হন। তাঁর কবিতায় চলমান সমাজের ছবি। যুগ চিন্তার ভাবনা, যুক্তিবাদের প্রতিফলন দেখে মুগ্ধ হতে হয়। জয় গোস্বামীর কবিতা যে আধুনিক কবিতা সে বিষয়ে সকলেই একমত। কিন্তু উজ্জ্বল দেহে কালো তিল চিহ্ন যেমন দেহ সৌর্ধব বাড়ায় জয় গোস্বামীর আধুনিক ধারার কবিতায় তেমনি খচিত হয়ে আছে লোক সংস্কৃতির উপাদান, তাদের কবিতার সৌন্দর্য্য বেড়েছে বই কমেনি। স্বাভাবিক ভাবে তাঁর কবিতায় এসে পড়েছে লোকজীবন, লোকদর্শন, লোকভাবনা, লোকসমাজের প্রসঙ্গ। খসখসে ধানকে তুষমুক্ত করে মসৃণ চাল তৈরী হয়, চাল থেকে হয় যুঁই শূন্য অন্ন। কিন্তু সে অন্ন খেতে বসে যেমন দু' একটা গোটা ধানের কণা এসে মুখে ঠেকে; সে তুষ বলে দেয় কোন দানের ভাত সেটি। ঠিক তেমনি জয় গোস্বামীর আধুনিক কবিতা পড়তে গিয়ে বোধে ঠেকে লোক উপাদানের উপস্থিতি। চোখে পড়ে ফেলে আসা লোক সংস্কৃতির মিশেল। সচেতন পাঠক তাঁর কবিতা পাঠ করলে দেখবেন জয়ের কবিতা লোক উপাদান নিয়েই সজীব। বাহ্যত সে সব কবিতার গঠন, ভাবনা, প্রকাশভঙ্গি, উপমা, ব্যঞ্জনা সর্বত্র আধুনিকতার ছাপ। আধুনিক সমাজের ঝাঁ চকচকে রূপে প্রতিভাস সর্বত্র। তবুও তাঁর কবিতা প্রচ্ছন্নভাবে লোক উপাদানকে সঙ্গে নিয়ে চলতে ভালোবাসে। লোক উপাদানের যথাযথ ব্যবহার জয় গোস্বামীর কবিতার স্বাভাবিক রস বিস্তারে বাধা হয়ে দাঁড়ায়নি। বরঞ্চ কবিতার আত্মদিকে তীর ও গভীর করেছে। কখনো কখনো তা কবিতার ব্যঞ্জনাকে বিশেষ মাত্রায় উত্তীর্ণ করে দিয়েছে। শিষ্ট জীবনের সঙ্গে লোক জীবনের মিশ্রণে তা আত্মদনীয় হয়ে উঠেছে।

“তবিয়েতে যুব, নিদ যাব চৌপার দিন; ত্রিবর্ণ  
ইশারাটি শেষে দুলে ওঠে জেলর অপিসে, বৃষ্টিতে  
কিছুই পায় না চাষার পো। কালও চাল ছিল, খুদ দিতে  
হবে আজ সব ভাগ করে। আর কালো কালো মূর্তিতে  
ছেয়ে যায় মাঠ, তেপান্তর। কেন! জল নেই? হাজত নেই?  
(কালো ত্রিভুজের আন্তরণ)

কবি জয় গোস্বামীর এ আধুনিক কবিতায় পংক্তিগুলি আপন গৌরবে উজ্জ্বল। এ বিষয়ে দ্বিমত নেই। কিন্তু পংক্তির মধ্যে চৌপার নিন, চাষার পো, খুদ, তেপান্তর প্রভৃতি লোক শব্দের ব্যবহারে তাকে তীরভাবে আত্মদনীয় করে দিয়েছে।

কেবল কবি জয় গোস্বামী নয়, স্বদেশ বিদেশ সব দেশের আধুনিক সাহিত্য গড়ে উঠেছে পুরাতন ভিতের উপর পা রেখে। সব কবি সাহিত্যিক সমাজের পুরাতন উপাদানকে আধুনিক ও যুগোপযোগী করে সাহিত্য শিল্পকে এগিয়ে নিয়ে গেছেন। একথা কালীদাস সেক্সপীয়ারের ক্ষেত্রে যেমন সত্য, মাইকেল রবীন্দ্রনাথের ক্ষেত্রে যেমন সত্য তেমনি সত্য কবি জয় গোস্বামীর ক্ষেত্রেও। চিরদিন পুরাতন ভিতের উপর নতুন ইমারতের প্রতিষ্ঠা হয়। এ প্রসঙ্গে বিখ্যাত উক্তিটি মনে পড়ে "Man can creat nothing, man can destroy nothing, he only can change one shape to another." কবি জয় গোস্বামী তাঁর কবিতার বিষয়, ভাবনা ও অনুভূতির যথাযথ

প্রকাশের জন্য বহুক্ষেত্রে পুরাতন বিষয় ও চিন্তাকে নতুন মোড়কে আকর্ষণীয় করে পাঠকের সামনে পরিবেশন করেছেন। কৃষ্ণ এবং কৃষ্ণ বিষয়ক গান, তাঁর অজস্র লীলা কথা লোক বাঙালীর জীবনের সহস্র বছরের সাধনার ধন। যে কৃষ্ণ কীর্তিকে জড়িয়ে লোক সমাজের মানুষ যুগাতিত কাল থেকে আত্মার তৃপ্তি ও মুক্তি খুঁজে পেতে চায় সেই কৃষ্ণ-রাধা-সুদামা জয় গোস্বামীর কবিতায় উপস্থিত হয়ে তাকে সমৃদ্ধ করেছে।

কৃষ্ণ যদি ছন্দ হতো কবিতাকে রাখতেন রাখাল  
 দিতেন পাঁচন হাতে, সে ধেনু চরাতে যেতো বনে  
 বালিকার হাতে কবি দুপুরের ভাত পাঠাতেন  
 লাগিয়ে দিতেন তাকে ভারী ভারী ব্রজঙ্গনাদের  
 পিছনে, বিরক্ত করতে, জ্বালিয়ে মারতে সারাবেলা  
 বৃষ্টি করে কবি তাকে ঝরাতেন ক্ষণে ক্ষণে আরান ঘোষের গৃহিনীর  
 কেশে, বেশে, এখানে, সেখানে— তার হাতে ধরাতে  
 ফুট-তাকে বলতেন যা গিয়ে যাত্রার দল খোল্।  
 সিরিয়াল তৈরি কর, শ্রীকৃষ্ণ প্রেজেন্টস, যুগে যুগে  
 তুই তো সম্বব, তবে

মা আমি মাখন খাইনি মা আমি মাখন খাইনি বলে, পর্দায় নিজের কণ্ঠে গান গাইলেই হয়! পাবলিক মোহিত হয়ে যাবে হতো, যদি ছন্দ হতো, কবি তাকে রাখতেন রাখাল, কবি সকাল বিকাল প্রেমে পড়াতেন আর পাড়ায় পাড়ায় তাকে বহুবুপে অবতীর্ণ করে কালো কালো মেয়েগুলোর কিছু একটা গতি করে দিতে বলতেন—

তুই কিছু ব্যবস্থা কর, বরপক্ষ এত চাইছে পেরে উঠবো না আজ কিংবা কাল  
 তোকে তো আসতেই হবে, তুই এসে ব্যাটাদের খিঁচে দিবি খাল,  
 সবাই তাকে আছে তোর দিকে, কবির রাখাল।  
 অথচ মুশকিল হচ্ছে, এখন কৃষ্ণের মুখে চাপ দাড়ি, গালে কাটা দাগ  
 লাল গোপ্তি, বাঁকড়া চুল, কৃষ্ণ বসে চুল্লুর আড্ডায়  
 গোপের বালক নিয়ে একবার এ দলে ঢোকে, একবার ওদলে  
 মাঝে মাঝে চলে যায় অতিথি যবন—  
 ছাড়া পায়, ফিরে আসে-আবার শেল্টার নেয় (কবি কি তাহলে  
 কৃষ্ণের জামিন নিতে টিকি বেঁধে রাখবেন খুঁটিতে?)  
 এখন কৃষ্ণের লক্ষ্য, সুদামার লাশ ফেলে দেওয়া  
 সুদামাও কম যায় না, তার কাছেও খবর আছে সঞ্জী সাথী নিয়ে  
 সেও ঠিক, সম্ভে থেকে, তৈরী আছে ব্রীজের তলাময়  
 দুই দলই ধর্মপক্ষ, দুই দলই নারায়ণী সেনা  
 দুদলেই আপাত পাঁচজন পাঁচজন  
 ঘুমন্ত জি আর পি থানা, লাল আলো, ইয়ার্ডের ঘটং ঘটং  
 লাইনের এপার আর লাইনের ওপার  
 মাঝখানে নিয়তি প্রস্তুত। মাঝখানে ঘটন অঘটন  
 সবার নিঃশ্বাস বন্ধ, বিড়ি জ্বলছে, এক, দুই, তিন, চার, পাঁচ  
 এবার লাইন দিয়ে পাস হবে মালগাড়ি, চাল গম কয়লার ওয়াগন  
 (রাখাল আজ যদি আমারে জিগ্যেস করো কাব্য)

জয় গোস্বামীর এ দীর্ঘ কবিতা জুড়ে কেবল কৃষ্ণ অনুসঙ্গা, কৃষ্ণ কথা। কিন্তু এ কোন কৃষ্ণ! পৌরাণিক, লৌকিক না আধুনিক? সত্যি বলতে এ কবিতায় কবি যে কৃষ্ণের প্রাসঙ্গিক ছবি এঁকেছেন তা তো একক কৃষ্ণের ছবি নয়। নানান কৃষ্ণের মিশেলে চিত্রিত হয়েছেন তিনি। তার অবয়ব আর কর্মকাণ্ডে যেমন আধুনিক কৃষ্ণের কীর্তিকলাপ প্রকাশ পেয়েছে তেমনি আছে পৌরাণিক ও লৌকিক কৃষ্ণের উপাদানও। সেদিনের কৃষ্ণের চেয়ে এ দিনের কৃষ্ণের বহিঃরঙ্গে হয়তো মিল নেই, কিন্তু অন্তঃচরিত্রে দুই এর মধ্যে পার্থক্য খুঁজে পাওয়া দুষ্কর।



কবি জয় গোস্বামী তাঁর কবিতার আকর্ষণ বাড়তে আশ্রয় নিয়েছেন লোক সংস্কৃতির। লোকাচার, লোক কথা, উপকথা প্রবাদ প্রবচন কিংবদন্তীকে তুলে এনেছেন তাঁর কবিতায়। আবার কখনো তুলে এনেছেন বাউল দর্শন, সহজিয়াবাদের লোকতত্ত্বকে। অন্যদিকে কবিতার নিপাট বুননি গাঁথতে ব্যবহার করেছেন ছড়া, হেঁয়ালি, লোক শ্রুতির টুকরো উপাদান। তাঁর কাব্যাঙ্গ সাজাতে কুড়িয়ে এনেছেন ছড়িয়ে ছিটিয়ে থাকা অজস্র লোক শব্দকেও।

জীবনানন্দ ও বিভূতিভূষণ নামক যে দু'জন বাঙালী সাহিত্যিকের সৃষ্টিতে পাঠক গ্রাম বাঙলার লোক জীবন ও লোক সংস্কৃতির স্বাদ পেয়ে থাকে তাঁদের লোক জীবন রঞ্জিত রচনা কবি জয় গোস্বামীকে কেবল প্রভাবিত করেছিলো বলে ছেড়ে দিলে সত্যের অপলাপ করা হয়। লোক প্রাণে উদ্বেলিত ঐ দু'জন সাহিত্যিকের প্রতি কৃতজ্ঞতা জানাতে তাঁদের সৃষ্টিকে আশ্রয় করে যে কবিতা তিনি লিখেছেন তাদের আপাত মস্তক দেহভারে লোক জীবনের জলচ্ছবি চোখে পড়ে।

মনে মনে নাটা কাঁটা, মনে মনে তিস্তিরাজ গাছের তলায়  
সুঁড়িপথ আবিষ্কার ময়না ঝোপের তলা দিয়ে  
বন ধুঁধুলের লতা কোথায় ত্রিশূন্যে দোলে, কই  
প্রাচীন শিরিষ গাছে শ্যাওলা ধরা ডালে পরগাছা!  
এ বনের শেষ দেখতে নেই স্বপ্নে এ বনের শেষ...  
গুলঞ্চ লতা দোলানো খোলা খোলো বন চালতার  
ফল চারিধারে আর সুড়ি রাস্তা আম বাগানে শেষ...

(এখানে তোমার মাটি দেশ, কবিতা সংগ্রহ পৃ-২০৪)

কেবল বিভূতিভূষণের গ্রাম বাঙলা নয়, নির্জন বাঙলা পল্লীর কবি জীবনানন্দের কাব্য কলার পল্লী প্রকৃতি এসে স্থান করে নেয় জয়ের কবিতায়। তাঁর কবিতার চরণে স্পষ্ট ছবি হয়ে ভেসে উঠে জীবনানন্দ বর্ণিত লোক জীবনের সুধারসে রঞ্জিত নানা উপাদান, নানা দৃশ্য।

জলের উপর

ধূপ ভেসে যেত, তুমি পাশাপাশি দেহ শীর্ষে পদ্মকে ফুটিয়ে  
দীঘিতে ভাসিয়ে রাখলে, আমাকে মুগাল করে রেখে দিয়ে গেলে  
জলের উপরে নীচে! দূর থেকে কাছে আসা হাঁসদের জোড়া-পা সাঁতরে  
আমার শরীরে এসে লাগে ঢেউ, ভেঙে যায় আবর্ত জলের  
তারা দীর্ঘ ঠোঁট দিয়ে পদ্ম থেকে তুলে খায় মিষ্টি জহরতা ইত্যাদি,

(বীজ কবিতা সংগ্রহ পৃ-৮৫)

উপরে উল্লেখিত এসব পংক্তি পড়ে কি মনে হয় না কবি জয় গোস্বামী কেবল নগর ভাবনার আর নাগরিক জীবনের কবি নন, তার লেখনি ছুঁয়ে আছে বাঙলার ভুলগ্ন জল কাদা মাখানো জীবন ও প্রকৃতিকে। গ্রাম বাঙলার উপেক্ষিত নির্জন, নির্লিপ্ত প্রকৃতির অন্তরাঙ্গাকে। তাঁর কবিতার অবিচ্ছেদ্য অঙ্গ সে সব। সুযোগ পেলেই সে গ্রামীণ পথঘাট, গোষ্ঠের মাঠ, পুকুরের ঘাট, কাঁটা ঝোপ বার বার তাঁর কবিতার উপর ছায়া ফেলেছে।

১. ঢাকের দায়ে মনসা বেচতে চলো (ভেট)
২. যতক্ষণ শ্বাস রয়েছে ততক্ষণ আশ (শীর্ষাসন)
৩. পাগলে কিনা বলে, ছাগলে যা পায় তাই খায় (রক্তবীজ)
৪. চাঁদ উঠেছে ফুল ফুটেছে, গাছে ডাকছে পাখি (রাখী)

এই সব অজস্র লোকশ্রুতি, প্রবাদ জয় গোস্বামীর কবিতার অঙ্গনে ফুল হয়ে সৌন্দর্য বৃদ্ধি করেছে।

আবার অন্যত্র অনায়াস ভঙ্গিতে প্রবেশ করেছে দেশের বাউল দর্শন আর সহজিয়া তত্ত্বের গৃহ্য কথা। নিপুণ বাউল দার্শনিকের মতো তার মধ্যে বিচরণ করেছেন। বাউলরা দেহতত্ত্বে বিশ্বাসী। দেহের মধ্যে তাঁরা খুঁজে নেন ব্রহ্মাণ্ডের সৃষ্টি, স্থিতি এ প্রলয়ের সার তত্ত্বকে। দেহকে কেন্দ্র করে তাঁরা আপন সাধনায় উত্তীর্ণ হন। সে তত্ত্ব সমৃদ্ধ দেহ সাধনায় খোলাখুলি এসে যায় মৈথুন, ধারণ, নারীপুরুষের যৌনাঙ্গের মুদ্রা, চার চন্দ্র সাধনার প্রসঙ্গ। ঐ ভাবেই তাঁরা মানুষের মধ্য দিয়ে মনের মানুষের সম্মান করেন। বাউল বা সহজিয়া তত্ত্ব

সাধনার উপস্থিতি দেখা যায় জয় গোস্বামীর কবিতায়। তিনি লেখেন—

“উল্টানো কলসীর মত গূঢ় অস্থ সংরক্ত জরায়ু।  
তার মুখে ফুঁ দিয়ে ফোলাও, আরো আরো বড়, অবশেষে আকাশে বেলুন  
ভেসে যায় একটানা সাদা সাদা, নীল...  
সমস্ত অর্চনা শাস্ত হয়েছে যখন  
পাত্রে তরল মিশ্র ঠিক তখনই কাঠিতে নাড়ালে, একটি ফুল ফেলে দিলে  
সে ফুলের গর্ভকোষ এক লহমায় দেখা যাবে...” (ভূণ)

অথবা

“আমার এই রেতঃ শক্তি আকাশে ফাটিয়ে তোলে লহু ফোয়ারার  
শতধারে। প্রতি বীজ প্রতি কণা-যা শরীর ছিল না কখন  
রশ্মির ভিতরে মিশে বয়ে যায়, তাকে ধরে সেই জলাধার  
যা ছিল প্রথমে লাল, পরে কমলা, ঈষৎ বেগুনী যা এখন।” (জলাধার কবিতা সংকলন)

এ সমস্ত পংক্তি কি লোক বৃত্তের বাউল দর্শন ও সহজিয়া তত্ত্ব কথার দর্শন চিন্তাকে স্মরণ করিয়ে দেয় না? এসব কবিতার গায়ে সহজিয়া লোক জীবনের তত্ত্ব কথা মিলে মিশে একাকার হয়ে গেছে।

কবি জয় গোস্বামী যে লোক জীবনের সঙ্গে কেবল পরিচিত নয় একাত্ম ছিলেন তার প্রমাণ পাওয়া যায় লোক শব্দ চয়নের নিপুণতায়। পল্লীর লোক মুখ থেকে তুলে এনে তিনি গ্রাম্য শব্দকেও সাহিত্যের মর্যাদা দান করেছেন। গল্পের গরু, পাগলে কি না বলে, সোনার পাথরবাটি, নাকে কান্না, বোঝার উপর শাকের আঁটি, কাপড় শুকায় দুর্বাঘাসে প্রভৃতি লোক শ্রুতি এবং ওম, ছাই, খুপরি, পিদিম, শীৎকার, বেদনী, কুত্তা, কাকমারাস সঁ্যাং, বখরা, হোথা, ডালকুত্তা, খাটামিঠা, ঠোঁকর, খ্যাট, সিকনি প্রভৃতি গ্রাম্য শব্দ তাঁর কবিতায় মর্যাদা লাভ করেছে।

রবীন্দ্রনাথ লোক সংস্কৃতি আর শিষ্ট সংস্কৃতি এ দু'য়ের মধ্যে পারস্পরিক সম্পর্কের কথা বলতে গিয়ে উদ্ভিদের উদাহরণ হাজির করেছেন। একটি উদ্ভিদ তথা বৃক্ষের সামগ্রিক রূপের দু'টি ভাগ। শিকড় ও কাণ্ড। শিকড় থাকে মাটির গভীরে সবার অলক্ষ্যে অস্থকারে। আর কাণ্ড ধরনীর উপর আপন অবয়বের বৃষ্টি ঘটায়, প্রসারিত হয়। সুউচ্চ শাখা প্রশাখার বিস্তার ঘটিয়ে আকাশ ছুঁয়ে ফেলে। সেখানে সুদৃশ্য নব পল্লব মঞ্জুরীর মাঝে সাজিয়ে দেয় বহু রং-এর বাহারি পতাকা। দেখে সবাই বৃক্ষের প্রশংসা করে, জয় ধ্বনি দেয়। অন্যদিকে শিকড় থাকে মাটির গভীরে আপন কাজ নিয়ে ব্যস্ত। মাটির কণা খুঁজে পুষ্টির উপকরণ আহরণ করে বৃক্ষ কাণ্ডের সমৃদ্ধির কাজে চালান দিতে সদা ব্যস্ত থাকে। সাধারণ মানুষ বাইরে থেকে কেবল বৃক্ষ শাখার শ্রীবৃষ্টি দেখে বাহবা দেয়। শিকড়ের খবর নিতে কেউ আগ্রহ দেখায় না।

সাহিত্য সংস্কৃতির জগৎটা তা থেকে কিছু ভিন্ন নয়। কবির কথার অনুসরণে বলা যায়— কেবল সূর্য নয়, রাতের সমস্ত তারা আছে দিনের আলোর গভীরে। আধুনিক কবিতার যারা দক্ষ শিল্পী তাঁদের কবিতার যে কাব্যরস তার অনেকটাই দাঁড়িয়ে আছে অতীতের ভিতরে উপর। লোক জগৎ থেকে প্রবাহিত হয়ে আসা সংস্কৃতি, চাওয়া পাওয়া, জীবনের সমস্ত উপাদানকে বহন করে চলে অদৃশ্য এক চলমান ধারা। যে কালাগত ধারাকে আধুনিকতার উজ্জ্বল আলোয় হয়তো অদৃশ্য মনে হবে, কিন্তু কবির অজানতে, অদৃশ্য ফলস্ত ধারার মতো লোক উপাদান সমূহ তাঁর কবিতার অঙ্গে অঙ্গে আশ্রয় করে বেঁচে আছে। কাজ করে চলেছে।

## হরিচরণ বন্দ্যোপাধ্যায় : একটি জীবন ফিরে দেখা

অনামিকা নন্দী

সহকারী অধ্যাপক, ইতিহাস বিভাগ, ক্ষুদিরাম বোস সেন্ট্রাল কলেজ, কলকাতা

### সংক্ষিপ্তসার

এমন কিছু মানুষ আছেন যারা যাবতীয় প্রতিকূলতা উপেক্ষা করে সৃষ্টির মেশায় গোটা জীবনকে উৎসর্গ করেন। এবং তাতে উপকৃত হয় দেশ-জাতি-সমাজ। এরকম একজন সাধক হলেন পণ্ডিত হরিচরণ বন্দ্যোপাধ্যায়। রবীন্দ্রনাথের আহ্বানে শান্তিনিকেতন বিদ্যালয়ে সংস্কৃত শিক্ষক হিসাবে যোগ দিয়েছিলেন। বিদ্যালয়ে শিক্ষকতার পাশাপাশি অবসর সময়ে সাহিত্যচর্চা, প্রবন্ধ রচনা, পাণ্ডুলিপি প্রস্তুত করতেন। সহজ, অনাড়ম্বর জীবন যাপনে অভ্যস্ত নিভৃতচারী এই মানুষটি সময়কে যথাযথ ভাবে কাজে লাগাতেন। এই বিশেষ বৈশিষ্ট্যটি রবীন্দ্রনাথকে আকৃষ্ট করেছিল। তিনি হরিচরণের ভিতর গভীর নিষ্ঠা ও তা অনুধাবন করতে পেরেছিলেন। রবীন্দ্রনাথের প্রত্যক্ষ উৎসাহ ও পৃষ্ঠপোষকতায় একটানা চল্লিশ বছরের অধ্যাবসায় ও পরিশ্রমে তিনি যে বঙ্গীয় শব্দকোষ আমাদের উপহার দিয়েছেন তার তুলনা বাংলা ভাষায় তো নেই-ই এমনকি পৃথিবীর আর কোন ভাষায় একক প্রচেষ্টায় এরকম অভিধান আছে কিনা সন্দেহ। নিবিস্তভাবে হরিচরণের বিপুল কর্মকাণ্ডের দিকে তাকালে আমাদের মনে হয় ‘হারকিউলিয়ান টাস্ক’ কথাটির বাংলা অর্থ হওয়া উচিত হরিচরণীয় কাজ।

মূল শব্দ : পণ্ডিত, বাংলাভাষা, অভিধান, শান্তিনিকেতন, পরিশ্রম।

বাংলা সাহিত্যের অঙ্গনে এক বিস্ময়কর অথচ নিঃশব্দ পদচারণা হরিচরণ বন্দ্যোপাধ্যায়ের (১৮৬৭-১৯৫৯)। নিরলস সাহিত্যসেবী আত্মপ্রচার বিমুখ এই মানুষটি ছিলেন এক নিবিড় গবেষক ও সাহিত্য পিপাসু। নন্দবিনয়ী আপাত সাধারণ হরিচরণ সারাজীবন ধরে যে অসাধারণ কাজ করেছেন তা এককথায় বিস্ময়কর। একটি মানুষের জীবনে কী অসম্ভব নিষ্ঠা আন্তরিকতা ও পরিশ্রমের সমাবেশ ঘটতে পারে তার উজ্জ্বল নিদর্শন হল ‘বঙ্গীয় শব্দকোষ’। প্রাচীন ও আধুনিক বাংলা শব্দ, সমগ্র বাংলাদেশের প্রায় সমস্ত গ্রাম্য চালুকথা তিনি একক প্রয়াসে সংগ্রহ করেছেন, তাদের ব্যুৎপত্তিগত অর্থ দিয়েছেন, কবি সাহিত্যিকরা কিভাবে তাদের রচনায় তা ব্যবহার করেছেন, সেসব নিপুণভাবে সংকলিত করেছেন এই অমূল ভাণ্ডারে। রবীন্দ্র সান্নিধ্যে থেকে, তাঁর নিরন্তর উৎসাহে হরিচরণ এই অসম্ভব কাজ সম্পন্ন করতে সক্ষম হয়েছিলেন।

“আমার জীবনে অসাধারণ কিছুই নেই। আমার জীবনস্মৃতির তাই কিঞ্চিৎমাত্র মূল্য আছে, তা আমি কখনো মনে করতে পারিনি।”<sup>১</sup> এমন কথা তার জীবনস্মৃতির প্রারম্ভে লেখা আছে। জীবনে অসাধারণ হয়তো কিছু নেই, কিন্তু যে অসাধারণ কাজ তিনি করেছেন বঙ্গীয় শব্দকোষ রচনা করে তা তার জীবনকে অসাধারণতা এনে দিয়েছে। বললেন, “একচল্লিশ বছর লেগেছে শব্দকোষ সংকলন প্রণয়ন ও মুদ্রাঙ্কণ শেষ করতে, ১৩২২ সনে আরম্ভ করি, শেষ হয় ১৩৫২ সনে। শব্দ সংকলনের সময় অধ্যাপনার ভার আমার উপর ছিল। ১৩৩৯ সনে (১৯৩২ সালে আগস্ট মাসে) আমি অবসর গ্রহণ করি। অধ্যাপনার সময় ক্লাসে প্রাচীন বাংলা বই নিয়ে বসতাম ও বিশ্রামের সময়ে ক্লাসে বসেই পেন্সিল দিয়ে অভিধানের যোগ্য শব্দ চিহ্নিত করে, পরে কার্যবসানে তা খাতায় লিখতাম। এই রূপে প্রাচীন বাংলা শব্দ সংগ্রহ করে ১৩৩৮ সন পর্যন্ত অভিধানের কাজে কিছুদূর অগ্রসর হয়েছিলাম।”<sup>২</sup> হরিচরণের জীবন-গতি শান্তি অথচ স্থির প্রত্যয়ে একটি নির্দিষ্ট লক্ষ্যের প্রতি সুসংবদ্ধ।

### II

সাধারণ মধ্যবিত্ত ঘরে তাঁর জন্ম। সংসারে অর্থকৃচ্ছতা ছিল। পিতা নিবারণচন্দ্র বন্দ্যোপাধ্যায় জমিদারীতে কাজ করতেন। উত্তর ২৪ পরগণার বাদুড়িয়া থানার অন্তর্গত যশাইকাটি গ্রামে ছিল পিতৃনিবাস, মাতুল নিকটবর্তী রামনারায়ণপুর গ্রামে। প্রাথমিক বিদ্যালয় যশাইকাটির একটি ছোট বাংলা বিদ্যালয়। আট-নয় বৎসর বয়সে মামাতো ভাইদের সঙ্গে বসিরহাট মাইনর স্কুলে পড়তে আরম্ভ করেন।

মধ্যবাংলা ছাত্রবৃত্তি পরীক্ষায় আশানুরূপ ফল না হওয়ায় অপর একটি বাংলা স্কুলে ভর্তি হয়ে উচ্চ প্রাথমিক পরীক্ষা পাস করে এক বছরের জন্য কিছু বৃত্তি পান যা তার পড়ার খরচ কমাতে সাহায্য করেছিল। পরে মধ্য বাংলা পরীক্ষা পাস করে বাদুড়িয়া লন্ডন মিশনারী স্কুলে পঞ্চম শ্রেণীতে ভর্তি হন। গ্রামের স্কুলে দ্বিতীয় শ্রেণী পর্যন্ত পড়েন। পরে কলকাতায় জেনারেল অ্যাসেম্বলীজ ইনস্টিটিউশনের দ্বিতীয় শ্রেণীতে ভর্তি হন। ভাল ফল করার জন্য বিনা বেতনে প্রথম শ্রেণীতে পড়ার সুযোগ পেলেন এবং প্রবেশিকা পরীক্ষায় উত্তীর্ণ হন। এই শিক্ষায়তনেই এফ.এ. ক্লাসে ভর্তি হলেন হরিচরণ। কিন্তু অর্থাভাব লেখাপড়া প্রায় বন্ধ হওয়ার উপক্রম হল। এই সময় এক বন্ধু তাঁকে পরামর্শ দেন পটলডাঙার মল্লিক পরিবারের ফাণ্ড থেকে মেট্রোপলিটন কলেজে (বিদ্যাসাগর কলেজে) কয়েকটি ছাত্রকে বেতন দেওয়ার ব্যবস্থা আছে, সেখানে যেন তিনি দরখাস্ত করেন।<sup>১</sup>

দেশের স্কুলে হরিচরণ যখন তৃতীয় শ্রেণীর ছাত্র তখন রবীন্দ্রনাথ ঠাকুর তাঁকে মাসিক কিছু সাহায্য করেছিলেন। তাঁর পিসতুতো দাদা যদুনাথ চট্টোপাধ্যায় মহর্ষি দেবেন্দ্রনাথ ঠাকুরের জোড়াসাঁকোর বাড়িতে সদর বিভাগে খাজাঞ্চির কাজ করতেন। সেই সুবাদে রবীন্দ্রনাথের কাছ থেকে একটি সার্টিফিকেটের ব্যবস্থা করে দিয়েছিলেন। সার্টিফিকেটের কারণে মেট্রোপলিটন কলেজে ভর্তি হয়ে গেলেন।<sup>১</sup> ফাণ্ড থেকে নিয়মিত বেতন পেয়ে এফ.এ পাস করে বি.এ ক্লাসে ভর্তি হন। নিজের পড়াশুনার ফাকে ছাত্র পড়িয়ে পাঠ্য বই কেনার খরচ মেটাতেন। কিন্তু চতুর্থবর্ষে উঠে গরমের ছুটিতে দেশের বাড়ি গিয়ে ফিরতে দেরী হয়েছিল। দীর্ঘ অনুপস্থিতির কারণে ফাণ্ড থেকে তার নাম কাটা যায়। আর্থিক সাহায্যের অভাবে হরিচরণের ছাত্র জীবন শেষ হয় চরম হতাশায়।

কমহীন অলস জীবনের স্রোতে কিছুদিন ভাসতে থাকেন হরিচরণ। সেই সময় অধ্যক্ষ রামায়ণের বাংলা অনুবাদ আরম্ভ করেন। দু বছরের পরিশ্রমে তা শেষ করলেন ১৮৯৫ খ্রীঃ, দুঃখের বিষয় এর পাণ্ডুলিপি আমৃত্যু তাঁর কাছেই পড়েছিল, মুদ্রিত হয়নি।

### III

কলকাতার অনিশ্চিত জীবনে অস্থিত হয়ে হরিচরণ দেশের বাড়ি ফিরে গিয়ে বাদুড়িয়া হাইস্কুলে হেডপণ্ডিতের চাকরি নেন। দেশের দুটি হাই স্কুলে প্রায় তিন বছর শিক্ষকের কাজ করেন। ১৮৯৯ খ্রীঃ আবার কলকাতায় চলে আসেন। কিছুদিন পর মেদিনীপুরের অন্তর্গত নাড়াজোলের কুমার দেবেন্দ্রনাথ খানের গৃহশিক্ষকের চাকরিতে নিযুক্ত হন। স্বল্প বেতনে অতদূরে চাকরি হরিচরণের পিতার অভিমত হল না। সেই চাকরি ত্যাগ করে কলকাতায় নব প্রতিষ্ঠিত টাউনস্কুলে প্রধান পণ্ডিতের কাজ নিলেন। এই সময় তার পিতৃ বিয়োগ ঘটে। টাউন স্কুলের কাজ পরিত্যাগ করেন। পিসতুতো দাদা যদুনাথের কাছে শান্তিনিকেতনে ব্রহ্মচর্যাশ্রম প্রতিষ্ঠার কথা শোনেন। এই আশ্রমে অধ্যাপনার কথা তার কাছে তখন স্বপ্নের মত। তাঁর দাদা রবীন্দ্রনাথের কাছে তাঁর বিষয় বলেন ও একটি কাজের জন্য অনুরোধ করেন। এই প্রার্থনানুসারে কবি রাজসাহী অন্তর্গত কালীগ্রামের জমিদারী কাছারি পতিসরে তাকে সুপারিনটেনডেন্ট পদে নিযুক্ত করেন।<sup>১</sup> একবার কাছারি পর্যবেক্ষণের জন্য রবীন্দ্রনাথ পতিসর আসেন। সেখানে এই কনিষ্ঠ কর্মচারীর সাথে কথোপকথনে কবি জানতে পারেন তাঁর সংস্কৃত মনস্তার কথ্য। এর পরই ফিরে গিয়ে কবি তাঁকে শান্তিনিকেতনে ডেকে নিলেন ও আশ্রমের সংস্কৃত অধ্যাপক নিযুক্ত করলেন। হরিচরণের পুরোপুরি অধ্যাপনার জীবন শুরু হল।

### IV

এই সময় ছাত্রদের সংস্কৃত পড়ার কোনও নির্দিষ্ট বই ছিল না। হরিচরণের আশ্রমে যোগদানের পর কবির ইচ্ছানুসারে “সংস্কৃত প্রবেশ” নামক তিনখণ্ডের বই তিনি রচনা করেন।<sup>১</sup> ‘সংস্কৃত প্রবেশ’ রচনাকালেই কবি একদিন কথায় কথায় হরিচরণকে বলেন ‘আমাদের বাংলাভাষায় কোন অভিধান নেই, তোমাকে একখানি অভিধান লিখতে হবে।’ সেই ইচ্ছাকে বাস্তবায়িত করতে ১৩১২ বঙ্গাব্দে অভিধান রচনার কাজ শুরু করেন। সম্পূর্ণ নিজের চেস্তায় কোন সহকারী ছাড়াই অভিধান রচনার কাজ চলতে থাকে। বিদ্যালয়ে পড়ানোর ফাঁকে যখনই সময় পেয়েছেন গ্রন্থাগারে চলে গিয়ে প্রাচীন বাংলা শব্দ যা পেতেন নোট করতেন। এই সময় প্রাচীন ও আধুনিক প্রায় পঞ্চাশখানি গদ্য-পদ্য গ্রন্থ তিনি দেখেছিলেন।

হরিচরণের নির্ণা দেখে রবীন্দ্রনাথের বিশ্বাস জন্মেছিল যে তিনি নিশ্চয় তার কাজে সক্ষম হবেন। এক চিঠিতে তিনি কবি রামেন্দ্রসুন্দর ত্রিবেদীকে লেখেন ১৯১১ খ্রীঃ— “আমাদের অধ্যাপক হরিচরণ একখানি বাংলা অভিধান রচনায় নিযুক্ত হইয়াছেন— আপনারা যাহা চান ইনি তাহাই করিয়া তুলিতেছেন। ব্যাপারটি প্রকাণ্ড হইবে। একবার দেখিয়া দিবেন।...<sup>১</sup>

কিন্তু আর্থিক অসঙ্গতির কারণে তিনি আশ্রম ছেড়ে কলকাতায় আসেন এবং সেন্ট্রাল কলেজে অধ্যক্ষ ক্ষুদিরাম বসুর অনুরোধে সংস্কৃতের অধ্যাপক হিসেবে যোগদান করেন। শিক্ষকতায় যুক্ত থাকলেও হরিচরণ তাঁর অভীষ্ট অভিধান-প্রণয়নের কাজ ব্যাহত হওয়ায় যথেষ্ট পীড়িত বোধ করতেন। একথা কবি জানতে পারলে তিনি হরিচরণকে মহারাজা মনীন্দ্রচন্দ্র নন্দীর সঙ্গে দেখা করতে বলেন ও মহাজারার আনুকুল্যে মাসিক পঞ্চাশ টাকা বৃত্তির ব্যবস্থা হয়। এরপর প্রচুর পরিশ্রম করে ১৯২৩ খ্রীঃ পাণ্ডুলিপি তৈরীর কাজ শেষ

করলেন। মহারাজাকে এই সুসংবাদ জানালে তিনি ছাপানোর জন্য অভিধানের পাণ্ডুলিপি কাশিমবাজারে পাঠাতে বলেন। কিন্তু কবি এবং হরিচরণ উভয়ের ইচ্ছা ছিল অভিধানটি বিশ্বভারতী থেকেই ছাপানো হোক।<sup>৮</sup>

অভিধানের পাণ্ডুলিপির কাজ মোটামুটিভাবে শেষ হলেও তার পরিবর্তন ও পরিবর্ধনের কাজ ক্রমাগত চলতে থাকে। অন্যদিকে কবির ইচ্ছা থাকলেও অভিধানটি প্রকাশ করার আর্থিক সঙ্গতি বিশ্বভারতীর ছিল না। প্রৌঢ় হরিচরণ এবার নিজের উদ্যোগে অভিধান ছাপানোর ব্যাপারে প্রয়াসী হলেন। কলকাতা বিশ্ববিদ্যালয়ের দীনেশচন্দ্র সেনের সঙ্গে দেখা করে অভিধানটি ছাপানো প্রস্তাব করলেন। ছাপানোর খরচের হিসেব করে দেখা গেল প্রায় পঞ্চাশ হাজার টাকা লাগবে যা সেসময় বিশ্ববিদ্যালয়ের পক্ষে মেটানো সম্ভব ছিল না। আশাব্যঞ্জক সাড়া না পেয়ে বঙ্গীয় সাহিত্য পরিষদের দ্বারস্থ হলেন। কিন্তু সেখানেও তিনি নিরাশ হয়ে ফিরে এলেন। এর পর প্রাচ্যবিদ্যামহার্ণব নগেন্দ্রনাথ বসুর উদ্যোগে ১৩৩৯ সনে অভিধান মুদ্রণ শুরু হয়। দরিদ্র ব্রাহ্মণ পণ্ডিত মাত্র হরিচরণ। জীবনে আর্থিক সঞ্চার অতি সামান্য, তার তা দিয়েই এই কাজে নেমে পড়ার কঠিন সিদ্ধান্ত তিনি নিলেন। সমালোচনার জন্য প্রথম দুটি খণ্ড ‘প্রবাসী’-র সম্পাদক রমানন্দ চট্টোপাধ্যায়ের কাছে পাঠালেন। রমানন্দ লিখলেন— ‘ইহা বর্তমান সব বাঙলা অভিধান অপেক্ষা বড় হইবে। এই মূল্যবান বইখানি দ্বারা বাংলা ভাষা ও সাহিত্যের আরও সুবিধা হইবে এবং তদ্বারা পরোক্ষভাবে আমাদের ভাষা ও সাহিত্য আরও সমৃদ্ধ হইবে, তদ্বিষয়ে সন্দেহ নাই।...’

১৩৩৯ খ্রীঃ নাগাদ হরিচরণ বিদ্যালয় থেকে অবসর গ্রহণ করলেন ও নিজেকে সম্পূর্ণভাবে নিয়োজিত করলেন অভিধানের কাজে। প্রসঙ্গত রাজশেখর বসু ১৯৪১, ২ ডিসেম্বর এক চিঠিতে লিখছেন— ‘...তৃতীয় ভাগ, ৩০শ খণ্ড পর্যন্ত পাইয়াছি, কিন্তু তাহার পর আর কোনও সংখ্যা আমার কাছে আসে নাই,...। আপনি অনুগ্রহ করিয়া আপনার এখানকার প্রতিনিধিকে জানাইয়া দিবেন যেন আমাকে প্রতি সংখ্যা নিয়মিত ভাবে পাঠানো হয়, এবং মূল্য যাহা প্রাপ্য হইয়াছে তাহাও লওয়া হয়।...’

এই অভিধান মুদ্রণের কাজ আদৌ মসৃণভাবে হয়নি। প্রায় অর্ধেক মুদ্রিত হওয়ার পর অকস্মাৎ বসু মহাশয়ের মৃত্যু হয়। প্রেসের কাজও বন্ধ হয়ে যায়। এক মাস অভিধান মুদ্রণের কাজ বন্ধ ছিল। এই প্রেসে মন্মথনাথ মতিলাল নামে এক কম্পোজিটার অভিধানের ব্যাপারে বেশ উৎসাহী ছিলেন। তাঁর উদ্যোগে অপর এক প্রেসে তিনি নিজেই অভিধান মুদ্রণ কাজ শেষ করেন ১০৫ খণ্ডে। ১০

অভিধানের ব্যাপারে সরকারি সাহায্য বিশ্বভারতী না করতে পারলেও তাঁরা তাঁদের কেন্দ্রীয় গ্রন্থাগার থেকে অভিধানটি বিক্রির ব্যবস্থা করেন এবং সেজন্য কোনও কমিশন নেননি। হরিচরণের এই প্রচেষ্টা কে অর্থ দিয়ে সাহায্য করেন কিছু ব্যক্তির। নাড়াজেলের রাজা দেবেন্দ্রলাল খান এক কালীন ১১০ টাকা দান করেছিলেন, যা তাঁর দুঃসময়ে বিশেষ কাজে লাগে। তখন দ্বিতীয় বিশ্বযুদ্ধের রেশ বর্তমান। মূল্যস্ফীতির বাজারে বিশ্বভারতী সংসদ কর্তৃপক্ষ কাগজের মূল্য বাবদ ২০০ টাকা দান করে তাকে সাহায্য করেছিল। রবীন্দ্রনাথ স্বয়ং সংসদের সঙ্গে কথা বলে এক হাজার টাকা দানের ব্যবস্থা করে দেন। ‘বঙ্গীয় শব্দকোষ’ প্রকাশে এইসব সাহায্যের জন্য হরিচরণের কৃতজ্ঞতার শেষ ছিল না।

তার অভিধান প্রশংসাও পেয়েছিল। রয়াল এশিয়াটিক সোসাইটির জার্নাল-এ E.H.C. Walsh লিখেছেন— ‘...The compiler is to be congratulated on the completeness and exhaustive nature of the work.’ ‘হরিজন’ পত্রিকায় (৯ মার্চ ১৯৪০ খ্রীঃ) মহাত্মা গান্ধী হরিচরণকে অক্সফোর্ডের অধ্যাপক মারে এবং বিশ্বকোষ প্রণেতা নগেন্দ্রনাথ বসুর সমগোত্রীয় বলে উল্লেখ করেন।

অনেকে অভিধান রচনাকে নিরস কাজ বলে মনে করেন। হরিচরণ এই নিরস কাজ দীর্ঘদিন ধরে একা করেছেন। এর পাশাপাশি ম্যাথু আর্নল্ডের ‘শোরাব বৃন্তম’ তিনি অমিত্রাক্ষর ছন্দে অনুবাদ করেন। ‘কবিকথা মঞ্জুষিকা’ নাম দিয়ে রবীন্দ্রনাথের উপর লিখিত কয়েকটি প্রবন্ধ- দেশ, যুগান্তর ও মাতৃভূমিতে প্রকাশিত হয়।

একথা ঠিক যে বাংলাভাষা প্রধানত সংস্কৃতের আশ্রয়েই পুষ্ট হয়েছে। শব্দের ব্যুৎপত্তির জন্য হরিচরণ সংস্কৃত ব্যাকরণের সাহায্য নিয়েছেন। প্রাচীন-মধ্যযুগ থেকে শুরু করে আধুনিককালের সত্যেন্দ্রনাথ দত্ত পর্যন্ত বিভিন্ন লেখকের রচনা থেকে শব্দ সংগ্রহ করেছেন। সংস্কৃত-প্রাকৃত সাহিত্য থেকে গৃহীত শব্দ তার অভিধানে স্থান পেয়েছে। শব্দ সংগ্রহের মত শব্দার্থের ব্যাপারে হরিচরণ যেহেতু বিশেষভাবে বইয়ের উপর নির্ভরশীল ছিলেন তাই অনেক শব্দের একাধিক মানে থাকলেও বইতে সমর্থন না পেলে তিনি গ্রহণ করেননি। তাঁর অভিধানে স্ন্যগু শব্দের বাহুল্য থেকে মনে হয় যাত্রা-পালাগান খেউড় ইত্যাদিতে তাঁর বেশি উৎসাহ ছিল এবং এর সঙ্গে ঈশ্বর গুপ্ত, দীনবন্দু মিত্রের প্রভাবও থাকতে পারে। ১১

অভিধানের উৎকর্ষ বিচারের অন্যতম প্রধান মানদণ্ড হল পাঠকের কাছে এর উপযোগিতা ও তার ব্যবহার। অজ্ঞ ও বিজ্ঞ পাঠকের

প্রয়োজন যে অভিধান মেটায় সেই অভিধানই সর্বোপযোগী। এই নিরিখে হরিচরণের অভিধান কিছুটা প্রাচীনপন্থী হলেও বিশ্লেষণের গভীরতায় এবং উপকরণের ব্যাপকতায় অপরিহার্য মনে হয়। পণ্ডিত হরিচরণের একক প্রয়াস, নিরলস সাধনা ও দীর্ঘ পরিশ্রম তাঁর পাঠকদের এমনভাবে অভিভূত করে যে ছোট-খোট্ট ত্রুটি বা বিচ্যুতি তেমনভাবে পীড়িত করে না। অথচ একটি সার্থক অভিধান একার কাজ নয়, এক সমবেত প্রয়াস, দীর্ঘ সাধনার ফল। ১২ উদাহরণ হিসেবে অক্সফোর্ড ডিক্সনারির কথা বলা যেতে পারে। বহু পণ্ডিত ও সাধারণ মানুষ এটির সংকলনে সহযোগিতা করেছেন। প্রায় অর্ধশতাব্দী সময় লেগেছিল পুরো অভিধানটি ছাপতে। সেই তুলনায় হরিচরণের শব্দ কোষ প্রকাশিত হয়েছে অনেক কম সময়ে। যে অসাধারণ নিষ্ঠা এবং কেবলমাত্র আত্মিক শক্তিতে আস্থাবান হয়ে হরিচরণে বন্দ্যোপাধ্যায় অসাধ্য সাধন করেছেন তার জন্য সাহিত্য অনুরাগী প্রত্যেক বাঙালি ও বাংলাভাষাতত্ত্বের আলোচকগণের কাছে তিনি স্মরণীয় হয়ে থাকবেন।

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৬. প্রণতি মুখোপাধ্যায় : শাস্তিনিকেতন ব্রহ্মচর্যাশ্রম, টেগোর রিসার্চ ইনস্টিটিউট, ১৩৭৯, পৃ-৩০
৭. রবীন্দ্রনাথ ঠাকুর : চিঠিপত্র, পঞ্চদশ খণ্ড, বিশ্বভারতী গ্রন্থন বিভাগ, পত্র ৩১, ১৯১১, পৃ-৭০
৮. হরিচরণ বন্দ্যোপাধ্যায় : সঙ্কলয়িতার নিবেদন, বঙ্গী শব্দকোষ, প্রথম খণ্ড, সাহিত্য অকাদেমী, ১৯৭৮, পৃ-১৮
৯. সূত্র ৩ পৃ-৫৯৭
১০. সূত্র ৮, পৃ-২২
১১. চিত্তরঞ্জন বন্দ্যোপাধ্যায় : বাংলা অভিধান, কোরক সাহিত্য পত্রিকা, শারদ ১৪০৬, পৃ-৯-১০
১২. সুনীতিকুমার চট্টোপাধ্যায় : ভূমিকা, বঙ্গীয় শব্দকোষ (হরিচরণ বন্দ্যোপাধ্যায়) প্রথম খণ্ড, সাহিত্য অকাদেমী, ১৯৭৮, পৃ-৯-১০

## মার্কিন রাষ্ট্রপতি নির্বাচন ও একটি পর্যালোচনা

সমীরণ দাস

অতিথি অধ্যাপক, ক্ষুদিরাম বোস সেন্ট্রাল কলেজ, কলকাতা

### সংক্ষিপ্তসার

চলতি বছরে জানুয়ারি মাসের ২০ তারিখটি অনিবার্যভাবে মার্কিন ইতিহাসে আলাদা একটি জায়গা করে নেবে সেদিন উদ্বোধন হবে ডোনাল্ড ট্রাম্পের রাষ্ট্রপতিত্বের। ইতিহাসের কথা হচ্ছে, কারণ সমস্ত জল্পনাকে ভুল প্রমাণ করেছে মার্কিন গণতন্ত্র। প্রমাণ করেছে, ভোটে কী হবে কেউ বলতে পারে না। জনপ্রিয় কার্টুনস্ট্রিপের এক সময় উপহাসকে ছাপিয়ে উদ্ভটকেই করেছে বাস্তব। সহজ করে বললে, বারাক ওবামা যা যা ডোনাল্ড ট্রাম্প ঠিক তা তা নন। তাঁদের বৈপরিত্য এতটাই চোখে আঙুল দিয়ে দেখানোর মতো যে, বোধ হয় এই বৈপরিত্য আদতে দুটি মানুষের নয় দুটি আইকলের মানুষ একটি আইকনকে ছেড়ে সম্পূর্ণ বিপরীত একটি আইকনকে বেছে নিয়েছেন। ভোটের মুহূর্তে হিলারি ক্লিন্টন ট্রাম্পের প্রতিদ্বন্দ্বী হলেও আসল প্রতিপক্ষ ছিলেন বারক ওবামার লেগ্যাসী।

ওবামা যেখানে দীর্ঘ দিনের সেনেটর শিক্ষিত সুবক্তা বৃষ্টিমান... ট্রাম্পের সেখানে না আছে রাজনৈতিক কোন ব্যাকগ্রাউন্ড, না আছে উচ্চ শিক্ষা। কমিউনিটি ওয়ার্ক বলতে তার সিভিতে কিছু নেই, তিনি ব্যবসায়ী চুটিয়ে টাকা আয় করেছেন। উত্তেজিত হয়ে যান একটুতেই; বড় বেশি কথা বলেন। যা চমকে দেওয়ার, তা হল ট্রাম্পের ঠিক এই আপাত 'দোষ' গুলিকেই 'গুণ' হিসেবে গ্রহণ করেছেন আমেরিকান ভোটার। তাঁরা চেয়েছেন এমন একজনকে যিনি অরাজনৈতিক, যিনি পলিটিক্যালি কারেক্ট কথাবার্তা বলেন না। অপ্রিয় কথা গলা উঁচু করে বলতে পারার মধ্যে তাঁরা একটা সততা, একটা সাহস দেখতে পেয়েছেন। ওবামা বড্ড রাজনৈতিক, এমনটাই তো ছিল বেশির ভাগ মানুষের 'অভিযোগ'।

আর ট্রাম্প? তাঁর রাষ্ট্রপতিত্বে কী হতে পারে, তার ইঞ্জিত ইতিমধ্যেই দেওয়া শুরু করেছেন তিনি। 'পরিবর্তন ভীতি' দেখিয়ে ট্রাম্পকে এনেছে আমেরিকা। স্বাভাবিকভাবেই 'শ্বেতাঙ্গ' পন্থী স্টেবিলিটির কথা বলবেন তিনি। অবশ্য অনেকের মতে, প্রেসিডেন্ট-ইলেক্ট যা বলেছেন, তা মধ্যে বেশির ভাগই বিপজ্জনক ও অবাস্তব। সেসব কিছু তাঁর পক্ষে করা হয়তো সম্ভব হবে না। না হতে পারে। কিন্তু আপাতত যেটুকু তাঁর হাতে আছে, সেই ট্রানজিশন কমিটি এবং ক্যাবিনেটে যাঁদের বসাচ্ছেন ট্রাম্প, তাতে কিঞ্চিৎ চমকে যাওয়া আছে বই কী। জর্জ বুশ জমানায় ডিপ্লোম্যাটদের দিয়ে নিজের ঘর সাজাচ্ছেন ট্রাম্প। সে ঘরে সামরিক ইউইনফর্মধারীর সংখ্যাও চোখে পড়ার মতো। এত প্রাক্তন এবং বর্তমান সামরিক অফিসারকে (যাঁদের মধ্যে অনেকেই অত্যন্ত 'ট্রিগার হ্যাপি') এর আসে কোনও রাষ্ট্রপতির অন্তরমহলেই দেখা গিয়েছে কি না সন্দেহ (যাঁহা এর সঙ্গে ভারত প্রধানমন্ত্রী নরেন্দ্র মোদীর হিসেব এনে সরলরেখা টানছেন, তাঁরা খুব একটা ভুল করছেন বলে মনে হয় না।)

ট্রাম্পের দেওয়া ইঞ্জিতগুলি ভীতিপ্রদ হলেও এটুকু ঠিক যে, তিনি বিপুল সংখ্যক ভোটে জিতেই এসেছেন। এলিটিস্ট মিডিয়া, স্বাভাবিক প্রগতিবাদী চিন্তাবিদরা যে সহজ হিসেব দিয়েছিলেন, সেই হিসেবকে সম্পূর্ণভাবে ভ্রান্ত প্রমাণ করে এসেছে ট্রাম্পের ট্রায়াম্প। আর যে ইঞ্জিতগুলিকে আমার ভীতিপ্রদ বলছি, তার মধ্যে লুকিয়ে আছে আমেরিকান স্বাভাবিক বা এক্সক্লুসিভিটির মনোভাব একটি বুদ্ধদের বেঁচে থাকার আশা।

মূল শব্দ : মার্কিন, রাষ্ট্রপতি, নির্বাচন, ট্রাম্প, মিডিয়া

একবিংশ শতাব্দী দ্বিতীয় দশকে— আজ এই এই তথ্য প্রযুক্তি সমৃদ্ধ গতিময় যুগে সব কিছুই আজ গতিময়। আর এই গতিময় আবহেই বিশ্বের বৃহৎ শক্তি সমৃদ্ধ রাষ্ট্রের বৃহৎ শক্তির রাষ্ট্র-এর ব্যাটন হাতে পাওয়া প্রতিদ্বন্দ্বিতা সম্পন্ন হয়ে গেল। প্রতিদ্বন্দ্বিতা হল বিশ্বের

সমস্ত রাষ্ট্রে সর্বময় কর্তা হিসেবে তুলে ধরার বিষয়ে। একদিকে একদা আট বছরের প্রাক্তন প্রধান মহিলা নাগরিক এবং গত চারবছরের পোড়খাওয়া রাজনৈতিক, সেনেটর বিদেশমন্ত্রী হিলারি ক্লিনটন। অপরদিকে ১০০টিরও বেশি কোম্পানীর মালিক এবং আমেরিকা যুক্তরাষ্ট্রের ধন কুবের রিপাবলিকান প্রার্থী ডোলাল্ড ট্রাম্প।

আমেরিকা যুক্তরাষ্ট্রে এবারের প্রেসিডেন্ট নির্বাচন নানা দিক থেকে নজিরবিহীন হয়ে থাকল। রাজনৈতিক কুৎসার এত প্রকাশ্য চালাচালি আগের কোনও নির্বাচনে দেখেনি রাজনীতি-সচেতন মার্কিন জনতা। বে আইনি অভিভাসনের বাড়বাড়ন্ত নিয়ে সদা বিড়ম্বিত এক দেশ, যেখানে হুহু করে বেকারত্ব আর গরিব মানুষের সংখ্যা বাড়ছে, দুর্বল হতে থাকা অর্থনীতি নিঃশ্বাস ফেলছে ঘাড়ের ওপর, সেখানে ওবামার অধীনে ডেমোক্রেট দলের সরকারের ওপর মানুষ যে খুব খুশি ছিলেন তা নয়। গত মে মাসেও হোয়াইট হাউসের টিলছোঁড়া দূরত্বে শ্রমিক অসন্তোষ গোটা বিশ্বের নজর কেড়েছিল। হিলারি ক্ষমতায় এলেও যে অবস্থা খুব বদলাবে সে আশা ছিল না। আবার রাজনীতিতে নবাগত ট্রাম্পের অনভিজ্ঞ কথাবার্তা, আগলাখোলা মুখের ভাষাও মার্কিন রাজনীতিতে একেবারে আনকোড়া নতুনত্ব নিয়ে দেখা দিল। এবারের নির্বাচন কার্যত হয়ে দাঁড়াল দুই অপছন্দের প্রার্থীর মধ্যে থেকে একজনকে বেছে নেওয়ার নির্বাচন। সন্দেহ নেই প্রথম থেকেই তাতে ট্রাম্পের চেয়ে কয়েক কদম এগিয়ে ছিলেন হিলারি। তার একটা বড় কারণ, এবারের মার্কিন প্রেসিডেন্ট নির্বাচনের আগে আমেরিকা দাঁড়িয়েছিল ইতিহাস রচনার দোরগড়ায়। ক্লিনটন জিতলে তিনি হতেন দেশের প্রথম মহিলা প্রেসিডেন্ট। দেশের কোনও প্রাক্তন ফার্স্ট লেডি প্রেসিডেন্ট পদে আসীন হচ্ছেন, এমন উদাহরণও প্রথম বিশ্বে নেই। সেই সঙ্গে একথাও সত্যি, সেটোর ও মন্ত্রী হিলারি পোড়খাওয়া রাজনৈতিক, আমেরিকার আর্থ-সামাজিক কাঠামোটাকে হাড়ে-মজ্জায় চেনেন।

অন্যদিকে ট্রাম্প? লোকে তাকে চিনত দেশের বিপুল বিত্তবানদের একজন হিসাবে, যার ব্যক্তিগত দুনিয়া ঠাসা ছিল আকাশ ছোঁয়া হাইরাইজ, অত্যাধুনিক হোটেল, গল্ফকোর্স নির্মাণ, সুন্দরী প্রতিযোগিতা আয়োজনে। আম মার্কিনী দূর থেকে সেইসব কর্মকান্ডের আঁচ নিত। তিনি যখন রাজনীতির ময়দানে এসে দাঁড়ালেন তাঁর প্রতিটি কথায় আধুনিক মনস্ক মার্কিন নাগরিকের চোখে বিসদৃশ এবং আপত্তিকর ঠেকাতে লাগল। মহিলাদের সম্পর্কে তার দৃষ্টিভঙ্গী এমনকি প্রতিবন্দী সাংবাদিককে নিয়েও তাঁর ব্যঙ্গ কোনও শিষ্টাচারকে ধার ধারেনি। কখনও আবার নিজের দলের নেতাদেরই তুমুল সমালোচনা করে বসেছেন। যার জেরে ভোটের আগে নিজের দলের মধ্যেই তাঁকে প্রার্থী করে ভুল নিয়ে হাত কামড়ানোর পালা শুরু হয়। শিক্ষিত মার্জিত মার্কিন সমাজের তাঁকে পছন্দ করার বা তাঁর ‘মেক আমেরিকা গ্রেট এগেইন’ স্লোগানে গলা মেলানোর কোনও সঙ্গত কারণ ছিল না। ফলে বিদ্রোহ থেকে হলিউড, হিলারির পক্ষই নিয়েছিলেন। প্রাক-নির্বাচনী সমীক্ষাও জানিয়ে দিয়েছিল হিলারির বিজয়বার্তা। কিন্তু ৯ নভেম্বর ফল বেরোনো শুরু হতেই দেখা গেল পাশা উল্টে গিয়েছে। ট্রাম্পের বেপরোয়া ছক-ভাঙা ভাবমূর্তিতেই আস্থা রেখেছে মার্কিন ভোটাধিকারীরা।

ট্রাম্পের এই জয় সমাজতত্ত্ববিদদের মধ্যে নানাবিধ তর্কতুলে দিয়েছে। ট্রাম্পের প্রাক নির্বাচনী জনসভাগুলির বক্তব্য বিশ্লেষণ করে সত্যিই দেখা যাচ্ছে, সেখানে আমেরিকার বিদেশনীতি কিংবা অর্থনীতি নিয়ে কোনও গভীর তাত্ত্বিক কথা বা পর্যালোচনা নেই। কিন্তু হিলারি শিবির যখন বারবার বলেছে, তাঁদের প্রতিপক্ষ রাজনীতিতে নবাগত, তখন নির্বাচনী উত্তেজনার বাজারে সেই বিষমাখানো মন্তব্যকেই কৌশলে সবশেষে এনেছেন ট্রাম্প। সভার পর সভায় আরও জোর দিয়ে বলতে থেকেছেন, তিনি রাজনৈতিক নেতা নন। এ ক্ষেত্রে তিনি একজন আগন্তুক মাত্র। সেই সঙ্গে মনে করিয়ে দিয়েছেন, এমন একজন অরাজনৈতিক সব্যস্তির হাতে দেশের শাসনভার ছাড়ার সুযোগ কিন্তু বারবার আসে না। এখানেই থামেননি। ব্যবসায়ী হিসেবে আয়কর ফাঁকি দিয়েছেন স্বীকার করে নিয়েই পরমুহূর্তে সেই স্বীকারোক্তিকেও এনেছেন অনুকূলে। বলেছেন, এই সিস্টেমটার ভিতর পর্যন্ত তিনিই জানেন কাজেই তা বদলাতে হলে তিনিই হবেন যোগ্যতম ব্যক্তি।

তবে কি মার্কিন ভোটাধিকারীরা তাঁকে দস্যু রত্নাকর ভেবে ভোট দিল, যে কিনা বান্দীকি হতে চায়? একেবারেই না। বিগত দশ বছর ডেমোক্রেটদের দেখা, আর্থিক মন্দা পরবর্তী মার্কিনীদের জীবনযাত্রার এমন কতগুলি স্তরে ট্রাম্প চতুর উসকানি ছড়ালেন, যা ট্রাম্পকে প্রেসিডেন্ট নির্বাচিত করার ঝুঁকিটুকু নিতে তাঁদের কার্যত প্রলোভিত করল। দেশে ঢুকে পড়া অভিবাসীদের নিয়ে মার্কিনরা বিড়ম্বিত, তাদের আশ্বস্ত করে ঠিক তাদের ভাষাতেই ট্রাম্প জানিয়ে দিলেন অভিবাসীদের ঠেকাতে দু’দেশের মধ্যে দেয়াল তোলার কথা। শরণার্থীদের এক কথায় ‘ধরুক’ আখ্যা দিতেও তাঁর মুখ আটকাল না। প্রতিদিন নিরাপত্তাহীনতার আশঙ্কায় ভোগে যে মার্কিনরা, তাদের সাঙ্ঘনা দিয়ে হুঙ্কার দিলেন, জিতলে মুসলিমদের আর আমেরিকায় ঢুকতে দেবেন না। চাকরি হারানোর মনস্তাপ নিয়ে বিচলিত যে মার্কিন নাগরিক, তার প্রতি ট্রাম্পের দর্পিত সাঙ্ঘনা, নথিভুক্ত নয় এমন ১১ মিলিয়ন শ্রমিককে দেশ থেকে বের করে দেবেন তিনি, তাতে ৬ শতাংশ চাকরির সংস্থান হবে। দেশের লোকের কাজ বিদেশের সস্তা শ্রমিক দিয়ে করানোর ঠেলাও তিনি বোঝাবেন উদ্যোগপতিদের। অর্থাৎ আউটসোর্সিং বন্ধে কড়া পদক্ষেপ নেবেন।

ট্রাম্পের এই বেপরোয়া ছকভাঙা রাজনীতিই শেষ পর্যন্ত জিতে গিয়েছে। তিনি কতটা সন্দ্বিহান, কিন্তু ডেমোক্রেটরা ফের জিতে এলে যে— চেনা নীতিকাঠামোর ভেতর কাজ করতেন, সেটাও যে ব্যর্থ— তা নিয়েও তাঁদের বিন্দুমাত্র সন্দেহ নেই। দুই অপছন্দের প্রার্থীর মধ্যে তুলনায় পছন্দের ট্রাম্পই তাই হয়ে উঠেছেন মার্কিন নাগরিকের ক্ষীণ আস্থার জায়গা।

এটাই কারণ যে, আমেরিকার শ্রমিক শ্রেণি এবং গ্রামীণ মানুষ। ট্রাম্পের সমর্থনই ব্যালট বাক্স ভরিয়ে এসেছেন। তথ্য এই শ্রমিক



শ্রেণিই আধুনিক নির্বাচনী পরিভাষায় ডেমোক্রেটদের ভোটব্যাঙ্ক। দেশের তরুণ প্রজন্মেরও অন্তত ৬ শতাংশ ভোট হারিয়েছেন হিলারি। সবচেয়ে তাৎপর্যপূর্ণ হল, হিলারি নিজে মহিলা হওয়া সত্ত্বেও মার্কিন মহিলা ভোটাররা তাঁর প্রতি কৃপণতাই দেখিয়েছেন। গত নির্বাচনে ওবামা দেশের ৫৫ শতাংশ মহিলার ভোট পেয়েছেন। এবার তা ১ শতাংশ কমে গিয়েছে। ডেমোক্রেটদের ভোট কমেছে অন্যত্রও। মার্কিন সমাজের অ্যাফ্রো-এশিয়ান অংশ বিরূপ থেকেছেন হিলারির প্রতি। এই অংশের কাছ থেকে প্রায় ৫ শতাংশ ভোট কম পেয়েছেন ওবামা জমানার বিদেশমন্ত্রী। স্প্যানিশভাষী ল্যাটিনেসদের ভোটও ৬ শতাংশ কমে গিয়েছে ডেমোক্রেটদের ঝুলিতে।

মসনদের যুদ্ধে হিলারির পিছিয়ে পড়ার আরও একটা বড় কারণ ভোটের ঠিক আগে উইকিলিকস-এর ফাঁস করে দেওয়া ই-মেলটি। ডেমোক্রেট দলের অন্দরে প্রেসিডেন্ট সপ্রার্থী বাছাইয়ের লড়াইয়ে হিলারি যাকে হারান, সেই বার্নি স্যাভার্সের বেশ জনপ্রিয়তা রয়েছে দেশের তরুণ ছাত্রছাত্রীদের মধ্যে। তাঁর বামপন্থী ঘরানার চিন্তাভাবনা কলেজ বিশ্ববিদ্যালয়ে পাঠরত নতুন প্রজন্মকে খুবই আকৃষ্ট করেছিল। ভোটের ঠিক কয়েকদিন আগে উইকিলিকস যে ই-মেল ফাঁস করে, তার থেকে স্পষ্ট হয়ে যায়, ডেমোক্রেট দলের প্রার্থী নির্বাচনের গোড়ায় ছিল দুর্নীতির গলদ। হিলারিকে প্রার্থী করতে কীভাবে ডেমোক্রেট দলের অন্দরে যড়যন্ত্র রচিত হয়েছিল, কীভাবে ডেমোক্রেটিক ন্যাশানল কনভেনশনে তা বাস্তবায়িত করা হয়, সবই ফাঁস করে দেয় সেই ই-মেল। ভোটের ফলাফল বলছে, বিশেষ করে তরুণ প্রজন্মের মধ্যে এই ই-মেলের মারাত্মক প্রভাব পড়ছে। ট্রাম্প এঁদের অনেকই চূড়ান্ত অপছন্দের প্রার্থী হওয়া সত্ত্বেও ডেমোক্রেটদের প্রতি বিরূপতায় ভোটদানে বিরত থেকেছেন তাঁরা পরিণামে যা হিলারির বিপক্ষে গিয়েছে।

এরপরও প্রেসিডেন্ট হিসেবে ট্রাম্পের নির্বাচন নাগরিকদের একটা বড় অংশকে তো বটেই, বিশ্ব কূটনৈতিক মহলকেও যারপরনাই স্তম্ভিত করে গিয়েছে। সেই সঙ্গে কিছুটা আতঙ্কিতও। এর কারণ, দীর্ঘদিনের রাজনীতিক হিলারি ক্লিন্টন ও তাঁর দলের বৈদেশিক নীতি কোন পথে প্রবাহিত হবে সেটা অনেকটাই জানা। কিন্তু 'আগস্তুক' ট্রাম্প সম্পর্কে একেবারেই অজ্ঞ কূটনৈতিক অভিমুখ পাওয়া গিয়েছে যে, তিনি পুরানো ঠান্ডা যুদ্ধের স্মৃতি ভুলে রাশিয়ার সঙ্গে সম্পর্কটা শুধারোতে চান। পুতিনকে ওবামার থেকে সফল প্রেসিডেন্ট হিসেবে বর্ণনা করে ইতিমধ্যেই তিনি তার পথ প্রস্তুত করেছেন। এখন দেখার ট্রাম্পের এই অভিনব পদক্ষেপ বিশ্ব কূটনীতিতে কতটা প্রভাব ফেলে। রাশিয়া ও আমেরিকার সখ্য নিঃসন্দেহে ভারতের কূটনীতির পক্ষে সুখবর, কেন না, এ যাবৎ আমেরিকার ঘনিষ্ঠ হলে ভারত তার পুরানো বন্ধু রাশিয়ার চক্ষুশূল হতো। আবার প্রাক নির্বাচনী বক্তব্যে চিনের বিরুদ্ধেও খজ্ঞাস্ত হতে দেখা গিয়েছে ট্রাম্পকে। চিন নিজের দেশে মার্কিন পণ্যের আমদানি কমিয়ে আর আমেরিকায় রপ্তানি বাড়িয়ে দিয়ে দেশের উৎপাদনশিল্পে আঘাত হেনেছে বলে ইতিমধ্যেই চিনকে দু'কথা শুনিয়ে রেখেছেন ট্রাম্প। দক্ষিণ চিন সাগরে চিনের আগ্রাসনের বিপক্ষে সরব যে দুই দেশ, সেই জাপান ও দক্ষিণ কোরিয়াকে সমরাস্ত্রে আরও বলীয়ান হয়ে ওঠার কথা বলেছেন। পাশাপাশি পাকিস্তানকেও নজিরবিহীনভাবে সম্রাসের স্বর্গরাজ্য বলতে ছাড়েননি। ফলত বেজিংও সরকারি সংবাদপত্রে খোলা মনে স্বাগত জানায়নি নয়া মার্কিন প্রেসিডেন্টকে। এ সবে ফলে স্বাগত জানায়নি নয়া মার্কিন প্রেসিডেন্টকে। এ সবে ফলে অনতিদূর ভবিষ্যতে দক্ষিণ এশিয়ার রাজনীতি একই কূটনৈতিক সমীকরণ মেনে চলবে, এমনটা মনে করা যাচ্ছে না।

তবে, ট্রাম্পের বিদেশনীতির সূত্রে দক্ষিণ এশিয়ার চিন ও পাকিস্তানের ওপর কূটনৈতিক চাপ বাড়ানোর সুবিধা যে হতে পারে, সেটা মেনে নিয়েও ভারতের পক্ষে অন্য একটা শঙ্কা থেকেই যাচ্ছে। সেটা হল, নির্বাচনী সভায় ভারতীয়দের মেধা ও দক্ষতার গুণগান গেয়ে ট্রাম্প একথাও বলেছেন যে, ভারতীয়রা মার্কিন জনতারল চাকরিগুলি নিয়ে নিচ্ছে।

এর থেকে মনে করা হচ্ছে, মুক্ত বাণিজ্য বা ভিসা- সংক্রান্ত নিয়মকানু ট্রাম্পের জমানায় কঠোরতর হতে চলেছে। ফলে ভারতে আউটসোর্সিং বন্ধ হওয়া এবং আমেরিকায় কর্মরত ভারতীয় পেশাদারদের ভবিষ্যৎ অনিশ্চিত হয়ে পড়ার আশঙ্কাওকে উড়িয়ে দেওয়া যাচ্ছে না। ট্রাম্পের আরও বেশি সুবিধার জায়গাতে এটাই যে, তাঁর জয়ের সঙ্গে একই সঙ্গে মার্কিন সেনেট এবং মার্কিন কংগ্রেসেও সংখ্যা গরিষ্ঠতা পেয়ে গেল রিপাবলিকানরা। অতএব তাঁর চলার পথেও আপাতভাবে কণ্টকহীন।

সবশেষে বলা যায় যে, আজ সমগ্র বিশ্বটাকে আমেরিকায়ুক্তরাষ্ট্র প্রত্যক্ষ এবং পরোক্ষভাবে নিয়ন্ত্রণ করছে বিভিন্ন মাধ্যমে। আর এই নিয়ন্ত্রণে নিপুণতা একশোটিরও অধিক কোম্পানী মালিক ডোনাল্ড ট্রাম্পের রয়েছে। বিশ্বটি আজ বিশ্ববাজারে পরিণত হয়েছে। এই বিশ্ববাজারে দক্ষ বিপণনের কৌশল এবং নিয়ন্ত্রণ তাঁর কাছেই আশা করা যায়। ফলতঃ ১৯৫টি রাষ্ট্রের নিয়ন্ত্রণের মালিক হিসেবে তিনি কিরূপ পারফরমেন্স দেখান তার দিকে তাকিয়ে সাড়া বিশ্ব।

#### তথ্য সূত্র :

১. পেশা প্রবেশ, মার্কিন মসনদে আগস্তুক ট্রাম্প, বন্দ্যোপাধ্যায় কৌশিক।
২. আনন্দবাজার পত্রিকা তাং- 10.11.2016
৩. আনন্দবাজার পত্রিকা তাং-১৪.১১.২০১৬
৪. আনন্দবাজার পত্রিকা তাং-১৮.১১.২০১৬
৫. আন্তর্জাতিক সম্পর্ক দা ওয়ার্ল্ড পাবলিকেশন মুখোপাধ্যায় শক্তি, মুখোপাধ্যায় ইন্দ্রাণী

## রামপ্রসাদী গানে বাঙালি সমাজ ও সংস্কৃতি

শর্মিষ্ঠা সিন্ধা

আংশিক সময়ের অধ্যাপিকা, বাংলা বিভাগ, ফুদিরাম বোস সেন্ট্রাল কলেজ, কলকাতা

### সংক্ষিপ্তসার

প্রাগাধুনিক বাংলা সাহিত্যে মধ্যযুগের বৈষ্ণব পদাবলী সাহিত্য হল শ্রেষ্ঠ শাখা। অষ্টাদশ শতাব্দীর গোড়ার দিকে বৈষ্ণব সাহিত্যের দুর্দিনে বাঙালার অতি প্রাচীনতন্ত্রে শক্তি দেব দেবীর চন্ডী, মনসা, কালিকা, অন্নদা রামপ্রসাদী গানে ধরা দিলেন সাধারণ মানুষের বিপদ থেকে উদ্ধার পেতে আশ্রয়স্থল হিসেবে।

অষ্টাদশ শতকে বাংলার সুবেদার মুর্শিদকুলি খাঁর আমলে রাষ্ট্রীয় পীড়নের সঙ্গে যুক্ত হয়েছিল মগ পর্তুগীজ জলদস্যু এবং বর্গীর হাঙ্গামা। এইরকম আলোচনায় সামাজিক বরাভয়দাত্রী পরম কবুণাময়ী দেবী কালিকাতেই জনগণ আশ্রয় করতে চাইল। কবি রামপ্রসাদই প্রথম শাক্ত তন্ত্রকে যুগের প্রত্যক্ষ সমস্যার সঙ্গে যুক্ত করেছিলেন। রামপ্রসাদী গান বাঙালী সাধারণ লোক সমাজে খুবই জনপ্রিয় হয়ে উঠল।

“আমায় দে মা তবিলদারি  
আমি নিমকহারাম নই শঙ্করী  
পদ রত্ন ভাণ্ডার সবাই লুটে  
ইহা আমি সহিতে নারি।”

(শাক্ত পদাবলী, পদসংখ্যা-১৯৮, রামপ্রসাদ সেন)

আবার বৈষ্ণব ধর্ম ও শাক্ত উপাসনার সমন্বয় তত্ত্বও দেখা যায় রামপ্রসাদী সুরে। শাক্ত ও বৈষ্ণব এই দুই ধর্মাচরণের বাহ্য আড়ম্বরের বিরোধকে গুরুত্ব না দিয়ে রামপ্রসাদ দেবতার লীলার মাহাত্ম্য গেয়ে যুগধর্মেরই জয়গান গেয়েছেন। কালোক্তি অসম্প্রদায়িক ভক্তি ঐক্যতত্ত্বই প্রচার করেছেন। পরবর্তীকালে বাউল সম্প্রদায়ও এই ভাবধারায় প্রভাবিত হয়েছে।

শাক্তপদাবলী তথা রামপ্রসাদী সুরে Heaven Earth এর লোকজীবন সংস্কৃতির অনবদ্য মেলবন্ধন ঘটেছে। শাক্ত পদাবলীতে যে সমাজ চেতনা, বাস্তবজীবন বোধ, ব্যক্তি কবির স্পর্শ আছে প্রাণের আশ্রয় মাতৃনাম লোকগীতির মেঠো সুরে সর্বমন স্পর্শ করে।

২৪ পরগণার হালিশহরে রামপ্রসাদের ভিটেতে মন্দিরে কষ্টি পাথরের কালীপ্রতিমা প্রতিষ্ঠা করা হয়। গঙ্গার তীরে পঞ্চবটীর তলে এই মন্দির অপামার ভক্ত জনসাধারণের কাছে মহাতীর্থ।

মূল শব্দ : মা, দেবী, কালিকা, শাক্ত, সমন্বয়।

প্রাগাধুনিক বাংলা সাহিত্য হিসেবে মধ্যযুগের বাংলা সাহিত্যে কাব্যমূল্যের দিক থেকে বৈষ্ণব পদাবলী সাহিত্য হল শ্রেষ্ঠশাখা। দীর্ঘকাল এই শাখাটি বাংলার রসিক, পন্ডিতমন্ডলী ও সঙ্গীতপ্রিয় জনসাধারণকে মুগ্ধ করে রেখেছিল, কিন্তু শ্রীচৈতন্যের তিরোধানের পর কালক্রমে এ সাহিত্যের মূল্য ও এর প্রতি রসিক সমাজের আগ্রহ কমতে থাকে। অষ্টাদশ শতকের গোড়ার দিকে যখন বৈষ্ণব সাহিত্যের দুর্দিন তখন বাংলার অতিপ্রাচীন তন্ত্রের শক্তিদেবতা এবং বাংলার মঙ্গলকাব্যের চন্ডী, মনসা, কালিকা, পার্বতী, অন্নদা দেবীরা একটি বিশেষ রাষ্ট্রনৈতিক সামাজিক ও অর্থনৈতিক কারণে নূতনরূপে সাধক কবি রামপ্রসাদের গানে ধরা দিলেন, এবং শাক্তপদাবলী সাহিত্যের সূচনা হল।<sup>১</sup>

অষ্টাদশ শতকে বাংলার সুবেদার যখন মুর্শিদকুলি খাঁ তখন সুবেদারের কোষাগার সমৃদ্ধ হয়ে উঠলেও সাধারণ মানুষের দুর্গতি অবর্ণনীয় হয়ে উঠেছিল। রাষ্ট্রীয় পীড়নের সঙ্গে যুক্ত হয়েছিল মগ পর্তুগীজ জলদস্যুদের উপদ্রব এবং বর্গীয় হাঙ্গামা। সামাজিক বিশৃঙ্খলা

ও নৈতিক অবনতি যখন চরমে উঠেছে তখন সাধারণ মানুষ তাদের দুঃখ দুর্গতি ও শোচনীয় অবস্থা থেকে মুক্তি পাওয়ার জন্য কোনও একটি আশ্রয় কামনা করছিল। এমন অবস্থায় সাধারণ মানুষকে আশ্রয় করতে পারেনি তৎকালীন বাংলার শ্রেষ্ঠ সাহিত্যের উপাস্য রাধাকৃষ্ণ তাই সর্ব-দুঃখহারিনী, সর্বভয়দূরকারিনী, বরাভয়-দাত্রী, পরম করুণাময়ী দেবী কালিকাতেই জনগণ আশ্রয় করতে চেয়েছিল। আর শাক্ত পদাবলীর অজস্র পদে বিশেষত সাধক রামপ্রসাদের সঙ্গীতে জনগনের সেই কামনাই যেন পূর্ণ হল।<sup>২</sup>

কবি রামপ্রসাদ লোকসমাজ থেকেই তাঁর গানের বিষয়। প্রাণের আশ্রয় ও প্রেরণা লাভ করেছিলেন। সেইজন্য তাঁর গানের বিষয় ও প্রাণের বিষয় ও প্রাণের আশ্রয় মাতৃনাম, লোকগীতির মেঠো সুরে সর্বমন স্পর্শ করে। প্রসাদিসঙ্গীতের ঐতিহাসিক গুরুত্বও অপরিসীম। তার কারণ কবি রামপ্রসাদই প্রথম শাক্ত তত্ত্বকে (বা মাতৃকাতন্ত্র- mother worship) যুগের প্রত্যক্ষ সমস্যার সঙ্গে যুক্ত করেছিলেন। আর্থ সামাজিক পটভূমতে সচেতন বোধে না হোক, অন্তত তাঁর রচিত ‘ভক্তের আকৃতি’ বিষয়ক পদগানগুলিতে সমকালীন যুগের চিত্র যথার্থভাবে ধরা পড়েছে।<sup>৩</sup> ঐতিহাসিক গোপাল হালদারের মতে ভয়ঙ্করী কালী দুর্গা যে “বাঙালীর কাছে দয়াময়ী, জননী হয়ে উঠেছেন আর রামপ্রসাদী গানের মারফৎ এই সম্পর্কটি রসস্বিগ্ধ হয়ে বাংলাদেশের জন চিত্তেও পুনঃপ্রবেশ করেছে। হয়তো তিনি এই নূতন ঐতিহ্যের স্রষ্টা”।<sup>৪</sup>

এখানে কয়েকটি উল্লেখযোগ্য রামপ্রসাদী গানের উল্লেখ করা হল :-

১. আমায় দে মা তবিলদারি

আমি নিম্‌কহারাম নই শঙ্করী।

পদ-রত্ন ভান্ডার সবাই লুটে

ইহা আমি সহিতে নারি। (শাক্তপদাবলী ক.বি. পদসংখ্যা-১৯৮, রামপ্রসাদ সেন)

জগন্মাতার চরণরূপ রত্নভান্ডার সকলেই লুঠ করে নিয়ে যাচ্ছে। এতে কবি অত্যন্ত ক্ষুব্ধ হয়ে মায়ের ‘তহবিল’ দেখাশোনার ভার কবিকে দেওয়ার জন্য আবেদন জানিয়েছেন।

২. ব্যক্তিমন ও সমাজ অভিজ্ঞতার টানাপোড়েনে রচিত “বল মা আমায় ঘুরাবি কত/কলুর চোখ-ঢাকা বলদের মত” (শাক্তপদাবলী ক.বি. পদসংখ্যা ১৮৫ রামপ্রসাদ সেন)

৩. সামাজিক বৈষম্যের চিত্র—

“কেউ যায় মা পালকি চড়ে, কেউ তারে কাঁধে করে/

কেউ দেয় শাল দোশালা কেউ পায় না ছেঁড়া ট্যানা (শাক্তপদাবলী ক.বি. পদসংখ্যা রামপ্রসাদ সেন)

৪. জমিদারের খাজনা দিতে অক্ষম দারিদ্র্যগ্রস্ত মানুষ শোষণ আর তোষণে জর্জরিত। মানুষের বেনামদার হয়ে তাই সাধক প্রবর রামপ্রসাদীর আক্ষেপ—

“মলেম ভূতের বেগার খেটে, আমার কিছু সম্বল নাইকো গেঁটে

নিজে হই সরকারী মুটে, মিছে মরি বেগার খেটে

আমি দিন-মজুরী নিজ করি পঞ্চভূতে খায় গো বেঁটে।” (শাক্তপদাবলী ক.বি. পদসংখ্যা ১৬৭ রামপ্রসাদ সেন)

৫. সংসার জীবন-যন্ত্রনায় জর্জরিত কবি সব অপরাধ নিজের কাঁধেই তুলে নেন, তাই অবলীলায় বলতে পারেন

“কেবল আসার আশা ভরে আশা আসা মাত্র হল

যেমন চিত্রের পদ্মেতে পড়ে ভ্রমর তুলে রল।

মা নিম্ন খাওয়ালে চিনি বলে কথায় করে ছল

ওমা মিঠার লোভে তিতমুখে সারা দিনটা গেল।” (শাক্তপদাবলী ক.বি. পদসংখ্যা-১৫৭ রামপ্রসাদ সেন)

আবার বৈষ্ণব ধর্ম ও শাক্ত উপাসনার সমন্বয় তত্ত্বও দেখা যায় প্রসাদীসুরে। বৈষ্ণব ও শাক্ত এই দুই ধর্মাচরণের আচার বিচার প্রভৃতি বাহ্যাদৃশ্যের বিরোধকে গুরুত্ব না দিয়ে কবি দেবতার লীলার নামে যুগধর্মেরই জয়গান গেয়েছেন। ভক্তের চোখে যাতে সাম্প্রদায়িক ভেদবৃদ্ধির প্রাবল্য না ঘটে, ভক্ত যাতে মাতার এক বিশ্বব্যাপ্ত মায়ায় বিশ্বাসী হয় তারই জন্য রামপ্রসাদ কালোচিত অসাম্প্রদায়িক ভক্তির ঐক্যতত্ত্ব প্রচার করলেন—

“মা বসন পরো বসন পরো তুমি  
 চন্দনে চর্চিত জবা পদে দিব আমি  
 কালীঘাটে কালী তুমি মা গো কৈলাসে ভবানী  
 বন্দাবনে রাধা প্যারী গোকুলে গোপিনী  
 পাতালেতে ছিলে মা গো হয়ে ভদ্রকালী  
 .....।”<sup>১৬</sup> (শাক্তপদাবলী ক.বি. পদসংখ্যা ৩১৭, রামপ্রসাদ সেন)

তঁার পরবর্তী কবি ও সংগীতকারগণও এই ঐক্যতত্ত্ব ও সমন্বয়বাদের আদর্শপ্রচারে বিমুখ হননি বরং প্রভাবিত হয়েছেন। বাউল সাধক পঞ্চশাহের নিম্নোক্ত পদটি লালন ফকিরের চেয়ে কাব্যমূল্যের দিক থেকে কোন অংশে কম নয় বরং কাব্যরূপ ও তত্ত্বরস যে কোন সাধক কবিকে অতিক্রম করে গেছে—

কতজনে জপে মালা তুলসী তলা/হাতে ঝোলে জপের ঝোলা  
 আর কতজন হরি বলে মারে তালি/নেচে গায় হয় মা তেলা  
 কতজন হয় উদাসী— তীর্থবাসী মক্কাতে দিয়াছে মেলা  
 স্বরূপে মানুষ মিশে স্বরূপ দেশে বোবায় কালায় নিতলীলা  
 স্বরূপের ভাবনা জেনে চামর কিনে হচ্ছে কত গাজীর চেলা।<sup>১৭</sup>

শাক্তপদাবলী তথা রামপ্রসাদী সুরে Heaven Earth-এর লোকজীবন-সংস্কৃতির অনবদ্য মেলবন্ধন ঘটেছে। শাক্ত-পদাবলীতে যে সমাজ-চেতনা, যে বাস্তব জীবনবোধ ও ব্যক্তিকবির স্পর্শ আছে, তা আমরা এক মুহূর্তও ভুলতে পারি না। 'The Study of Poetry in Criticism'-এ ম্যাথু আর্নল্ড বলেছিলেন যে কবিতা হল— "Criticism of life under the conditions fixed for much a criticism by the laws of poetic truth and poetic beauty" — একথা শাক্ত-পদাবলীর সম্পর্কে খুবই সত্য।<sup>১৭</sup>

উপসংহারে বলা যায়—

অষ্টাদশ শতাব্দীর দ্বিতীয় দশকে (ঈশ্বর গুপ্ত প্রদত্ত তথ্য অনুযায়ী) আনুমানিক ১৭২০-২১ খ্রীষ্টাব্দে চব্বিশ পরগণার হালিশহরের কুমারহট্ট গ্রামে কবি রামপ্রসাদ জন্মগ্রহণ করেন এবং ১৭৮১ খ্রীষ্টাব্দে দেহত্যাগ করেন। হালিশহরের স্বেচ্ছা সেবী সংস্থা ‘পূর্ণিমা ব্রত সমিতি’ ও হালিশহর গুডউইল ফ্রেটারনিটির তত্ত্বাবধানে রামপ্রসাদের ভিটে সংরক্ষণের দায় গ্রহণ করা হয়, বাঁধানো হয় পঞ্চবটি এবং তৈরী হয় ‘শ্রীশ্রীরামপ্রসাদ স্মৃতি মন্দির’। ১২ই জুন স্নানযাত্রার দিন প্রতিষ্ঠা করা হলো কষ্টিপাথরের কালীপ্রতিমা। দেবীর নাম দেওয়া হল ‘জগদীশ্বরী’। সে মন্দির আজও আছে। আছে পঞ্চবটি, আজো বইছে গঞ্জার স্রোত। মানবজমিনে যাঁরা সোনা ফলাতে চান, তাঁদের কাছে সে জায়গা মহাতীর্থ চ প্রসাদী সুর বাজতে থাকে—

“মন রে কৃষিকাজ-জান না  
 এমন মানব-জমিন রইল পতিত  
 আবাদ করলে ফলত সোনা।” (শাক্ত পদাবলী ক.বি. পদসংখ্যা ২৫০, রামপ্রসাদ সেন)

#### সাধারণ সূত্র নির্দেশ

১. ড. সুশোভন মুখোপাধ্যায়, ‘শাক্ত পদাবলী পাঠের ভূমিকা’, বুকস্‌ওয়ে পাবলিসার্স এন্ড ডিস্ট্রিবিউটার্স, ৮৬এ, কলেজ স্ট্রীট, কলকাতা-৭০০০৭৩, পৃ. ১১, প্রথম প্রকাশ বইমেলা ২০০৯।
২. তদুত্ত, পৃ. ১২
৩. ড. পার্থ চট্টোপাধ্যায়, বাংলাসাহিত্য পরিচয়, তুলসী প্রকাশনী, ৯/৭বি, রমানাথ মজুমদার স্ট্রিট, কলকাতা-৯, পৃ. ২০৫, ষষ্ঠ সংস্করণ, আগস্ট ২০১১
৪. গোপাল হালদার, ‘বাংলা সাহিত্যের রূপরেখা’ প্রথম খণ্ড, পৃ. ২২৯
৫. ঐ, পৃ. ২৪
৬. ড. অসিত বন্দ্যোপাধ্যায়, বাংলা সাহিত্যের সম্পূর্ণ ইতিবৃত্ত। মডার্ন বুক এজেন্সী প্রাইভেট লিমিটেড, ১০, বঙ্কিম চ্যাটার্জী স্ট্রীট, কলকাতা-৭৩, ১৯৯৭।
৭. ড. সুশোভন মুখোপাধ্যায়, ‘শাক্ত পদাবলী পাঠের ভূমিকা’, পূর্বোক্ত, পৃ. ৯৩
৮. পার্থপ্রতিম বন্দ্যোপাধ্যায়, ‘রামপ্রসাদ’, প্যাপিরাস, ২ গণেশ মিত্র লেন, কলকাতা-৮, পৃ. ৬১-৬৩, ২০০৩, জুলাই

## অন্তঃপুরের অন্তরালে

দেবলীনা ভট্টাচার্য

আংশিক সময়ের অধ্যাপিকা, ইতিহাস বিভাগ, ক্ষুদিরাম বোস সেন্ট্রাল কলেজ

### সংক্ষিপ্তসার

উনিশ শতকে উপনিবেশিক কলকাতার নিজস্ব সংস্কৃতিতে বাবু সম্প্রদায় ও তার নিজস্ব সংস্কৃতির সঙ্গে তাদের পরিবার ও সমাজের বিভিন্ন স্তরের মহিলাদের অবস্থানের বিষয়টি ওতপ্রোত ভাবে জড়িত। কারণ বাবু সংস্কৃতির উন্মেষ ও তার ক্রমবিকাশের সাথে সাথে সমান্তরাল ভাবেই ওই নারীদের অবস্থানের বিষয়টিও আবর্তিত হয়েছিল। উনিশ শতকের সম্ভ্রান্ত ও শিক্ষিত গোষ্ঠীও এর পাশাপাশি নব্য ধনী বা হঠাৎ উঠে আসা 'বাবু' সম্প্রদায়, এমনকী উনিশ শতকীয় সংস্কারমূলক ধারায় অনুপ্রাণিত পাশ্চাত্য শিক্ষিত ও প্রাজ্ঞ 'বাবু' সম্প্রদায়ের মধ্যেও এ বিষয়ে ধারণাগত পার্থক্য থাকলেও চিরাচরিত সামাজিক মূল্যবোধের দিক দিয়ে উনিশ শতকের প্রায় শেষভাগ পর্যন্ত প্রায় সবারকম পরিবারেই অন্তঃপুরবাসিনী বা পরিবারের নারীদের অবস্থান সংক্রান্ত ধারণা ছিল মোটামুটি একই রকমের। এই সংস্কৃতির কিছু স্বাভাবিক বৈশিষ্ট্য ছিল পুরুষতান্ত্রিক সমাজের রীতি অনুযায়ী পরিবারের মহিলাদের পর্দানশীলতা ও কঠোর অবরোধ প্রথা পালন এক, শিক্ষার আলো থেকে তাদের বঞ্চিত করার চিরাচরিত প্রয়াস। বাবু সমাজের অন্যতম গুরুত্বপূর্ণ বিষয়টি ছিল অর্থ কৌলিন্যতা বজায় রাখা, তার সাথে নারীদের প্রতি ব্যবহারও পরিবর্তিত হয়েছে। সীমিত গন্ডির মধ্যে কলকাতার নব্য ধনী বাবু পরিবারের মহিলাদের জীবন অতিবাহিত হত। সমকালীন সমাজ অন্দরমহলের মহিলাদের এই মাসিক ও জাগতিক অবস্থাকে একেবারেই নিরূপণ করতে পারেনি। উনিশ শতকের বন্ধু সমাজে পুরুষ ও মহিলারা উভয়েই এক বৃহত্তর আর্থ সামাজিক ও সাংস্কৃতিক পালাবদলের অবিচ্ছেদ্য অঙ্গ হয়ে পড়েছিল।

**মূল শব্দ :** উপনিবেশিক, বাবু সম্প্রদায়, সামাজিক মূল্যবোধ, পুরুষতান্ত্রিক সমাজ, পর্দাপ্রথা।

উনিশ শতকে উপনিবেশিক কলকাতার নিজস্ব সংস্কৃতিতে বাবু সম্প্রদায় ও তার নিজস্ব সংস্কৃতির সঙ্গে তাদের পরিবার ও সমাজের বিভিন্ন স্তরের মহিলাদের অবস্থানের বিষয়টি ওতপ্রোতভাবে জড়িত। কারণ বাবু সংস্কৃতির উন্মেষ ও তার ক্রমবিকাশের সাথে সাথে সমান্তরাল ভাবেই ওই নারীদের অবস্থানের বিষয়টিও আবর্তিত হয়েছিল। উনিশ শতকের সম্ভ্রান্ত ও শিক্ষিত গোষ্ঠীও এর পাশাপাশি নব্য-ধনী বা হঠাৎ উঠে আসা 'বাবু' সম্প্রদায়, এমনকী উনিশ শতকীয় সংস্কারমূলক ধারায় অনুপ্রাণিত পাশ্চাত্য শিক্ষিত ও প্রাজ্ঞ 'বাবু' সম্প্রদায়ের মধ্যে এ বিষয়ে ধারণাগত পার্থক্য থাকলেও চিরাচরিত সামাজিক মূল্যবোধের দিক দিয়ে উনিশ শতকের প্রায় শেষভাগ পর্যন্ত প্রায় সবারকম পরিবারেই অন্তঃপুরবাসিনী বা পরিবারের নারীদের অবস্থান সংক্রান্ত ধারণা ছিল মোটামুটি একই রকমের।

এই সংস্কৃতির কিছু স্বাভাবিক বৈশিষ্ট্য ছিল পুরুষতান্ত্রিক সমাজের রীতি অনুযায়ী পরিবারের মহিলাদের মধ্যে পর্দানশীলতা ও কঠোর অবরোধ প্রথা পালন এবং শিক্ষার আলো থেকে তাদের বঞ্চিত করার চিরাচরিত প্রয়াস। এই সমস্ত লক্ষণ বাবু সংস্কৃতিতেও স্বাভাবিক ভাবেই ছিল স্পষ্ট। বরং 'নব্য বাবু'দের অশিক্ষিত ও ভণ্ড বাবুয়ানা ও রুচিহীন বিলাসিতার কবলে পড়ে এই মহিলাদের সম্মান ও মর্যাদাও নানাভাবে প্রভাবিত হয়েছিল তা বলা যায়। এই সকল বাবুদের জীবনে তাদের পরিবারের নারীদের অবস্থান আবার ছিল তথাকথিত 'ভদ্রেতর' মহিলা, যেমন কবিওয়ালী, খেমটাওয়ালী, বারবনিতাদের অবস্থানের থেকে যথেষ্ট পৃথক। 'বাবু সংস্কৃতি'র একটি অন্যতম নিদর্শন হিসাবে এই সমস্ত মহিলা, বিশেষত বারবনিতাদের সংসর্গ ছিল বাবুদের বিনোদনের জগতের গুরুত্বপূর্ণ একটি অধ্যায়। অপরদিকে পরিবারের লোকজন বিশেষত নিজের স্ত্রী-র প্রতি দায়িত্ব ছিল শুধুমাত্র একটি বাধ্যতামূলক সম্পর্কের মধ্যেই আবদ্ধ, যেখানে আন্তরিকতার থেকে অনিচ্ছাকৃত কর্তব্য পালনের প্রয়োজন ছিল বেশী। আসলে বিবাহের চিরাচরিত বন্ধনের রীতিকে বাবু সমাজ কখনো অস্বীকার করেনি, কারণ বিবাহ ছিল পরিবার বৃদ্ধি ও প্রতিপালনের মাধ্যমে নিয়মতান্ত্রিক পথে পারিবারিক কৌলিন্যকে বজায় রাখার একটি

গতানুগতিক পন্থা। তখনো বাল্যবিবাহের রীতিই সমাজে প্রচলিত ছিল। পারিবারিক সম্পত্তি লাভের দ্রুণ আর্থিক কৌলিগ্যতা থাকায় অর্থোপার্জননের বিশেষ চিন্তাও এইসব বাঙালি ‘বাবু’দের ছিলনা। তাই বাল্যবিবাহের ক্ষেত্রে কোন আর্থিক বাধা সেভাবে গড়ে ওঠেনি। কিন্তু বাবু পরিবারের নবাগতা বালিকা বধূকে শ্বশুরালয়ে আসার পর থেকেই অবরুদ্ধ জীবন যাপনের পাশাপাশি স্বামীর অবহেলাও সহ্য করতে হত। কারণ, সুলভঅর্থ অপচয়ের সুযোগ থাকায় নব্য বাবুদের অতি অল্প বয়স থেকেই মদ, বেশ্যা, ও আড্ডার সংস্রবে যথার্থ বাবুয়ানা প্রকাশ পেতে শুরু করত। অথচ অধিকাংশ ক্ষেত্রেই নিজের স্ত্রী বা পরিবারের অন্যান্য মহিলাদের ইচ্ছা অনিচ্ছার আত্মিক ও জৈবিক চাহিদার প্রতি তাঁদের মনোভাব ছিল উদাসীন। এর মধ্যে লুকিয়ে ছিল পিত্রালয় ও শ্বশুরালয় উভয়মাঝেই মহিলাদের সর্বগুণসম্পন্ন ‘আদর্শ’ পবিত্র হয়ে ওঠার তাগিদ। চারিত্রিক বিশুদ্ধতার ক্ষেত্রে নারীদের এই একচেটিয়া দায়বদ্ধতা উনিশ শতকের পুরুষতন্ত্রের এক স্বাভাবিক বৈশিষ্ট্য ছিল।

সাধারণত বিলাসিতা ও বিনোদন এই দুই এর মাঝেই অধিকাংশ বাঙালি বাবুদের জীবন আবর্তিত হত। বিনোদনের অন্যতম মাধ্যম ও ক্ষেত্র ছিল পরিবারের বাইরে। কারণ নম্র, বিনয়ী, সলজ্জ নরীকে স্ত্রী রূপে গৃহের শোভা ও পরিবার বৃদ্ধি ও পতি সেবার জন্য যতটা প্রয়োজন ছিল, বিলাস বহুল বিনোদনের ক্ষেত্রে সে ছিল ততটাই অপয়োজনীয়। বাবু সমাজের চারিত্রিক এই দ্বি চারিতার বিষয় যেহেতু ছিল খুবই স্পষ্ট, তাই অন্দরমহলের মহিলাদের জন্য সাদাসিধে, সরল জীবনযাপনরীতি, পূজাপার্বন, সাংসারিক দায়িত্ব কর্তব্যের নানাবিধ নিয়মকানুনের মধ্যে দিয়ে তাকে হয়তো ভিন্নমুখী করে তোলার চেষ্টা চলত। অন্যদিকে এই সমাজই এক বিশেষ শ্রেণীর মহিলাদের পৃষ্ঠপোষক যাদের মূল্যবান পোষাকী সৌন্দর্য ও নৃত্য গীতাদির পারদর্শিতার বাবু সংস্কৃতি এক অন্যরূপ ধারণ করেছিল। শুধু তাই নয়, এই শ্রেণীর মহিলাদের অর্থ সংস্থানের উপায় নির্ধারণেও বাবুরা যথেষ্ট তৎপর ছিলেন।<sup>১</sup> সমসাময়িক নানা লেখককের রচনায় বিশেষত প্রসহনগুলিতে তাই ফুটে ওঠে ‘বাবু’দের চরিত্রের বিভিন্ন দিকগুলি, এমনকী স্ত্রীর প্রতি বাবুদের চূড়ান্ত অসম্মানজনক বক্তব্যের প্রকাশ দেখা যায়। তবে এসঙ্গেও চিরন্তন নারী সুলভ মূল্যবোধ হিসাবেই হোক বা স্বামী বঞ্চিত পুরনারীদের স্বামী সঙ্গ লাভের আকাঙ্ক্ষা থেকেই হোক, স্বামীর প্রতি দায়িত্ব কর্তব্যে এই সকল মহিলারা আপাতভাবে কখনো পিছপা হতেন না, যেহেতু পরিবার ও সমাজে তাদের জন্য কোন বিকল্প ভূমিকা পালনের সুযোগ ছিল না, তাই বাবু পরিবারের মহিলাদের কাছে এগুলিই ছিল তাদের প্রতিদিনের নিয়মমুখিক জীবনযাত্রা। স্বামীর প্রতি স্ত্রীর এই কর্তব্য বিষয়ে স্ত্রীর মানসিক অবস্থা বা মতামত কোনটিই এক্ষেত্রে বিচার্য ছিল না। এটি ছিল সেই অশিক্ষিত নিয়ম, যে স্বামীর প্রতি যত্ন ও কর্তব্য স্ত্রী জাতির অবশ্য করণীয়, বিনিময়ে স্বামীর দিক থেকে যত বঞ্চিতই আসুক না কেন সেগুলিও স্বাভাবিক ঘটনা। কারণ পুরষানুক্রমিক আভিজাত্যবোধে বাবুদের এইসব কার্যকলাপকে তাদের মর্যাদা বৃদ্ধিরই নামান্তর হিসাবে চিহ্নিত করা হত। এছাড়া হিন্দু ধর্মের কৌলিন্য প্রথা, যার নামান্তর ছিল বহুবিবাহ প্রথা, বাবু সংস্কৃতি সেটিরও পৃষ্ঠপোষকতা করেছিল। এর সাথে যুক্ত হয়েছিল লিঙ্গবৈষম্যের প্রতিফলন। পরিবারে কন্যা সন্তানের তুলনায় পুত্র সন্তানের সমাদর ছিল বেশী।

বাবু সমাজের অন্যতম গুরুত্বপূর্ণ বিষয়টি ছিল অর্থ কৌলিন্যতা বজায় রাখা। আর এর কালস্বরূপ যথার্থ ‘বাবুয়ানা’ বজায় রাখার জন্য প্রচেষ্টা গুরুতর আকার ধারণ করেছিল। কলকাতার হঠাৎ ধনী হয়ে ওঠা বাবুদের কাছে এটি ছিল সমাজে নিজের মর্যাদা প্রতিষ্ঠার দ্যোতক। এই কারণেই মদ্যপান, বাঈনাচ, নিয়মিত বেশ্যাগৃহে যাওয়া, যে কোন অনুষ্ঠান উপলক্ষেই প্রচুর অর্থ ব্যয় করা তাঁদের অবশ্য পালনীয় কর্তব্যকর্ম ছিল। এসবের মধ্য দিয়েই তখন সমাজে ‘বাবু’র নাম প্রতিষ্ঠিত হত।<sup>২</sup> এই বাহ্যিক আড়ম্বর বজায় রাখার জন্য পরিবারের প্রতি সময় দেওয়া ছিল বাবুদের পক্ষে অসম্ভব ও অসম্মানজনক। বস্তুতঃ উনিশ শতকের কলকাতার শহুরে সংস্কৃতিতে বাবু পরিবারের মহিলাদের নিষ্ঠা, শূচিতার ভাবনা যতখানি লৌকিক ছিল, ততখানি আত্মিক ছিল না। অর্থাৎ, সামাজিক ভাবে চারিত্রিক বিশুদ্ধতা রক্ষাই ছিল সেখানে মুখ্য, অস্তঃপুরের দৈনন্দিন ইতিহাস সেখানে ছিল গোপনীয়তার অন্তরালে। বাবুর আচরণে কোন অন্যায় বোধ কখনই তাই প্রকাশ পেত না। অন্যদিকে ওই পুরনারীদের অবস্থা ও প্রতিক্রিয়া কিরূপ ছিল তা কোন তথ্য প্রমাণ দিয়ে বর্ণনা করা যায়না। তবে অনুমান করা যায় যে এধরনের ঘটনার প্রতিবাদ করলেও তা কখনই অস্তঃপুরের বাইরে আসত না। বাবুদের এ জাতীয় আচরণের সজীব চিত্র পাওয়া যায় সমকালীন নানাবিধ ব্যঙ্গাত্মক রচনায়।<sup>৩</sup>

শুধুমাত্র স্ত্রীদের প্রতিই নয়, পরিবারের অন্যান্য মহিলাদের প্রতি বাবুদের আচার ব্যবহারেও পুরুষতন্ত্রের নিজস্ব ভাবনাই ফুটে উঠত। বস্তুত বাবুদের কাছে যে কোন মহিলার প্রতিই সম্মান সুলভ ব্যবহারের বোধ সবসময় প্রকাশ পেত না। সমকালীন এক রচনা থেকে জানা যায় যে গুরুদাস গুঁই নামক এক বাবু মাহেশের স্নানযাত্রা উপলক্ষে সঙ্গী সাথীদের নিয়ে গঙ্গা বিহারে প্রমোদ করতে বেড়িয়ে অন্য কোন মহিলাকে না পেয়ে শেষ পর্যন্ত আপন বিধবা পিসিকেই বুঝিয়ে সুঝিয়ে নিয়ে এসেছিল।<sup>৪</sup> উল্লেখিত ঘটনাটি থেকে বোঝা যায় যে, এক্ষেত্রে প্রধান হয়ে দাঁড়িয়েছিল মহিলার অবস্থায় তা সে নিজের আত্মীয়া স্থানীয়া গুরুজনই বা হোক না কেন। পুরনারীদের শোচনীয় অবস্থার আরো পরিচয় এ সময় পাওয়া যায় সমকালীন সংবাদপত্রে যেখানে মাহেশের স্নানযাত্রার সময় জুয়া খেলায় আপন স্ত্রীকে বিক্রয় করার ঘটনাও জানা যায়।<sup>৫</sup> সমকালীন এই সমস্ত ঘটনাগুলি থেকে একটি বিষয়ই পরিস্ফুট হয়, তা হল অর্থের দাপট ও ‘অনৈতিক’ বিনোদন

মূলক আচার আচরণে এই বাবু-সংস্কৃতি' এতটাই লিপ্ত হয়ে পড়েছিল যে নিজেদের পরিবারের মহিলাদের জন্য সচেতনভাবে কোন সহানুভূতিশীল সম্পর্ক গড়ে তোলার তাগিদ তাঁর অনুভব করেননি। পরিবারের মহিলারাও এক্ষেত্রে নিষ্ক্রিয় দর্শকের ভূমিকাতেই সীমাবদ্ধ ছিল।

উপরোক্ত আলোচনা থেকে স্বভাবতই ধারণা করা যায় উনিশ শতকের কলকাতার বহু সমাজে কুলনারীদের জীবন ছিল একঘেয়ে, অন্তঃপুরের অন্ধকারে আবদ্ধ। সামাজিকভাবেই তাদের প্রয়োজনীয়তা ছিল অন্তঃপুরের চার দেওয়ালের মধ্যেই নির্দিষ্ট। ফলে সামাজিক দৃষ্টিকোণ থেকে তাঁদের পৃথক কোন পরিচিতি ছিল না। তবে, অববুদ্ধ জীবনযাপনে অভ্যস্ত হয়েই ক্রমশ অন্তঃপুরের অন্তরালে গড়ে উঠেছিল এক পৃথক পরিমণ্ডল। সেখানে ছিল একান্ত নিজস্ব মেয়েলি ভাবধারার সমাবেশ বাইরের পুরুষ শাসিত সমাজের বাবুয়ানা বা সামাজিক রাজনৈতিক চিন্তাধারার সেখানে কোন প্রভাব ফেলত না। সাধারণভাবে পারিবারিক দায়িত্বপালন, পতিসেবা, সন্তানাদি পালন ও রোজকার ঘর-গৃহস্থলির পরিচর্যার মধ্য দিয়েই অন্তঃপুরের মহিলারা তাদের সময় অতিবাহিত করতেন। এসবের মধ্য দিয়েই তাঁরা খুঁজে নিয়েছিলেন নিজস্ব আনন্দ বিনোদন অবসর। এর পাশাপাশি নারীরা বিভিন্ন শিক্ষাকর্মেও দক্ষ ছিলেন।<sup>৬</sup>

শিক্ষার অবকাশ না থাকায় ঘর-গৃহস্থলীর নানাবিধ কাজের মধ্যে দিয়েই সময় অতিবাহিত করা ছিল অন্তঃপুরের মহিলাদের প্রধান বৈশিষ্ট্য এবং এই ব্যাপারে উনিবিংশ শতকের বিভিন্ন পত্র পত্রিকায় প্রকাশিত ঘর-গৃহস্থলীর কাজের বর্ণনা থেকে বোঝা যায় যে, অন্তঃপুরিকাদের অন্যতম কর্তব্যের মধ্যে এগুলিকে ধরা হত এবং এক্ষেত্রে প্রতিটি কাজে সচেতনতা ও দক্ষতার বিষয়টিকেও সেসময় যথেষ্ট জোর দেওয়া হত। রন্ধন শিল্প ও গার্হস্থ্য জীবনচর্যা দক্ষতাকে সেকালে যে মহিলাদের জীবনে অত্যন্ত গুরুত্বপূর্ণ বলে মনে করা হত তার প্রমাণ হিসাবে কিছুটা পরবর্তী সময়ের কিছু পত্র-পত্রিকায় এ বিষয়ে শিক্ষিত মহিলাদের দ্বারা রচিত নানা প্রবন্ধের উল্লেখ করা যেতে পারে। এক্ষেত্রে বলা যেতে পারে যে, স্ত্রী শিক্ষা প্রসারের সাথে সাথে এর মাধ্যমে মহিলাদের অন্তঃপুরের জীবনের উন্নতি সাধনও সংস্কারকদের কাছে গুরুত্বপূর্ণ একটি বিষয় হয়ে উঠেছিল। তবে, এই সমাজ সংস্কার ও বৃহত্তর আগের ও কোন কোন ক্ষেত্রে তার পরেও অন্তঃপুরে এই সমস্ত ঘর-গৃহস্থলির কাজ ছাড়া অন্য কোন রূপ উৎকৃষ্ট বৌদ্ধিক ক্রিয়ালাপ, লেখাপড়া বা বিনোদনের স্থান ছিল নিতান্তই অনুপস্থিত।

তবে, অন্দরমহল বিনোদনের ক্ষেত্রে যে একেবারেই ছিল না তা নয়, যদিও তা ছিল একান্তভাবেই মেয়েলি এবং কিছুটা ভিন্নতর ধরনের আলাপ আলোচনার মধ্যেই তা সীমাবদ্ধ। সাংসারিক আলোচনা ছাড়াও বিনোদনের অন্যতম উপকরণের মধ্যে ছিল মেয়েলি রঙ্গ-রসিকতা, কবিগান ও বটতালর বিভিন্ন বই-এর পাঠ শোনা ইত্যাদি। 'বাবু সংস্কৃতি'-র অন্দরমহল বৈয়বীদের বিশেষ ভূমিকা ছিল। অন্তঃপুরিকাদের লেখাপড়া শেখানোর দায়িত্ব ছিল এই বৈয়বীদের উপর। উনিশ শতকের প্রথমার্ধে অন্তঃপুরিকাদের অন্যতম পছন্দের গ্রন্থের মধ্যে বিশেষ উল্লেখযোগ্য ছিল বৈয়ব গ্রন্থ, যেমন গীত গোবিন্দ, বিশ্বমঙ্গল, চৈতন্য চরিতামৃত প্রভৃতি। এছাড়া নানাবিধ শৈব ও শাক্ত ধর্মগ্রন্থ এবং এর পাশাপাশি কিছু আদি রসালো নিবন্ধ যেমন আদিরস, রতিমঞ্জুরী, রসমঞ্জুরী ইত্যাদি। কবিগান ছিল যে যুগের একটি অন্যতম প্রধান বিনোদনের উপকরণ, কলকাতার ভদ্র বাবুদের গৃহে প্রায়শই এই কবিগানের আসর বসত। আর এর শ্রোতাদের মধ্যে অন্যতম ছিলেন মহিলারা।

এইভাবেই অন্তঃপুরের নির্দিষ্ট গভীর মধ্যে কলকাতার নব্য ধনী বাবু পরিবারের মহিলাদের জীবন অতিক্রান্ত হত। স্বল্পস্থায়ী, সীমিত বিনোদনের সুযোগ ছাড়া দৈনন্দিন ও বৃহত্তর জীবনের আর কোন ক্ষেত্রে তাদের স্বাধীনতা ছিলনা। পরিবারের পুরুষ সদস্যদের কাছে তারা ছিল সামাজিক, জৈবিক, ধর্মীয় ও সংস্কৃতি পরিচিতি নির্ণয়ের এক উপকরণ মাত্র। সমকালীন সমাজ অন্দরমহলের মহিলাদের এই মানসিক ও জাগতিক অবস্থাকে একেবারেই নিরূপণ করতে পারেনি। তা সত্ত্বেও কিছু কিছু স্মৃতিচারণা, জীবনকথা, সাহিত্যের মধ্য দিয়ে কলকাতার বাবু সমাজে নারী পুরুষের সম্পর্কের এই দিকগুলি অনেকটাই ধরা পড়ে। বস্তুত উনিশ শতকের বাবু সমাজে পুরুষ ও মহিলারা উভয়ই এক বৃহত্তর আর্থ-সামাজিক ও সংস্কৃতিক পালাবদলের অবিচ্ছেদ্য অঙ্গ হয়ে পড়েছিল।

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## অর্থনীতি, হিসাবশাস্ত্র এবং ব্যবস্থাপনা একটি সম্পর্ক

অর্ণব বসু

অতিথি অধ্যাপক, বাণিজ্যিক বিভাগ, ক্ষুদিরাম বোস সেন্ট্রাল কলেজ

### সংক্ষিপ্তসার

‘অর্থনীতি’ শব্দটিকে ব্যাখ্যা করলে দুটি শব্দের উৎপত্তি লক্ষ্য করা যায়— প্রথমটি হল অর্থ (Money) এবং দ্বিতীয়টি হল নীতি (Principles)। ‘নীতি’ শব্দটি প্রাথমিকভাবে সর্বক্ষেত্রেই প্রযোজ্য তা সে ব্যবস্থাপনাই হোক বা অর্থনীতিই হোক। নীতি শব্দটির সর্ববোধে হিসাবশাস্ত্রের সঙ্গে সম্পর্কযুক্ত। যুগের পরিবর্তনের সঙ্গে সঙ্গে ব্যবস্থাপনা, অর্থনীতি এবং হিসাবশাস্ত্র কোনো না কোনো ভাবে সম্পর্কযুক্ত হয়ে পড়েছে। আমরা এখানে যে আলোচনাটি করেছি তার মধ্যে দিয়ে তিনটি পৃথক বিষয়ের একটি মাত্র শব্দের পরিপ্রেক্ষিতে একটি প্রাথমিক বা পারস্পরিক সম্পর্ক দেখানোর চেষ্টা করেছি। সেই শব্দটি হল অর্থ। অর্থাৎ অর্থনীতি এবং ব্যবস্থাপনা, আবার ব্যবস্থাপনা ও হিসাবশাস্ত্র, আবার অর্থনীতি এবং আর্থিক ব্যবস্থাপনা। এদের প্রত্যেকের সঙ্গেই প্রত্যেকের কোথাও না কোথাও সম্পর্ক আছে এবং এরা গভীরভাবে সম্পর্কিত।

মূল শব্দ : অর্থনীতি, হিসাবশাস্ত্র, নিয়ন্ত্রণ, ব্যবস্থাপনা, সম্পর্ক।

ইংরাজী ভাষায় "Economics" বলে একটি শব্দ আছে, যার বাংলা প্রতিশব্দ হল “অর্থনীতি”। প্রকৃতপক্ষে 'economics' শব্দটির ভিত্তি ছিল গ্রীক শব্দ 'Oikon Nomia' যার অর্থ হল “পরিবার পরিচালনার বিদ্যা”। যুগের পরিবর্তনের সঙ্গে সঙ্গে এই ধারনার পরিবর্তন হলেও কোথাও যেন অর্থনীতি, ব্যবস্থাপনা শব্দটির সঙ্গে ওতোপ্রতোভাবে জড়িয়ে থাকে। আবার হিসাবশাস্ত্র শব্দটির মধ্যেও অর্থ শব্দটির বীজ আছে। কারণ অনেকক্ষেত্রে হিসাব শাস্ত্রকে ‘অর্থশাস্ত্র’ বলেও মনে করা হয়। আবার আর্থিক ব্যবস্থাপনা (Financial Management) হল হিসাবশাস্ত্রের একটি অঙ্গ। কাজেই ‘ব্যবস্থাপনা’ অর্থের সঙ্গে সম্পর্কযুক্ত। সুতরাং অর্থনীতি, হিসাবশাস্ত্র এবং ব্যবস্থাপনা এই তিন এর মধ্যেই এক সরল সম্পর্ক বর্তমান এবং তিনটি বিষয়ের ভিত্তিই কিন্তু অর্থকেন্দ্রিক। অতএব এই বিষয়গুলি সম্পর্কে একটু বিষদে আলোচনা করা যেতে পারে—

প্রকৃতপক্ষে ব্যবস্থাপনায় অর্থনীতির প্রয়োগ একটি ব্যাপক আকার নিয়েছে যার ফলস্বরূপ বিভিন্ন ক্ষেত্রে 'Managerial Economics' অর্থাৎ ‘ব্যবস্থাপনাগত অর্থনীতি’ শব্দটি রূপ পেয়েছে। ব্যবস্থাপনাগত অর্থনীতির মূল বিষয়বস্তু হল ব্যবসার অবস্থা বিশ্লেষণে বিভিন্ন অর্থনীতিগত ধারণার স্থায়ী ব্যবহার। ১৯৫০ সালের গোড়ার দিকে এই ব্যবস্থাপনাগত অর্থনীতি ধারণার উৎপত্তি হয়েছিল। ধীরে ধীরে ধারণার পরিবর্তন এবং উন্নয়নের ফলে ব্যবস্থাপনাগত অর্থনীতি শব্দটির রূপান্তর ঘটেছে। বর্তমানে এই ধরনের অর্থনীতি একটি প্রতিষ্ঠানের বিভিন্ন সিদ্ধান্ত গ্রহণের প্রক্রিয়াতে অবলম্বন করা হয়।

বস্তুগত ‘ফলিত অর্থনীতি’র একটি অংশ হল ব্যবস্থাপনাগত অর্থনীতি যেটি সাধারণভাবে সিদ্ধান্ত গ্রহণ প্রক্রিয়াতে ব্যবহার করা হয়ে থাকে। এই ধারণাটি অর্থনীতির ব্যবহারিক তত্ত্ব এবং ব্যবস্থাপনার ব্যবহারিক প্রয়োগ এই দুইয়ের মধ্যে একটি সেতুবন্ধন করেছে। ঠিক ব্যবস্থাপনায় ‘নিয়ন্ত্রণ’ নামক বিষয়টির যা ভূমিকা থাকে, সেই একই ভূমিকা পালন করে ব্যবস্থাপনাগত অর্থনীতি। অর্থাৎ “একটি প্রতিষ্ঠানের সমস্যাগুলি চিহ্নিতকরণ, সংগঠন কাঠামোগত তথ্য উদ্ভাবন এবং তারপর ভবিষ্যতের কাজের সঙ্গে এর তুলনামূলক বিশ্লেষণ করে একটি সঠিক পদক্ষেপ গ্রহণ”— নিয়ন্ত্রণের এই জনপ্রিয় নীতিগুলির সঙ্গে একই ছত্রে বেঁধে ফেলা যায় ব্যবস্থাপনাগত অর্থনীতিকে। সুতরাং অর্থনীতি এবং ব্যবস্থাপনা পরস্পর সম্পর্কযুক্ত।

এরপর আলোচনা করা যেতে পারে হিসাবশাস্ত্র এবং ব্যবস্থাপনার পারস্পরিক সম্পর্ক নিয়ে। এই সম্পর্ককে একটি বৃহৎ দৃষ্টিভঙ্গিতে



দেখা যেতে পারে যার ফলস্বরূপ “আর্থিক ব্যবস্থাপনা” ধারণাটির উৎপত্তি খুবই সহজে অনুধাবন করা যায়। আমরা জানি ব্যবস্থাপনা হল একটি প্রক্রিয়া, অপরকে দিয়ে কাজ করিয়ে নেওয়ার একটি কৌশল। “নিয়ন্ত্রণ” পদ্ধতি হল ব্যবস্থাপনার একটি হাতিয়ার। আর সেই সূত্রেই বলা যেতে পারে আর্থিক ব্যবস্থাপনা হল আর্থিক নিয়ন্ত্রণ মাত্র। অর্থাৎ প্রতিষ্ঠানে অর্থের সূচাম প্রয়োগ এবং বিশ্লেষণ।

আর্থিক ব্যবস্থাপনা প্রক্রিয়ার মধ্যেই ব্যবস্থাপনার প্রাথমিক পাঠের বীজ নিহিত আছে। ব্যবস্থাপনার প্রাথমিক কার্যাবলী হল পরিকল্পনা। আর এই পরিকল্পনার বাস্তব রূপায়নের জন্য নিয়ন্ত্রণ হল একটি হাতিয়ার মাত্র। তাই এই নিরীখে বলা যেতে পারে যে আর্থিক ব্যবস্থাপনাতোও প্রাথমিকভাবে পরিকল্পনা করা হয় যে কীভাবে আর্থিক তহবিলের সূচ্য ব্যবহার করা সম্ভব। আর সেই জন্যই আর্থিক নিয়ন্ত্রণকে এর হাতিয়ার হিসাবে ব্যবহার করা হয়েছে। আর্থিক নিয়ন্ত্রণের কতগুলি প্রক্রিয়া বা পদ্ধতি আছে যেগুলি ব্যবহার করে অর্থের নিয়ন্ত্রণ করা হয়। এই আর্থিক নিয়ন্ত্রণ পদ্ধতিগুলির মধ্যে উল্লেখ্য হল— বাজেটীয় নিয়ন্ত্রণ, বিনিয়োগের ওপর প্রতিদান, অনুপাত বিশ্লেষণ ইত্যাদি। সুতরাং দেখা গেল যে ব্যবস্থাপনা প্রতিষ্ঠানের আর্থিক বিষয়কেও প্রভাবিত করে। তাই এই নিরীখে বলা যেতে পারে যে ব্যবস্থাপনা ও প্রতিষ্ঠানের আর্থিক ব্যবস্থা পরস্পর সম্পর্কযুক্ত।

আবার ব্যবস্থাপনার অপর একটি বৈশিষ্ট্য হল এটি সার্বজনীন (universal)। শুধুমাত্র ব্যবসায়িক প্রতিষ্ঠানই নয়, সর্বক্ষেত্রে ব্যবস্থাপনা এক অত্যন্ত গুরুত্বপূর্ণ ভূমিকা পালন করে। সেই লগ্নে বলা যেতে পারে যে আর্থিক ব্যবস্থাপনা ও একটি সার্বজনীন প্রক্রিয়া। কারণ এই প্রক্রিয়া আকার, ধরণ এবং প্রকৃতিভেদে সমগ্র প্রতিষ্ঠানের ক্ষেত্রেই প্রযোজ্য। অতএব আর্থিক ব্যবস্থাপনা এবং ব্যবস্থাপনা পরস্পর সম্পর্কযুক্ত। আমরা জানি সিদ্ধান্ত গ্রহণ হল (Decision Making) ব্যবস্থাপনার একটি অন্যতম গুরুত্বপূর্ণ কাজ। সেই অর্থে আর্থিক ব্যবস্থাপনাও কিন্তু কতগুলি সিদ্ধান্ত গ্রহণ প্রক্রিয়াকে কেন্দ্র করেই করা হয়ে থাকে। যেমন এখানে কার্যকরী সিদ্ধান্ত, লগ্নিসিদ্ধান্ত এবং লভ্যাংশ সিদ্ধান্ত এই তিনটি বিষয়কেন্দ্রিক হল আর্থিক ব্যবস্থাপনা। কার্যকরী সিদ্ধান্ত, লগ্নিসিদ্ধান্ত এবং লভ্যাংশ সিদ্ধান্তের উদাহরণ গুলি নিম্নে দেওয়া হল—

সিদ্ধান্ত	আলোচ্য বিষয়
ক) কার্যকরী সিদ্ধান্ত (Operating Decision)	ক) কার্যকরী মূলধন ব্যবস্থাপনা
	খ) নগদ ব্যবস্থাপনা
	গ) দেনাদার ব্যবস্থাপনা
	ঘ) হুন্ডি ব্যবস্থাপনা
	ঙ) মূলধনের ব্যয় ব্যবস্থাপনা
	চ) লিভারেজ ব্যবস্থাপনা
খ) লগ্নি সিদ্ধান্ত (Investing Decision)	ক) মূলধন বাজেট রচনা
	খ) মূলধনী খরচ সিদ্ধান্ত
গ) লভ্যাংশ সিদ্ধান্ত (Dividend Decision)	লভ্যাংশ নীতি নির্ধারণ।

আবার আর্থিক ব্যবস্থাপনা এবং অর্থনীতি এই দুয়ের মধ্যেও একটি সম্পর্ক বর্তমান। আর্থিক ব্যবস্থাপনার লক্ষ্যগুলির মধ্যে একটি অন্যতম লক্ষ্য হল সম্পদ সর্বাধিকীকরণ। আর্থিক ব্যবস্থাপনা সেই লক্ষ্যেই অনেকটা কাজ করে। ১৭৭৬ সালে অর্থনীতির জনক Adam Smith তাঁর বিখ্যাত গ্রন্থ "An Inquiry into the Nature and causes of wealth Nations" -এ অর্থনীতিকে সম্পদের শাস্ত্র হিসেবে ব্যাখ্যা করেন। তাঁর মতে, সম্পদের প্রকৃতি, সৃষ্টি ও বৃদ্ধি একটি দেশের অর্থনীতির প্রধান চালিকাশক্তি। কীভাবে কোনো একটি দেশে সম্পদ বৃদ্ধি পায় এবং কীভাবে দেশের লোকদের মধ্যে তা বণ্টন হয়, তা-ই হল অর্থ বিদ্যার মূল বিষয়বস্তু। ১৮৯০ সালে Alfred Marshal অর্থবিদ্যার অন্য একটি সংজ্ঞা দেন। মার্শালের মতে, অর্থবিদ্যা মানুষের দৈনন্দিন জীবনের সাধারণ কার্যকলাপ নিয়ে আলোচনা করে। সম্পদের উৎপাদন ও ব্যবহার সংক্রান্ত বিষয় নিয়ে মানুষের যে দৈনন্দিন আচরণ ও কার্যকলাপ দেখা যায় তা-ই অর্থবিদ্যার আলোচ্য বিষয়। তাই মার্শালের মতে অর্থবিদ্যা হল “সম্পদের বিজ্ঞান” (Science of wealth)। সুতরাং স্মিথ এবং মার্শাল উভয়েই অর্থনীতির প্রধান চালিকা শক্তি হিসাবে সম্পদ সৃষ্টিকেই মাফকাঠি করেছেন। এই দৃষ্টিভঙ্গিতে যদি আলোচনা করা হয় তবে বলা যেতে পারে যে আর্থিক ব্যবস্থাপনার একদম আধুনিক দৃষ্টিভঙ্গি হল সম্পদ সর্বাধিকীকরণ। এই নীতি অনুযায়ী কোনো প্রতিষ্ঠানের আর্থিক-কার্যাবলী এমনভাবে পরিচালিত হয় যাতে সেই প্রতিষ্ঠানের নীট সম্পদের পরিমাণ সর্বাধিক হয়। এই নীতিতে সম্পদের ধারণা খুব

সুস্পষ্ট। এক্ষেত্রে সম্পদ বলতে কোনো প্রকল্পের নীট বর্তমান মূল্যকে বোঝায়। কোনো প্রকল্প বাস্তবায়িত করতে যে ব্যয় হয় তা অপেক্ষা ওই প্রকল্প থেকে যে অর্থপ্রবাহ ঘটে তার বর্তমান মূল্য বেশি হলে ওই অতিরিক্ত মূল্যটিকে নীট বর্তমান মূল্য বলে। অর্থাৎ—

$$\text{নীট বর্তমান মূল্য} = \frac{q_1}{(1+r)^1} + \frac{q_2}{(1+r)^2} + \frac{q_3}{(1+r)^3} + \dots + \frac{q_n}{(1+r)^n} - c$$

যেখানে  $q_1, q_2, q_3, \dots, q_n$  হল যথাক্রমে প্রথম, দ্বিতীয়, তৃতীয় ....n বছরের অর্থের আগমন,  $r$  = বাটা করনের হার এবং  $c$  = প্রাথমিক বিনিয়োগ এই নীট বর্তমান মূল্য যত বেশি হয় সম্পদের পরিমাণ তত বৃদ্ধি পায়। তাই এই ক্ষেত্রে ও অর্থনীতির সঙ্গে আর্থিক ব্যবস্থাপনার একটি সম্পর্ক পাওয়া যাচ্ছে যে সম্পর্কের মাপকাঠি হল সম্পদ সর্বাধিকীকরণ বা সম্পদ সৃষ্টি।

আবার সম্পদ সর্বাধিকীকরণ নীতিকে কেন্দ্র করে ব্যবস্থাপনা এবং আর্থিক ব্যবস্থাপনার মধ্যেও একটি সম্পর্ক খুঁজে পাওয়া যায়। সেটি হল সিদ্ধান্ত গ্রহণ অর্থাৎ "Decision Making"। আর্থিক ব্যবস্থাপনায় সিদ্ধান্ত গ্রহণের ক্ষেত্রে যে প্রকল্পের নীট বর্তমান মূল্য যত বেশি হয় তা তত বেশী গ্রহণযোগ্য হয়, কারণ নীট বর্তমান মূল্য কম হওয়ার অর্থ হল সম্পদের পরিমাণ হ্রাস পাওয়া।

### উপসংহার

অতএব উপরিউক্ত আলোচনা থেকে একটি বিষয়ে স্পষ্ট হওয়া যেতে পারে যে অর্থনীতি যেমন ব্যবস্থাপনার সাথে সম্পর্কযুক্ত, ব্যবস্থাপনা ও তেমন অর্থনীতির সঙ্গে সম্পর্কযুক্ত। আবার ব্যবস্থাপনা এবং হিসাবশাস্ত্র উভয়ের মধ্যেই একটি সরল সম্পর্ক বর্তমান। সর্বপরি বিষয়ের গভীরে আলোচনা থেকে এটিও স্পষ্ট যে আর্থিক ব্যবস্থাপনা এবং অর্থনীতি যেমন সম্পর্কযুক্ত ঠিক তেমনই আর্থিক ব্যবস্থাপনা এবং ব্যবস্থাপনা উভয় বিষয়ের মধ্যেই একটি সম্পর্ক আছে। এদের প্রত্যেকের সম্পর্কে একটি সরল রেখায় বিশ্লেষণ করলে রৈখিক সম্পর্ক অনুধাবন করা যায়। তাই এই সিদ্ধান্তে উপনীত হওয়া যেতে পারে যে অর্থনীতি, হিসাবশাস্ত্র এবং ব্যবস্থাপনা আলাদা কোনো বিষয় নয়, এরা একই, এদের বিষয়বস্তুও এক। এদের প্রত্যেকের সঙ্গেই প্রত্যেকের কোথাও না কোথাও একটি সম্পর্ক আছে। সুতরাং “অর্থনীতি, হিসাব শাস্ত্র এবং ব্যবস্থাপনা এক সম্পর্ক”— এই যুক্তিটি খুব খাটো নয়, কোথাও যেন এরা গভীরভাবে সম্পর্কিত।

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## গিরিশের বিনোদ ও স্টার থিয়েটার

### দীপাঙ্ঘিতা দত্ত

অতিথি অধ্যাপিকা, গনজ্ঞাপন বিভাগ, ক্ষুদিরাম বোস সেন্ট্রাল কলেজ।

#### সংক্ষিপ্তসার

এই আলোচনায় স্টার থিয়েটারের প্রথম আবির্ভাব, নাট্যচর্চা ও স্টার থিয়েটারের ক্রম বিবর্তনের ইতিহাসে নাট্যচর্চা গিরিশ চন্দ্র গোষের অবদান গিরিশ ঘোষের অন্যতম শিষ্য অভিনেত্রী বিনোদিনী দাসীর সংক্ষিপ্ত জীবনী, স্টার থিয়েটারের নাট্যচর্চায় তাঁর ভূমিকা বিশেষভাবে উল্লেখ করা হয়েছে। এর পাশাপাশি তৎকালীন বাঙালী মহাপুরুষদের স্টার থিয়েটারে আগমন এবং স্টার থিয়েটারের অভিনিত নাটক স্ক্রল সম্পর্কে এঁদের মহামূল্যবান বক্তব্যের আংশিক আলোচনা করা হয়েছে।

মূল শব্দ : থিয়েটার, স্টার, বিনোদিনী, পাঠক, গিরিশ, সাহিত্য।

প্রবাদ প্রতিম তারকারাজির স্মৃতিখন্য রঙ্গনাট্যের তীর্থপীঠ উনবিংশ শতাব্দীর সমাজ সংস্কারের অন্যতম প্রতীক শতাব্দী প্রাচীন স্টার থিয়েটার বাঙালীর জীবনের অবিভাজ্য অঙ্গ। শিল্প সাহিত্য সঙ্গীত নাট্য আন্দোলনে বাঙালীর যে খ্যাতি, তা এদেশে সীমানা অতিক্রম করেছে বহুদিন আগেই, যুক্ত হয়েছে বিশ্ব সংস্কৃতির ধারার সঙ্গে। আর এই বিপুল গৌরবের সঙ্গে অঙ্গাঙ্গী ভাবে যুক্ত আমাদের স্টার থিয়েটার। বস্তুত, নাট্যকার গিরিশচন্দ্র ঘোষের নাট্য ব্যক্তিত্বের পূর্ণতম বিকাশের কেন্দ্রস্থল হয়ে উঠেছিল এই থিয়েটার।

সাধারণ রঙ্গালয় প্রতিষ্ঠার প্রায় ১১ বছর পর বিডন্ স্ট্রিটের থিয়েটার পাড়ায় গড়ে উঠল ‘স্টার থিয়েটার’, বাংলার রঙ্গমঞ্চের মুকুট মনি, বিডন্ স্ট্রিটের বুক চিরে যেখান থেকে চলে যাচ্ছে সেন্ট্রাল এভিনিউ সেখানেই ছিল ‘স্টার থিয়েটারে’র আদি বাড়ি ‘৬৮’ বিডন্ স্ট্রিট। অভিনেত্রী বিনোদিনীর আকর্ষণে থিয়েটারে আসেন রাজস্থানের এক অর্থবান যুবক গুরুমুখ রায়। তিনি স্বর্তদেন বিনোদিনী যদি তার সাথে থাকতে রাজি হয় তবে তিনি গড়ে দেবেন নাট্যশালা। থিয়েটার বাড়ির নাম হবে বিনোদিনীর নামে। প্রথমে বিনোদিনী রাজি না হলেও অবশেষে সবার অনুরোধ ফেলতে পারেনি তিনি। বিনোদিনীর এই অসীম স্বার্থত্যাগ ও গুরুমুখ রায়ের অটল অথের বিনিময়ে নির্মিত হল বিডন্ স্ট্রিটের থিয়েটার পাড়ার প্রথম পাকা বাড়ি, গুঞ্জ শোনা গেল যে অভিনেত্রীর নামে থিয়েটার বাড়ি হলে গণ্য মান্যরা কেউ আসবে না। তাই সকলেমিলে ঠিক হল বি-থিয়েটার ( বিনোদিনীর অদ্যক্ষর -বি) কিন্তু শেষ পর্যন্ত তাও রইল না, নামের সাইনবোর্ড যখন বসল থিয়েটারের দেওয়ালে দেখা গেল তার নতুন নাম ‘স্টার থিয়েটার’।

যে বিনোদিনীর অসামান্য অভিনয় এবং স্বার্থত্যাগকে কেন্দ্র করে আজকের এই ‘স্টার থিয়েটার’, সেই বিনোদিনী দাসীর প্রকৃত অভিনয় জীবন ছিল মাত্র ১৪ বছর। বিনোদিনী প্রথমে মঞ্চ নামেন ভুবন মোহন নিয়োগীর ন্যাশনাল থিয়েটারে ‘বেনী সংহার’ নাটকে দ্রৌপদীর সখীর একটি ছোট ভূমিকায়, তখন তাঁর বয়স মাত্র ৯-১০ বছর। বস্তুত সীতার বনবাস নাটকই বিনোদিনীকে খ্যাতির শির্বে প্রতিষ্ঠিত করে। বিনোদিনীর জন্ম ১৮৬৩ খ্রীস্টাব্দের কোলকাতা মহানগরীর এক সম্পত্তিহীন বংশে ১৪৫ নম্বর কনওয়ালিশ স্ট্রিটের এক খোলার বাড়িতে। বাড়িটি ছিল তাঁর মাতামহীর। আরো কয়েকটি খুপরি ঘরে কয়েকটি ভাড়াটে ছিল। ভাড়ার টাকাতেই তাঁদের জীবিকা নির্বাহ হত। বিনোদিনীর সংসারে দারিদ্র ও অভাব ছিল নিত্যসাথী। বিনোদিনীর বাড়িতে এক বাঙ্গাঁজি ভাড়াটে ছিল নাম গঙ্গামনি। ৭/৮ বছর বয়সে তাঁর তত্ত্বাবধানে শুরু হয় বিনোদিনীর সঙ্গীত সাধনা, পরবর্তী কালে স্টার থিয়েটারের প্রসিদ্ধ গায়িকা ও অভিনেত্রী হন এই গঙ্গামনি। এরই সহায়তায় দশ টাকা মাইনেতে ন্যাশনাল থিয়েটার এ ভর্তি হন বিনোদিনী। সারা জীবনে ৫০ টির বেশী নাটক ৬০ টিরও বেশী চরিত্রে অভিনয় করেছেন। তিনি সুলেখিকাও ছিলেন। তাঁর জীবনে ৪০ বছর সাহিত্য সাধনায় কেটেছে। তাঁর ৩৩ বছর বয়সে বাংলার ১৩০৩ সালে প্রকাশিত হয় কাব্যগ্রন্থ ‘বাসনা’, এটি তিনি তাঁর মা কে উৎসর্গ করেন। মোট ৪১টি কবিতা এতে সাংকলিত হয়েছে। তাঁর দ্বিতীয় কাব্যগ্রন্থ ‘কনক ও নালিনী’ প্রকাশিত হয় তাঁর বালিকা কন্যা শ্রীমতী শকুন্তলা দাসীর উদ্দেশ্যে। অধরচন্দ্র চক্রবর্তী সংগৃহীত

গীত সংকলন রেকর্ড ‘কাকলী’ (২য় সংস্করণ ১৩২৮) গ্রন্থে বিনোদিনী রচিত কয়েকটি গীতের সন্ধান পাওয়া যায়। সেকালে গ্রামোফোন রেকর্ডে বিনোদিনীর কণ্ঠে স্বরচিত গান হয়ত অনেকেই শুনেছেন। ১৮৮৬ সালের শ্রাবণ মাসে সংক্রান্তিতে পরম পুরুষ শ্রীশ্রী রামকৃষ্ণ পরমহংস দেব দেহরক্ষা করেন এবং এই বছরেই থিয়েটারের সঙ্গে সম্পর্ক ছিন্ন করে মাত্র ২৪ বছর বয়সে সাংসারিক জীবনে প্রবেশ করেন বিনোদিনী। রেখে যান এক বিরল দৃষ্টান্ত তাঁর স্বশ্রদ্ধ মাস্টার মশাই- গিরিশচন্দ্র ঘোষের উদ্দেশ্যে।

নাট্যাচার্য গিরিশচন্দ্র জন্মেছিলেন কলকাতায়। যিনি বাংলার রঙ্গমঞ্চকে এক অসাধারণ মানে উন্নীত করে ছিলেন। তাঁর ৬৮ বছরের জীবনে মঞ্চস্থ হয় প্রায় ৮১টি ছোট বড় বাংলা নতুন নাটক। ১৫/১৬ টি পুরানো নাটক এবং কয়েকটি হিন্দি নাটক। (স্টারে প্রথম হিন্দি নাটক ‘কৃষ্ণ বিলাস’ মঞ্চস্থ হয়েছিল ১৮৯২ সালের ৬ই আগস্ট। এরপর ১৮৯৩ সালের ২৮শে মে অভিনীত হয় ‘রাম অশ্বমেধ’। এটি ছিল গিরিশ চন্দ্রের সীতার বনবাস এর হিন্দি রূপান্তর।)

১৮৮৩ সালের ২১ শে জুলাই অর্থাৎ বাংলার ১২৯০ বঙ্গাব্দের ৬ই শ্রাবণ গিরিশ চন্দ্র ঘোষের রচিত নাটক “দক্ষযজ্ঞের অভিনয় দিয়ে শুভ উদ্বোধন হয় ‘স্টার থিয়েটারের’। দক্ষ মহাদেব, দধীচি এবং সীতার ভূমিকায় অভিনয় করেছিলেন যথাক্রমে গিরিশ ঘোষ, অমৃতলাল মিত্র, অমৃতলাল বসু এবং বিনোদিনী দাসী। —এই নাটকে কাচের উপর আলো ফেলে দশমহাবিদ্যার আবির্ভাব এবং প্রস্থান মঞ্চের উপর দেখিয়ে যথেষ্ট প্রশংসিত হন নাট্যশিল্পী জহরলাল ধর। সঙ্গীতাচার্য বেনীমাধব অধিকারীর সুমধুর সুরারোপে নাটকের গানগুলো খুবই জনপ্রিয়তা পায়।

স্টার থিয়েটারে অভিনীত গিরিশ ঘোষের পরিচালনায় দ্বিতীয় নাটক ‘ধ্রুব চরিত্র’, এই নাটকে তিনি কোন অভিনয় করেন নি। এই নাটকেই তিনি বিদূষক চরিত্রের প্রথম সূচনা করেন। এই নাটকের গানগুলোও দর্শকের প্রশংসা কুড়িয়ে ছিলো। স্টার থিয়েটারের জন্য প্রায় চারমাস পরে গিরিশ চন্দ্রের পরবর্তী নিবেদন ‘নল-দময়ন্তী’, র ভূমিকায় যথাক্রমে অমৃতলাল মিত্র এবং বিনোদিনী অভিনয় করেছিলেন। তখন থিয়েটারের নাচের কোন রকম নিয়ম পদ্ধতি ছিল না। ‘নল-দময়ন্তী’ নাটক থেকে নৃত্য পরিচালক কাশীনাথ বাবু নৃত্যশৈলীতে অনেক পরিবর্তন করেন। এই নাটকে মঞ্চ কোমল- কোরক পুষ্কুতি হয়ে অঙ্গরাদের অবির্ভাব দেখানো হয়। কাপড় নিয়ে হঠাৎ করে পথির আকাশে উড়ে যাওয়া ইত্যাদি কয়েকটি দৃশ্য সংযোজন করেছিলেন।

এই সময় গুরুমুখ রায় হঠাৎ করেই অসুস্থ হয়ে পড়েন সময়টা ১৮৮৩ এর শেষের দিকে। পারিবারিক চাপে পড়ে মাত্র ১১,০০০ টাকার বিনিময়ে থিয়েটারের দায়িত্ব ছেড়ে দিতে চান। এই প্রস্তাবে গিরিশ চন্দ্র সকলকে ডেকে বললেন, “যে টাকা আনবে তাকেই থিয়েটারের মালিক করে দেব”। অমৃতলাল মিত্র, অমৃতলাল বসু, দাশুচরণ নিয়োগী ও হরপ্রসাদ বসু এই চারজনকে স্টারের স্বত্বাধিকারী নির্বাচিত করলেন ও এনাদের সংগৃহীত অর্থ এবং বাকি টাকা হরিধন দত্ত এর কাছ থেকে ধন নিয়ে গুরুমুখ রায়কে মিটিয়ে দিলেন গিরিশ ঘোষ। তিনি চাইলে নিজেকেও স্বত্বাধিকারী করতে পারতেন কিন্তু তিনি তা করেন নি। এনাদের সময়কালেই ১৮৮৪ সালের ২রা আগস্ট তারিখে গিরিশ চন্দ্রের ‘চৈতন্য লীলা’ শুরু হয় বাংলা নাটক ইতিহাসের পাতায় বিশেষ ভাবে সমাদৃত। এই নাটক দেখতে স্বয়ং শ্রী শ্রী ঠাকুর রামকৃষ্ণ পরমহংস দেব এসেছিলেন স্টার থিয়েটারে। বিনোদিনীর অভিনয় দেখে তিনি বলেছিলেন ‘আসল নকল সব একাকার করে ছিলে গো’। পরে বিনোদিনী দাসীর মাথায় হাত রেখে আশীর্বাদ করে ছিলেন তোর চৈতন্য হোক। ১৮৮৩ থেকে ১৮৮৭ সাল পর্যন্ত এই বাড়িই ছিল ‘স্টার’ এর স্থায়ী ঠিকানা। একের পর এক বিখ্যাত নাটক মঞ্চস্থ হয়েছিল এখানে। এরপর হঠাৎ করেই দূর্যোগ নেমে আসে ‘স্টার’ কর্তৃপক্ষের উপর। তখনকার এক বিখ্যাত ধনী ব্যক্তি গোপাল লাল শীল স্টারের জমির মালিকানা কিনে নেন। ও তাদের বাড়ি ছেড়ে দেওয়ার নোটিশ পাঠিয়ে দেন। এই সময় গিরিশ চন্দ্রের মধ্যস্থতায় গোপাল শীলের সঙ্গে চুক্তি করে ৩০,০০০ টাকার বিনিময়ে থিয়েটার বাড়ির মালিকানা নিয়ে নেবেন কিন্তু ‘স্টার’ নামটি স্টারের মালিকদেরই থাকবে। তারপর শুরু হল নতুন জমির খোঁজ। অনেক খোঁজ-এর পর হাতি বাগানের চত্তরে যেখানে এখনকার ‘স্টার’ অবস্থিত সেখানেই মিলল ত্রিশ কাঠা মতন খালি জমি। তখন ঠিকানা ছিল ৭৬/৩ নং কর্নওয়ালিশ স্ট্রিট, তখনকার আমলে ২৭,০০০ টাকার বিনিময়ে সেই জমি কেনা হয় হাতিবাগানের দেব পরিবারের কাছ থেকে। জমি কেনার পর বাড়ি তৈরীর জন্য রইল মাত্র ৩,০০০ টাকা। বাড়ি বানানোর টাকা জোগাড় করার জন্য অভিনেতা অভিনেত্রীরা শহর ও শহরতলির বিভন্ন জায়গায় থিয়েটার করতে হত। মাঝে পথে অর্থের সংকট আসায় কাজ প্রায় বন্ধ হওয়ার সম্মুখীন হয়।

অন্যদিকে স্টারের পুরানো বিল্ডিংটা কিনে ‘এমারেল্ড থিয়েটার’ নাম দিয়ে পুনরায় চালু করলেন গোপাল শীল। অনেক খরচ করে কিছু নাটক করানো হলেও তেমন ভাবে দর্শক আনা সম্ভব হল না। গোপাল বাবু বুঝলেন গিরিশ ঘোষকে ছাড়া এখানে শো জনপ্রিয় করা প্রায় অসম্ভব। অনেক ভাবে গিরিশ বাবুকে প্রস্তাব দেওয়া হলেও তিনি তা গ্রহণ করেন নি বা বলা যেতে পারে তিনি ‘স্টার’ ছেড়ে আসতে রাজি হন নি। তখন ২০,০০০ টাকা বোনাস এবং ৩৫০ টাকা মাসিক বেতনের প্রলোভন দেখিয়ে এই শর্তে গিরিশ ঘোষকে রাজি করালেন তিনি শুধু মাত্র ‘এমারেল্ড থিয়েটারে’ ম্যানেজার, নাট্যকার ও অভিনেতা হিসাবে অন্তত ৫ বছর থাকবেন এবং এই সময় কালে অন্য কোন থিয়েটারের সাথে কোন ভাবেই যোগাযোগ রাখতে পারবেন না। অবশেষে ‘স্টার’ এর নতুন বাড়ি তৈরীর জন্য টাকার সংস্থান হয়ে গেল। গিরিশচন্দ্র রাজি হয়ে গেলেন গোপাল শীলের প্রস্তাবে। তিনি তাঁর বোনাস থেকে প্রাপ্ত ১৬,০০০ টাকা তুলে দিয়েছিলেন ‘স্টারের’ হাতে

নতুন হল নির্মাণের জন্য।

১৮৮৮ সালের এপ্রিল মাসে নির্মাণ কাজ এবং ভিতরকার সাজসরঞ্জাম এর কাজ প্রায় শেষ হয়। ১৮৮৮ এর ২৫ শে মে শুক্রবার হাতিবাগান ‘স্টার থিয়েটার’ এর উদ্বোধন হয় ‘নসীরাম’ নাটক দিয়ে। শোনা যায় গিরিশ ঘোষ ‘সেবক’ ছদ্মনাম নিয়ে এই নাটক লিখে দিয়েছিলেন। তখন তিনি গোপাল শীল এর সাথে ‘এমারেন্ড থিয়েটার’ এর জন্য চুক্তিবদ্ধ ছিলেন। এই বছরের শেষের দিকে গোপাল শীল ‘এমারেন্ড’ থিয়েটার অন্য এক ব্যক্তিকে লিজ দিয়ে দেন। এর ফলে গিরিশচন্দ্র খুবসহজেই এমারেন্ডের থেকে নিজেকে মুক্ত করে পুনরায় ‘স্টার’ থিয়েটারে যুক্ত হলেন।

ফিরে আসার পর নতুন স্টারে গিরিশ ঘোষের পরবর্তী নিবেদন ছিল ‘প্রফুল্ল’। নাটকের ইতিহাসে আবারও একটা যুগান্তকারী অবদান। ‘প্রফুল্ল’ নাটকটি সর্বজন প্রশংসিত হওয়ায় গিরিশচন্দ্র আরো একটি সামাজিক নাটক লিখেছিলেন ‘হারানিধি’, এই নাটকটিও ভিষণভাবে জনপ্রিয় হয়েছিল। কিন্তু অভিনেতা বেলবাবুর অকাল প্রয়াণে নাটকটি হঠাৎ করে মঞ্চস্থ করা বন্ধ হয়ে যায়। এরপর তিনি লিখলেন তার প্রথম ঐতিহাসিক নাটক ‘চন্দ’, এই নাটকে তিনি অমৃতাক্ষর ছন্দের ব্যবহার করেছিলেন। এই সময় কালে টানা দুই বছর তিনি ‘স্টারের’ সাথে যুক্ত থাকলেও—শারিরিক ও মানসিক ভাবে অত্যন্তই অসহায় ছিলেন। তার পুত্র মারা যায় এবং তিনি ও অসুস্থ হয়ে পড়ছিলেন মাঝে মাঝে। এই সময় ততকালীন ‘স্টার’ এর সেক্রেটারীর পরামর্শে মালিকরা নোটিশ পাঠিয়ে তাঁকে কর্মক্ষেত্রে বাধ্য করেন।

গিরিশ ঘোষ চলে যাওয়ার পর এই সময়কালে ‘স্টার থিয়েটারের’ পরিকাঠামো গত অনেক পরিবর্তন হয়। গিরিশ চন্দ্র দেখলেন যে তাকে বাদ দিয়েও থিয়েটার চলছে। এর পর প্রায় ৬ বছর ‘স্টার’ থিয়েটারের সাথে কোন যোগাযোগ ছিল না। এই সময় তিনি ‘মিনার্ভা থিয়েটারে’ যুক্ত ছিলেন। এরপর মিনার্ভা থিয়েটারের দল ভেঙ্গে গেলে ‘স্টার’ এর অধিকারীরা স্বসন্মানে গিরিশ চন্দ্র ঘোষকে আবার ফিরিয়ে নিয়ে যান। এই সময় ‘নাট্যাচার্য’ নাম বলে বিজ্ঞাপন দেওয়া হয়। এর পরবর্তী নিবেদন ‘কালাপাহাড়’। এরপর রানী ভিক্টোরিয়ার ৬০ বছর পূর্তি উপলক্ষে মঞ্চস্থ হল তাঁর নতুন নাটক হীরক জুবলী। ‘কালাপাহাড়’ লেখার প্রায় ১ বছর পর গিরিশ ঘোষ লিখলেন আর একটি সামাজিক নাটক ‘মায়াবসান’ কালাপাহাড় যেমন শ্রী রামকৃষ্ণের ভাবধারায় অনুপ্রাণিত তেমনিই ‘মায়াবসান’ নাটকটি ছিল স্বামী বিবেকানন্দের আদর্শে উদ্দীপিত।

স্টার থিয়েটারের সঙ্গে গিরিশ ঘোষ যুক্ত ছিলেন চোদ্দ বছর। যদিও একভাবে চোদ্দ বছর তিনি ছিলেন না, ১৮৯৮ সালের মে মাসে প্লেগ রোগের কারণে স্টার থিয়েটার সাময়িক ভাবে বন্ধ রাখা হয়। এই সময় গিরিশ ঘোষও স্টার ছেড়ে চলে যান। এর পরবর্তী সময় কালে তিনি অন্যান্য নাট্যদল তথা থিয়েটারের সাথে যুক্ত থাকলেও স্টারে আর কোন দিন যুক্ত হননি।

তথ্যসূত্র :

১. পুরশ্রী, কলকাতা করপোরেশন

## आरक्षण : एक सांत्वना पुरस्कार

एकता गुप्ता

भाषा अधिकारी, इण्डियान कोष्ट गार्ड, हलदिया।

### सारांश

विकास और उन्नति का परवम तो हमेशा लहराया जाता है पर यह भी नज़र और समझ सत्य और किस रूप में किस हद तक है यह भी नज़र और समझ का फेर है। वर्तमान समय में कई ज्वलंत मुद्दे हैं जिनमें से दलित और स्त्री-शोषण की समस्या चर्चा के विषय रहे हैं। प्राचीन काल में जाति के कारण मनुष्य-मनुष्य में पड़ी दसर, समय के साथ बनती गई खाई को कितना पाटा जा सका यह कहना कठिन है। दलितों के विकास, उनकी उन्नति, उनके लिए बनाई गई योजना, उनको दी गई सुविधाओं का डंका बजाया जाता है, पर इसके लिये उन्हें कितना संघर्ष करना पड़ा, कितनों को अपनी पुरी जिंदगी देनी पड़ी इस आशा में कि भावी मानव की स्थिति बदलेगी इसे एक स्वच्छ समाज प्राप्त होगा, पर यह भी हुआ तो किस तरह जीवन पर्यंत “आरक्षण” रूपी बोझ को ढोते रहने की कीमत पर!

मूल शब्द : आरक्षण, द लत, जाति, विकास, व्यवस्था

विकास और उन्नति का परवम तो हमेशा लहराया जाता है पर यह कितना सत्य और किस रूप में किस हद तक है यह भी नज़र और समझ का फेर है। आए दिन स्वतन्त्रता, शोषण के विरोध, संविधान द्वारा प्रदत्त अधिकारों की बात होती है, पर इसे व्यवहार में कितना लाया गया उसका क्या परिणाम या दुष्परिणाम हुआ यह उस समाज के साक्षात्कार के प्रश्नात ही पता चलता है। ऊपरी तौर पर कागज के घोड़े दौड़ा दिये जाते हैं क्योंकि कानूनी नियम बने हैं, उन्हें कार्यान्वित करने का आदेश हातो है। यह नियम कितने कार्यान्वित किए जाते हैं और यदि किए भी जाते हैं तो उससे कितनों को लाभ की प्राप्ति होती है यह भी विवेचना का विषय है।

वर्तमान समय में कई ज्वलंत मुद्दे हैं जिनमें से दलित और स्त्री-शोषण की समस्या चर्चा के विषय रहे हैं। कई दृष्टिकोनों से विचार किया गया और कई तथ्य भी सामने आए। कई ऐसी स्थितियां सामने आईं जो सामान्य दिनचर्या की नियमित घटना थी पर उसका क्या और कैसा प्रभाव दूसरे के मस्तिष्क पर पड़ता है इसका शायद ही भान हो। बहुत से ऐसे कार्य होते आये हैं जिनका औचित्य न मालूम हो परंतु परंपरागत रूप में विरासत को आगे बढ़ाने के लिए किया जाता है। आज जब विचारों, तकनीकों के इतने आधुनिक होने के बाद ऐसे तथ्यों, परम्पराओं, रीतियों से साक्षात्कार होता है तो आश्चर्य, घृणा, आक्रोश मिश्रित भाव उत्पन्न होते हैं। इन परिस्थितियों के निराकरण के लिए क्या किया गया और इनसे कितने मसले सुलझे और स्थिति में कितने सुधार हुए यह प्रत्यक्ष है। प्राचीन काल में जाति के कारण मनुष्य-मनुष्य में पड़ी दसर, समय के साथ बनती गई खाई को कितना पाचा जा सका यह कहना कठिन है। यह निर्मित खाई केवल सामाजिक अधिकारों, उन्नत जीवन-शैली की ही नहीं थी, सामान्य तथा अन्य उच्चवर्गीय समाज सम्माननीय जीवन व जी पाला भी इस खाई की गहराई का एक स्तर था। मान-सम्मान की जो गहराई सबसे नीचे तथा दिल में सबसे गहरे चोट करने वाली थी, उसे तो ऊपरी मिट्टी की चकाचौंध से दबा दिया गया। बगीचा हरा-भरा करने लिए गड्ढे में पेड़ नहीं उगाया जाता और न ही गड्ढे पर मजबूत पत्थर ही रखा जा सकता। पेड़ उगाने के लिए गड्ढे को आवश्यक तथा उपयोगी मिट्टी से भर कर पेड़ की जड़ों को आस-पास की भूमि के समान स्तर पर लाना पड़ता है।

दलितों के विकास, उनकी उन्नति, उनके लिए बनाई गई योजना, उनको दी गई सुविधाओं का डंका बजाया जाता है, पर इसके लिये उन्हें कितना संघर्ष करना पड़ा, कितनों को अपनी पूरी जिंदगी देनी पड़ी इस आशा में कि भावी मानव की स्थिति बदलेगी उसे एक स्वच्छ समाज प्राप्त होगा, पर यह भी हुआ तो किस तरह जीवन पर्यंत “आरक्षण” रूपी बोझ को ढोते रहने की कीमत पर!

दलितों ने अपने ऊपर हुए अत्याचारों, कष्टों की जब भी अभिव्यक्ति की है उसमें समाज द्वारा अधिकारों से वंचित रखने, अभावों में जीवन व्यतीत करने के स्वर के साथ-साथ तथा उससे भी तीव्र मान-सम्मान के स्थान पर अपमान का स्वर अधिक प्रखर एवं वेदनापूर्ण रहा है।

पहले विद्या ग्रहण करने में या किसी पद पर नियुक्ति के समय दलित होने के कारण योग्य होने के बावजूद यह कह कर कि “एस. सी. एस. टी. होकर पड़ेगा या नौकरी करेगा?” उचित स्थान से वंचित रखे जाने से उत्पन्न विक्षोभ, आज के उदारवादी समाज में आरक्षण की नीति के आधार पर शिक्षा तथा अन्य क्षेत्र में प्राथमिकता दिये जाने पर कहे जाने वाले कथनों “एस. सी. एस. टी. हो ना तुम्हारा तो ही ही जाएगा” से उत्पन्न क्षोभ, किसकी तीव्रता अधिक या कम है कोई यह कह सकता है? ऐसी कई अव्यक्त भावनाओं का अभिव्यक्तिकरण ही दलित साहित्य है, जहाँ दलित की वेदना, करुणा, यथार्थ को बिना लाग-लपेट मुखरित किया गया है। दलितों के प्रति हो रहे द्विव्यवहार का विरोध, दलितों की वास्तविक वस्तुस्थिति की प्रस्तुति तथा उनके स्थिति में सुधार की विवेचना की जो मुहिम भीमराव अंबेडकर ने चलाई उसे आत्माभिव्यक्ति द्वारा कई रचनाकारों ने साहित्य में कलमबद्ध किया। आज कई साहित्यकार हैं जिन्होंने दलित चेतना को साहित्य में स्थान दिया। जहाँ समाज में कल्पना और आदर्श की नींव पर खड़ा समाज था, वहीं समाज की परंपरा से जुड़ते हुए घोर यथार्थपरक रचना के साथ दलित साहित्यकारों ने साहित्य जगत में पदार्पण किया। पहले भी दलित-जीवन, वेदना पर लिखा जा चुका था पर वह दलितों की वेदना को ऐसी प्रभावपूर्ण वाणी नहीं दे पाया जैसा कि दलित रचनाकारों के शब्दों ने दिया। ओमप्रकाश, बाल्मीकि, दया पवार, शरण कुमार लिम्बाले आदि कई ऐसे साहित्यकार हैं जिन्होंने अपनी आपबीती, अपनी प्रतिक्रिया आदि का संग्रह कर साहित्य जगत को दलित साहित्य जैसी अमूल्य तिथि प्रदान की। अरुण प्रभा मुखर्जी ने ओमप्रकाश बाल्मीकि की ‘जूठन’ के विषय में कहा है कि— “ओमप्रकाश बाल्मीकि की जूठन भारत की स्वतन्त्रता के बाद उभरने वाले सर्वाधिक महत्वपूर्ण आंदोलनों में एक, दलित साहित्य आंदोलन के अंग के रूप में हिन्दी में मुखर होती अग्रणी कृतियों में से एक है। एक स्तर पर, यह बाल्मीकि की बचपन से लेकर पांचवे दशक के नव-स्वाधीन भारत, बड़े होने और आज एक दलित के रूप में स्थापित जीवन-यात्रा की कहानी है। दूसरे स्तर पर ‘जूठन’ तथाकथित अछूतों...लोगों की स्थिति पर एक रिपोर्ट कार्ड भी है।”

दलित शब्द कि अवधारणा को स्पष्ट करते हुए बाल्मीकि जी ने कहा है—“दलित शब्द का अर्थ है— जिसका दलन और दमन हुआ है, दबाया गया है, उपीडित, शोषित, सताया हुआ, उपेक्षित, घृणित, रौंदा हुआ, मसला हुआ, कुचला हुआ, विनिष्ट, गर्दित, पस्त-हिम्मत, हतोत्साहित, वंचित आदि।”<sup>१३</sup>

दलितों के आत्मकथा लेखन को बढ़ावा देते हुए डॉ. भगवान दास ने कहा है कि “आत्मकथा लिखना दलितों के लिए फायदेमंद होगा क्योंकि इस तरह न केवल इतिहास जिंदा रहेगा बल्कि वे अनुभव भी जिंदा रहेंगे जो गलत काम करनेवालों के सही तस्वीर तथा भविष्य में प्रेरणा देने का जरिया भी बन सकेंगे। आत्मकथा व्यक्ति अधिकार से लिखता है। यह मौलिक कृति होती है।”<sup>१४</sup> इन्होंने दलितों की स्थिति को यथाचित प्रस्तुत करने हुए कहा है— “गावों में ऊंची जाती के भूमिधर लोग दलितों को अच्छे कपड़े पहनने, निर्भय होकर मतदान करने, शादी के जुलूस में घोड़े पर चढ़ने, सार्वजनिक कुओं से पीने का पानी लेने और ऊंची जाति के आदमी के खड़े रहने पर सामेन चौपाई पर बैठने की इजाजत नहीं देते। शहरों में अनुसूचित जाति के छात्र को जान बुझकर कम अंक दिये जाते हैं; एक अधिकारी को जन्मना अछूत होने के कारण पहले से ही अयोग्य और अक्षम मान लिया जाता है। अछूत परिवार में पैदा प्रोफेसर, वकील, डॉक्टर, आर्किटेक्ट को उसका काम देखे बिना अक्षम और घटिया कसर दे दिया जाता है।” दलितों की इस आवाज ने दलित साहित्य आंदोलन को आगाज दिया।

दलित लेखन केवल दलितों के अधिकार एवं मूल्यों तक ही सीमित नहीं है बल्कि सामाजिक सद्भावों के साथ जुड़कर समूचे समाज की अस्मिता और मूल्यों कि पहचान बनता है।<sup>१५</sup> ओमप्रकाश बाल्मीकि की भाँति दया पवार भी एक सशक्त दलित स्वनाकार हैं। उनकी रचना ‘अछूत’ १९७९ में पहली बार मराठी भाषा में प्रकाशित हुई। यह आत्मकथात्मक रचना केवल दया पवार की आत्मवेदना, पीड़न, कष्टों आदि की ही अभिव्यक्ति नहीं वरन उनके जैसे कई दलितों की पीड़ा का प्रतिबिंब है जो उन्हें शब्द नहीं दे पाए। ‘सलाम’, ‘बलूत’ आदि जैसी कई प्रथाएँ हैं जो मनुष्य को मनुष्य बोध की श्रेणी से नीचे गिरा कर अपमान के गहर में थकेल देते हैं। दलित अगर स्त्री है तो उसकी स्थिति तो और भी दयनीय हो जाती है। उन्हें दुहरे अत्याचार सहने पड़ते हैं। समय बीतने के साथ-साथ समाज की स्थिति में कुछ सुधार हुए किन्तु उस रूप में नहीं जिस रूप में होना चाहिए। समाज में जाति-भेद रूपा कीड़े को आज तक नहीं मिटाया जा सका। पहले योग्यता को निम्न जाती के होने के कारण उचित स्थान प्राप्त न था। समाज के इस कुप्रचलन के बदले “आरक्षण” रूपा सांत्वना पुरस्कार को दैकर विरोध को शांत कर दिया गया। आवश्यकता है नए सिरे से सोच-विचार करने की, क्योंकि बात केवल आर्थिक सबलता की नहीं वरन योग्यता के आधार पर सही स्थान प्राप्त करने की और समाज में सम्मान की है। और यह सम्मान तभी प्राप्त होगा जब समाज में समानता होगी जीवन के हर क्षेत्र में सबको समान अवसर प्राप्त होगा। मूलतः “दलित साहित्य उस विद्रोह का उन्मेष है जो किसी विशिष्ट जाति या व्यक्ति के विरुद्ध नहीं बल्कि ‘स्व’ की खोज निकले हुए पूरे समाज का पूर्व परम्पराओं से विद्रोह है एवं अपने अस्तित्व की स्थापना का प्रयास है।”<sup>१६</sup>

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डॉ. रुद्राक्षा पांडेय

हिंदी विभाग, खुदीराम बोस सेंट्रल कॉलेज, कोलकाता

### सारांश

कहानी की संवेदना समय के सच से जुड़ी हुई होती है। सामाजिक जीवन में समय के लगातार बदलते हुए प्रवाह में कहीं न कहीं कुछ तटस्थ सा रह जाता है। सामाजिक जीवन में युवावर्ग का आजीविका का संघर्ष और उसकी मनःस्थितियाँ भी ऐसा ही एक परिदृश्य है। यह प्रसंग भारतीय समाज में जितना पहले प्रश्नांकित था उतना ही आज भी है। अखिलेश की कहानी ‘चिट्ठी’ आजीविका के लिए संघर्षरत युवाओं की इसी मनोदशा का संदेश ले के आती है। सन् १९८९ में हंस में प्रकाशित ‘चिट्ठी’<sup>१</sup> कहानी में अखिलेश ने शिक्षित युवाओं के बेरोजगार रह जाने और कुंठित, दोषी अस्तित्व का तरह जीवित रहने की अभिशप्त और हताश स्थिति का बयान किया है। इलाहाबाद विश्वविद्यालय में मेधावी छात्र रह कर कम्पटीशन या और किसी नौकरी के जुगाड़ में असफल प्रदीप, रघुराज, कृष्णमणि त्रिपाठी, विनोद, दीनानाथ, त्रिलोकी, मदन मिश्र आदि की मित्र मंडली का अत्यंत निराश होकर बुड़ी मन से घर वापस लौट जाने का कारण व्यवस्था में फैला बेरोजगारी का विष है। ‘चिट्ठी’ कहानी में विश्वविद्यालय के उन युवा विद्यार्थियों को दिखाया गया है जो उच्च शिक्षा प्राप्त होते हुए भी किसी भी तरह सामान्य से रोजगार का भी जुगाड़ नहीं कर पा रहे हैं। यह स्थिति इतनी मर्मांतक हो उठती है कि उन्हें शहर छोड़ कर गाँव को लौटने को बाध्य होना पड़ता है। कथाबोध ने मानों समूचे व्यवस्थातंत्र को झकझोरते हुए यह प्रश्न खड़ा किया है कि आखिर कौन जिम्मेदार है युवावर्ग की इस निराधार जीवन-स्थिति का। किसानों और मजदूरों को श्रम करने का अधिकार है और इसी कारण उनका शोषण भी आँखों के सामने दिखने वाली चीज होती है, परंतु व्यवस्था के उन हिस्सों का क्या जिन्हें शिक्षा की सुविधा मुहैया हैती है, जिनके लिए घोषित तौर पर न जाने कितने आजीविका के संशोधन समाज में बिखेरे जाते हैं पर जिनकी नियुक्ति में व्यवस्थातंत्र के मुखौटे के पीछे सिफारिश, वर्चस्व और घूसखोरी का नंगा तांडव जारी रहता है? ऐसे युवावर्ग को एक तरफ समाज शिक्षित होने का तमगा पहना देता है जिससे वह पूर्णतः शोषणमुक्त दिखते हैं और दूसरी तरफ व्यवस्था के निजि षड्यंत्रों में उनका खुल कर शोषण होता है। विडंबना यह कि दोनों तरफ से कुसूरवार यह शिक्षित युवावर्ग है ठहरता है। समाज के समक्ष वही शिक्षित भी हैं और उसी समाज में व्यवस्था के छद्म के कारण आजीविका न पा सकने के कारण दोषी भी वही हैं। अखिलेश की कलम ने बहुत सहजता से युवा जीवन की इस मनोदशा को समेटा है। युवावर्ग स्वभाव से उत्साही, जुझारू और अनुभवों से उन्मत्त होता है। उसमें सिर्फ कुछ कर दिखाने की इच्छा ही नहीं होती बल्कि चेष्टा भी होती है, परंतु उसके आत्मविश्वास को जब एक तरफ व्यवस्था की अंदरूनी सच्चाइयों का और दूसरी तरफ परिवार के संवेदनहीन होने की परिस्थिति से सामना करना पड़ता है तो उसका जीवन मात्र अभिशप्त बन कर रह जाता है। वह न चाहते हुए भी एक ऐसे अस्तित्व में बदल जाता है जो समाज की नजर में सिर्फ दोषी है। उसका सबसे मुख्य अपराध होता है शिक्षित होकर भी बेरोजगार रह जाना।

मूल शब्द : युवावर्ग, शिक्षा, बेरोजगारी, आजीविका, व्यवस्था।

कहानी की संवेदना समय के सच से जुड़ी हुई होती है। सामाजिक जीवन में समय के लगातार बदलते हुए प्रवाह में कहीं न कहीं कुछ तटस्थ सा रह जाता है। आयु का मानदंड, उससे जुड़ी मनःस्थितियाँ और काफी हद तक उससे जुड़े संघर्ष भी लगभग एक से ही होते हैं। कुछ परिदृश्य इसी कारण समय के लगभग सभी दौर में प्रासंगिक बने रहते हैं। सामाजिक जीवन में युवावर्ग का आजीविका का संघर्ष और उसकी मनःस्थितियाँ भी ऐसा ही एक परिदृश्य है। यह प्रसंग भारतीय समाज में जितना पहले प्रश्नांकित था उतना ही आज भी है। अखिलेश की कहानी “चिट्ठी” आजीविका के लिए संघर्षरत युवाओं की इसी मनोदशा का संदेश ले के आती है।

सन् १९८९ में हंस में प्रकाशित ‘चिट्ठी’<sup>१</sup> शीर्षक कहानी में अखिलेश ने शिक्षित युवाओं के बेरोजगार रह जाने और कुंठित, दोषी अस्तित्व का तरह जीवित रहने की अभिशप्त और हताश स्थिति का बयान किया है। इलाहाबाद विश्वविद्यालय में मेधावी छात्र रह कर कम्पटीशन या और किसी नौकरी के जुगाड़ में असफल प्रदीप, रघुराज, कृष्णमणि त्रिपाठी, विनोद, दीनानाथ, त्रिलोकी, मदन मिश्र आदि की मित्र मंडली का अत्यंत निराश होकर बुझे मन से घर वापस लौट जाने का कारण व्यवस्था में फैला बेरोजगारी का विष है। कहानी का आरंभ सभी मित्रों के विदा हो जाने की इस अंतिम बैठक से होता है। मित्र मंडली की अंतिम बैठक में प्रदीप का कथन इसी सत्य को उद्घाटित करता है— “हम नागरिक नहीं हैं। दुखी दुनिया के नागरिक मजदूर और किसान होते हैं, जिनके श्रम का शोषण होता है। हमारे पास तो सामाजिक श्रम करने का भी अधिकार नहीं है।”<sup>२</sup> इस पैसे व्यंग्य में व्यवस्था के खोखलेपन पर करारी चोट करती हुई कथावस्तु



युवावर्ग के आजीविका के उस संघर्ष से परदा उठानी है जहाँ शिक्षित बेरोजगार युवकों का जीवन शोषित किसानों और मजदूरों से भी गयानुजरा है। बेरोजगार होने से भी ज्यादा शर्मनाक यह है कि वे शिक्षित होते हुए कुछ कमा नहीं पा रहे। उच्च शिक्षित होते हुए भी किसी नौकरी में ना लग पाने से उन्हें अपने अस्तित्व की आधारहीनता प्रत्येक क्षण अनुभव होती है।

युवाओं का यह समूह अपने अपने व्यक्तिगत जीवन में लगभग एक ही किस्म की जद्दोजहद से गुजरता रहता है। परंतु शिक्षित होने के आवरण में लिपटे हुए ये सभी पात्र आपस में मित्र होते हुए भी एक दूसरे से अपने वास्तविक स्थिति छिपा कर अपने संघर्ष को जारी रखते हैं। “तुम लोग समझते होगे, मैं नशे में हूँ, लेकिन मैं होशो-हवास में कह रहा हूँ। बेरोजगारी के कारण मैं कई बार रोया हूँ।”<sup>3</sup> कहानीकार ने अत्यंत बारीकी से युवावर्ग की इस बदहवास मानसिकता को उँकैरा है। एक तरफ युवा मन का उत्साह, कुछ कर दिखाने की इच्छाशक्ति और दूसरी तरफ व्यवस्था की पँचदार सच्चाइयों को सामने आता हुआ सिफारिश और दौलत का वर्चस्व। ऐसे में युवावर्ग की संघर्ष की सच्चाई को समझे बिना जब उनका सबसे संवेदनशील आधार उनका परिवार भी उनसे सिर्फ अपेक्षा ही करता है और कुछ न कर पाने का ताना देता है तो बदहवासी एवं आवारापन के अलावा कोई अन्य परिणति नहीं बचती। “माँ बाप दो आँख नहीं करते यह झूठ है। विनोद ने एक साँस में कह डाला। मेरे माँ-बाप मेरे कमासुत भाई की चापलूसी तक करते हैं, पर मुझे देख कर जलभु न जाते हैं।”<sup>4</sup> ऐसी ही त्रासदी को बयान करते हुए दीनानाथ कहता है “और मैं। मेरे पिता से कोई संवाद नहीं। एक दिन उन्होंने गुस्से में चीख कर कहा लोग पूछते हैं कि तुम्हारा बेटा क्या करता है? माँ क्या बटाउं उन्हें? बोल जवाब दे? बोल? बस उसी दिन से हम एक दूसरे से नहीं बोले।”<sup>5</sup> प्रदीप, रघुराज, कृष्णमणि त्रिपाठी, विनोद, दीनानाथ, त्रिलोकी, मदन मिश्र उल्लेखित कथानक में इस दोहरे संघर्ष को लगातार जीते हैं। अपनी बेरोजगारी की हताशा को छिपाने के लिए इस युवा मित्र मंडली को किस प्रकार आवारापन का सहारा लेना पड़ता है यह मर्मांतक है। हॉस्टल की जिंदगी, अपनी हताशा को भूलाने के लिए ओढ़ा गया झूठा आवारापन, खालीपन को भरने के लिए की जा रही राजनीति और सबसे बदतर भोजन के लिए भी पैसे उधार लेने की त्रासदी! “लेकिन हम उपर उड़ते गैस भरे रंग-बिरंगे गुब्बारे की तरह थे। हम उड़ रहे थे ...हम उड़ रहे थे...उड़ते उड़ते हम ऐसे वायुमंडल में पहुँचे जहाँ हम फूट गए। अब हम नीचे की ओर गिर रहे थे। अपना संतुलन खोए हम नीचे की ओर गिर रहे थे। हमारा क्या होगा, हमें पता नहीं था...। हम नौकरी मिल नहीं रही थी जबकि वह हमारे लिए साँस थी एस वक्त।”<sup>6</sup>

लगभग एक ही संघर्ष से ये सभी पात्र जूझते हैं परंतु अपने अपने सच को एक-दूसरे से छिपा कर यही प्रदर्शित करते करहे हैं कि उन्हें किसी की परवाह नहीं है। जबकि इन सभी युवाओं की व्यक्तिगत मनःस्थिति एक ही समस्या से प्रश्नांकित है और वह है शिक्षित होकर भी बेरोजगार होना। अखिलेश की कथा संवेदना में एक व्यपकता है। कहानी में मुद्दे के परिप्रेक्ष्य में केवल उनके पात्र ही संवाद नहीं करते बल्कि पूरी कथा-संरचना बोलती सी प्रतीत होती है। ‘चिट्ठी’ कहानी में विश्वविद्यालय के उन युवा विद्यार्थियों रको दिखाया गया है जो उच्च शिक्षा प्राप्त होते हुए भी किसी भी तरह सामान्य से रोजगार का भी जुगाड़ नहीं कर पा रहे हैं। यह स्थिति इतनी मर्मांतक हो उठती है कि उन्हें शहर छोड़ कर गाँव को लौटने को बाध्य होना पड़ता है। कथाबोध ने मानों समुचे व्यवस्थातंत्र को झकझोरते हुए यह प्रश्न खड़ा किया है कि आखिर कौन जिम्मेदार है युवावर्ग की इस निराधार जीवन-स्थिति का। किसानों और मजदूरों को श्रम करने का अधिकार है और इसी कारण उनका शोषण भी आँखों के सामने दिखने वाली चीज होती है, परंतु व्यवस्था के उन हिस्सों का क्या जिन्हें शिक्षा की सुविधा मुहैया होती है, जिनके लिए घोषित तौर पर न जाने कितने आजीविका के संशाधन समाज में बिखरे जाते हैं पर जिनकी नियुक्ति में व्यवस्थातंत्र के मुखौटे के पीछे सिफारिश, वर्चस्व और घूसखोरी का नंगा ताडव जारी रहता है? ऐसे युवावर्ग को एक तरफ समाज शिक्षित होने का तमगा पहना देता है जिससे वह पूर्णतः शोषणमुक्त दिखते हैं और दूसरी तरफ व्यवस्था के निजि षड्यंत्रों में उनका खुल कर शोषण होता है। विडंबना यह कि दोनों तरफ से कुसूरवार यह शिक्षित युवावर्ग ही वहरता है। समाज के समक्ष वही शिक्षित भी हैं और उसी समाज में व्यवस्था के छल के कारण आजीविका न पा सकके के कारण दीषी भी वही हैं।

अखिलेश की कलम ने बहुत सहजता से युवा जीवन की इस मनोदशा को समेटा है। युवावर्ग स्वभाव से उत्साही, जुझारु और अनुभवों से अनगढ़ होता है। उसमें सिर्फ कुछ कर दिखाने की इच्छा ही नहीं होती बल्कि चेष्टा भी होती है, परंतु उसके आत्मविश्वास को जब एक तरफ व्यावस्था की अंदरूनी सच्चाइयों का और दूसरी तरफ परिवार के संवेदनहीन होने की परिस्थिति से सामना करना पड़ता है तो उसका मात्र अभिशप्त बन कर रह जाता है। वह ना चाहते हुए भी एक ऐसे अस्तित्व में बदल जाता है जो समाज की नजर में सिर्फ दोषी है। उसका सबसे मुख्य अपराध होता है शिक्षित होकर भी बेरोजगार हर जाना। और विडंबना यह कि एक तरफ वह इस घुटन को व्यवस्था के दबाव में जीने को बाध्य है तो दूसरी तरफ आत्मविश्वासों युवा मन की जिद है कि उसे न तो ऐसी व्यवस्था के आगे घुटने टेकने हैं, न किसी बेबुनियादी शर्त से समझौता करना है और ना ही इन तकारात्मकताओं से प्रभावित होना है। लेकिन जब लगातार मिलने वाली असफलताएँ सारे मूल्यों को बेमानी साबित कर होना है। लेकिन जब लगातार मिलने वाली असफलताएँ सारे मूल्यों को बेमानी साबित कर देती है

तो प्रदीप, रघुराज, कृष्णमणि त्रिपाठी, विनोद, दीनानाथ, त्रिलोकी, मदन मिश्र की तरह ही अपनी महत्वाकांक्षा की लाश ढोते हुए शहर से गाँव लौट जाने के अलावा युवावर्ग के पास और कोई उपाय नहीं बचता है। त्रिलोकी का हताश कथन इसी बात का समर्थन करता है “यह भारतवर्ष के लिए बहुत बड़ा दुर्भाग्य है की हम जैसे महान युवकों के पास न प्रेमिकाएँ हैं और न ही नौकरियाँ। हम किसके सहारे जिएँ।”<sup>१०</sup> स्वाभाविक रूप से कहानीकार ने इस बात की ओर ध्यानाकर्षित किया है कि जिस देश में युवावर्ग के पास जिंदा रहने का कोई कारण या सहारा न हो वहाँ की व्यवस्था आधारहीन है।

वस्तुतः उल्लेखित कहानी का प्रकाशन समय अस्सी के दशक से संदर्भित है। अस्सी के दशक से आरंभ हुए विश्व-मंदी के दौर ने भारतीय परिदृश्य में भी बहुतायत रूप से आजीविका के अभाव की स्थिति पैदा की थी। मध्य वर्गीय जीवन संदर्भ में यह परिस्थिति और शर्मनाक हो उठी थी क्योंकि उच्च तौर पर बदलते समय के साथ लाल से लाल मिला कर चलने वाले मध्य वर्गीय जीवन में विश्वविद्यालयी शिक्षा सम्पूर्ण होते ही बड़े से बड़े ओहदे की नौकरी के साथ समृद्धि और सम्मान से जीने की महत्वाकांक्षा की समाज में चलन था। ऐसे में पारीवारिक खर्च से उच्च शिक्षित होकर भी नौकरी के अभाव में परिवार के लिए कुछ न कर पाना युवावर्ग के समूचे अस्तित्व को ही प्रश्नांकित कर रहा था। “जिसके पास कोई काम नहीं होता, वह आदमी नहीं होता। हम आदमी नहीं हैं... इस व्यवस्था ने हमें आदमी नहीं रहने दिया... हमसे हमारा होना छीन लिया गया...”<sup>११</sup> विश्व मंदी के दौर में भारतीय अर्थव्यवस्था के भीषण रूप से कर्ज में डूब जाने के कारण कई महत्वपूर्ण आजीविका के स्रोत बंद ही भी गए थे। ऐसे में सामान्य स्तर की नौकरी पाने में भी भीषण जद्दोजहद का माहौल था। युवावर्ग की निराशा इतनी बढ़ गई थी उसकी मनःस्थिति आत्महंता हो उठी थी। “रोज मेरी मृत्यु होती है। रोज कई कई बार मेरी मृत्यु होती है। कोई मुझसे पूछता है, ‘तुम क्या करते हो?’ और मैं मर जाता हूँ।”<sup>१२</sup> इस कथन को संवेदना में कहानीकार ने मानों समाज के उस हिस्से की मौत पर प्रश्न खड़ा किया है जो किसी व्यवस्थातंत्र के मूल स्तंभों को निर्मित करता है। जिस सामाजिक व्यवस्था में युवावर्ग अपने अस्तित्व की आधारहीनता से ग्रस्त होकर इतनी हताश एवं दिशाहीन जिंदगी जी रहा सो उसके भविष्य की क्या कल्पना की जा सकती है।

वैसे यह अलग से कहना नहीं पड़ेगा कि कहानीकार के रूप में अखिलेश ने हमेशा समाज और जीवन के उन मुद्दों को प्रश्नांकित किया है जो वर्तमान व्यवस्थातंत्र की आधारभूत संरचना का अहम् हिस्सा हैं। युवावर्ग का उच्च शिक्षित होते हुए भी बेरोजगार यह जाना वर्तमान व्यवस्था के समक्ष खड़ी वह चुनौती है जो देश की स्वतंत्रता से ले कर अब तक वैसे ही बनी हुई है। समय के साथ ताल मिला कर विकास की होड़ में सम्मिलित भारतवर्ष का व्यवस्थातंत्र अब भी शिक्षित युवाओं को समुचित आजीविका के स्रोत उपलब्ध कराने में लगभग असमर्थ ही है। आँकड़े बताते हैं कि प्रतिवर्ष हजारों-लाखों की संख्या में शिक्षित हो रहे युवा केवल डिग्रीधारी बन कर रह जा रहे हैं। यहाँ तक की लाखों रूपए खर्च करके एम. बी. ए., इन्जीनियरिंग और डॉक्टरी की डिग्री लेने वाले युवक-युवतियाँ भी बेरोजगार बैठे हैं। इस भीषण समस्या की दो ही परिणतियाँ हैं— या तो ये युवावर्ग चिट्ठी कहानी के प्रदीप, उपमा, रघुराज, कृष्णमणि त्रिपाठी, विनोद, दीनानाथ, त्रिलोकी, मदन मिश्र आदि पात्रों की तरह महत्वाकांक्षा का गला घोट कर अपनी अभियोग्यता से अत्यंत कम हैसियत की घुटन भरी जिंदगी जीने को बाध्य हो या इस व्यवस्थातंत्र से बाहर विश्वग्राम में अपनी महत्वाकांक्षा और अभियोग्यता की दिशा तलाश लें।

वस्तुतः इस समस्या पर सत्तर के दशक से ही कहानीकारों ने कई शशक्त कहानियाँ लिखी हैं। सत्तर के दशक में प्रकाशित मंजुल भगत की ‘नालायक बहू’<sup>१३</sup>, मधुकर सिंह की ‘फिलहाल’<sup>१४</sup>, सिम्मी हर्षिता की ‘चक्रव्यूह’<sup>१५</sup>, रमेश बतरा की जिंदा होने के खिलाफ’<sup>१६</sup>, प्रतिमा वर्मा की ‘टूटना’<sup>१७</sup>, श्रवणकुमार की ‘बौना’<sup>१८</sup> आदि कहानियाँ शिक्षित बेरोजगारी की समस्या को अत्यंत स्पष्ट रूप में प्रस्तुत करती हैं। लेकिन अस्सी के दशक में विश्व मंदी की मार से गुजर कर यह समस्या और बड़े पैमाने पर उभरी थी, जिसका अत्यंत संवेदनशील वर्णन इस समय के कथाकारों ने किया है। इस समस्या का एक सिरा जहाँ आजीविका के स्रोतों की कमी से जुड़ता था तो दूसरा सिरा सिफारिश के वर्जस्व को मिलना था। “वर्तमान जीवन की बहुत बड़ी विसंगति देश में फैली शिक्षित बेरोजगारी है। बेरोजगारी का एक पक्ष यह भी है कि उचित व्यक्ति को समुचित रोजगार नहीं मिलता है। किसी पद के लिए प्रत्याशी को योग्यता, शिक्षा और प्रतिभा को न देख कर सिफारिश की शक्ति को देखा जाता है। कदाचित् इससे पहले इस देश में योग्यता, शिक्षा और प्रतिभा की ऐसी दारुण अवमानना कभी नहीं हुई थी।”<sup>१९</sup>

अखिलेश की चिट्ठी शीर्षक कहानी जितने अपने प्रकाशन काल में प्रासंगिक थी उतनी ही आज भी हैं। इसी तथ्य को ध्यान में रख कर लीलाधर मंडलोई कहते हैं— “विनोद, कृष्णमणि, उपमा, दीनानाथ, त्रिलोकी, मदन और प्रदीप आदि एक ऐसा अयाचित आत्मीय परिवार जिसमें एक से स्वप्न, संघर्ष और प्रेम के प्रतिमान हैं। वै लगभग एक ही फॉर्म में त्रासद मोड़ को पाते हैं। स्वप्नभंग और क्रूर यथार्थ के साक्षात्कार में उन्हें बेरोजगारी और आर्थिक विपन्नता में शाहर छोड़ गाँव लौटना पड़ता है। वे जीवन में कुछ बेहतर और मनोनुकूल होने पर चिट्ठी लिखने का वादा करते हैं। मर्मांतक प्रसंग यह है कि कोई एक भी चिट्ठी अब तक लिखो न जा सकी। यह हमारे समाज और

सत्ता के कुत्सित चरित्र और भारतीय लोकतंत्र की उदासीनता पर तीखी टिप्पणी करती प्रासंगिक कथा है।''१७ इस प्रकार चिट्ठी कहानी सिर्फ शिक्षित बेरोजगारी की समस्या को ही प्रासंगिक नहीं बनाती बल्कि समय के प्रत्येक दौर में युवावर्ग के संघर्षों का बयान बन जाती है। बेरोजगारी के इस विषय के कारण युवावर्ग को जीवन के सभी स्तर पर किस प्रकार स्वप्नभंग की त्रासदी को बाध्य होकर जीना पड़ता है यह इस कथावस्तु में स्पष्ट समझा जा सकता है।

लेकिन कहानीकार ने इसके बावजूद उम्मीद का हाथ नहीं छोड़ा है। उसे इंतजार है उस किसी भी एक चिट्ठी के आने का... और कहानीकार के साथ मानों पूरे समाज को, युवावर्ग को और उनसे संदर्भित सम्पर्कित प्रत्येक हिस्से को इंतजार है उस चिट्ठी का... "लंबा समय बीत गया इंतजार करते, किसी दोस्त की चिट्ठी नहीं आयी। मैंने भी दोस्तों को कोई चिट्ठी नहीं लिखी है।''१८ उम्मीद है कि भविष्य में वह चिट्ठी किसी न किसी दिन जरूर आएगी।

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## उदय प्रकाश की रचनाओं में समकालीनताबोध

डॉ. काजू कुमारी साव

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### सारांश

रामगोपाल से पॉल गोमरा बने हिंदी के एक अदने से कवि ने प्रविडेंट फंड की अपनी अब तक की संचित राशि दाव पर लगा दी एवं बफाया मासिक किस्तों में अदा करने की शर्त के साथ एक स्कूटर ले ही डाला। जबकि उन्हें स्कूटर चलाना आता ही न था। वैश्वीकरण एवं बाजारवाद के प्रचंड दबावों ने व्यक्ति के सोच के सारे मानदंड ही बदल डाले हैं। आज बाजार व्यवस्था का प्रवेश हमारे घर में हो चुका है जिसके कारण आपसी रिश्ते खंडित होने लगे हैं। लेखक के शब्दों में— “बाजार अब सभी चीजों की विकल्प बन चुका था। शहर, गांव, कस्बे बड़ी तेजी से बाजार में बदल रहे थे। हर घर दुकान में तब्दील हो रहा था। बाप अपने बेटे को इसलिए घर से निकाल कर भगा रहा था, कि वह बाजार में कहीं फिट नहीं बैठ रहा था। पत्नियां अपने पतियों को छोड़-छोड़कर भाग रही थीं क्योंकि बाजार में उनके पतियों की कोई खास मांग नहीं थी। औरत बिकाऊ और मर्द कमाऊ का महान चकाचक युग आ गया था।”<sup>३</sup> आज जीवन में सिफारिशों का बोलबाला है, बिना सिफारिश के कुछ भी संभव नहीं है। विद्वप यथार्थ का जीवंत और मार्मिक दस्तावेज है उनकी रचना ‘मोहनदास’। इस रचना के माध्यम से पूरी व्यवस्था को उपाड़ने में पूर्ण सफल हुए हैं। ये कथा फैक्ट, फिक्शन, फैटेसी के जरिए हमारी आँखों में उंगली डालकर यथार्थ की नंगी सच्चाई से रू-ब-रू होने का आग्रह करती है शब्द-सा होकर रह जाता है पाठक का मन। उदय प्रकाश ने बहुत कारुणिक कथा कही है, जो अथक परिश्रम करते हुए, अबाध कष्ट सहते हुए भारत का आम निरीह कातर नागरिक रोज ही भोगता है। इस कहानी में मोहनदास और उसकी तमाम विषम जानलेवा त्रासद परिस्थितियाँ किसी भी संवेदनशील पाठक को झकझोर सकती हैं। पहले खुद अपनी पहचान दिलाने से लेकर अपनी ही पहचान स्वयं मिटाने तक का सारा जद्दोजहद इतना मारक है कि कहानी सिर्फ एक रचना मात्र तक ही सीमित नहीं रहकर, एक सजीव दस्तावेज बन जाती है। मोहनदास आज वर्तमान समय में वर्तमान पीढ़ी का प्रतिनिधित्व कर रहा है, नई पीढ़ी का प्रतिरूप है। इस समय उसके जैसी कठिन लड़ाई यह नयी पीढ़ी लड़ रही है। इस भयानक जद्दोजहद में कहीं न कहीं यह उम्मीद अभी भी कायम है कि हम यह लड़ाई जीतेंगे, हमारी जिजीविषा जीतेगी।

मोहनदास की तरह जीवन में अनेक झंझावतों एवं संघर्षों का सामना करता हुआ एक निम्नवर्ग के सामान्य से लड़के की कहानी ‘टेपचू’ ऊपर से देखने पर तो अति सामान्य-सी रचना लगती है, लेकिन गहराई से देख जाए तो वह अपने समय के जरूरी सवालों से टकराने वाली बड़ी चिंताओं की कहानी है। उदय प्रकाश की यह कहानी टेपचू संवेदनहीन समाज के कीचड़ से जनमा हुआ वह कमल है, जो भले किसी देवता पर चढ़े लेकिन हमारे समाज के सर्वहारा वर्ग के लोगों के गले का हार अवश्य बन सकता है।

हिंदी कहानी के समकालीन परिदृश्य को देखते हुए कुछ लोगों का कहना है कि उसमें एक ठहराव आ गया है। वह डायरी, संस्मरण, निबंध हो गई है या फिर इन सबका मिला जुला रूप, लेकिन कहानी नहीं रही। वह अपना कहानीपन खो चुकी है। गत गई वर्षों से कथा-साहित्य से ही नहीं बल्कि समस्त साहित्य से निराशा इस कदर बढ़ गई है कि यह ऐलान कर दिया गया है कि साहित्य का अवसान हो गया, विशेषकर उपन्यास के अवसान की खबर तो कई बार दी जा चुकी है। इसका उत्तर उदय प्रकाश के शब्दों में दिया जा सकता है— “कि जब तक मनुष्य है तब तक उसके शोक एवं हर्ष बने रहेंगे, और तब तक साहित्य बना रहेगा। फिर चाहे वह कहानी हो, कविता हो, उपन्यास हो या कोई अन्य विधा। कुछ लोग उदय प्रकाश की सही पहचान नहीं कर सके हैं और उनकी मौलिकता पर प्रश्नचिन्ह लगाते हैं। ऐसे लोग उनकी कहानियों का सही मूल्यांकन नहीं कर पाते हैं क्योंकि उनकी कहानियाँ आलोचना को पराजित करने वाली कहानियाँ हैं। रेखा सेठी के शब्दों में, “कहानी विधा की दृष्टि से उदय प्रकाश ने कहानी के नये प्रतिमान रचे हैं। वे अपनी कहानियों में कहानीपन के निश्चित चौखटे तोड़ते हैं और फिर एक कुशल किस्सागोई की तरह बारीक पच्चीकारी से इतिहास-कल्पना, मिथक-यथार्थ, स्मृति-संवेदना को इस तरह परस्पर गूँथते हैं कि सब मिलकर एक ऐसे घनीभूत अनुभव की सृष्टि करता है, जहां कथा-तत्व और सामाजिक-चिंतन दोनों समृद्ध होते हैं। उनकी कहानियाँ साहित्यिक जगत में जितनी प्रासंगिक हैं, समाजशास्त्रीय अध्ययन की दृष्टि से भी वे एक प्रबुद्ध सचेत रचनाकार की कलम से निकली अपने समय का प्रामाणिक दस्तावेज हैं। कहानी बुनते हुए वे स्थितियों, पात्रों, भाषा का पूर्ण स्वतंत्रता से प्रयोग करते हैं। उनमें मुक्तिबोध जैसी बेचैनी और परसाई जैसी तटस्तता है।”<sup>४</sup>

मूल शब्द : बाजार, व्यवस्था, वर्तमान, पीढ़ी, जिजीविषा, युवावर्ग।

समकालीनता एक गतिशील तथा नई से नई उपयोगी एवं मूल्यवान धारणाओं को ग्रहण करते चलने वाली एक चिरनवीन अवधारणा है। हिंदी कहानी के समकालीन परिदृश्य पर विचार करते समय सबसे पहले ‘विजयमोहन सिंह’ की वह बात याद आती है, जो उन्होंने कुछ वर्ष पूर्व कही थी— बीस साल पहले जो हम कहानियाँ लिखते थे, उस वक्त ऐसी कहानियाँ बहुत कम लिखी जा रही थीं जिनके तात्कालिक संदर्भ हों। अब कहानीकार खुला रुख अपनाने लगा है। राजनीतिक घटनाओं, तात्कालिक सूचनाओं, मीडिया और विज्ञापन—

इन सबका जो विस्फोट हुआ है, उसने हमारे पूरे भावबोध का, संवेदना का, चेतना का, हमारी समझ का काफी कुछ ध्वस्त किया है। पिछले कुछ वर्षों से हिंदी कहानी में डिक्शन या शिल्प को बहुत महत्वपूर्ण माना गया। जिसने अपना कोई बड़ा डिक्शन नहीं दिया वह बड़ा कवि या कथाकार नहीं हो सकता था या नहीं माना जा सकता था। यह सही है कि इधर के कहानीकार अपना कोई डिक्शन तो नहीं दे पाए किंतु फिर भी स्वयं प्रकाश, उदय प्रकाश, पंकज विष्ट, संजीव शिवमूर्ति, अखिलेश, महेश कटारे, देवेन्द्र और विजयदान देथा की कहानियां मात्र ध्यान ही विकेंद्रित नहीं करतीं, अपितु उदय प्रकाश तथा विजयदान देथा ने कुछ ऐसी कहानियां इधर हिंदी कथा साहित्य को दी हैं जो पूर्ववर्ती कहानीकारों तथा अपने समकालीन कहानीकारों में उनकी एक अलग पहचान बनाती हैं।

एक ओर स्वयं प्रकाश ने जहां 'बलि', 'गौरी का गुस्सा', 'कहां जाओगे बाबा', 'नीलकांत का सफर', 'पिताजी का समय' तथा 'क्या तुमने कभी कोई सरदार भिखारी देखा है' जैसी बार-बार पढ़ी जाने वाली कहानियां दी, वहीं दूसरी ओर शिवमूर्ति ने 'कसाईबाड़ा' 'तिरिया चरित्र', सृजय ने 'कामरेड का कोट', रमेश उपाध्याय ने किसी देश के किसी शहर में, उदय प्रकाश ने 'टेपचू', 'तिरिख', 'छप्पन तोले का करधन', 'पीली छतरी वाली लड़की', 'थर्ड डिग्री', 'और अंत में प्रार्थना', 'वारेन हेस्टिंग्स का साँड' तथा 'मोहनदास' एवं विजयदान देथा ने 'आशा अमरधन', 'सपनप्रिया', 'लजवंती', 'दूजौ कबीर', 'भगवान की मौत' जैसी स्थायी उपलब्धि की कहानियाँ दी।

एक समय था जब बाजार मनुष्य की आवश्यकताओं के अनुसार बनते थे, विकसित होते थे, लेकिन आज बाजार की आवश्यकता के अनुसार मनुष्य को ढाला जा रहा है। बाजारवाद की इस स्थिति में क्या मनुष्य बच पाएगा? ऐसे डरावने वक्त में उदय प्रकाश अपने समय के एक जरूरी कहानीकार के रूप में हमारे सामने आते हैं। उदय प्रकाश की कहानियां मनुष्य के भावबोध को विस्तृत करते हुए पाठक को एक नए कथाबोध से परिचित करवाती है, चाहे वह 'टेपचू' हो या 'तिरिख', 'छप्पन तोले का करधन' हो या 'पाल गोमरा का स्कूटर', 'और अंत में प्रार्थना' हो या 'मोहनदास' अथवा 'वारेन हेस्टिंग्स का साँड' हो या 'दरियाई घोड़ा'।

जहां तक वर्तमान कहानी की शक्ल का प्रश्न है उसके संबंध में कहा जा सकता है कि वह सभी प्रकार के राग-द्वेष से मुक्त हो चुका है। उसकी एक सही तस्वीर सामने आ चुकी है। वह शक्ल 'टेपचू' और 'तिरिख' से बननी आरंभ हुई थी। आगे चलकर उसने 'छतरियां' और 'वारेन हेस्टिंग्स का साँड' का रूप ले लिया है। ये कहानियां तमाम समकालीन कहानीकारों के लिए चुनौती हैं। हिंदी के जिन कहानीकारों को इन कहानियों ने झिंझोड़ कर रख दिया है, वे ईर्ष्यावश इन कहानियों की मौलिकता पर प्रश्नचिह्न लगाते हैं। जबकि वास्तविकता यह है कि इन कहानियों को उदय प्रकाश ही लिख सकते थे क्योंकि वह समकालीन भारतीय कहानी के भी उदय प्रकाश हैं। जब तक कोई कहानीकार इनको क्रास नहीं करता तब तक वारेन हेस्टिंग्स का साँड निरंतर उसका पीछा करता रहेगा। उदय जी की यह कहानी (वारेन हेस्टिंग्स का साँड) एक तरह की रूपककथा है, हमारे देश के औपनिवेशीकरण की प्रक्रिया को समझने की एक कोशिश है। यह एक तरह के गहरे सांस्कृतिक-राजनीतिक प्रतिरोध की कहानी है— "बहरहाल, कौन कहता है कि है कि कहानियों के पेड़ नहीं होते हैं। उदय ने भी अपनी कहानियों को उन पेड़ों पर से तोड़ा है, जैसे हम सेब, आम तोड़ते हैं। उदय प्रकाश की कहानियों के पेड़ न तो रूस के जंगलों में हैं, न चीन में, न जर्मनी के जंगलों में हैं न स्पेन में। वे आज के डरावने समय के जंगल में उगे पेड़ हैं, जहां से उदय अमरुद की तरह अनगिनत बीज वाली कहानियां तोड़ते हैं। इन कहानियों में उनकी कविताएं भी निहित हैं जो रात में हारमोनियम की तरह बजती हैं और मनुष्य के भीतर की रिक्तता को भरती हैं। फिर भी कुछ लोग हैं जो 'चोखी' के मरने और तिरिख द्वारा काटे हुए पिता की ट्रेजेडी पर जोर-जोर से हँसते हैं। वे शायद नहीं जानते दरियाई घोड़ा जब मरता है तो कितना झटपटा है।"<sup>१२</sup>

अपनी इन कहानियों के पेड़ के जरिए उदय प्रकाश ने बदलते समय की नब्ब को पकड़ा है और आगे भी पकड़ रहे हैं। यह वह समय है जब— "यथार्थ मशीन युग से निकलकर इलेक्ट्रॉनिक और उसके आगे के युग में जा रहा था।"<sup>१३</sup> 'पाल गोमरा का स्कूटर' कहानी में उदय प्रकाश पॉल गोमरा उर्फ रामगोपाल सक्सेना नामक एक निहायत निम्न मध्यवर्गीय आम आदमी और उसके विडंबनापूर्ण समय की गाथा हमारे सामने रखते हैं। यह कहानी वर्तमान समाज से प्रभावित मनुष्य की वास्तविक छवि प्रस्तुत करने में सक्षम है। आज के इस युग में अपने नाम को खंडित करना एक फैशन बन चुका है। रामगोपाल को खंडित कर पॉल गोमरा करने का उद्देश्य आधुनिक युग में स्वयं को अत्याधुनिक दिखाना ही है। अतः कहानी का पात्र इस नये वैश्विक समाज में अपने नाम से ही घृणा करने लगा। उसने पहला बड़ा फैसला अपना नाम बदलने का किया। रामगोपाल से पॉल गोमरा बने हिंदी के एक अदने से कवि ने प्रविडेंट फंड की अपनी अब तक की संचित राशि दाव पर लगा दी एवं बकाया मासिक किस्तों में अदा करने की शर्त के साथ एक स्कूटर ले ही डाला। जबकि उन्हें स्कूटर चलाना आता ही न था। वैश्वीकरण एवं बाजारवाद के प्रचंड दबावों ने व्यक्ति के सोच के सारे मानदंड ही बदल डाले हैं। आज बाजार व्यवस्था का प्रवेश हमारे घर में हो चुका है जिसके कारण आपसी रिश्ते खंडित होने लगे हैं। लेखक के शब्दों में— "बाजार अब सभी चीजों का विकल्प बन चुका था। शहर, गांव, कस्बे बड़ी तेजी से बाजार में बदल रहे थे। हर घर दुकान में तब्दील हो रहा था। बाप अपने बेटे को इसलिए घर से निकाल कर भगा रहा था, कि वह बाजार में कहीं फिट नहीं बैठ रहा था। पत्नियां अपने

पतियों को छोड़-छोड़कर भाग रही थी क्योंकि बाजार में उनके पतियों की कोई खास मांग नहीं थी। औरत बिकाऊ और मर्द कमाऊ का महान चकाचक युग आ गया था।<sup>३</sup> आज जीवन में सिफारिशों का बोलबाला है, बिना सिफारिश के कुछ भी संभव नहीं है। विद्रुप यथार्थ का जीवंत और मार्मिक दस्तावेज है उनकी रचना 'मोहनदास'। इस रचना के माध्यम से पूरी व्यवस्था को उधाड़ने में पूर्ण सफल हुए हैं। ये कथा फैक्ट, फिक्शन, फैंटेसी के जरिए हमारी आँखों में उंगली डालकर यथार्थ की नंगी सच्चाई से रू-ब-रू होने का आग्रह करती है। स्तब्ध-सा होकर रह जाता है पाठक का मन। उदय प्रकाश ने बहुत कारुणिक कथा कही है, जो अथक परिश्रम करते हुए, अबाध कष्ट सहते हुए भारत का आम निरीह कातर नागरिक रोज ही भोगता है। इस कहानी में मोहनदास और उसकी तमाम विषम जानलेवा त्रासद परिस्थितियाँ किसी भी संवेदनशील पाठक को झकझोर सकती है। पहले खुद अपनी पहचान दिलाने से लेकर अपनी ही पहचान स्वयं मिटाने तक का सारा जद्दोजहद इतना मारक है कि कहानी सिर्फ एक रचना मात्र तक ही सीमित नहीं रहकर, एक सजीव दस्तावेज बन जाती है। मोहनदास आज वर्तमान समय में वर्तमान पीढ़ी का प्रतिनिधित्व कर रहा है, नई पीढ़ी का प्रतिरूप है। इस समय उसके जैसी कठिन लड़ाई यह नयी पीढ़ी लड़ रही है। इस भयानक जद्दोजहद में कहीं न कहीं यह उम्मीद अभी भी कायम है कि हम यह लड़ाई जीतेंगे, हमारी जिजीविषा जीतेगी।

मोहनदास की तरह जीवन में अनेक झंझावतों एवं संघर्षों का सामना करता हुआ एक निम्नवर्ग के सामान्य से लड़के की कहानी 'टेपचू' ऊपर से देखने पर तो अति सामान्य-सी रचना लगती है, लेकिन गहराई से देखा जाए तो वह अपने समय के जरूरी सवालियों से टकराने वाली बड़ी चिंताओं की कहानी है। उदय प्रकाश की यह कहानी टेपचू संवेदनहीन समाज के कीचड़ से जनमा हुआ वह कमल है, जो भले किसी देवता पर चढ़े या न चढ़े लेकिन हमारे समाज के सर्वहारा वर्ग के लोगों के गले का हार अवश्य बन सकता है।

हिंदी कहानी के समकालीन परिदृश्य को देखते हुए कुछ लोगों का कहना है कि उसमें एक ठहराव आ गया है। वह डायरी, संस्मरण, निबंध हो गई है या फिर इन सबका मिला जुला रूप, लेकिन कहानी नहीं रही। वह अपना कहानीपन खो चुकी है। गत कई वर्षों से कथा-साहित्य से ही नहीं बल्कि समस्त साहित्य से निराशा इस कदर बढ़ गई है कि यह ऐलान कर दिया गया है कि साहित्य का अवसान हो गया, विशेषकर उपन्यास के अवसान की खबर तो कई बार दी जा चुकी है। इसका उत्तर उदय प्रकाश के शब्दों में दिया जा सकता है- 'कि जब तक मनुष्य है तब तक उसके शोक एवं हर्ष बने रहेंगे, और तब साहित्य बना रहेगा। फिर चाहे वह कहानी है, कविता हो, उपन्यास हो या कोई अन्य विधा।' कुछ लोग उदय प्रकाश की सही पहचान नहीं कर सके हैं और उनकी मौलिकता पर प्रश्नचिन्ह लगाते हैं। ऐसे लोग उनकी कहानियों का सही मूल्यांकन नहीं कर पाते हैं क्योंकि उनकी कहानियाँ आलोचना को पराजित करने वाली कहानियाँ हैं। रेखा सेठी के शब्दों में, "कहानी विधा की दृष्टि से उदय प्रकाश ने कहानी के नये प्रतिमान रचे हैं। वे अपनी कहानियों में कहानीपन के निश्चित चौखटे तोड़ते हैं और फिर एक कुशल किस्सागोई की तरह बारीक पच्चीकरी से इतिहास-कल्पना, मिथक-यथार्थ, स्मृति-संवेदना को इस तरह परस्पर गूँथते हैं कि सब मिलकर एक ऐसे घनीभूत अनुभव की सृष्टि करता है, जहां कथा-तत्व और सामाजिक-चिंतन दोनों समृद्ध होते हैं। उनकी कहानियाँ साहित्यिक जगत में जितनी प्रासंगिक हैं, समाजशास्त्रीय अध्ययन की दृष्टि से भी वे एक प्रबुद्ध सचेत रचनाकार की कलम से निकली अपने समय का प्रामाणिक दस्तावेज हैं। कहानी बुनते हुए स्थितियों, पात्रों, भाषा का पूर्ण स्वतंत्रता से प्रयोग करते हैं। उनमें मुक्तिबोध जैसी बेचैनी और परसाई जैसी तटस्थता है।"<sup>४</sup>

#### संदर्भ

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**PRAGYA**

A Peer Reviewed Academic Journal

ISSN: 2454-5279

Volume-3 # 2017

Published by Khudiram Bose Central College

Website: www.khudirambosecentralcollege.com

Journal Website : www.kbccpragyajournal.org

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Published & Printed by: Principal, Khudiram Bose Central College, Kolkata  
Printed at: Rohini Nandan, 19/2, Radhanath Mallick Lane, Kolkata - 700 012  
Mail to rohininandanpub@gmail.com / 9231508276