

ANWESA



RAMAKRISHNA MISSION
BRAHMANANDA COLLEGE OF EDUCATION

PREFACE

Ramakrishna Mission Brahmananda College of Education previously named as Ramakrishna Mission Boys' Home Brahmananda P.G.B.T. College, Rahara with the P.G.B.T. Course of studies was under the joint auspicious of R.K.Mission Boys' Home, Rahara and the Director of Public Instruction, West Bengal upto the academic session 1998-99.

The College was duly affiliated to Calcutta University and the B.Ed. Course of studies was accordingly introduced from the academic session 1999-2000. In the year 2002 the College was recognized by the NCTE.

Our motto is to impart "Man-making Education". Global prosperity has not ceased uninterrupted tyranny of discrimination and exploitation. Injustice to the human soul breeds violence. Educated persons can not be luxuriated in this vicious circle.

Our Journal tries to explore human resources to sensitize in-service and pre-service teachers.

We express our gratefulness to the College and University teachers who have provided articles and valuable supports for the journal.

Dr. Kousik Chattopadhyay and Sri Malayendu Dinda have put lot of efforts to make this Journal success.

Swami Kedaratmananda
Principal

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The longest night seems to be passing away, the sorest trouble seems to be coming to an end at last, the seeming corpse appears to be awakening, and a voice is coming to us, – like a breeze from the Himalayas, it is bringing life into the almost dead bones and muscles, the lethargy is passing away, and only the blind cannot see, or the perverted will not see, that she is awakening, this motherland of ours, from her deep long sleep.

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ম্যাককাক্সন

ড. কৌশিক চট্টোপাধ্যায় (সিনিয়র লেকচারার)
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HUMAN RIGHTS EDUCATION : VISION AND ACTION

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Human rights education involves learning about one's own rights and those of others, but it goes beyond this to include learning that human rights are a shared responsibility with practical consequences for how we live together. Thus human rights education is about acquiring not only knowledge but also skills and the ability to apply them; it is not only about developing values, attitudes and behaviour that uphold human rights but also about taking action to defend and promote them. It involves learning about human rights through the practice of human rights. In the present article an attempt has been made to highlight the conceptual understanding of the phenomena and principles of implementing human rights education at the school level.

Introduction

"The World Conference on Human Rights considers human rights education training and public information essential for the promotion and achievement of stable and harmonious relations among communities and for fostering mutual understanding, tolerance and peace."

Human rights education refers to education, training and information aiming at building a universal culture of human rights through the sharing of knowledge, imparting of skills and moulding of attitudes.

Human rights education *encompasses* :

- a) Knowledge and skills : It includes learning about human rights and mechanisms for their protection, as well as acquiring skills to apply them in daily life;
- b) Values, attitudes and behaviour : Developing values and reinforcing attitudes and behaviour which uphold human rights are essential components of human rights education;
- c) Action : It means taking action to defend and promote human rights.

"Human rights education involves learning about one's own rights and those of others, but it goes beyond this to include learning that human rights are a shared responsibility with practical consequences for how we live together... It involves learning about human rights through the practice of human rights."

(Message from Mr Koichiro Matsuura, Director-General of UNESCO, on the occasion of Human Rights Day-10 December 2004.)

Objectives of the World Programme for Human Rights Education

The objectives of the World Programme for Human Rights Education are :

- a) to promote the development of a culture of human rights;
- b) to promote a common understanding, based on international instruments, of basic principles and methodologies for human rights education;

- c) to ensure a focus on human rights education at the national, regional and international levels;
- d) to provide a common collective framework for action by all relevant actors;
- e) to enhance partnership and cooperation at all levels;
- f) to take stock of and support existing human rights education programmes, to highlight successful practices, and to provide an incentive to continue and/or expand them and to develop new ones.

Principles for human rights education activities

Educational activities within the world programme shall :

- a) promote the interdependence, indivisibility and universality of human rights, including civil, political, economic, social and cultural rights and the right to development;
- b) foster respect for and appreciation of differences, and opposition to discrimination on the basis of race, sex, language, religion, political or other opinion, national, ethnic or social origin, physical or mental condition, and on other bases;
- c) encourage analysis of chronic and emerging human rights problems (including poverty, violent conflicts and discrimination), which would lead to solutions consistent with human rights standards;
- d) empower communities and individuals to identify their human rights needs and to ensure that they are met;
- e) build on the human rights principles embedded within the different cultural contexts and take into account historical and social developments in each country;
- f) foster knowledge and skills to use local, national, regional and international human rights instruments and mechanisms for the protection of human rights;
- g) make use of participatory pedagogies that include knowledge, critical analysis and skills for action furthering human rights;
- h) foster teaching and learning environments free from want and fear that encourage participation, enjoyment of human rights and the full development of the human personality;
- i) be relevant to the daily life of the learners, engaging them in a dialogue about ways and means of transforming human rights from the expression of abstract norms to the reality of their social, economic, cultural and political conditions

Human rights education in the school systems

Human rights need to be learned through both content transmission and experience, and be practiced at all levels of the school system.

In this sense, human rights education promotes a rights-based approach to education and should be understood as a process that ***includes*** :

(a) **“Human rights through education”** : It means ensuring all the components and processes of learning, including curricula, materials, methods and training conducive to the learning of human rights;

(b) **“Human rights in education”** : It signifies ensuring the respect of the human rights of all actors, and the practice of rights, within the education system.

Components of human rights education in the primary and secondary school system :

The five major components identified for this purpose on the basis of successful experiences as well as studies and research may be stated as follows.

A. Policies

The following measures correspond to key features of policy-making for human rights education within the school system :

- a) Adoption of a participatory approach to policy development by involving nongovernmental organizations (NGOs), teachers associations and unions, professional and research bodies, civil society organizations and other stakeholders in the preparation of educational policy texts;
- b) Development of policies and legislation for a rights-based approach to education and human rights education
- c) Ensuring coherence in policy development
- d) Inclusion of human rights education in the curriculum :
 - Relevant policies must be based on relevant research in human rights education;
 - In the overall national curriculum and educational standards, human rights values, knowledge and attitudes as basic skills and competencies must be acknowledged.
 - A national curriculum specifically for human rights education, setting out concepts and goals, teaching and learning objectives and approaches is to be prepared.
 - The status of human rights education within the curriculum is to be defined according to the school level, and possibly as obligatory or optional, subject based and/or cross-curricular (whereby human rights are included in all curriculum subjects);
 - The teaching and learning of human rights must be made a full-fledged and explicit component particularly of citizenship education, social studies and history;
 - The teaching and learning of human rights also occupy a full-fledged and explicit component of the school-based curriculum (teaching and learning programmes decided by schools);
 - Human rights education needs to be included in vocational education and training;

- Textbooks are to be revised in line with human rights principles and development of specific textbooks for human rights education is equally important;
 - Human rights-based approach to school governance, management, discipline procedures, inclusion policies and other regulations and practices affecting the school culture and access to education is to be established;
 - Development of appropriate procedures for the assessment of and feedback on students' achievements on human rights values, knowledge and attitudes is to be done;
- f) Adoption of a comprehensive training policy on human rights education.

B. Planning, policy, implementation

The following aspects are indicative of good practice for the organization of policy implementation and for key implementation measures by national authorities:

- a) Organization of policy implementation
- An implementation strategy is to be prepared in the field of human rights education: the type of measures, the division of tasks and identification of responsibilities of relevant educational institutions, the communication and cooperation procedures, the timeline for the policy implementation etc.
 - Cooperation between the different sectors and departments related to human rights and human rights education, including those dealing with social and legal issues, youth, gender, etc. is to be ensured.
- b) Measures for policy implementation: It requires
- allocation of sufficient resources (financial, human, time) for human rights education
 - establishing appropriate mechanisms for involving stakeholders in policy development and implementation;
 - piloting the human rights education approach in a selection of schools before mainstreaming it into the whole education system;
 - encouraging research on the knowledge of human rights, practices of human rights education in schools, students' learning outcomes and the impact of human rights education;
 - establishing a rights-based quality assurance system (including school self-evaluation and development planning, school inspection, etc.) for human rights education;

C. The learning environment

The term "Learning environment" mainly addresses issues related to school governance and management. It does not include other aspects of the learning environment, such as school supplies, sanitation, health, clean water, food, etc. It aims at developing a culture of human rights, where human rights are practiced and lived within

the school community and through interaction with the wider surrounding community. A rights-based school will ensure the existence and effectiveness of the following elements :

a) Policy statements and implementation provisions for human rights in the school will be explicit and shared and will include:

- a charter on students' and teachers' rights and responsibilities
- a code of conduct for a school free of violence, sexual abuse, harassment and corporal punishments, including procedures for resolving conflicts and dealing with violence and bullying;
- non-discrimination policies protecting all members of the school community including admissions, scholarships, advancement, promotion, special programmes, eligibility and opportunities;
- the recognition and celebration of human rights achievements through festivities, awards and prizes;

b) Teachers in a rights-based school will have:

- an explicit mandate from the school leadership concerning human rights education;
- education and on going professional development in human rights education content and methodology;
- Opportunities for developing and implementing new and innovative good practices in human rights education;
- mechanisms for sharing good practices, including networking of human rights educators at local, national and international levels;
- policies for the recruitment, retention and promotion of teachers that reflect human rights principles;

c) Students in a rights-based school will have:

- opportunities for self-expression, responsibilities and participation in decision-making in accordance with their age and evolving capacity;
- opportunities for organizing their own activities, for representing, mediating and advocating their interests;

d) Interaction will exist between the school, local government and the wider community, to include:

- awareness-raising of parents and families about children's rights and key principles of human rights education;
- involvement of parents in human rights education initiatives and projects;
- participation of parents in school decision-making through parents' representative organizations;
- extracurricular student projects and service in the community, particularly on human rights issues;

D. Teaching and learning

The following aspects are necessary for achieving quality human rights teaching and learning.:

- a) The teaching and learning contents and objectives must encompass:
 - definition of the basic human rights skills and competencies to be acquired;
 - inclusion of human rights education in all aspects of the curriculum starting as early as possible in primary education;
 - adaptation of the learning content and objectives of human rights education to the students' age and evolving capacity;
 - provision of equal importance to cognitive (knowledge and skills) and social/affective (values, attitudes, behaviours) learning outcomes;
 - Relation of human rights teaching and learning to the daily lives and concerns of students;
- b) Teaching and learning practices and methodologies must embrace:
 - a teaching style that is coherent in terms of human rights, respect the dignity of each student and provide equal opportunities for them;
 - creation of a child-friendly, trustful, secure and democratic atmosphere in the classroom and school community;
 - adoption of learner-centred methods and approaches that empower students and encourage their active participation, cooperative learning, and a sense of solidarity, creativity and self esteem;
 - adoption of methods appropriate to the students' development level, abilities and learning styles;
 - adoption of experience-based learning methods whereby students can learn by doing and put human rights into practice;
 - adoption of experiential teaching methods with the teacher acting as a facilitator, learning guide and adviser;
 - good practices of relevant non-formal and informal learning activities, resources and methods available with NGOs and in the community;
- c) Teaching and learning materials:
 - Human rights education materials should stem from the human rights principles as embedded in the relevant cultural contexts as well as historical and social developments;
 - The collection, sharing, translation and adaptation of human rights education materials are to be encouraged;
 - Reviewing and revising text books and other educational materials of the whole curriculum are to be done rigorously to conform with human rights principles;
 - The development of different educational materials and resources that

conform with human rights principles such as teacher guides, manuals, text books is to be adequately supported;

- Comic strips, and audio-visual and creative arts support materials that encourage active participation in the above-mentioned teaching and learning approaches are to be prepared;
- Dissemination of human rights education materials in sufficient numbers and in appropriate languages, and training of relevant personnel in their use require encouragement ;

d) Support to teaching and learning:

- Collection and dissemination of examples of good practices in teaching and learning in human rights education may be a form of support services;
- Establishment of easily accessible resource centres, including libraries and databases, on teaching and learning in human rights education is a good attempt to provide support services;
- Networking and exchange of human rights education practices can be made among educators and among students;
- Scope of research into the teaching and learning of human rights education needs to be broadened;

e) Use of new information technologies: It requires

- establishing or making use of web sites related to human rights education;
- developing distance learning programmes linked to school;
- enabling students and teachers to use new information technologies for human rights education;
- encouragement of online discussion groups on human rights topics with students and teachers in other schools locally, nationally and internationally;

f) Evaluation and assessment: It may include

- development of indicators identification of adequate methods and designing of appropriate tools for reviewing, evaluating and measuring the processes, outcomes and impact of human rights education;
- using evaluation and assessment methods that are appropriate for human rights education such as observation and reporting by teachers and fellow students; recording students' experience, personal work and acquired skills and competencies (student portfolio); and students' self-assessment;
- application of human rights principles for evaluating and assessing students' achievements in the whole curriculum such as transparency (explanation of criteria and reasons for grading; information of students and parents), equality (same criteria used for all students and by all teachers), fairness (lack of abuse of assessment).

E. Education and professional development of teachers and other educational personnel

Within the school community teachers as the main depositories of the curriculum, play a key role in reaching this aim. Policies and practices of education and professional development of teachers and other personnel should take into account the following elements and major approaches:

- a) Developing training curricula on human rights education, including the following elements:
 - Knowledge about human rights, their universality, indivisibility and interdependence and about protection mechanisms;
 - Educational theories underlying human rights education, including links between formal, non-formal and informal education;
 - Links between human rights education and other similar types of education (such as education for sustainable development, peace education, global education, multicultural education, citizenship and values education);
 - Learning objectives of human rights education, particularly human rights education skills and competencies;
 - Teaching and learning methodologies for human rights education and the role of teachers in human rights education;
 - Social skills and leadership styles of teachers and other educational personnel that are democratic and coherent in terms of human rights;
 - Teachers' and students' rights and responsibilities and their participation in school life; identifying and handling human rights abuses in schools;
 - The school as a human rights-based community;
 - Relations within the classroom and between the classroom, the school and the wider community;
 - Collaborative methods and teamwork in the classroom and in the school;
 - Evaluation and assessment of human rights education;
 - Information on existing educational materials for human rights education and the capacity to review and choose from among them as well as to develop new materials;
 - School self-evaluation and development planning based on human rights
- b) Developing and using appropriate training methodologies : It includes
 - appropriate training methods for the adult learner, in particular learner-centred approaches, and addressing motivation, self-esteem and emotional development leading to awareness-raising on values and behaviour;
 - appropriate methods for training in human rights education such as using participatory, interactive, cooperative and experience and practice-based methods; linking theory to practice; testing learned techniques in the work situation, particularly the classroom,

c) Developing and disseminating appropriate training resources and materials: It may address

- stocktaking and dissemination of training methodologies developed by non-governmental organizations and other sectors of the civil society;
- development of materials as part of in-service training activities;
- development of online materials and resources;

d) Networking and cooperation among different education and training providers;

e) Promotion and participation in international education and training activities and exchanges;

f) Evaluation of training activities including self-evaluation and perceptions of trainees' on the relevance; utility and impact of training activities.

Conclusion :

1) The concept underpinning human rights education is that education should not only aim at forming trained, professional workers, but also at contributing to the development on individuals who possess the skills to interact in a society. Education is seen as a way to empower people, improve their equality of life and increase their capacity to participate in the decision-making processes leading to social, cultural and economic policies.

2) Human rights education cannot be reduced to the simple introduction of human rights content in already overburdened curricula. It brings about a profound reform of education, which touches upon curriculum in-service and pre-service training, textbooks, methodology, classroom management, and the organisation of the education system at all levels.

3) Human rights education implies the learning and practice of human rights. A holistic approach to human rights education means that human rights are implemented at all levels of the education system, and that they are taught through both content transmission and experiences.

Therefore, human rights education should not only be theoretical but should also provide opportunities for young people to develop and practice the skills to respect human rights and citizenship through "school life".

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WOMEN, EDUCATION AND DEVELOPMENT

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In the beginning of a new millennium, India is at the threshold of entering a new era. The nation is counteracting with several contradictory forces in its living and ideology. At the one end is the age-old tradition and livelihood of agricultural rural India and the other terminal is big and small cities catering to multiplexes, flyovers, industrial economy and consumerist culture. The later is, in terms of size and population, small but very powerful and possibly the ultimate determining factor in most of the policies and planning of the nation.

But has it changed the live of millions of Indian women? Where do we stand with reference to the Human Development Indices of India? The status is reflected in a recent report of UNDP which states that Girl-Children in age group 1-5 are 50% more likely to die than boys. This indicates a 130,000 'missing' girls from the population and about one-third of India's children are under weight at birth reflecting poor maternal health.

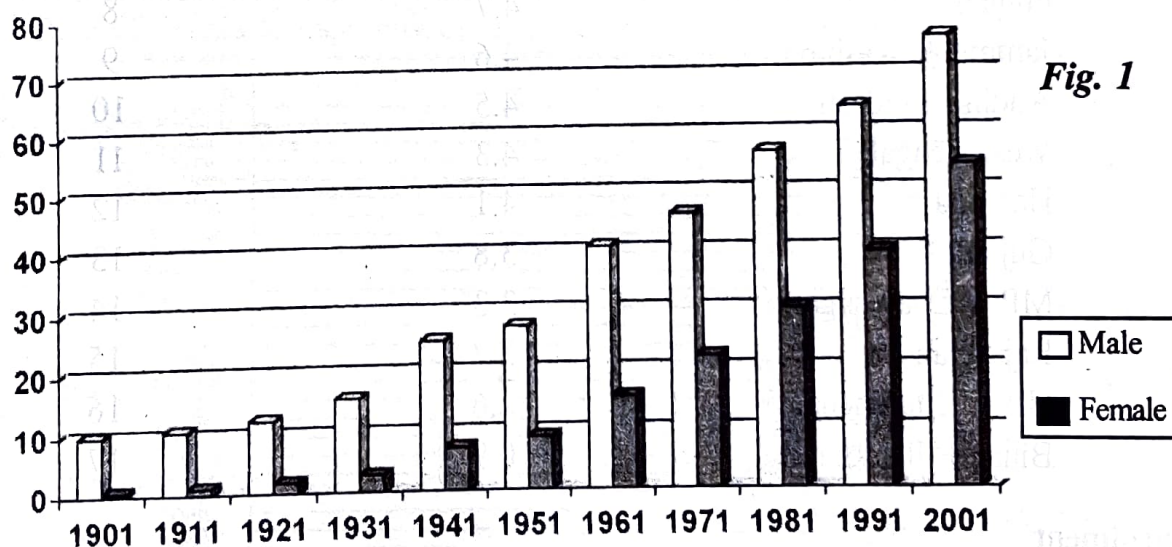
The development status of a country is expressed in terms of the following indicators : Education, Health, Survival, Security, Work Participation in decision making. The present paper delimits into the discussion of Education related informations, namely (i) status of literacy (ii) enrolment and (iii) drop-out in girls and women's access to higher education.

Education is an age-old heritage of every civilization. Evidence of Indian women's education is available from the time of Rig Veda. At least thirty-three hymns of Rig Veda have been identified as composed by women. Wives and daughters of the sages often exhibited high levels of academic leadership and wisdom. But how far these opportunities were offered to the general mass is still debatable. The era of Buddhism showed some evidence of Education of Women. Some parts of therigatha is believed to be authored by women. But still, Buddhist tradition, generally open and liberal in many senses, denied equal status to male and female shramanas. Like the earlier times, history of later period also showed education to be a privilege of the class. General mass had no right to education. The objective of education of women was to make them well equipped in running the family. Manusamhita stressed the need of women's education for running a good household and efficiently managing home-economy. Education for the liberation of 'atma' was too far a dream to be realized.

The first formal recommendation for formal Education of the Women was made by the Hunter Commission in 1882 who recommended for grants on easy terms for Girls' School and appointment of Female Teachers for them. Noteworthy attempts of G.K.Gokhle and Vithabhai Patel ultimately made it possible to direct the attention of the Government and common public towards compulsory Elementary Education in 1906, Baroda passed an act on compulsory education for boys in the age group of 7-12 years

and girls in the age group of 7-10 years. After that several committees and commission recommended for special attention to education of the girl child. The following figure gives us a picture of male and female literacy rate over the whole century.

Year of Census	Literacy Rate (%)	
	Male	Female
1901	9.83	0.60
1911	10.56	1.05
1921	12.21	1.81
1931	15.59	2.93
1941	24.90	7.30
1951	27.16	8.86
1961	40.40	15.34
1971	45.95	21.97
1981	56.50	29.85
1991	64.13	39.29
2001	76.00	54.00



The overall data would claim an increasing trend for both boys and girls. But further analysis would reveal that the literacy status of women changed at a very slow pace. As a result the gap between male and female literacy widens more and more. It is surprising to note that even at the threshold of the new millennium, we failed to change the scenario. And this is hard to acknowledge that at the last decade of twentieth century, around 61% of women was deprived of literate status. The situation is still worse for the marginal groups – rural or S.C. / S.T. women. According to 1991 census data, in the urban sector 81.09% male and 64.05% female are literate whereas in the rural sector 57.87% male and 30.62% female are literate. The same data shows a percentage 49.21 scheduled caste male and 23.76 female are literate. For scheduled tribes these figures are

40.65 and 18.19 respectively. A state wise data shows a lowest literacy rate (7%) of scheduled caste women in Bihar. In this aspect, Kerala (74.31%) and Mizoram (81.25%) is at the high end of the continuum. Gap in the male and female rate of literacy reflects the culture of the society. Possibly this is the reason why Bihar and Rajasthan show 7.07% & 8.31% as against male literacy rate of 30.65% & 42.38% respectively in the S.C. population and possibly this is the cause of having higher S.C. female literacy rate than that of S.C. male population in Mizoram.

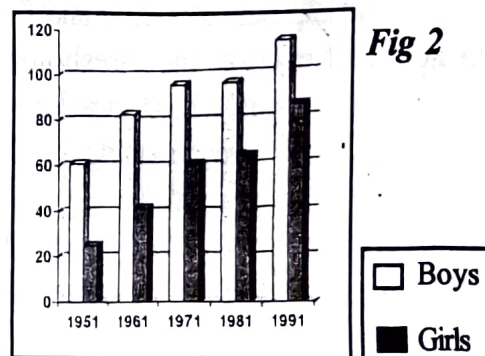
Under the leadership of noted economist Vivek Debroy 'India Today' group made a state-wise survey of literacy profile in 2003. The result is as follows:

State	Index	Rank
Kerala	7.2	1
Himachal Pradesh	6.3	2
Tamil Nadu	6.1	3
Maharashtra	5.2	4
Karnataka	5.1	5
Assam	4.9	6
Orissa	4.8	7
Punjab	4.7	8
Jammu & Kashmir	4.6	9
Andhra Pradesh	4.5	10
West Bengal	4.3	11
Haryana	4.1	12
Gujrat	3.8	13
MP + Chattishgarh	3.3	14
Rajasthan	2.7	15
UP + Uttaranchal	2.6	16
Bihar + Jharkhand	0.9	17

Enrolment

The second criterion to be discussed here is enrolment of girl children. Fig. 2 shows the gross enrolment ratios of boys and girls at the primary stage over the decades.

Year	Boys	Girls
1951	60.6	24.8
1961	82.5	41.4
1971	95.5	60.5
1981	95.8	64.1
1991	114.0	85.5



Rate of female to male gross primary enrollment rate, 1950-51 to 1999-2000

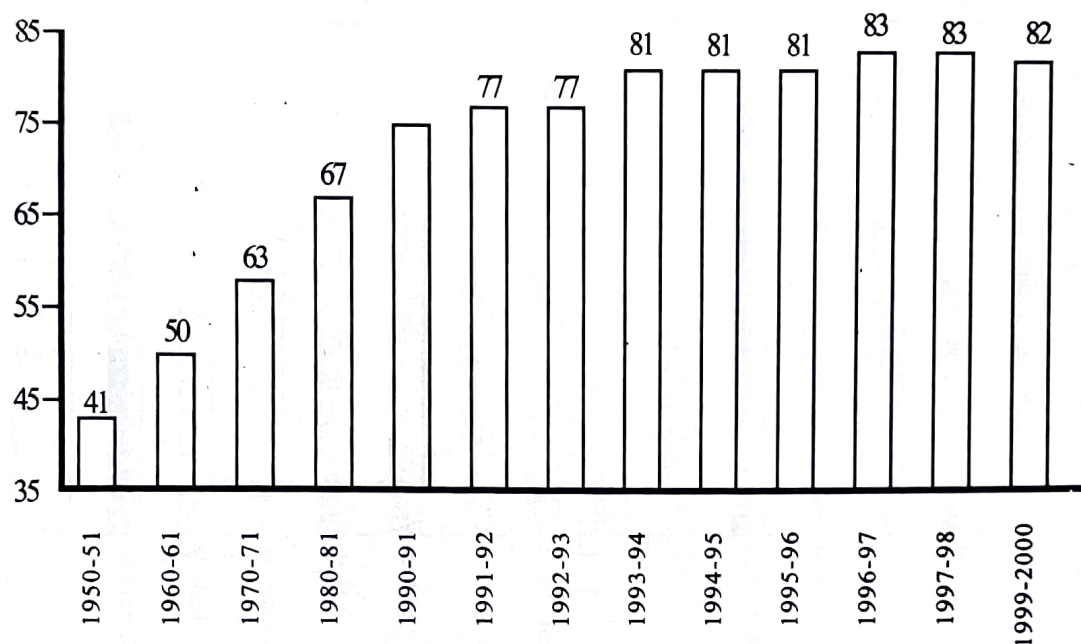


Fig 2A

Rate of female to male gross primary enrollment rate, by state, 1999-2000

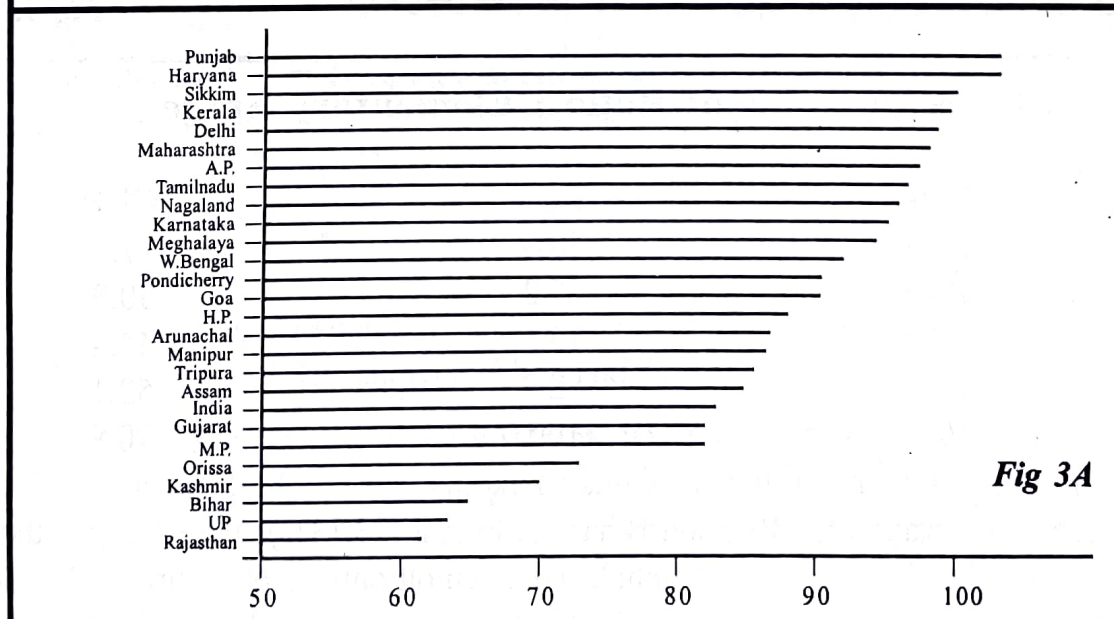


Fig 3A

Undoubtedly, India has achieved a significant gain in this aspect. The ratio of female to male gross enrolment has just doubled over the years (Fig.2A) In interstate comparison (Fig. 3A) Haryana deserves special mention because of being able to increase female to male enrolment status double over the time period. West Bengal too shows gain. Kerala, Uttarpradesh and Orissa show slight decline in enrolment ratio as well as female to male ratio (fig 3B). But this trend is not so encouraging as we look into the enrolment at the elementary stages.

**Ratio of females to males enrolled in primary
(grades 1-5) school, 1980-81 and 1999-2000, by state**

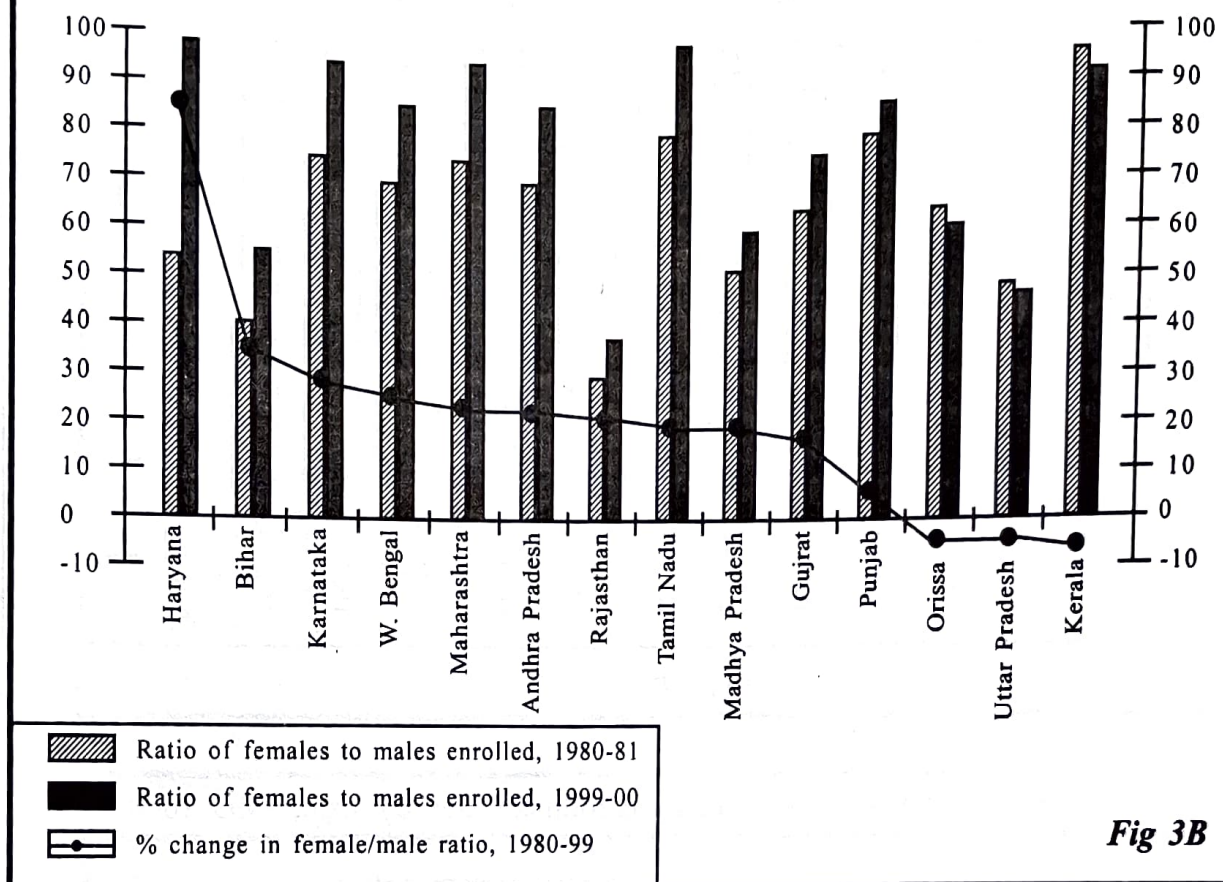


Fig 3B

Table 1. Gross Enrolment Ratio : Elementary Stage

Years	Boys	Girls
1951	46.4	17.7
1961	65.2	30.9
1971	75.5	44.4
1981	82.2	52.1
1991	100.0	70.8

State wise data shows that Andaman Nikobar has the highest rate of female enrolment at this stage (97.61%) and Bihar the lowest (23.13%). West Bengal, though claimed to be liberal in culture and attitude, could enroll only 43.60% girls at this stage.

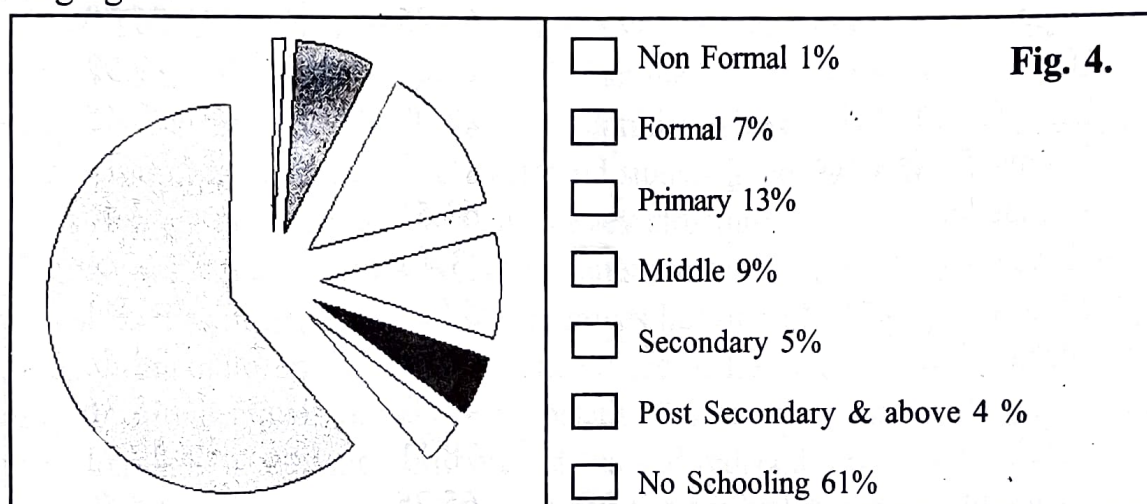
As this is the stage of art in school education, we are scared to analyse the status of women in higher education.

Table 2. Enrolment Ratio of Girls at Different Streams of Higher Education (1990-91)

Level	Girls %	Total %
Graduate	11.40	32.87
Post Graduate	1.16	3.54

B.Ed	.40	.92
B.E./Other Engineering		
Degrees	.26	2.41
M.B.B.S	.28	.84
Ph.D/D.Sc/D.Phil	13.60	40.91

Numerical figures in the above table represent the sorry state affairs in the education of women at higher stage. That the situation has not changed till 2001 is evident from the following figure.



Enrolment ratio in West Bengal during 1998 – 99 is 87.01 (I-IV) and 43.60 (VI-VIII) respectively (all figure in %). For younger girls this ratio is highest in Sikkim where as that for higher-class girls in Andaman & Nikobar Islands. It is heartening to note that, Madhyapradesh and Rajasthan, the two ill-famed states about dowry death and domestic violence have improved in the enrolment status of girl children. (119.58% and 125.52% respectively against the national average of 100.86%).

Drop-out

The second big question after getting access to elementary school education is how far girls can retain it. The following tables and Graphs will show the picture.

Table 3. Drop – out the rates in Elementary Years (%)

Level/year		1961	1971	1981	1991	1996-1997	1998-99
Primary							
Girls		70.9	70.9	62.5	46.2	38.35	41.22
Boys		61.7	64.5	56.2	40.1	39.37	38.62
Elementary							
Girls		85.0	83.4	79.4	65.1	52.77	60.09
Boys		75.0	74.6	68.0	59.1	51.89	54.40
Change in drop-out rates from primary to elementary levels	G	14.1	12.5	16.9	17.9	14.42	18.87
	B	13.3	10.1	11.8	19.0	12.52	15.78

**Table 4. State wise drop-out rates at Elementary Stage
(1998-99)**

State/Union	Girls	Boys
Andhra Pradesh	60.09	54.40
Arunachal Pradesh	74.10	72.68
Assam	72.31	68.26
Bihar	80.12	75.39
Goa	11.25	04.70
Gujrat	64.75	56.70
Haryana	29.08	19.92
Himachal Pradesh	28.05	28.45
Jammu & Kashmir	44.25	31.73
Karnataka	63.51	59.46
Kerala	-3.46	-5.48
Madhya Pradesh	57.07	42.41
Maharashtra	44.09	34.78
Manipur	47.02	45.36
Meghalaya	78.11	77.71
Mizoram	65.75	68.50
Nagaland	38.95	46.46
Orissa	72.10	65.32
Punjab	29.39	26.61
Rajasthan	68.10	55.52
Sikkim	63.31	70.85
Tamil Nadu	34.81	26.05
Tripura	71.06	69.58
Uttar Pradesh	57.90	50.55
West Bengal	78.25	20.26
Andaman & Nikobar	28.10	23.24
Delhi	09.13	13.90
Pandichery	-2.05	-2.11

What we can estimate from these tables and figures are that the drop-out rates for both boys and girls are decreasing over time. Primary school going girls, however, showed a sudden surge of improvement in retention rate during the last decade. But the rate of retention is remarkably lower at higher grades. Policy makers and curriculum developers should take note of it. The girl children are showing consistently lower rate of retention. Perhaps society's differential attitude towards them is a contributing factor here. Several researches pointed out that the underlying reasons for low status of women in education are domestic duties, rearing of younger siblings, lack of suitable dress, lack of toilets in school, dearth of female teachers and communities conservative attitude towards the women folk.

There is no dearth of policies and schemes. But unless we, the common people become aware of wasting a significant amount of human resources, the situation will not improve.

A very brief outline of the status of women's education in India in the new millennium has been presented here. It appears that the nation has achieved to some extent but miles are yet to go, particularly with respect to higher education, decision making and empowerment. All the data used here are based on NSS of the Government of India. But unfortunately, statistics tells a very little. There remains many unspoken hidden stories behind data. Just one example will suffice. Sometimes female enrolment rate appears to be high. One reason for this that the data for NSS is collected from local Government schools only. There are many families where the girl child is entered in a local vernacular school, whereas the male child studies in comparatively expensive English medium schools and hence is out of the survey structure.

Women empowerment vis-a-vis women's education is an important mediator of social change. Education does not only improves her mental and physical well being but makes her immediate environment a better place to live in. Murthi, Guio and Drize's analysis shows that female literacy has a positive impact on reducing child mortality rate enhancing families health and nutritional status and reduced fertility rate. Educating, and hence empowering women may reverse back the gradual decreasing rate to female of male ratio as well. As working of women inside the home customarily is not assessed in monetary terms, they are considered as a burden to the family. Sociologists share the opinion that this fear of burden is the root cause of dowry, female infanticide etc. Women empowerment in terms of education vis-a-vis proper employment may counteract it. A reciprocal relation between high female-male ratio and violent crime has also been observed by some researches.

To conclude, let me quote a few lines from Prof. Amartya Sen : "Indeed, the empowerment of women is one of the central issue in the process of development for many countries in the world today. The factors involved include women's education, their ownership pattern, their employment opportunities. The focus on the agency role of women has a direct bearing on women's well being, but its reach goes well beyond that".

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DRUG ADDICTION

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According to the classical definition of drugs "Drugs are natural or synthetic substances that are used to produce desired or psychological effects in humans or other higher order animals." In the modern context however drugs mean something different to different people/individual.

Most people find it to be a necessity for sustenance. To some others drugs provide an escape from the pressures of life and to some they are means of ending it. Considering the wide application and acceptance of drugs in our society, it was inevitable that the part of our population would abuse their use. In due course of abuse of drugs, hallucinogens, amphetamines, barbiturates and opiates found their way out of the pharmaceutical laboratories and hospitals into the streets. Heroin addiction emerged as a national problem since the seventies.

Drug abuse ranges as a problem from members of labour class to the ethnic classes of society, from men and women to children and from prince to pauper. Drugs can be considered a necessary evil.

A committee of World Health Organisation defines drug addiction as a state of period of chronic intoxication detrimental to the individual and to society produced by the repeated consumption of a drug natural or synthetic. The characteristics of drug addiction include an overpowering compulsion to obtain the drug by any available means and increase in doses with time and a psychological and sometimes physical dependence on the effect of the drug. The committee distinguished between drugs leading to the addiction and those that result in habituation. The addictive drugs like morphine and substances similar to it always produce compulsive craving sooner in individual whose psychological make up leads them to seek escape in drug and later in other individuals.

Drug dependence can be of either psychological nature or physical nature or both. All drug abusers are not necessarily addicts. For an addict the abstinence of drugs show withdrawal symptoms. Physical dependence develops when the drug user adheres to a regular schedule of drug intake.

Narcotics are drugs, which have decorative effect upon the functioning of human body and mind, while the superficial effect may be just the reverse.

Since the drugs have stimulating effect, the user may be relieved of pain, fatigue or worry. It may also make him more active, but the ultimate upshot is highly deteriorative. Opiates are the most important example.

Human nature wants to flee from reality. Formerly people found succor in religion but this acquisitive world can even challenge the existence of God. The escapist, very often seeks refuge in drugs.

We believe that drugs influence a person in such a way so as to develop criminal tendencies. This is not true, yet addiction can be a motive to commit crime. An addict

procures money through illegal means like theft, robbery, forgery, prostitution and extortion. Certain narcotics do inhibit the power of discrimination and judgement. The baser tendencies of men come out and lead to commit crime.

Drug addiction is a state of mind in which a person reaches to deterioration of personality. The effects include insomnia, instability, lack of self-confidence and concentration during temporary abstinence of drugs. An addict avoids social contacts. Gradually he becomes a burden for himself as well as for the society.

The addicts have a defective personality from the beginning, which aggravates with constant use of drugs. It is not possible for them to face competition and they tend to escape reality into a make belief world of drugs. Drugs give happiness, but a short-lived one.

As the tolerance develops he needs more and more drugs and so he needs more and more money. Once the legal means are exhausted, the addict enters the world of crime losing self-respect, decency and even family.

It is not even possible to sympathize with the unpleasant sight of an addict, as he himself is responsible for the wreckage at some point of time. Even though the time and situation add salt to injury.

The first intake of drugs is an experiment. To an addiction-prone individual it is a euphoric experience and give way to second trial. To self-destructive individuals the first intake may be nauseating and the second may be a form of revenge. It never requires a reason for the third intake and so it goes on. Initially the intervals between intakes are long but gradually shorten leading to addiction become a full time occupation.

WITHDRAWAL SYMPTOMS

The addict becomes nervous and restless when he does not receive the drugs. After about twelve hours of abstinence he starts sweating. His nose and eyes start running and continues doing so increasingly for another twelve hours.

Twitching of skin, dilation of pupils and recurring goose flesh is observed for the next twelve hours. It is followed by vomiting, diarrhoea, loss of appetite and sleep. Respiration, blood pressure and body temperature also rise. The withdrawal symptom is highest for two to three days. After which the trouble starts subsiding and most of its is gone in about a week's time. Complete recovery takes place in three to six months.

IDENTIFICATION OF THE ADDICT

1. Presence of drug or equipment for smoking, drinking or injecting drug.
2. Presence of scars, needle pricks, abscess over veins and drugs on the body.
3. During intoxication absence of alcoholic smell, indicated by
 - Dilation/contraction of pupils.
 - Unsteady gait and incoherent speech.
 - Loose mental process, vacant look, drowsiness
 - Itching tendency to laugh or weep at trivials.
4. Withdrawal symptoms

5. Nalline test for opiate addicts
6. Urine test. Drugs are often eliminated through urine.
7. Changes in behavior, working and association of the individual.

TREATMENT, REHABILITATION AND DIVERSION

The concern of treatment of drug and alcohol abusers by the medical system raises key criminological questions, such as: what kinds of treatment are most efficacious in (a) reducing reliance on the illegal market for drug supply, and (b) reducing related criminal activity occupied to generate funds for the purchasing of drugs ? Treatment may be provided for under probation and court orders, in therapeutic communities, or prison settings (Hough 1996: 26-46, 51).

However evidence of the efficacy of medical treatment, whatever form it might take, is neither plentiful nor conclusive. The most significant reviews of efficacy since these remarks have probably been the National Treatment Outcomes Research Study and related 1996 Department of Health Task Force to Review The Effectiveness of Drug Treatment Services Mac Gregor (1998;192) notes that the latter 'concluded (rather surprisingly perhaps) that' treatment works' but that in making this claim and justifying the role of treatment services, the Task Force 'aligned itself closely to the crime issue', arguing that 'drug misuse causes immense harm to individuals and to society' and presenting 'treatment as a less costly alternative to imprisonment and to benign neglect'

DRUGS, DEPRIVATION AND SOCIAL EXCLUSION

High unemployment was a major social issue in the 1980s and several studies scrutinize hypothesized links between drug abuse and socio-economic conditions. Peck and Plant (1986) found positive correlations between average annual unemployment statistics, cautions and convictions for drug offences and notifications of the users in treatment between 1970 and 1984. Pearson et al.'s (1986) study in the north of England found that areas with a high concentration of abuse of drugs frequently exhibited very high rates of unemployment, single-parent families, limited mobility and other indices of social disadvantage. On the whole there seems to be some correlation between drug abuse and high rate of deprivation. However, there may also be inverse relationships. Localities with high indices of deprivation may have low rates of abuse, while there are socially disadvantaged, middle-class areas with high rates of abuse.

DRUGS AND CRIME

Drug related crime may be of two types.

Non-Violent Crimes : Drug addiction involves a large variety of criminal activities. The habit of addiction causes an addict to loose his job, alienate his family, destroys his health and character. He is left with only a hankering after drug consumption. For his procurement of drugs he adopts all sort of criminal activities.

1. The addict steals money from his home, friends and from strangers.
2. He acts as a prostitute or pimp

3. He commits forgery or embezzles money.
4. He sells drugs or manufactures illicit drugs.
5. He blackmails or smuggles and ultimately join a crime syndicate.

Violent Crimes : Drugs ordinarily do not appear to induce criminality. However, certain drugs act as stimulators. They bring to surface the inherent criminality of the individual, which had been dormant due to education, society and fear. Drugs divulge the man. Liquor cannabis and cocaine are some such drugs.

Hallucinogens can lead to violent crimes. With such drugs the addict loses sense of time, space and of human values and commits crime without knowing its consequences.

A person accidentally ingested LSD of 15 µg narrated his experience as follows:

"My soul left my body and flew in space, sometimes at speed greater than a rocket and at other times at snails speed, medium through which it passed was sometimes dark and occasionally had dazzling lights. Sounds were seen, colors were heard...I laughed and wept and was elated and depressed. Although the experience ceased after sometime, I had unpredictable flash backs of such fantasy for many months."

Opiates and barbiturates tend to inhibit the tendencies towards violent crimes. Infact it is possible to decrease violent crimes if the criminal is given these drugs. However it becomes unethical to use these drugs for such a purpose owing to the addiction.

Induction of criminality through drugs depend upon other factors also. The personality of the drug addict, the surroundings, the nature, quantity and frequency of the use of the drugs are important determinants.

Gender and Drugs

Studies on women's use of drugs (legal or illegal) are rare compared to the volume of research focused on men.

It is no longer true that drug abuse is predominantly male to the extent that has been in the past (Parker et al. 1998; Sharp et al. 2001). Drug dealing probably remains a masculine territory and there are familiar socio-cultural prejudices operating against women in the drugs economy, which explains this, but cultural and commercial aspects of drug markets may show signs of change. Women provide informal care and support for drug abusers.

ETHNICITY

Drug use within ethnic minorities remains a story largely hidden from the record. When the topic has received attention it has frequently been discussed in terms of 'the depiction of dangerous places defined by the linking of drugs and minorities, 'racialize' certain forms of drug culture and pathologize the places where the 'mugger' and the 'drug trafficker' are said to reside.

CASE STUDIES

1. In 1925, a man, aged 32 years, was an opium addict. He bought a drug in

hope to cure himself of the habit. Instead he died immediately after taking the drug. The viscera showed presence of chloral hydrate.

2. Two visitors offered a woman beer one evening. After the second bout of drinking she was made to leave the room for few minutes when chloral hydrate was mixed in the drink. After the third glass of beer the woman became drowsy and fell asleep when her visitor snatched away her ornaments and tried to throttle her.
3. A woman aged 46 years, tried to commit suicide by taking 2 gms of medinal and 50 g of aspirin the next day but she recovered under prompt treatment.
4. A young woman in Bareilly died in 3 to 4 hrs after intake of excess cocaine.
5. A 16 year old Parsi boy died with 3 hrs and 50 minutes after using cocaine as local anesthetic for tonsillectomy.
6. In Patna, a man of 30 yrs who happened to be a cocaine addict, took a large quantity of novo cocaine became unconscious after 5 half an hour and died after 4 hrs.
7. In another case a 12 year old boy took 720 mg of cocaine everyday as a habit.
8. In one of the cases a man killed his mother with a razor since he heard voices, which compelled him to do so under the influence of this drug.

CONCLUSION

To conclude with, drug abuse is a crime yet there are no ways of bringing it all to a standstill. The reason being that drug production cannot be stopped, as it is a necessity. There are bureaus and departments to control drug abuse but none to stop it. The abusers find a way to abuse the drug no matter how stringent the laws are.

The importance of intelligence led policing, use of informants and collection of data has long been recognized as a necessary strategy for drug law-enforcement. This has been reflected in the creation of a series of bodies:

- Central Drugs And Illegal Immigration Unit – 1973
- National Drugs Intelligence Unit (NDIU) – 1985
- National Criminal Intelligence Service (NCIS)
- Security Service Act – 1996
- Narcotics Control Bureau (NCD)

There should be public awareness programmes through schools social organizations and media (television). “Drugs are known to enslave user. It is a big risk even trying them out. Drug abuse becomes easier with peer support and protection by the seniors. Ignorance can breed the desire to nefarious experimentation.” – Kiran Bedi.

Proper rehabilitation and treatment should be provided to the victims. Absolute awareness is required to free our nation of this disease.

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When the real history of India will be unearthed, it will be proved that as in the matters of religion, so in fine arts, India is the primal guru of the whole world.



PARENT CENTRICISM IN THE SOCIAL CANVAS OF EDUCATION

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SOCIAL CANVAS :

School is a replica of our society where the adults come to earn their livelihood and the younger ones come to learn. In our formal system of education we have different types of schools which cater the academic requirement of our society. There are many isolated factors related to the field of teaching and learning which are considered in case of educational research. But in order to get a social canvas we should consider all such inter-related factors together. By the term 'social canvas' I mean the total area covering every possible factor related to school education. Whatever may be the theoretical concept of objectives of school education we always consider the outcome of Final Examination conducted by the Public bodies as the ultimate academic achievement. If we carefully explore the social frame related to the school education we may easily identify the dominant role played by the parents in every possible sphere of school education. We should now consider this new emerging factor in the field of education with more seriousness.

PARENT CENTRICISM :

So far, we knew about three major factors in education - Teacher, Curriculum and Pupil. As we all know, in the educational evolutionary process, the spot light had been focussed on the teacher (guru in a gurukul) initially. Then it has been gradually shifted to the curriculum and finally to the pupil. We presently term our modern Education system as child-centric because all the principles and practices in the field of education are oriented to suit various needs of the child learner. Unfortunately, we visualise our present day education system as child-centric sitting on an ivory tower. Here I want to offer a new term 'Parent-Centricism' in education considering the extent of parental influence in every possible area of school education. Parents always dominate in our system of school education where the results of the final examinations are considered to be the ultimate outcome in the field of academic achievement. The basic objective of education has been changed to mere success in the examination which encourages bookish learning only. Parents and other elders of the society have created such a social stress in the field of school education which is ultimately breaking down normal physical and mental health of our future citizens which cannot be restored even with the maximum use of best type of tonics and health drinks.

ADMISSION :

We know it from our everyday experience that the Kolkatans including the citizens residing in the outskirts of the metropolis consider the admission of their children into

various schools as a matter of their social prestige. Even the parents of humbly placed families go beyond their capacities to admit their children into one of the first grade prestigious institutions of the city. The rush for admission into these schools is many times more than their less known counterparts. The total educational efforts on the part of the parents do not end here with the admission of few fortunate children into these so-called first grade schools, but continues till the end of the total term of the school. These over-eager, hyper-alert, high aspiring parents arrange all sorts of academic facilities for their children studying in those so-called first-grade schools and manage to acquire the best possible results for their children in the final Board Examination. Here I want to emphasize that the credit of successful completion of school education as far as, examination results are concerned should go to the parents but not to those institutions. But unfortunately, schools get the publicity and every year number of their prospective incumbents increases leading to greater profits for these schools. Over conscious parents of upper, upper-middle and even few lower middle-class go beyond their limit and try to get their children admitted to such institutions and continue to struggle to cope up with the excessive academic pressure created by these schools throughout the school life of their children with a pseudo-satisfaction of a secured future.

CAREER ASPIRATION :

After the initial struggle for admission is over, the parents now enter into a bigger arena of competition. They impose their own aspirations in order to plan the future career of their wards without considering their abilities, interests and aptitudes. Young children learn to become highly ambitious under the careful and motivated parental nurturing. Optimum level of the individual student is ignored and his level of aspiration is being fixed by the parents. Students learn to become selfish & careerist in order to survive in the competition.

PRIVATE COACHING

Parents now start to look for good private tutors. They want to buy the success in examination for their wards. They express total distrust in the teaching-learning going on in the school but at the same time they go on persuading few selected teachers of the same school to take their wards into their private coaching centres. Students learn to give more importance to their coaching class activities. The most striking feature is this, sometimes the parents encourage their wards to take leave from their school for one or two days every month to prepare for the evening tutorial home tests. Nobody can deny the dominant role played by the parents or guardians in the recent flourish of private coaching centres.

CO-ACADEMIC ACTIVITIES :

Adolescent boys and girls of present day cease to enjoy even their co-academic activities. Going to drawing class, music or dance school, swimming or karate club has become a mere compulsion for them under their parental influence. Boys and girls are forced to maintain a tight schedule of various such co-academic activities along with their

school, tutorial home and one or two private tutors at home. They have no Sundays, no rest days, no off time to spend according to their own will. Parents have tied them up like the horse before the cart who has no other option but to drag it along. Interaction between the parents and students are always unidirectional in nature. No feedback is ever taken from them. Their likings and opinions are totally ignored. The society is now getting the feedback in the form of more suicides, more cases of mental health breakdown, drug addiction, juvenile delinquency, truancy etc.

CURRICULUM :

Another major factor of education – curriculum, is also not free from parental influence. The curriculum assigned by the Board is considered as too heavy by them and they try their level best to get a readymade suggestion for the specific year, which is nothing but few important selective topic from the syllabus. Parents encourage their wards to follow the suggestion and thus a major portion of the curriculum remains untouched.

EXAMINATION :

After publication of the examination results the intellectually half-fed students show better results and the students who have prepared the syllabus thoroughly become demoralised in most cases. Parents thus guide their wards successfully to win the rat-race of academic success but the overall objective of education is totally spoiled. Students are motivated for selective study covering only one third of the total syllabus to achieve their desired success in the examination.

WORK EDUCATION :

Not only in case of bookish learning but also in the activities like work education projects, craft works etc. influence of parents and other elders in the family is evident. In most cases they don't allow their children to prepare all the assigned handworks themselves, but either they buy it from the market if possible or take assistance of some skilled experts in that field in order to achieve high marks even in work education for their wards. Parents and guardians themselves are engaged in an unhealthy competition on behalf of their children. This over attention and spoon feeding often make our future generation mentally and intellectually crippled who always like to remain dependent on other. Power of independent thinking, decision making, courage and quality of leadership are fast abolishing from our future citizens.

PSEUDO-IMAGE :

Students of few well-known schools mostly are coming from families with better educational, occupational and financial background and are enjoying every possible type of better care, better nourishment of body and mind, better facilities both in school and at home than the average students of other local less-known schools. Various such factors are positively reflected in the Final Board Examination Results of the students of different types of schools. It is because of brilliant results achieved by few well-known schools, they always remain well up in the choice list of schools for the new entrants and

their guardians. More and more students of better merit coming from a better socio-economic background get admitted into such schools and the cycle goes on. Neighbourhood less known aided private schools even with their sufficiently qualified teaching faculty still become last choice for the admission hunters. Craze for getting admission into those first choice schools creates somewhat unhealthy competition among young learners which ultimately hampers the true objective of education. This unnecessary academic burden forces the young pupil to lose their childhood imaginations, dreams, play-time, friends and finally their mental health. Parents never consider the efforts given by themselves to acquire the good results of their children. Those schools come in the limelight of publicity only and this creates a pseudo-image among the common people. We know from our everyday experience that these schools only keep an unscientific, unnecessary academic pressure on the young children which can never be a true objective of educational achievement. Credit should go to the Parents who dominate the scene everywhere.

TOWARDS BETTER TOMORROW :

It is a heartening feature that more and more students of less-known schools of suburbs and even of the villages are securing high positions in the merit list of recent Final Board Examinations. This proves that the examination result does not only depend on school. Many other out of school factors which are closely related to parental influence play the ultimate deciding role in this regard. Conscious and alert parents of ordinary schools may also guide their wards, provided they possess the necessary merit to achieve the desired success in the examination. This should be able to change the misconception regarding the choice of school among the future generation of parents.

The time has arrived for our own assessment - we should think twice before putting this in-human academic burden on the tender shoulders of our future citizens. Are we not weakening the backbones of our own future ?

The history of our race shows that India has always been most active. Today, we are taught by men who ought to know better that the Hindu is mild and passive; and this has become a sort of Proverb with the people of other lands.



HUMANISM AND PLATONISM PHILOSOPHY IN MODERN MATHEMATICS

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Humanism Philosophy in Mathematics:

Humanism is a naturalistic philosophy informed by science, inspired by art, founded on human experience and motivated by compassion. It says that dogmas, ideologies and traditions should be weighed and tested by each individual and not simply accepted on blind faith. Foundations of humanism can be found in the ideas of classical Greek philosophers such as Epicurus and also in Chinese Confucianism.

Some main principles of humanism those have influenced curriculum of the modern mathematics are:

- Humanism is a philosophy of that really love the sense of life. Humanism is a philosophy that affirms human beings have the right to give meaning to their own lives.
- Humanism believes that human beings possess the power or potentiality of solving their own problems by means of critical thinking applied with courage and vision.
- Humanists believe that diversity and dialogue are essential to the process of learning and developing. Thus, they value tolerance, pluralism, and open mindedness as positive and beneficial qualities in society.
- Humanists recognize that intuitive feelings, speculation, flashes of inspiration, emotion, altered states of consciousness remain useful sources of ideas that can lead us to new ways of looking at the world.

Platonism Philosophy in Mathematics :

Platonism is an idealistic philosophy that recognizes abstract objects. It gives more weight on concept of absolute truth and ultimate reality, comprehension principles for properties, relations and propositions. The more traditional kind of Platonism is distinguished by general comprehension principles that assert the existence of abstract objects. This is the comprehension principle for abstract individuals, which follows knowledge of mathematical truths is linked to our knowledge of this principle.

Some main principles of Platonism, which have influenced curriculum of the mathematics are:

- Intelligence and intuition plays a crucial role in the development of scientific method (by defining the role of hypothesis and experiment in the investigation of phenomena; by differentiating between observation and explanation, deduction and argument, reasons and causes).
- A reflection on the relationship of intelligence and its objects gives an abstract model system. Platonic philosophy provides a unique opportunity to comprehend fully the genuine import of those systems.

- Significant theoretical advances of modern scientific theory are possible through logic and abstract objects.
- Not only in a methodological or historical sense, however, do Platonic views on intelligence prove relevant to current research. Fundamental research in the physical and life sciences tends to confirm the Platonic “*analogy of intelligence*”, i.e. the heuristic and paradigmatic role of *something like* human intelligence for an understanding of the genesis and structure of the universe as well as of the emergence and organization of the individual beings which comprise it.

Postmodern Mathematics

Art, architecture, music, film, literature, sociology, communications, fashion, science, technology and also mathematics are influenced by postmodernism in recent era.

In postmodernism, mathematics has turned from abstraction to representation and from control to indeterminacy. Also mathematic absolutism is being deconstructed and certainty becomes an unattainable idea. It emphasized upon experimental mathematics, nonlinear systems, Chaos theory (in which there are no natural or god-given centres, and describes unpredictable systems and irregular and highly complex structures in time and space) and discontinuity.

The other important characteristics of the postmodern mathematics are the following:

- Postmodern mathematics move beyond the “modernist” knowledge such as Newtonian and Cartesian sciences, which seek to represent nature as a reflection in a “mirror”. Postmodernism says that knowledge is a representation.
- Postmodern mathematics respects contradictions and paradoxes. It sees a mixing of order and disorder, cause and effect, certainty and probability, control and creativity in every system.
- Computers are transforming the way mathematicians discover and prove ideas. Instigators have proposed a computational proof that offers only the probability, not the certainty, of truth.
- Postmodernism emphasizes fuzzy logic as an approach to decision based on “degrees of truth” rather than the usual ‘true-false’. Fuzzy theory resembles human reasoning in its use of approximate information and partial truth. Hence it is ideal for controlling nonlinear systems and for modeling complex systems where ambiguity and uncertainty is common.

In a postmodern society, knowledge is characterized by its utility and becomes functional i.e. you learn things, not to know them, but to use that knowledge. In a postmodern perspective, we say that chaos, graphics, intuitive explanations, metaphors, computer investigations, iterative and recursive procedures are all important and should be included in a postmodern reconceptualization of the mathematics curriculum. In postmodernism knowledge has an essentially pluralistic character in the sense that diversity, divergence, contradictory, and incommensurable interpretations contest each other without canceling each other out. In postmodernism intellect, morality and reason are replaced by will, relativism and emotion respectively.

Postmodern Mathematics and Humanistic Philosophy

Humanistic philosophy is educationally beneficial, since it is about and a part of our life; it is alive, growing and accessible; and everybody could learn and like it. Moreover, applications of mathematical knowledge to empirical sciences can be fruitful in humanism. Also, as noted by Lakatos, mathematics is developed through the application of methodologies within rational research programmes. Humanistic mathematics attempts to explore the human side of mathematical thought and to guide students through mathematical ideas by the use of imagery, history, Internet and computer tools to discover the beauty of mathematics.

The mathematical entities have no sense or existence beyond their cultural meanings. These objects are derived from the needs of science, experience, societal problems and especially technology, and in brief everyday life. Mathematical theories are accepted for social reasons rather than because they are in any objective sense. Thus, there's no mathematics without human beings. Hence humanistic philosophy in modern mathematics cannot be ignored. Moreover, Humanism mathematics is now a part of modern mathematics.

Postmodern Mathematics and Platonism Philosophy

Apparently, it seems that postmodern mathematics ignores Platonism philosophy. Is it really true? Some naturalistic attempted to focus on human culture and need of people in the philosophy of modern mathematics. But who is governing culture? Well its may be argued that only nature is controlling culture and need of human. Is it absolutely true? Naturalistic philosophy can only tell up to a certain degree of its trueness in fuzzy sense because they depend on fuzziness.....absoluteness is not incorporated in their philosophy. Mathematical objects are essentially different in kind from ordinary material objects. They are not temporal and therefore not subject to generation and decay. Mathematical truths are necessary, and moreover, mathematical objects necessarily exist. Like all abstract objects, they couldn't possibly exemplify ordinary properties like having a shape, having a texture, being a building, etc. Indeed they necessarily exemplify the negations of these properties, and they contingently exemplify such properties as being denoted by a given symbol, or being thought about by mathematicians.

Moreover, humanism mathematics empathizes on experiments, observations, measurements and quantifications that indeed empowered by Platonism philosophy.

Thus, what we need for our modern mathematics curriculum is that a well shaped, mixed up of Naturalistic and Platonism philosophy. Properly understood as an a priori science, logic has always required objects of some sort, whether propositions, extensions, truth values, properties or pluralities, abstract structures (for model theory), or possible worlds. Neither naturalism nor its predecessor, logical empiricism, has ever supplied a satisfactory explanation of the subject matter of logic. The only account proffered was that logic consisted of linguistic conventions.

LITERACY : A HUMAN RIGHT

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Abstract : Literacy and human rights are the two most important issues in today's world. The U.N.O has included literacy or education as a basic right for man. It means : human rights are inherent in human person, they are not given to people by the state and the state cannot deprive people of their right. The U.D.H.R (1948) has reorganised the right to education as social cultural right to which everyone is entitled. Despite all these high sounding principles illiteracy has become a global problem in the 20th and 21st centuries. After the Second World War most countries are committed to some forms of planned economy to raise the level of education of common people so that the nation state may be better equipped in terms of capital goods and human resources to face the technological and scientific challenge of the coming years.

THE CONCEPT OF LITERACY

The topic itself entails two basic ideas : literacy and human right. To begin with the first one, literacy is not just the ability to write one's name or to read or write a few simple sentences. According to an expert committee on the standardisation of Educational Statistics convened in 1951 by UNESCO, "A person is literate who can with understanding both read and write a short and simple statement in his everyday life." The Meeting of Experts on literacy (1962) unanimously said that the aim must be functional literacy : it considered that a literate person is one who "has acquired the essential knowledge and skill which enable him to engage in all those activities in which literacy is required for effective functioning in his group and community and those attainments in reading, writing and arithmetic make it possible for him to continue to use these skills towards his and community's development."

CONCEPT OF HUMAN RIGHT

The expression "human right" is relatively new in the vocabulary of mankind. According to Edward Lawson "... Human rights are entitlements due to every man, woman and child because they are human". The idea of human right comes from the cumulative influences of Thomas Aquinas, philosophies of Locke, Rousseau, Voltaire and most importantly the "*American Declaration of Independence*" and the "*French Declaration of Rights of Man and of Citizens*". These documents testify to the view that "human beings are endowed with inalienable eternal rights, never renounced when human kind contracted to enter the social from the primitive state and never diminished by the claim of the "divine rights of king." John Locke opined that certain rights self-evidently pertain to individuals as human beings (because they existed in the state of nature before human kind entered civil societies). The same Lockian voice has been found in Thomas Jefferson's writing in the *American Declaration of Independence* (July 1776) : "We hold these truths to be self-evident that all man are created equal, that they are endowed by their creator with certain unalienable rights, that among these are Life, Liberty and Pursuit of Happiness". In the same vein *The French Declaration* (August

26, 1789) observes, "men are born and remain free and equal in rights". It has also proclaimed that the political association should preserve the "natural and imprescriptible rights of man."

Some scholars believe that the concept of human right can be deduced from the nature of man as a sentient and intelligent being. Others refer to Aristotle's theory of political nature of man. The *Bible* and the *Doctrine of Natural Law* also contribute to this belief. Though there is no complete agreement on the concept of human rights its notable features are :

Firstly, human rights limit state power and represent individual and group demand for the shaping and sharing of power, wealth, enlightenment and other cherished values in community process, most fundamentally the value of respect and its constituent elements of reciprocal tolerance and mutual forbearance in the pursuit of all other values.

Secondly, human rights refer to a wide continuum of values ranging from the most justifiable to the most aspirational. Human rights partake of both of the legal and the moral, sometimes indistinguishably.

Thirdly, a human right is quintessentially general or universal in character, in some sense equally possessed by all human beings everywhere, including in certain instances even the unborn. It extends to every person on earth without discrimination irrelevant to merit.

Fourthly, a human right is qualified by limitation that the rights of any particular individual or group in any particular instance are restricted as is necessary to secure the comparable rights are sometimes designated *prima facie* rights

Fifthly and finally, human rights are commonly assumed to refer, in some vague sense, to fundamental claims or goods as distinct from "nonessential".

UNO AND HUMAN RIGHT

After the Second World War, concept of human rights began to be popular. The vast majority of scholars, philosophers and diplomats now agree that every human being, irrespective of culture or civilization, race or sex, is essentially entitled to some basic rights. These rights are civil, political, social and cultural. These are recognised in the *Declaration* by the UN (1942), UN Charter (1945), *Universal Declaration of Human Right* (UDHR-1948), *International Bill of Rights*, *the International Covenant on Economic, Social and Cultural Rights* and *the African Charter*. The human rights include the rights pertaining to the security of the person (right of life and liberty), the right not to be tortured or subjected to the cruelty, inhuman or degrading treatment or punishment, the right not to be held in slavery or servitude etc. The violations of these rights are never justified even in a state of national emergency. The civil and political rights include right to freedom of thought, conscience and religion, right to freedom of opinion and expression, the right to freedom of assembly and association, the right to freedom of movement and the right to take part in the government, directly or indirectly. The economic, social and cultural rights include basic survival right to food, shelter, health care and social services, the right to work the right to education and the right to

participate in the cultural life of one's communities. The premise of the current international law is that rights are inherent in human person. They are not given to people by the state and the state cannot deprive people of their rights. To put it in simpler terms, human rights are universally accepted principles and rules that support morality and make it possible for each member of the human family to realize his or her full potential and to live life in an atmosphere of freedom, justice and peace.

UNO AND THE RIGHT TO EDUCATION

UNO has recognised the right to education as a social and cultural right to which everyone is entitled. The right of every one to education is proclaimed in the UHDR in the following terms:

Article 26(1) : Everyone has the right to have education. Education shall be free, at least in the elementary and fundamental stages. Elementary educational shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

Article 26(2) : Education shall be directed to the full development of the human personality and the strengthening of respect for human rights and fundamental freedom. It shall promote understanding, tolerance and friendship among all nation, racial or religious groups and shall further the activities of the UNO for the maintenance of peace. In the *International Covenant on Economic, social and cultural rights* the UNO has tried to promote world wide literacy. The UNO was convinced that the promotion of literacy can contribute to a better understanding or respect for human rights; the awareness of human rights will add to a comprehensive process on the part of the recipient, depending essentially on respect for human person, human dignity and the fostering of attitudes which is conducive to coexistence, justice and peace. With this specific objectives of world wide literacy, *the International Convent on Economic, Social and Cultural Rights* focuses on universal primary education, fundamental education for the illiterates, and nondiscrimination on the ground of sex and race. It states in Article 13.1 (a) : primary education shall be compulsory and available free to all, in 13.1(d) : fundamental education shall be encouraged or intensified as far as possible for those persons who have not received or completed the period of their primary education. Article 5 of this *covenant* undertakes the prohibition and elimination of racial discrimination in all its forms and the guarantee to the right of everyone without distinction as to race or nationality or ethnic origin. Article 10 delineates the measures to eliminate discrimination against women in order to ensure to them equal rights in the field of education and Article 10(f) ensures the reduction of female students drop-out rate and the organization of programmes for girls and women who have left school prematurely.

LITERACY : A GLOBAL CONCERN OF THE 20TH AND 21ST CENTURIES

In the later half of the 20th century, the UNO has laid unprecedented emphasis on the need of spreading literacy so much so that it declared 1975-1985 as the "literacy decade". No doubt, literacy or education in general is an effective agent to change the

socio-economic condition of our people and improve the equality of life for all irrespective of caste or sex. It is not an end in itself; it is rather a basic human right and an indispensable means to development. As it has been rightly observed in the *Declaration of Persipolis*, September 1975 : "Literacy ... is not the force of historical change. It is not the only means of liberation but it is an essential for all social change". Today's leaders have realized the importance of literacy drive in several countries even in the most industrially advanced countries like U.S.A. and U.K., not to speak of the poor, underdeveloped countries. Shackled by poverty and burdened by literacy the underdeveloped Third World countries face huge obstacles in their endeavour to improve the economic condition. The illiterates are, therefore, serious handicaps in the modern society. They are in the lowest rungs of the economic ladder. It has become pretty difficult for them to find a place in our automated highly mechanical society, they often find themselves misfit in this age of science and technology. The overall scenario was different only a few decades ago. A large percentage of the world population lived and worked without being able to read or write. In several cases as in the primitive agricultural society illiteracy has never been a serious problem or drawback. The capability to learn how to live does not depend on the ability to read or write. However, there came a great change in the attitude of all nations and its people after the holocaust of the World War II. Since then most countries are committed to some form of planned economic development programmes. This plan usually concerns over everything the raising of education levels of people so that the nation state may be better equipped in terms of capital goods and human resources to face the technological and scientific challenges of the 20th and the 21st century. So there was a tremendous surge for the 100% literacy in many countries all over the world. The former socialist U.S.S.R. had achieved this rare fit through firm determination and planning.

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BIO-MOLECULAR BASIS OF LEARNING AND MEMORY

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In general, learning is the process by which human and other animals modify their behavior as a result of experience or as a result of acquisition of information about the environment. Memory is the process by which this information is stored and retrieved. Most of the definition of learning is based on behaviorism.

To explain how learning takes place by changes of behaviour, behaviorist theories like Ivan Pavlov's classical conditioning, Edward Lee Thorndike's connectionism, B.F Skinner's operant conditioning and Bandura's neobehaviorism all are mainly applied on behavior-analysis management techniques. But very little is known about the molecular basis of learning and memory. In this article I try to elucidate my insight into the biological and molecular basis of learning and memory.

Ivan Pavlov's studies of digestion in animals led to an important psychological discovery : that of condition reflex. Pavlov called the signal (the sight or sound) that produces saliva the conditioned stimulus (C.S) and the food as unconditioned stimulus (U.S). He found the conditioned stimulus (C.S) can only elicit salivation without unconditioned stimulus (U.S). Thus, Pavlov's dog had "learned" these sights and sound (C.S) signaled the appearance of food. He termed this as classical conditioning.

Edward Lee Thorndike (1874-1949) believed that all learning is explained by connections or bonds between stimuli and responses. This theory of connectionism based on the law of readiness, the law of exercise and the law of effect. Readiness is an important condition of learning, because satisfaction or frustration depends on an individual's state of readiness. The law of exercise states that connection is strengthened by repetition, that is number of times it occurs and vigourity of the connection. The bond between stimuli and responses depend upon the effect of stimuli : the greater the satisfaction or discomfort, the greater is the strengthening or weakening of the bond.

In his explanation of operant conditioning Skinner argued that the environment (parents, teachers, peers in case of human) reacts to our behavior and reinforces or eliminates that behavior. In his theory Skinner constantly emphasized on a special type of environmental stimuli termed as reinforcement.

According to Bandura's theory of social cognitive learning, children 'learn' by observing other people, things and events. Here observation is most important environmental stimuli. He also embraced on the term 'self-efficacy' which is developed with the interactions among behavior, environmental variable, cognitive processing and personal factors.

In above mentioned theories most of the educational psychologists describe different types of stimuli and their responses like condition stimulus (C.S), uncondition stimulus (U.S), reinforcement, observation, connectionism and self-efficacy. How all these type of

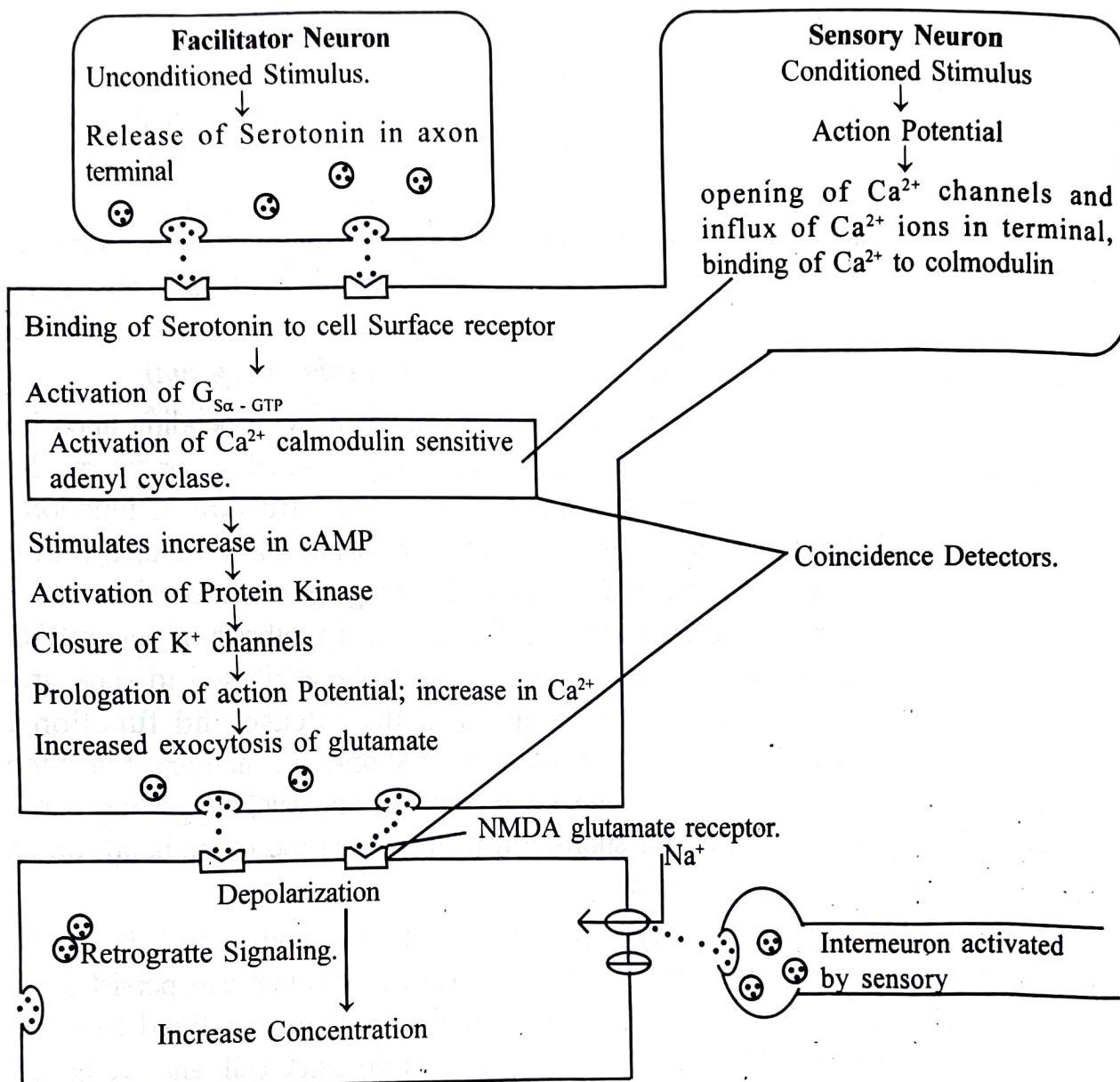
stimuli produce molecular changes in our brain-cell is the area of modern biological research.

The human brain the control center that stores, computes, integrates, and transmits information – contains about 10^{12} neurons (nerve cells), each forming as many as a thousand connections with other neurons. Millions of specialized neurons sense features of both external and internal environments and transmit this information to the brain for processing and storage. The nervous system also contains glial (neuroglial) cells that occupy the spaces between neurons and modulates their functions. Function of the neurons is to communicate information which it does by two methods. Electric signals, process and conduct information within a cell, while chemical signals transmit information between cells, sensory neurons have specialized receptors that convert diverse types of Stimuli from the environment (e.g. light, touch, sound, odorants) into electric signals. These electric signals are then converted into chemical signals that are passed on the other cells called interneurons, which convert the information back into electric signals. Ultimately the information is transmitted to muscle stimulating motor neurons or cells of glands.

Three most elementary forms of 'learning' familiar in vertebrates are habituation, sensitization and classical conditioning. Habituation is a decrease in behavioral response to a stimulus following repeated exposure to the stimulus with no adverse effect. For example, an animal that is startled by a loud noise may show decreasing response on prolonged repetition of the noise. Sensitization, in contrast, is an increase in behavioral response to a stimulus that does have an adverse effect. Classical conditioning is one of the simplest types of associative learning – the recognition of predictive events within an animals environment. The animal learns that one event termed the conditioned stimulus (C.S) always precedes, by a critical defined period, a second or reinforcing stimulus or event, the unconditioned stimulus (US).

If the Siphon of a sea slug (Aplysia) is touched 10-15 times in rapid sequence, the gill withdrawal response decreases to about one third of its initial intensity. This habituated response is due to progressive decrease in the amount of glutamate neurotransmitter released by the siphon sensory neurons at their synapses with the motor neurons. This symbolizes that repeated weak touching of the siphon (condition stimulus) leads to a decrease in the magnitude of excitatory post-synaptic potential. It is noted that release of neurotransmitters is triggered by a rise in the intercellular Ca^{2+} concentration following opening of voltage-gated Ca^{2+} channels. Measurement of Ca^{2+} movement in the Aplysia siphon sensory neuron have shown that habituation results from a decrease in the number of voltagegated Ca^{2+} channels that open in terminal, thus reducing the amount of glutamate neurotransmitter release. Researchers also suggested that same kind of phenomenon occurs in case of other animal and human. According to the behavioristic theory, this type of habituation is one kind of 'learning'.

If the habituated animal is given a strong, noxious stimulus, it will respond to the next weak stimulus in enhanced intensity. This type of learning is termed as sensitization.



Proposed Flow chart of nerve impulse in the Process of Learning.

Sensitization is mediated by interneurons which are activated by stimulus. Stimulation of the interneurons (facilitator neuron) causes the sensory neuron to release more neurotransmitter (glutamate) at its synapse with the motor neuron, thus increasing the intensity of response. The effect of facilitator-neuron stimulation is mediated by cAMP and cAMP- dependent Protein Kinase, in the sensory neuron terminal. Short-term sensitization persists as long as the concentration of cAMP is elevated and the Kinase is activated. Both sensitization and classical conditioning lead to enhanced response. Sensitization occurs when the facilitator neuron is activated by the unconditioned stimulus (U.S.) in the absence of conditioned stimulus (C-S), conditioning occurs when the sensory neuron is activated by the CS just before US is applied. Classical conditioning involves coincidence detectors in both presynaptic sensory neuron and the motor neuron. In the sensory neuron, the detector is an adenylyl cyclase that is activated by both Ca^{2+} Calmodulin and by $G_{\text{S}\alpha} - \text{GTP}$. In the motor neuron the detectors are NMDA glutamate receptors. In this way, the enhancement of adenylyl cyclase activity triggered by the

unconditioned stimulus makes the sensory neuron sensitive to a conditioned stimulus. The animals “learns” to associate the CS with the US and to respond to a subsequent CS along with an enhanced response that is greater than that produced if the animal had not been “trained” by paired application of CS followed by a US. Increased Ca^{2+} in the motor neuron also results in secretion of unknown retrograde signal, possibly CO or NO, that diffuses into sensory neuron and acts to increase the sensitivity and acts to increase the sensitivity of the Ca^{2+} calmodulin-sensitive adenylate cyclase. Thus, paired combination of a conditioned stimulus and unconditioned stimulus results in enhanced responses both in the sensory neuron and motor neuron. *(Table-Diagram)*

According to psychologists, there are two types of memory, depending upon how long it persists : short term (minutes to hours) and long term (days or years). It is generally accepted that memory results from changes in the structure of function of particular synapses, but until recently learning and memory could not be studied with the tools of biology or genetics. Most research indicates that long-term memory involves the formation and elimination of specific synapses in the brain and synthesis of new mRNAs and Proteins. Because short-term memory is too rapid to be attributed to such gross alterations, some have suggested that changes in the release and function of neurotransmitters at particular synapses are the basis of short-term memory. Short-term memory can occur in the presence of inhibitors of protein synthesis, suggesting that no new proteins or cells are required for short-term memory. On the other hand, protein synthesis is essential for long-term memory.

The basis of long-term memory is particularly hard to understand. It involves changes in the pattern of gene expression by individual neurons that can persist for the life time of the animal. Furthermore, certain proteins become localized to certain dendrites, the ones that have “learned” but not to other on the same cell, and we have no idea how this happens. Specific type of protein which is related to specific human learning and intelligence is a fascinating area of research.

The role of Protein Kinase or an NMDA glutamate receptor in learning and memory was studied in gene knocked out mice. Psychological studies on these mutant mice combined with electrophysiological studies on synapses in the affected region of the brain are used to draw conclusions about Protein function.

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Imitation is not civilization. I may deck myself out in a *Raja's* dress, but will that make me a *Raja* ? Imitation, cowardly imitation, never makes for progress. It is verily the sign of awful degradation in a man. Do not for a moment think that it will be better for India, if all the Indians dressed, ate, and behaved like another race.



IDENTIFICATION AND ROLE OF FRINGE IN URBANISATION

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Introduction

The term 'fringe' is defined as the land surrounding the town which is not considered as a part of it but whose use is influenced directly by the town. The above statement explains the principles and practice of town and country planning. The urban centres develop first, fringe emerges later. Excepting some planned towns, most of the urban centres do not appear all on a sudden. Urbanisation is a two-way process. Number one, for convenience of transport or for some economic activity, a part of area experiencing a concentration of population. It is a core area. It receives its life blood from the adjacent areas. It is a core-periphery concept. Next, somehow a concentration of population happens to take place in an area. It is self sufficient by its own merit and does not depend upon adjacent areas for its sustenance. That is to say its dependence is comparatively less. It begins to influence the surrounding areas and change the nature of it. In the first case, the core area acquires an urban flavour, but in the second case, the outlying area retains a rural flavour. A fringe gradually becomes inseparable from the present urban centre. It is never an appendix but becomes an integral part of the town.

Identification of the Fringe

In nature, bright day light merges into darkness through fading twilight, so in the process of settlement the high concentration of population gradually becomes thinner, the urban settlement passes through an intermediate zone which is neither urban nor rural. It is a fringe zone, in geographical term. Mayers (1947) considered the urban fringe as the zone between the country and the city. But Mayer's concept of a fringe fails short of characteristics though identification is correct. In this respect Andrews (1942) is more preferable than Mayers. Andrews identifies the rural urban fringe as "the area adjoining the economic city in which there is an intermingling of characteristically agricultural and characteristically urban land uses."

On analysis two points come out (i) It is outside the core economic activity of the city land (ii) land use pattern resembles partly rural agriculture and partly urban, may be in commercial, housing etc. Wherwein (1967) closely follows Andrews (1942). He too identifies it as a transition zone between well recognised urban land uses and areas devoted to agriculture. He thinks that fringe is a border area outside the city between the area of urban and rural land use, an intermediate zone which shares the characteristics of both.

The Indian population or at least a substantial portion of it, will gravitate towards cities. This may be effected by two ways : a) Expanding the city areas by engulfing the

urban fringe etc. and (b) Elevating the thriving rural areas into municipal status. In India both the processes are, simultaneously working as will be evident by the rise of number of municipal towns and by the addition of the new wards in the old towns and cities. The urban and rural population often have contrasting character by different occupations, socio-economic value system, degree of socio-economic awakening, level of socio-economic interaction etc. The area is partly assimilated in the growing urban complex. The residents live in the fringe areas and commute to the city, but are not socially and culturally part of it. Infrastructural level of facilities is also a factor. In India, all statutory towns, i.e all places with municipal corporations, cantonment boards or notified areas are treated as urban.

Barrackpore, a sub-division town, presents a unique concept. It is a suburb of the metropolitan city of Kolkata. It is intrinsically linked with Kolkata in culture, economy and transport etc. By administrative declaration it is a part of Kolkata Metropolitan Area (KMA). Debrinor (1958) considered that, suburbs are those urbanised residential communities which lie outside the corporate limits of a large city but are culturally and economically dependent upon the central city. Barrackpore is not within the core area of KMA but an area in the outlying part of the KMA. It is situated only 23 kms. away from the city of Kolkata connected by railways and roadways. Improved accessibility of the study area has contributed a lot towards the rapid growth. Since Barrackpore is one of the oldest municipalities and by virtue of its location it merits a different way of study. Any upheaval of Kolkata is bound to affect the town and surrounding rural urban fringe.

Duncan & Peiss (1956) properly suggested that rural urban fringe refers to that area in which the countryside is in the process of transition from rural to urban mode of settlement. Some fringe area of Barrackpore Municipality will be gradually incorporated with the town. Therefore, the outlying non-municipal areas will be diminishing its volume. Wherwein (1942) lays special emphasis on landuse. In his opinion, fringe is the area of mixed landuses lying beyond those sections of the city which are customarily serviced by urban utilities and transport system. He says it is an area of transition between well recognised urban landuses and the areas devoted to agriculture. Smith (1937) says it is a built up area just outside the corporate limit of the city. He lays emphasis on boundary limits but Gaplin (1915) introduces another term "Rurban"—a mixture of rural urban features.

Andrews (1942) properly considered the new differentiation between urban fringe and rural urban fringe. The urban fringe is the active expanding sector of a compact economic city and rural urban fringe lies adjacent to the periphery of the urban fringe. Alpake (1942) emerged into the debate. He defines the urban fringe as the cultural development that takes place outside the boundaries of central cities and extend to the area of predominantly agricultural activities. Dewey (1948) considered it from demographic point of view— "In the fringe area there is mingling of people some of whom work in and are oriented towards agriculture while at the same time the remainder pursue urban occupations and an urban way of life."

In developing countries a slight change is noticed while the areas closer to the cities are affected by changes in the cities and they provide permanent labour force by migration or temporary labour force. They do not stay in the city for long, they earn and come back once twice a month combined hands are of course daily commuting. The parameters have been delineated – (a) landuse (b) population density (c) migration of people (d) civic amenities.

The railway route exists from Barrackpore to Krishnanagar and Kalyani. These are predominantly rural areas. Hence Barrackpore bridge among Ranaghat, Naihati and metropolitan Kolkata along with its adjoining municipalities. It serves as a buffer between the rural areas down to Barrackpore and spillover population of Kolkata and KMA. It absorbs a greater part of migrant refugees from Bangladesh. Chandna (1994) suggests the Indian urbanisation is subsistence in nature. That is migrants from the rural areas are attached to the urban centres not for urban environments but for employment. Due to exist as Sub Divisional Head Quarter occupational opportunities will come up and these tertiary level of occupations are available there.

Character of the Fringe Area

According to the authoritative views, the fringe areas are neither urban nor rural. It is an intermediate zone. The city extends for its own needs, the rural recedes leaving behind some of its characteristics and success being to the forces of accelerated economic growth. It is a step ahead towards urbanisation.

The fringe is overtaken by the extension of housing estates and buildings along with the main arterial roads first. Residents, moving from his locality through roadways and railways, can notice the change and can assume that from here village changes – the main city is not far off. The development of fringe depends upon several interacting social and economic forces. Of course the primary cause is the expansion of the city but before the city exhausts its capacity the trends for the developing of the fringe area may begin earlier. The transportation is the secondary cause. On both sides of the arterial roads the rural face vanishes, first wayside hotels, tea shops etc. spring up to meet the needs of labourers and truck drivers, then fuelling stations follow. The insatiable thirst of the city for space results in the development of residential areas along the roads. Other inducements are cheap land, absence of landuse restrictions, the population control hazards, other laws which forbid the setting up of industries in the heart of the city. Other legal and institutional factors force the slaughter houses, ware houses, oil storage depots, pollutant industries to move out of the city area but not very far from it. Moreover, amusement parks, exhibition grounds, residential schools and colleges, water works, treatment plants, airports etc. have led to fringe development. These abound the fringe areas.

Role of Fringe Area in Urbanisation

The nature of fringe is more urban than rural and the scale outweighs the rural terms of economics, culture, population character etc. A purely urban centre can stand on its own by virtue of its greater purchasing capacity. A rural area can also be independent

of urban centres at the cost of its backwardness. But a fringe can not be thought of without urban support of rural thrust. It is a product of the urbanisation process. It is never an accident of history.

Fringe releases the tension of the urban centre. The city can hold as much as long as it can. When stagnation is reached it releases some of its population, some of its institutions (industry, whole sale market centre, the centre of ancillary industries etc.) to the adjoining areas. They are not only pushed out of the city but also they are outplaced or diminished the rural influence. At first, people of the area are out placed by the greater purchasing capacity of the newcomers and move towards interiors.

Other functions of the urbanisation do also take place. The degree of urbanisation in an area is a fair index of the level of its socio-economic development. A fringe serves as a transition point between the urban and the rural. The economy of the rural area through its agricultural output is heavily dependent upon the city. The city may be far off from the different sectors of the village, the fringe being intermediate between the rural and city, serves as a centre for wholesale outlet. For cost factors and others, the articles of the city penetrate the rural areas from the fringe areas which serve as distribution centre.

Fringe area shows changes landscape, housing pattern, available civic facilities economic life etc. On the other hand, it unwillingly accommodates the difficulties of both the core cities and the rural areas. It trends to develop slums, water logging, unattended roads, water supply system and the type of unemployment move in the pattern of cities than that of villages.

Jenus, the Greek God, has two faces – one looking forward and the other looking backward. The fringe resembles that ; it is turning towards the city and towards the rural areas. But like the proverbial two queens of a king the emotional attachment is more towards the core city.

Generally a fringe dies and dies itself to merge with the core area. The core area expands, new fringe develops in the hitherto rural area.

Conclusion

If a city gradually expands, fringe appears. Fringe gradually loses its character and becomes a part of the city. While studying urbanisation, the investigator emphasises that the fringe areas also get mixed population. It is composed of persons who stayed there earlier and who came there earlier from the city or from remote areas. Mixed economic activity is predominated from the earlier period. But those who are coming from the city or from the remote areas usually switch over to new occupations. The population of the fringe areas are mostly composed of middle income groups. An interaction takes place. The civic amenities demand new orientations. Kolkata Metropolitan Development Authority and K.M.P.O have detail plans of Barrackpore and adjoining areas to develop and to avoid problems arising out of them later on.

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Do you love your fellowmen ? Where should you go to seek for God; are not all the poor, the miserable, the weak Gods ? Why not worship them first ? Why go to dig a well on the shores of the Ganga ? .



YOGA FOR TREATMENT

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“Yoga is the golden key which unlocks the door to peace, tranquility and joy”. Yoga can heal parts of our bodies that have been injured, traumatized or simply ignored and neglected. Medical treatment can accelerate the healing process but, all too often, cannot tackle the source of the problem. The ancient Yogis realized that the cure for diseases lay within ourselves. They formulated a therapy which worked on our very natures, to enable the systems of the body to function as effectively and efficiently as possible, both preventing and curing disease. Yoga Asanas involve movements that stimulate injured parts of the body by increasing the blood supply to them. The practice of asanas also increases our ability to bear pain.

Yoga's system of healing is based on the premise that the body should be allowed to function as naturally as possible. Practicing the recommended asanas will first rejuvenate your body, and then tackle the cause of the ailments.

(A) HEART & CIRCULATION

The heart is the origin that pumps blood to all parts of the body. It is located in the thoracic cavity, nestled between the lungs. The Circulatory System composed of arteries, veins and capillaries, carries blood to and from the heart to the entire body, supplying Oxygen and nutrients and carrying away waste products. The following sequences of asanas address some common disorders of this system.

HIGH BLOOD PRESSURE : This condition is defined as sustained, elevated blood pressure and is also known as hypertension. It has many causes which include psychological, physiological and environmental factors. 1) Uthanasana, 2) Virasana, 3) Halasana, 4) Setubandha Sarvangasana, 5) Swastikasana, 6) Paschimothanasana.

LOW BLOOD PRESSURE : This condition, also called hypertension, occurs when blood pressure is less than normally required to transport blood to all parts of the body. This can reduce blood supply to the brain resulting in fatigue, fainting spells, light headedness, blurred vision or nausea. 1) Supta Baddhakonasana, 2) Supta Virasana, 3) Uthanasana, 4) Setubandha Sarvangasana, 5) Viparita Karani

BLOCK ARTERIES : This occurs when the coronary vessels are blocked, reducing blood flow to the cardiac muscles. This process eventually damages these muscles and is a major cause of heart attacks. A common symptom is angina or chest pain. 1) Supta Virasana, 2) Ujjayi Pranayam, 3) Setubandha Sarvangasana, 4) Ardha Chandrasana, 5) Viparita Karani

ANGINA : Angina pain characteristically radiates from the chest to the back, neck, and arms, and is accompanied by nausea, breathlessness and fatigue. It cause

include smoking, obesity, block arteries, hypertension and excessive alcohol consumption. 1) Savasana, 2) Ustrasana, 3) Paschimothanasana, 4) Salamba Sirsasana, 5) Utthita Trikonasana.

HEART ATTACK : Inadequate blood supply to the heart muscles results in myocardial infarction or a heart attack. It is often due to the gradual blocking of the coronary arteries. 1) Salamba sirsasana, 2) Savasana, 3) Ujjayi Pranayama, 4) Halasana, 5) Ustrasana

(B) RESPIRATORY SYSTEM

Respiration starts from the upper respiratory tract in the nose and the pharynx (throat). Then inhaled air passes through the trachea (wind pipe) and the two major bronchi. These airways conduct air into the lungs. Carbon Dioxide from the body's cells is exhaled through the lungs. Yoga asanas are particularly beneficial for all respiratory disorders if the recommended sequences are practised regularly.

SINUSITIS : This condition is caused by the inflammation or swelling of mucous membranes lining the Sinus Cavities. Common symptoms include nasal congestion and discharge, headache, and pain in the region of the upper jaw, eyes, cheeks or ears. 1) Salamba Sirsasana, 2) Ustrasana, 3) Halasana, 4) Janu Sirsasana, 5) Paschimothanasana

BRONCHITIS : This condition is caused by inflammation or excess mucus in the bronchi, the airways connecting the lungs to the trachea or wind-pipe. The common symptoms of this condition are shortness of breath, wheezing and coughing. 1) Savasana, 2) Salamba Sirsasana, 3) Ustrasana, 4) Halasana, 5) Viparita Karani

ASTHMA : In this condition, the airways of the lungs are constricted, causing tightness in the chest, bouts of coughing wheezing and breathing difficulties. The inflammation of the air passages can become chronic. Asthma is usually caused by allergies or stress. 1) Dandasana, 2) Virasana, 3) Tadasana Paschima (Namaskar), 4) Ardha Chandrasana, 5) Uttanasana

(C) DIGESTIVE SYSTEM

All the food we eat has travel an average distance of almost 11 mtrs.(35 feet) through the body. It passes through the mouth, gullet, small intestine and large intestine. Food interacts with the saliva and with the secretions of the pancreas, gall bladders and liver and is broken down by digestive enzymes and acids during this process, nourishment is absorbed by the body. Regular practice of these recommended asanas effectively alleviates digestive disorders.

INDIGESTION : This condition is associated with upper abdominal pain, discomfort or distension which is either intermittent or chronic. Other indications are nausea, vomiting, acidity and a constant feeling of being full. 1) tadasana, 2) Ardha Chandrasana, 3) Marichyasana, 4) Janu Sirsasana, 5) Paschimothanasana

CONSTIPATION : For some people, the elimination of waste from the body is difficult, infrequent and sometimes painful. This is often accompanied by a feeling that the bowels have not been completely emptied. 1) Salamba Sirsasana, 2) Janu Sirsasana, 3) Paschimottanasana, 4) Halasana, 5) Viparita Karani

DIARRHOEA : This condition is characterized by the sudden onset of frequent watery stool, and is usually the symptom of an abdominal infection. It is associated with abdominal pain or distension, vomiting, fever or chills. 1) Savasana, 2) Supta Virsana, 3) Setubandha Sarvangasana, 4) Salamba Sarvangasana, 5) Viparita Karani

GASTRIC ULCER : These are raw areas in the gastro-intestinal tract, caused by the erosion of the stomach lining by acidic digestive juices. The usual symptom is abdominal pain when the stomach is empty. 1) Uthanasana, 2) Salamba Sirsasana, 3) Ustrasana, 4) Marichyasana, 5) Virasana

(D) HORMONAL SYSTEM

Hormones are Natural Chemical Substances which control certain major functions of the body. Hormones are secreted by glands, which include the thyroid, parathyroid, pituitary, pineal and adrenal glands, the testis and the ovaries, as well as the islets of Langerhans in the pancreas. Regular practice of the recommended asanas helps to ensure an effective secretion of hormones into the blood stream.

OBESITY : This is a condition of excess body fat that is 20% greater than the individual's desired weight, Obesity is often caused by Cushing's syndrome, hypothalamic disorders, genetic factors taking corticosteroid drugs, excess calorie intake or lack of exercise. 1) Uttanasana, 2) Virsana, 3) Marichyasana, 4) Ustrasana, 5) Ujjayi Pranayama

DIABETES : This is the most common of all metabolic disorders. Its symptoms include frequent thirst and Urination, excessive hunger, weight loss, and nausea. The condition is caused by insufficient insulin production in the pancreas. 1) Supta virasana, 2) Paschimottanasana, 3) Viparita Dandasana, 4) Ustrasana, 5) Halasana

(E) MUSCLE, BONES & JOINTS

The human body is composed of bone and muscle. The bones that make up the skeletal frame of the body are attached to each other by joints, which are held in place by strong ligaments and muscles. A muscle contracts or relaxes to move the bones connected to it. Better muscle function means a fitter, stronger body. Practicing yoga strengthens the bones, improves co-ordination of the muscles and provides a non-invasive way of treating ailments that affect both.

MUSCLE CRAMPS : These occur when a muscle in the limbs or abdomen contracts with great intensity and does not relax. These are often caused by exposure to heat. Cramps in the chest or arms, however can indicate a heart attack and require immediate medical attention. 1) Dandasana, 2) Swastikasana, 3) Paschimottasana, 4) Ustrasana, 5) Janu Sirsasana

BACKACHE : The common cause of this condition are either stiffness in the ligaments or muscles, excess weight, strain, arthritis, or tears in the ligament or muscles, poor posture resulting pain in this area. 1) Ustrasana, 2) Marichyasana, 3) Dandasana, 4) Bharadvajasana, 5) Setubandha Sarvangasana

CERVICAL SPONDYLOSIS : This is a degenerative disease of the spine caused by wear and tear on the joints between the Cervical Vertebrae. Also called Cervical Osteoarthritis, the symptoms include pain in the arms and neck, headaches and dizziness.

1) Bharadvajasana, 2) Ardha Chandrasana, 3) Viparita Dandasana, 4) Adhomukha Virasana, 5) Setubandha Sarvangasana

Asanas will help transform an individual by taking the person away from an awareness of just the body towards the consciousness of the soul.

It is said that :

**“Health is not a commodity to be bargained for.
It has to be earned through sweat.”**



Think that the whole work is upon your shoulders. Think that you, young men of our motherland are destined to do this. Put yourselves to the task. Lord bless you. Preach the new ideal, the new doctrine, the new life. Preach against nobody, against no custom. Preach neither for nor against caste or any other social evil; preach to let “Hands off” and everything will come right.



A STUDY ON AWARENESS OF EDUCATION AMONG PEOPLE OF MOLLAKHALI ISLAND OF SUNDARBAN, 24 PGS (SOUTH), WEST BENGAL

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INTRODUCTION :

Etymologically, the term 'Education' has been derived from 'Educere', 'Educare' and 'educatum', which means drawing out, the process of nourishing and method of instruction respectively. In short, education may be explained as the process of drawing out the best from the human being and nourishing the best in and through the physical and socio-cultural environment. According to Swami Vivekananda, "Education is the manifestation of perfection already in man." The inner meaning of this sentence is that every children is born with some internal potentiality, education is the process, which draws out and nourishes those potentialities, so that, every human being may become an important part of the society and as a result, the hole society achieves a unique position, without which a nation can never be advanced.

Realising this importance of education, UNESCO arranged a conference in Jomtien of Thailand in 1990 and raised a slogan 'Education for all' (EFA). In the year 2000, in another conference in Dakar, the capital of Senegal, special emphasis was given on this EFA. As a result, various developmental schemes or projects have been launched specially in the third world countries for the development of education, like 'Sarva Siksha Aviyan' in India.

Sarva Sikksha Aviyan is nothing but the materialization of the concept of Mid-day-meal as highlighted in National Educational Policy – 1986. A global task has been taken to search the actual condition of education level of the society. In this connection, the B.Ed students of 2004-05 session of R.K.M. Brahmananda College of Education, Rahara, visited the Mollakhali Island of Sundarban, 24 Pgs.(S) W.B. on March 2005, to make a survey on educational awareness of parents and students of the said area, as a part of Community Outreach Activities of their Curriculum. The present researcher accompanied the students as a guide. This is a report on the basis of data collected by the students by a costructive interview schedule.

OBJECTIVES OF THE STUDY :

The Objectives of the study are as follows :

- a) To gain experience of collecting data through interview
- b) To increase the observational ability
- c) To determine the effects of various factors on education
- d) To determine the effects of various factors on education

- e) To realise the status of consciousness of general people on education.
f) To be accustomed with the livelihood of a underdeveloped area.

DATA COLLECTION :

Keeping these objectives in mind the students collected data from the said area. Interview was the main procedure for this purpose. Apart from it, observation method was also followed to collect information about socio-economic status of the people. A pre-prepared interview schedule was followed. Total 94 students were in the team. They were divided in 10 groups and they collected data from 10 different areas. Each student interviewed 4 different people of separate families. Thus 94×4 , total 376 people were interviewed. Half of them was male and another half was female. Among the 376 interview sheets, 80 sheets were randomly selected by the present researcher for this study. An interview schedule is given with this report. [APPENDIX – I]

TABLE 1

SL. NO	No. of Family Members	Monthly income of the Family	Educational status of parents	Educational status of students D		Effect of A,B,C on D			Effect of A,B,C on D in %		
				DSG	DO	A	B	C	A	B	C
1	4	1000.00	VII, VIII	UA, ix	Nil	+	-	-	58%	76%	91%
2	5	1000.00	IL, IL	UA,	2	-	-	-			
3	4	800.00	X, VIII	UA, UA	NIL	+	-	+			
4	5	900.00	M, VIII	II, UA	NIL	-	-	+			
5	5	700.00	IL, IL	VII II	1	-	-	-			
6	8	1200.00	VIII, IV	VIII, V, I, VA, UA	2	-	-	-			
7	5	1000.00	IV, IL	IX, UA	1	-	-	-			
8	6	800.00	X, V	II	3	-	-	-			
9	6	700.00	IL, IL	IV, VI, VII	NIL	-	-	-			
10	4	750.00	V, IV	UA UA	NIL	+	-	-			
11	4	850.06	II, III	II, NS	NIL	+	-	-			
12	7	1000.00	IL, IL	U, VII, VII, B.A, B.A	NIL	-	-	-			
13	4	800.00	VIII, VI	I, II	NIL	+	-	-			

SL. NO	No. of Family Members	Monthly income of the Family	Educational status of parents	Educational status of students D		Effect of A,B,C on D			Effect of A,B,C on D in %		
				DSG	DO	A	B	C	A	B	C
14	4	1000.00	IL,V	IX	1	+	-	-			
15	5	3000.00	X, IX	II, UA	NIL	-	+	+			
16	3	1000.00	V, V	UA	NIL	+	-	-			
17	5	7000.00	B.A, IX	IX, VII	NIL	-	+	+			
18	6	3000.00	H.S, M	IV, H.S, B.A	NIL	-	+	+			
19	10	1500.00	IL, IL	II, III, V	NIL	-	-	-			
20	9	2000.00	VIII, VII	II, IV, V, VI	NIL	-	-	-			
21	5	800.00	IL, I	I, IV	NIL	-	-	-			
22	4	1500.00	X, X	H.S, B.A	NIL	+	-	+			
23	5	1000.00	VIII, II	V, VI, M	NIL	-	-	-			
24	4	900.00	VII, IV	NS, I	NIL	+	-	-			
25	5	1000.00	II, V	VII XI	NIL	-	-	-			
26	4	800.00	V, VI	UA, UA	NIL	+	-	-			
27	7	1400.00	IL, VI	I, V, VI VIII	NIL	-	-	-			
28	6	1000.00	IL, IL	I, IV, VI, VIII	NIL	-	-	-			
29	9	1000.00	IL, IL	II, II, VI VII	2	-	-	-			
30	7	5000.00	VIII, IX	UA, I, VI, VII	NIL	-	+	+			
31	8	1200.00	IL, X	NS, II, V, M	NIL	-	-	-			
32	4	1500.00	X, VI	VI	1	+	-	-			

SL. NO	No. of Family Members	Monthly income of the Family	Educational status of parents	Educational status of students D		Effect of A,B,C on D			Effect of A,B,C on D in %		
				DSG	DO	A	B	C	A	B	C
33	4	1100.00	V, VII	UA, I	NIL	+	-	-			
34	5	1200.00	V, VIII	VII, VIII H.S	NIL	-	-	-			
35	4	600.00	VII, VIII	NS, I	NIL	+	-	-			
36	6	800.00	IL IL	VII, IX,X	NIL	-	-	-			
37	4	800.00	VI, IV	VI, VI	NIL	+	-	-			
38	5	1500.00	VIII, V	IX, X	1	-	-	-			
39	5	800.00	III, II	I, II	NIL	-	-	-			
40	12	2400.00	IL, IV	I, VII,IX	3	-	-	-			
41	5	1500.00	III, II	VI	2	-	-	-			
42	6	200.00	IL, VII	I, III, IV	1	-	-	-			
43	6	4200.00	IL, IL	M	3	-	+	-			
44	4	1500.00	IL, IL	UA VIII	NIL	+	-	-			
45	8	8000.00	IV, IL	I, III,B.A	2	-	+	-			
46	4	2000.00	VI, IL	IV, VIII	NIL	+	+	-			
47	4	1000.00	IL, IL	NS, II	NIL	+	-	-			
48	3	700.00	VIII, III	NS	NIL	+	-	-			
49	6	2200.00	IV, IL	UA	NIL	-	-	-			
50	3	2000.00	IV, IL	UA	NIL	+	+	-			
51	4	3000.00	IV, IL,	IV	1	+	+	-			
52	3	2000.00	IL, IL	UA	NIL	+	+	-			
53	3	1500.00	IV, IL	H.S	NIL	+	+	-			
54	3	1500.00	IV, M	I	NIL	+	+	-			
55	4	1500.00	IV, IL	IV, H.S	NIL	+	-	-			
56	5	850.00	IL, IL	VII	2	-	-	-			
57	10	5000.00	M, IV	I,H.S,B.A	NIL	-	+	-			

SL. NO	No. of Family Members	Monthly income of the Family	Educational status of parents	Educational status of students D		Effect of A,B,C on D			Effect of A,B,C on D in %		
				DSG	DO	A	B	C	A	B	C
58	3	2000.00	IV, IL	UA	NIL	+	+	-			
59	4	800.00	IL, IL	III, VI	NIL	+	-	-			
60	3	1000.00	B.A, VIII	XI	NIL	+	-	+			
61	7	1000.00	X, IL	VI, VII	NIL	-	-	-			
62	7	1000.00	IL, IL	V, VI	2	-	-	-			
63	3	1200.00	IL, IL	V	NIL	+	-	-			
64	6	2000.00	VII, V	VII, IX	1	-	-	-			
65	4	1000.00	IL, IL	NS, VI	1	+	-	-			
66	3	800.00	IL, IL	UA	NIL	+	-	-			
67	8	4000.00	V, IL	IV, S, II, III, VII	2	-	+	-			
68	9	4000.00	V, IL	NS, I, VI, IX	2	-	-	-			
69	5	1500.00	IL, IL	NS	1	-	-	-			
70	5	3500.00	VIII, II	VIII	2	-	+	-			
71	5	800.00	III, VIII	II, IV, V	NIL	-	-	-			
72	4	800.00	IL, IL	IX	1	+	-	-			
73	6	1000.00	VIII, IL	NS, I	NIL	-	-	-			
74	3	5700.00	VIII, V	M	NIL	+	+	-			
75	3	800.00	VI, IL, III	NIL	+	-	-				
76	3	900.00	VIII, V	IX	NIL	+	-	-			
77	5	1200.00	VIII, IL	NIL	2	-	-	-			
78	8	1500.00	VII, IL	NSI	4	-	-	-			
79	5	2000.00	IL, IL	I, III, VI	NIL	-	+	-			
80	6	5600.00	IL, IL	IV, V, VII, VIII	NIL	-	+	-			

* NOTATIONS USED :

DO	-	Drop Out
SG	-	School Going
M	-	Madhyamik
H.S.	-	Higher Secondary
IL	-	Illiterate
B.A	-	Bachelor of Arts
U.A	-	Under Age

INTERPRETATION :

To justify or analyse the results, one has to depend on some definite criteria and these criteria should be based on some pre-determined assumptions. In this study the criteria are : no. of family members, monthly income of the family and educational status of parents. It was assumed that these three have positive or negative effect on the educational status of students.

No. of family member is a vital point in education. Generally, it may be said that a family with minimum number can look after its children properly and it is also true in case of education. On the other hand, the opposite situation is seen in a family with maximum members. In a developing country like ours, govt. has already taken many projects to create awareness among people in this matter. From the socio-economic point of view, it is said that, now-a-days, in a nuclear family, number of members should not be more than 4. So, in this study, the researcher took the number 4 as a standard in identifying its effect on educational status of students. From Table-1, it is also shown that where the no. is more than 4, the case of drop out is maximum there and where no. is not more than 4, the droupant is minimum. But there were some exceptions, e.g. in cases of SL. NO – 14, 32, 51,65 and 72. In cases of these families, though the no. were 4 or less, but there were same cases of drop outs. It is assumed that inspite of being a small family, another factors were so influential that there occurred such situations. But if the no. of family members would only be the condition of drop out, such incident would never take place.

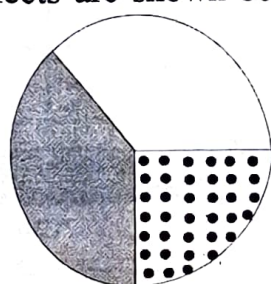
The second criterion was : monthly income of the family. It is said that, money is the main oil, which runs all the social machines smoothly. So as a social process education also needs some feedback from moneytary ground for its smooth running. Though govt. has already taken various projects to minimise the moneytary burden from the general people, but a minimum spare of money is always required for smooth running of education. Economists say that, in a rural area if the minimum monthly income of a family is Rs. 500/= per capita, the family may expend on minimum requirement of education of the children. In this study, in cases of SL. no-15, 17, 18, 30, 43, 45,46, 50-54, 57, 58, 67, 70, 74, 79 and 80 – it is seen that, total income is more than Rs.500/= per capita and this has a positive influence on education of their children and cases of drop out is minimum. But in other cases, the picture is quite opposite. As here also this criterion is not only the factor of droup out. So some exception cases are also in the Table.

The third criterion was educational status of the parents. It is examined by many educationists and researchers that, generally if the parents are not educated at least upto the 8th standard, they cannot provide education to their children properly, because to realise the actual necessity of education of children, the knowledge of minimum 8th standard of the parents is required. In the present system of formal education, the basics of 3 R's are taught upto 8th standard. If a person cannot complete his education minimum upto this standard, then he or she may not be called educated. Generally in rural areas where most of the parents do not require the application of education in their daily life or in their earning of wages or livelihood, there they may forget their past knowledge or learned matters as a result of no practice. But if they are educated themselves minimum upto 8th standard, they may have some real interest in education of their children. It is also true in case of this study. Where parents are educated minimum upto 8th standard there the case of droup out is nil.

Finally, the effects of no. of family members, monthly income of the family and educational status of the parents on educational status of children are shown in percentage. These are 58%, 76% and 91% respectively. It is also to be kept in mind that, the percentage is drawn on the basis of negative effects.

The effects are shown below in a piegraph.

Fig. - 1



- = Effects of no. of family members = 26%
- = Effects of monthly income of the family = 34%
- = Effects of educational status of parents = 40%

The educational status of students and the population are shown below in different histograms.

HISTOGRAM OF EDUCATIONAL STATUS OF STUDENTS

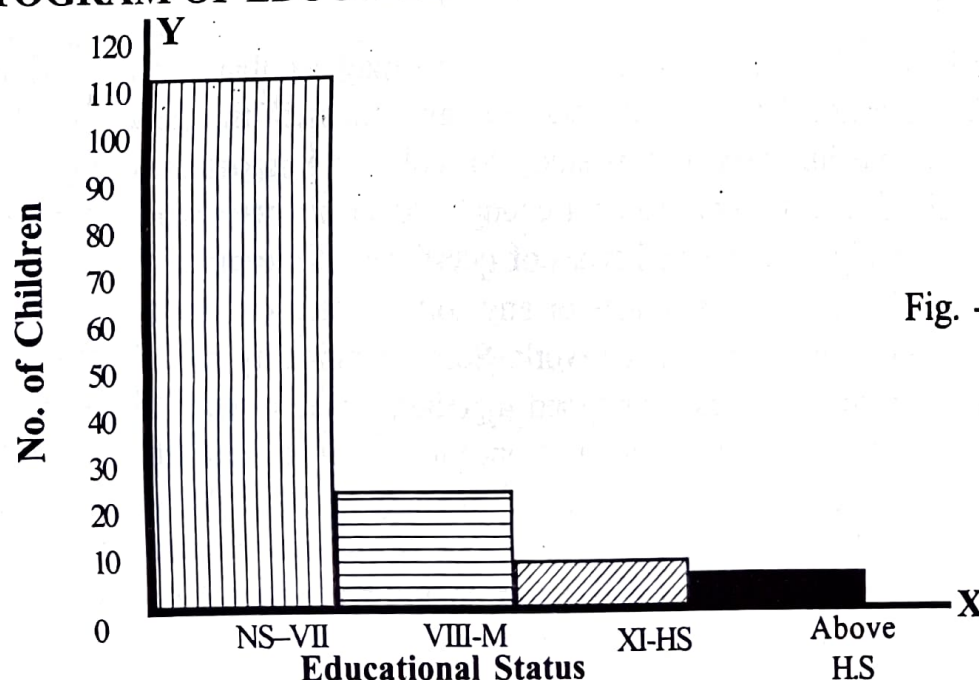


Fig. - 2

HISTOGRAM OF EDUCATIONAL STATUS OF THE POPULATION

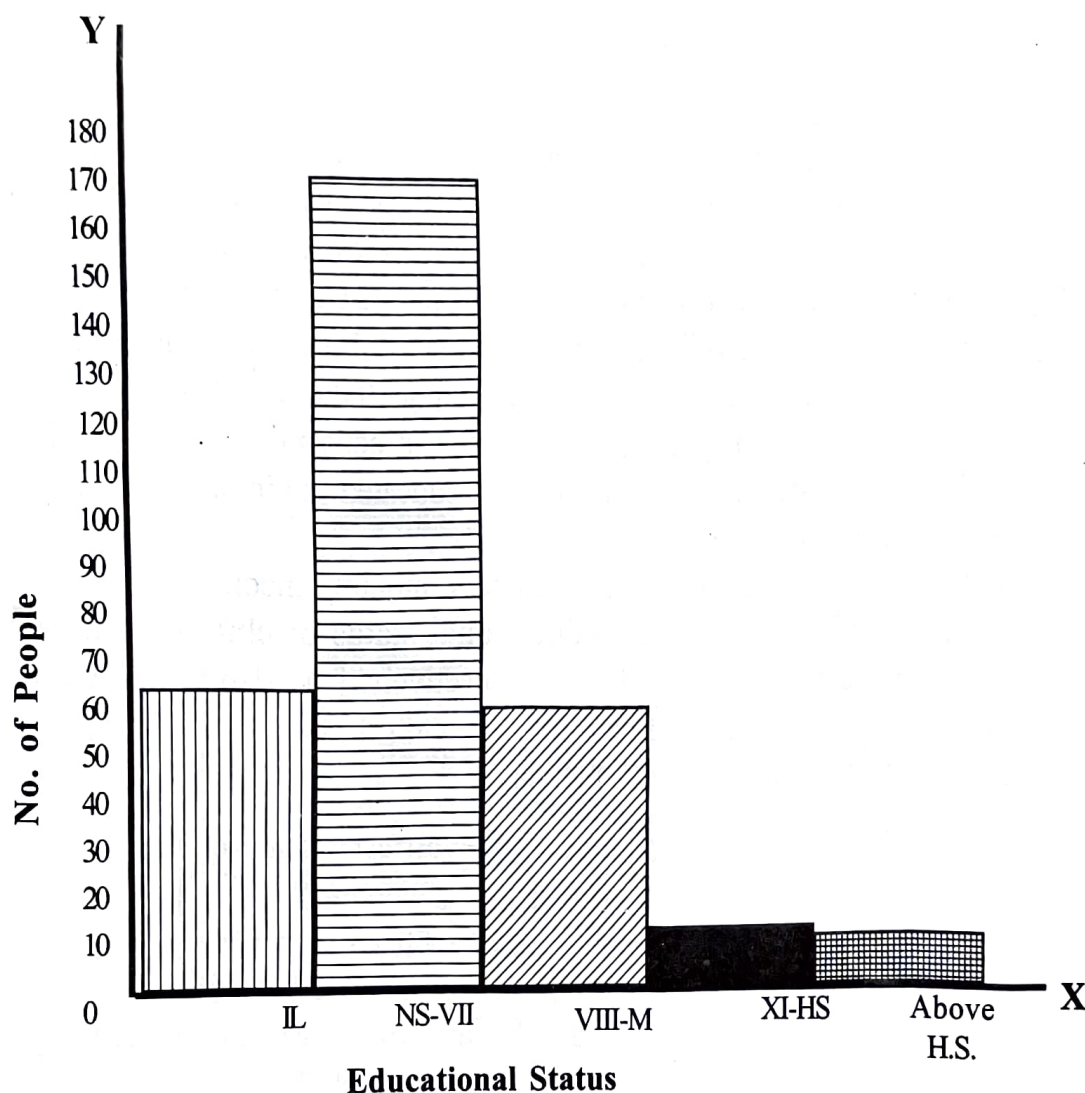


Fig. - 2

CONCLUSION :

If we again look at the objectives of this study, we may see that, the main objective was to search the educational and social status and awareness of the people of the said area. The interview schedule used in this study for collecting information was not full proved. The time for data collection was not enough for such a vast work like this. The common folk is not ready to answer all types of questions all the time, they often try to hide the actual data due to their ignorance or any sorts of fear or hasitation. The interviewers were not well trained to do such work. Some personality factors also affected the mode of data collection, – these combined together, raised down the reliability and validity of the study. It may not be accurate from view point of research methodology, but, as some common procedures were followed in every steps of the whole work, and every criterion is tested with some assumptions, the result may demand a little bit of credit. But it should be kept in mind that before taking any scheme or project on this subject a vast, scientific and methodological research is necessary.

APPENDIX – I
RAMKRISHNA MISSION
BRAHMANANDA COLLEGE OF EDUCATION
P.O. RAHARA, KOLKATA – 700118.

Community Outreach Activities

Ward No.....

Date

1. Municipality
2. Holding No
3. Name of Head of Household.....
4. Name of the respondent.....
5. Religion
6. Type of family : Nuclear/Joint
7. Total family members
8. Description of members :

Sl No.	Name	Relation to Head	Sex	Age	Marital status	Educational Qualification	Occupatin	Income per month

9. Total monthly income
10. Number of children attending school
11. Number of children dropout
12. Causes of dropout.....
13. Duration of stay
14. Previous place of residence
15. Other related information what you think importantly

Date :

Signature of the Interviewer

বাংলার মন্দির স্থাপত্য, পটচিত্র ও ডেভিড ম্যাককাচন

ড. কৌশিক চট্টোপাধ্যায় (সিনিয়র লেকচারার)

রামকৃষ্ণ মিশন ব্রহ্মানন্দ কলেজ অব এডুকেশন

গবেষক বিনয় ঘোষ যেমন পশ্চিমবঙ্গের বিলুপ্তপ্রায় সাংস্কৃতিক মানচিত্র উদ্ধারের কাজে নিজেকে বিলিয়েছিলেন কোনও রকম নিরাপদ যাপনসুখের তোয়াক্কা না করে — ঠিক সেই পথেই, একই শতকে, বঙ্গভূমির মন্দির স্থাপত্য, ভাস্কর্য, পটচিত্র ইত্যাদি নিয়ে দুর্মর গবেষণার কাজে জীবন বিলিয়েছিলেন আরও একটি মানুষ— আশ্চর্য লাগে, তিনি বঙ্গীয় নন, ভারতীয় নন, — জন্মসূত্রে আপাদমস্তক একজন বিলিতি, তিনি হলেন জ্ঞানান্বেষী ডেভিড ম্যাককাচন। মন্দির স্থাপত্য গবেষক হিতেশরঞ্জন সান্যাল, তারাপদ সাঁতরা প্রমুখেরা যাকে বিশুদ্ধ বঙ্গমতে ‘ডেভিড বাবু’ সম্বোধন করতেন।

ইংল্যান্ডের কভেন্ট্রি শহরে ১৯৩০-এর ১২ আগস্ট ডেভিড ম্যাককাচন জন্মগ্রহণ করেন একটি মধ্যবিত্ত পরিবারে। কভেন্ট্রির ‘কিং হেনরি এইট গ্রামার স্কুলে’ ১৯৩৫ থেকে ১৯৪৮ সাল পর্যন্ত ডেভিড বিদ্যালয়শিক্ষা লাভ করেন। তারপর, দেশের নিজস্ব নিয়ম অনুযায়ী ১৯৪৯-৫০ সালে আঠারো মাস মিলিটারি সার্ভিসে যোগদান করেন। এরপর শুরু হয় তাঁর বিশ্ববিদ্যালয়ের শিক্ষাপর্ব। কেম্ব্রিজের ‘য়েশাস কলেজ’-এ ১৯৫০ থেকে ১৯৫৩ পর্যন্ত তাঁর অধ্যয়ন চলে। তাঁর অধ্যয়নের মূল বিষয় ছিল ইংরেজি, ফ্রেঞ্চ ও জার্মান ভাষা-সাহিত্য। ১৯৫৭ সালে কেম্ব্রিজ বিশ্ববিদ্যালয় থেকে তিনি ‘স্নাতকোত্তর’ হন।

ডেভিড ম্যাককাচনের প্রথাগত কর্মজীবন শুরু হয় ১৯৫৩ সালে। ১৯৫৩ থেকে ১৯৫৫ পর্যন্ত দক্ষিণ ফ্রান্সের দুটি ফরাসি বিদ্যালয়ে (Lycee d’ Albi এবং Lycee de Draguignan) ইংরেজির শিক্ষক হিসেবে শিক্ষকতা করেন ডেভিড। তারপর, ১৯৫৭ সালের সেপ্টেম্বরে ভারতের বিশ্বভারতী বিশ্ববিদ্যালয়ে ইংরেজির লেকচারার হিসেবে যোগদান করেন। ১৯৬০ সালে যাদবপুর বিশ্ববিদ্যালয়ের ‘তুলনামূলক ভাষা ও সাহিত্য’ বিভাগের শিক্ষক হিসেবে যোগদান করেন। ১৯৬৪-তে ওই বিভাগের রীডার পদে তিনি উন্নীত হন। অষ্টাদশ শতাব্দীর ইউরোপীয় সাহিত্য ছিল তাঁর পাঠদানের মূল বিষয়। শিক্ষকতার কাজে তিনি ছিলেন নিষ্ঠাবান। শিক্ষার্থীদের কাছে তাঁর আদর-কদরও ছিল ভীষণ। কিন্তু তাঁর আসল ‘জীবনের কাজ’ টি বাস্তবায়িত হয়েছে গবেষণার দুরূহ প্রাঙ্গণে। বাংলার মন্দির পটচিত্র ইত্যাদি বিষয়ের কঠিন গবেষণায় ডেভিড ব্যয় করেছেন তাঁর জীবন যৌবন স্বাস্থ্য মাইনের টাক্স - সব। বারবার দৌড়েছেন বাংলার গ্রামগ্রামান্তরে মন্দির, টেরাকোটা, পটচিত্রের সন্ধানে। ফাঁকেফাঁকরে দুর্গম গ্রামাঞ্চলের ছোটো ছোটো স্কুলপড়ুয়াদের সামনে বক্তৃতা দিয়েছেন, তাদের নিজস্ব দেশীয় ঐতিহ্যের স্লাইড দেখিয়েছেন, তার সঙ্গে ই চলেছে অনুসন্ধান, লেখালেখি — অসংখ্য। বিস্ময়কর ‘জীবনের কাজ’-এর জীবন বহন করেছেন ডেভিড। কিন্তু ফলপ্রসূ জীবনের ভার বহনের ক্ষমতা তিনি হারিয়েছিলেন অল্পবয়সেই। পোলিও রোগের আক্রমণে ১৯৭২ সালের ১২ জানুয়ারি কলকাতার উডল্যান্ড নাসিংহোমে তাঁর জীবনদীপ নির্বাপিত হয়। তিনি তখন মাত্র একচল্লিশ।

অধ্যাপনার চাকরি করলেও দারিদ্র্য ছিল তাঁর নিত্য সঙ্গী। তখন মাইনেও এখনকার মতো ছিল না। তাছাড়া যে টাকাগুলি তিনি মাইনে হিসেবে পেতেন, তার অধিকাংশই ব্যয় করে ফেলতেন গবেষণার নানান কাজে। প্রচুর বইকেনার নেশা ছিল। দামী বইপুস্তর যেমন নিজের অধ্যয়ন কর্মের জন্য কিনতেন তেমনি বন্ধুবান্ধব ও ঘনিষ্ঠদের বই উপহার দিতেনও প্রচুর। চিরাচরিত সাধারণ আত্মসুখী মানুষের মতো ঘরকন্না করার কথা কখনোই ভাবতেন না। ক্ষিধেতৃষ্ণার তাড়না পাত্তা পেত না তাঁর কাছে। সারাদিনে এক কাপ চা আর দুটো বিস্কুট খেয়েই কাজ করেছেন অক্লান্ত ভাবে। এমন কাজ-নেশুড়ে মানুষ ছিলেন এই ডেভিড। তাঁর অর্থাভাব ও পরিশ্রমী জীবনের একটি টুকরো, বাঙালির আরেক গর্ব, সংস্কৃতি গবেষক মানিকলাল সিংহের লেখায় পাওয়া যায়। মানিকলাল ডেভিডের স্মৃতিচারণ

করতে গিয়ে শুনিয়েছেন :

দ্বারকেশ্বর নদের উত্তরে অবস্থিত ডিহরে যেতে নদের প্রায় এক মাইল বালি ভাঙতে হয়। প্রচণ্ড রোদে বালি তেতে আগুনের বুঁদলার মতো হয়ে পড়ে অথচ ডেভিড সাহেবের কাজ করার প্রকৃষ্ট সময় দুপুরবেলা। রিকশা দ্বারকেশ্বর নদের উপনদী বিড়াই নদীর তীর পর্যন্ত যেতে পারে। এই সমস্ত বাক্সি এবং কষ্ট জেনেও উনি ডিহর গেলেন। সন্ধ্যার সময় বোর্ডিং-এ যখন ফিরলেন তখন ওঁর চোখমুখ বেশ বিবর্ণ দেখাচ্ছিল। সামান্য সময় বোর্ডিং-এ বিশ্রাম করে খাওয়া দাওয়ার পর ডেভিড উঠে দাঁড়ালেন। আমি জিজ্ঞাসা করলাম — ‘মতলব কী, উঠলেন কেন ?’ উনি বললেন — ‘আজই রাতের ট্রেন ধরে কলকাতা ফিরব।’ আমি বললাম — ‘তাহলে একটা রিকশা ডাকতে বলি।’ উনি উত্তরে বললেন — ‘থাক, পয়সা কম, আজ একবছর without pay leave নিয়েছি। তাছাড়া, ষাঁড়েশ্বর যাওয়ার জন্য রিকশাবাদ আড়াই টাকা লেগেছে।’ আমি বললাম — ‘রিকশার খরচটা না হয় আমিই দিই। আপনি পরিশ্রান্ত, তাছাড়া বোর্ডিং থেকে স্টেশন পাকা দু’মাইল।’ উনি সম্মত হলেন না। অগত্যা ওঁর সঙ্গে চললাম। ওঁর কাঁধে পিঠে ক্যামেরার ভারী বোচকাবুচকিগুলো আমি একটা নিতে চাইলাম, উনি দিলেন না। খালি হাতেই ওঁর সঙ্গে চললাম।

(দ্র. বাঁকুড়া জেলার মন্দির ও ডেভিড ম্যাককাল্ডন/ মানিকলাল সিংহ/
কৌশিকী, ডেভিড ম্যাককাল্ডন সংখ্যা, আষাঢ়, ১৩৭৯)

ভয়ডর কাকে বলে ডেভিড জানতেন না। দারিদ্র্য, অর্ধাহার, অনাহার যেমন তার গতিপথ আটকে দিতে পারেনি, তেমনি পথের অন্ধকার, ঝোপজঙ্গল, বিছুটি আলকুশির জ্বালা, অতীব ধর্মোৎসাহীদের বিধিনিষেধ, বদমায়েশি, সাপখোপ-ঝড়বৃষ্টি, দতিয়ানো প্রভৃতি যে কোনো শরীরী অশরীরী প্রতিবন্ধকতা তাঁর কাছে হার মেনেছে। এর পেছনে ছিল তাঁর অসীম সাহসী মনোবৃত্তি। বাঁকুড়ার বিষ্ণুপুর অঞ্চলে মন্দির পরিদর্শনকালে তাঁর এহেন আচরণধারার পরিচয় মাকিকলাল সিংহ দিয়েছেন। তাঁর কথায় :—

দ্বিতীয়বার উনি আমার কাছে এলেন সঙ্গে দুজন বন্ধু নিয়ে। একজন হিতেশ সান্যাল, একজন যাদবপুর বিশ্ববিদ্যালয়ের বাংলার অধ্যাপক সুনীলবাবু, বিষ্ণুপুরে এসেই ওঁরা বহুলাচার মন্দির দেখতে গেলেন। সন্ধ্যার পূর্বে হিতেশবাবু এবং সুনীলবাবু বোর্ডিং-এ ফিরলেন কিন্তু ডেভিড সাহেব ফিরলেন না। ওঁদের মুখে শুনলাম যে সন্ধ্যার কিছু পূর্বে উনি বেলাটুকরীর দেউল দেখতে গেছেন। ওঁদের কথা শুনে খুবই চিন্তিত হলাম। বাঁকুড়া বিষ্ণুপুর রাস্তায় চৌকীমুড়া থেকে বেলাটুকরী মেঠোপথে পাঁচমাইল, তা ছাড়া দ্বারকেশ্বর নদের অপর পারে বেলাটুকরী যেতে হলে বেশ কিছুটা বালি ভাঙতে হয়। পথও নির্জন, তাছাড়া এ অঞ্চলেরই মানুষ জানে না যে দেউলটি কোথায় অবস্থিত। মনে মনে ভাবলাম সাহেব বিপদ করবে। বিদেশি বিভুঁই, অজানা জায়গা, অন্ধকারে মেঠোপথ ধরে যেতে হবে, পথ ভুল হওয়ার সম্ভাবনা খুব বেশি। বহুলাচার মন্দির দেখার জন্য আজই উনি সাত-আট মাইল হেঁটেছেন আবার ন-দশ মাইল হাঁটতে হবে। পথে সাপ কামড়াতে পারে, বিদেশি লোক আর বিদেশি পোশাক দেখে কুকুর লাগতে পারে, চোর ডাকাতির হাতে পড়তে পারেন। ওঁর কথা যতই ভাবতে থাকি ততই চিন্তিত ও বিষণ্ণ হয়ে পড়ি। আমার মুখ দেখে হিতেশ বাবু ও সুনীলবাবুরও মুখ চিন্তায় বিষণ্ণ হয়ে গেল। রাত যতই বাড়তে থাকে আমাদের আশংকা ও চিন্তা ততই বাড়তে থাকে। অবশেষে রাত দশটার কাছাকাছি ডেভিড সাহেব ফিরলেন আর আনন্দের সঙ্গে দেউলটি দেখার কথা বলতে লাগলেন। ওঁর কথা শুনে আর আনন্দ দেখে রাগ হচ্ছিল। মনে মনে বলছিলাম ‘আচ্ছা লোক তুমি, আমাদের এতক্ষণ ভাবিয়ে মারলে, তুমিই তোমার একমাত্র তুলনা।’ মনে মনে আরও ভাবছিলাম যে এই সাহেব কাজের নেশায় পারেন না এমন দুরূহ কিছু নাই।

(বাঁকুড়া জেলার মন্দির ও ডেভিড ম্যাককাল্ডন / মানিকলাল সিংহ, তদেব।)

মানিকবাবুর মতো, গবেষণার কাজে অনেকেই তাঁকে অক্লান্তভাবে সহযোগিতা করেছেন। আবার উন্টোছবিও আছে। অনেকে চরম উপেক্ষা দেখিয়েছেন, অনেকে ঈর্ষান্বিত হয়ে অসহযোগিতাও করেছেন চূড়ান্তভাবে। প্রবাসী

গবেষক ডেভিড হতবাক হয়েছিলেন অনেক দেশীয় পণ্ডিতের জটিল ব্যবহারে। তিনি মনে করতেন, গুরুবাদে বিশ্বাসী এই পণ্ডিতেরা শিষ্যপরিবৃত হয়ে চাটুকারিতার দ্বারা পরিতৃপ্ত হতেই ভালোবাসেন বেশি। সমানভাবে এরা কারো সঙ্গে জ্ঞানচর্চায় অংশগ্রহণ করাটাকে অপমানজনক বলে মনে করেন। একটা অদ্ভুত অহমিকাবোধ এবং অপরকে ছোটো করে নিজেকে বড়ো করার প্রবৃত্তি যেন এদের মজ্জাগত। তবে কিছু কিছু ভারতীয় পণ্ডিতদের সম্পর্কে এই অনুভূতি তাঁর হলেও, এটিকে তিনি সাধারণ সত্য বলে অবশ্যই বিশ্বাস করতেন না। নিজেও ব্যক্তিগতভাবে এই কার্পণ্যকে কোনও দিন প্রশ্রয় দেন নি। ব্যক্তিগতভাবে সংগৃহীত সমস্ত তথ্যই অন্যদের প্রয়োজনে জানিয়েছেন, এমনকি সংগৃহীত আলোকচিত্রও অন্যদের সরবরাহ করেছেন নিঃশর্তে। এ সম্পর্কে পঞ্চানন রায় কাব্যতীর্থের লেখার একটি অংশ উদ্ধৃতিযোগ্য :

মন্দির ও সম্পর্কিত বিষয়ের বহু ছবি তিনি তুলিয়াছিলেন। ওই সকল ছবি চাহিবামাত্র লেখককে এক বা ততোধিক কপি দিয়াছিলেন। ভ্রমনের সময় সম্পর্কিত বহুলোকের ছবি তুলিয়া নিজের খরচে তাঁহাদিগকে পাঠাইয়া দিয়াছিলেন। পটিদারগণ, গায়কদল, পূজাকালীন বলিদান প্রভৃতির এবং অন্যান্য সমাগত জনগণের ছবি তুলিয়া এদেশে ও ইংল্যান্ডে থাকাকালে নিজের খরচে লেখককে ও সম্পর্কিত ব্যক্তিগণকে দিয়াছেন। আমাদের বাড়ির পুথিসমূহের একটি বিরাট তালিকার চারখানি নকল ব্রাইটনে থাকাকালে তাঁহার মহিলা সেক্রেটারির দ্বারা টাইপ করাইয়া পাঠাইয়া দেন।” (বঙ্কুবৎসল ম্যাককান্সন/পঞ্চানন রায় কাব্যতীর্থ, তদেব।)

বাংলার গ্রামের সরলপ্রাণ মানুষগুলির সান্নিধ্যে একই ধারার গবেষক বিনয় ঘোষ মুগ্ধ হয়েছিলেন। বিনয় ঘোষ তাঁর ‘পশ্চিমবঙ্গের সংস্কৃতি’ গ্রন্থের প্রায় সমস্ত খণ্ডে প্রত্যক্ষভাবে এবং সে কথা উল্লেখ করেছেন। গ্রামের গরীব মানুষের দারিদ্র্য ক্ষতবিক্ষত জীবন দেখে ক্ষোভে ফেটে পড়েছেন বারবার। নিরহংকারী সদালাপী ডেভিড ম্যাককান্সনও গ্রামের সরলপ্রাণ সাধারণ মানুষগুলিকে ভালো না বেসে পারেন নি। তাদের দারিদ্র্য তাঁকেও আহত করেছে। বাংলার গ্রামাশিল্লীদের দারিদ্র্যমোচনের স্বপ্ন তিনি দেখেছিলেন। বাংলার পটুয়াদের অনাহার অর্ধাহারের কষ্ট দেখে ডেভিড ভাবতেন, যদি পটুয়ারা দুবেলা খেতে পায়, তাহলে তারা আরও অসাধারণ নিপুণ শিল্পকর্ম উপহার দিতে পারে সমাজকে। সে জন্য আমাদের উচিত, বিশ্বের বাজারে পটশিল্পের স্থান করে দেওয়া। এই ভাবনা থেকেই, ডেভিড পটুয়াদের শিল্পকর্ম বিদেশে নিয়ে গিয়ে বিদেশিদের সামনে মেলে ধরেছেন। যেমন, আমদাবাদ, কুমিরমারা প্রভৃতি গ্রামের অখ্যাত বীরেন, সন্তোষ, ঈশান ইত্যাদি নামের চিত্রকরদের স্নেহপ্রশ্রয় দিয়ে তাদের পটচিত্র বিলেতের সাসেক্স বিশ্ববিদ্যালয়ে নিয়ে গিয়ে সেখানের বিদ্বৎজন এবং নামজাদা মানুষের সামনে বাংলার গ্রামের আশ্চর্য প্রতিভাকে চিহ্নিত করেছিলেন। ডেভিড এমন কাজে প্রাণের প্রশাস্তি লাভ করতেন। ১৯৭১, ১৩ মে ব্রাইটন থেকে সুধাংশু কুমার রায়কে লেখা তাঁর চিঠির অংশ এখানে উদ্ধৃত করা যায় :

“I have mounted on butter muslin some of the scrolls I got from the villages, and now there are seven of them hanging in my room (including one of Biren and one of Santosh). Which makes a very original decoration – they look very nice and visitors admire them. Isan’s *Sahibpat* hangs in my office at college. What news of Isan ? Did he finally get his cataracts removed in a free bed at Midnapore ?”

(ড. ডেভিড গ্রাম/সুধাংশুকুমার রায়, তদেব।)

ধর্মীয় গোঁড়ামি, কুসংস্কার সহ্য করতে পারতেন না ডেভিড। একবার ভুবনেশ্বরে লিঙ্গরাজ মন্দির প্রাঙ্গণে ‘বিধর্মী’ বলে প্রবেশাধিকার না পাওয়ার জন্য তীব্র ক্ষোভ প্রকাশ করেছিলেন তিনি। কথায় কথায় ডেভিডকে বলতে শোনা যেত, অবহেলায় মন্দির ধ্বংস হতে পারে, মূর্তি ভেঙে যেতে পারে, নোংরা লোক — এমনকি ইদুর বেড়াল বাদুড় কুকুর প্রাঙ্গণে ঢুকে যেতে পারে অবাধে কিন্তু শিল্পরসিক গবেষক ‘বিধর্মী’ হলে তার প্রবেশে মন্দিরের পবিত্রতা নষ্ট হয়ে যায়। (যে ফুল না ফুটিতে/দীপক রঞ্জন দাস, তদেব) যাই হোক, ভারত যে এক বহুবৈচিত্র্যের দেশ, ডেভিড তা জানতেন। তাই, তিস্ত অভিজ্ঞতাগুলিকে খুব সাধারণভাবেই মেনে নিয়েছিলেন তিনি। ‘বিরাট ভারত’কেই পোষণ

করতেন মনের গভীরে।

অকাল জীবনাবসানের কারণে বাংলার মন্দির, টেরাকোটা, পটচিত্র বিষয়ে তাঁর চূড়ান্ত পর্যায়ের গবেষণা অসম্পূর্ণ থেকে গেছে। মন্দির সম্পর্কে তথ্য সংগ্রহ করেছিলেন প্রায় এগারো বছরের কঠোর পরিশ্রমে। তাঁর গবেষণার সময়ে বাংলার মন্দির নিয়ে তেমন কোনো তথ্য সেভাবে সংগৃহীত হয়নি। বিভিন্ন প্রত্নতাত্ত্বিক সমীক্ষায় পাল ও সেন যুগে নির্মিত মন্দিরগুলিই প্রাধান্য পেয়েছে বেশি। পঞ্চদশ শতক থেকে নির্মিত মন্দির সম্পর্কে বিভিন্ন তথ্যাদি সীমিত পরিসরে বিচ্ছিন্নভাবে কোথাও জায়গা পেয়েছে, কিন্তু বিশেষভাবে আলোকপ্রাপ্ত হতে পারে নি। এই কন্ট্রাক্টরী অথচ অনাঘাত জায়গাটিতেই শক্ত করে পা রেখেছিলেন ডেভিড ম্যাকক্যাচন।

দীর্ঘ এগারো বছর ধরে পশ্চিমবঙ্গের বিভিন্ন অঞ্চল পরিভ্রমণ করে ডেভিড ম্যাকক্যাচন প্রায় পাঁচ হাজার মন্দিরকে চিহ্নিত করেছিলেন, যেগুলির এক বা একাধিক দেওয়ালে পোড়ামাটির চিত্রসজ্জা স্থান পেয়েছে। মন্দিরগাএর এইসব অপূর্ব অলংকরণগুলিকে ডেভিড বিভিন্ন অ্যাসেল থেকে তাঁর আলোকচিত্রে ধরেছেন। অজস্র তাঁর সংগৃহীত ছবির সম্ভার। এমন পর্যায়ে তিনি ছবিগুলি গ্রহণ করেছেন, যেগুলি পর্যায়ক্রমে দেখলেই মন্দির ও তার অলংকরণগুলির সাধারণ এবং বিশিষ্টতার রূপ স্পষ্টমাত্রায় ফুটে উঠে। ছবি তোলার সঙ্গে সঙ্গে তিনি মন্দিরের পরিমাপ, নির্মাণকাল, ভূমি-নকশা মন্দিরে উপাস্য দেবতার পরিচয়, প্রতিষ্ঠাতার পরিচয় ইত্যাদি তথ্য সংগ্রহ করতেন। এইভাবে তিনি গড়ে তুলেছিলেন বাংলার মন্দির সম্পর্কে বিপুল তথ্যভাণ্ডার।

ডেভিডের গবেষণা পদ্ধতি হলো, সংগৃহীত তথ্যাবলীকে রীতিপ্রকৃতি অনুসারে ভাগ করা এবং বহুসংখ্যক ফাইলে বা খামে সেগুলিকে বিন্যস্ত করা। এবার খামগুলি পৃথকভাবে পর্যালোচনা করলেই প্রয়োজনীয় তথ্যগুলি একটি বিশেষ সূত্র বা সিদ্ধান্তকে জাগিয়ে তুলবে। গবেষক হিতেশরঞ্জন স্যান্যাল তাঁর আলোচনায়, যেসব তথ্যাবলী নির্দিষ্টভাবে এই পদ্ধতিতে ফুটে উঠবে, তার সূত্রগুলি এই ভাবে সাজিয়েছেন। যেমন :

(১) কোন অঞ্চলে কোন রীতির প্রাধান্য (২) সময়ের সঙ্গে বা অঞ্চল ভেদে বা অন্য কোনও কারণে মন্দিরের বহির্ভূত কোনও পরিবর্তন হয়েছে কিনা, হয়ে থাকলে কীভাবে তা হয়েছে, (৩) মন্দিরের দৈর্ঘ্য-প্রস্থের মাপ, (৪) বহু মন্দিরের প্রাথমিক ভূমি-নকশা, (৫) বাংলার আঞ্চলিক মুসলিম ধর্মীয় স্থাপত্যের সঙ্গে বাংলার আঞ্চলিক মন্দির স্থাপত্যের যোগাযোগ কী এবং কোথায়, (৬) বাংলার আঞ্চলিক মুসলিম ধর্মীয় স্থাপত্যের অলংকরণের বিন্যাস ও বিষয়বস্তু আঞ্চলিক মন্দিরের দেহসজ্জায় কতখানি গৃহীত হয়েছে এবং কীভাবে, (৭) মন্দিরের দেহসজ্জায় মোটিফ ও ডিজাইনের প্রাধান্য থেকে মূর্তির প্রাধান্য কোন সময় থেকে কীভাবে প্রতিষ্ঠিত হলো, (৮) মন্দিরাশ্রিত পোড়ামাটি শিল্পে মূর্তির শৈলীগত বিবর্তন, (৯) অলংকরণের বিষয়বস্তু, (১০) কখন এবং কোন্ কোন্ অঞ্চলে বিভিন্ন জাতি গোষ্ঠী মন্দির নির্মাণে অগ্রণী হয়েছিল, (১১) বিভিন্ন সময়ে বিভিন্ন অঞ্চলে প্রতিষ্ঠাতাদের পেশা কী ছিল এবং (১২) স্থপতি ও শিল্পীদের পরিচয় ও বাসস্থান সম্পর্কিত তথ্য ইত্যাদি।

(ডেভিড ম্যাকক্যাচনের গবেষণা পদ্ধতি/হিতেশরঞ্জন স্যান্যাল, তদেব)

বাংলার মন্দির ও তার গাত্রসজ্জার সামগ্রিক চেহারাটিকে প্রত্যক্ষ রঙরেখায় ফুটিয়ে তোলার জন্য ডেভিড সূক্ষ্ম বিশ্লেষণাত্মক বা তুলনামূলক আলোচনায় যান নি, তিনি বর্ণনাত্মক রীতিটিকেই অবলম্বন করেছেন বেশি। বর্তমানের বিচারে এই বর্ণনাত্মক রীতি প্রাচীনপন্থী হলেও এই রীতির একটা ভীষণ ইতিবাচক দিক আছে। যে আলোচনা পদ্ধতি ডেভিড ব্যবহার করেছেন, তা থেকে বাংলার মন্দিরস্থাপত্য অলংকরণের শিল্পগত ইতিহাস ও সামাজিক ইতিহাস রচনার কাজটি খুব সহজ হয়ে যায়। সূক্ষ্ম পর্যালোচনাগুলি করে ফেলার ভিত্তিটি গড়ে দিয়েছেন তিনি। অসংখ্য অজ্ঞাত মন্দিরের তথ্যাবলীও তাঁর রচনায় অনেকখানি স্থান অধিকার করেছে একই সঙ্গে।

বিভিন্ন পত্রপত্রিকায় ডেভিড ম্যাকক্যাচনের কাজগুলি প্রকাশিত হয়েছে। পশ্চিমবঙ্গের লোক গণনা সংক্রান্ত দপ্তরের কর্তৃপক্ষ ডেভিড ম্যাকক্যাচনের বাংলার মন্দিরস্থাপত্য গবেষণায় অবদানের কথা স্বীকার করে তাঁদের প্রকাশিত কয়েকটি জেলার ‘Census Hand Books – 1961, Edited by B. Roy’ গ্রন্থ সমূহে ডেভিড প্রদত্ত সংক্ষিপ্ত বিবরণীগুলি প্রকাশ করেছেন। এছাড়া ‘Eastern Railway Magazine’, ‘Quest’, ‘Now’,

‘Viswabharati’, ‘Quarterly’, ‘এক্ষণ’ প্রভৃতি পত্রিকায় মন্দির ভাস্কর্য ও স্থাপত্যশিল্প সম্বন্ধে তাঁর প্রবন্ধগুলি প্রকাশিত হয়েছে বিভিন্ন সময়ে। এই কাজে তাঁর প্রধান উদ্দেশ্য ছিল, বাংলার উপেক্ষিত এই সব পুরাকীর্তিগুলির প্রতি দেশের মানুষ ও সরকারের দৃষ্টি আকর্ষণ করা। অবাধ লাগে, একজন বিদেশি-বিজাতীয় হয়েও বিভিন্নভাবে দেশের সর্বস্তরে পুরাকীর্তিগুলি সংরক্ষণের জন্য কাকুতি মিনতি জানিয়েছেন ডেভিড। যেমন ১৯৭০ খ্রিস্টাব্দে, ২১ সেপ্টেম্বর প্রাবন্ধিক দেবকুমার চক্রবর্তীকে লেখা একটি চিঠিতে তিনি লেখেন :

“Please do your best to help get some temples repaired in the coming winter season— it would be such a pity if clash of personalities held up the work. We owe so much to those men in the past who have enabled the temples to come down to us.”

(ড. ডেভিড ম্যাককানন ও বাংলার প্রত্নকীর্তি/ দেবকুমার চক্রবর্তী, তদেব)

১৯৬৭, ২১ মে The Statesman পত্রিকায় এ দেশের প্রখ্যাত শিল্পী সাহিত্যিকদের স্বাক্ষর সম্বলিত একটি আবেদন প্রকাশিত হয়, প্রকৃত অর্থে মন্দির স্থাপত্য সংরক্ষণের জন্য এবং সংরক্ষণের নামে ঐতিহাসিক নিদর্শনগুলি নষ্ট করা থেকে বিরত থাকার জন্য। এই আবেদন প্রকাশের অন্যতম উদ্যোক্তা ছিলেন ডেভিড। বাংলার মন্দিরগুলিকে তিনি কিভাবে ভালোবেসেছিলেন, তা জানা যাবে, ২৫ মে, ১৯৬৭ তারাপদ সাঁতরাকে লেখা একটি চিঠির কিয়দংশে চোখ রাখলে। সেখানে ডেভিড লিখেছেন :

“..... Many thanks for your letter of the 23rd, supporting our appeal to preserve the old temples of Bengal. I’m afraid it is a very difficult task to persuade the owners and devotees of temples that temple art should not be whitewashed and coloured, as this is a deepseated habit all over India. Only last Sunday Hites Sanyal and I visited the temple at Baghnagara near Kalna, which dates from the early 17th Century, and has a number of very important early terracotta plaques, but all of them were hidden under thick layers of whitewash. I’m afraid the owners and devotees care nothing for the art – their concern is only with the holiness of the image. Only the efforts of people like you can slowly spread awareness of the value of these terracottas as art, and the habit of appreciating them.

No doubt you are right that there is a connection between art & food – a living culture is an integrated whole, and villagers who do not care about the state of their temples probably will not care about the efficiency of their agriculture either. But the essential problem is economic – over-population, fragmentation of land, etc. All Countries passing from the old agricultural order into the new industrial order, or from the old religious order to the new rational order, face this problem of aesthetic degeneration, loss of taste. Furthermore the old religious art was not created merely in order to look beautiful, but as an expression of faith, its value as much magical or symbolic as aesthetic. In the new order of civilisation, when ancient art is collected into museums, or ancient temples are preserved as ‘monuments’, an entirely new order of aesthetic values is evolved, and naturally this takes a long time to penetrate down to the mass of the people, who in India today are lost between the old order and the new, lacking the convictions of either

(ড. ডেভিড ম্যাককানন ও আনন্দ নিকেতন কীর্তিশালা তারাপদ সাঁতরা, তদেব)

মাতৃভাষা শিক্ষণের উদ্দেশ্য : শিক্ষাতাত্ত্বিক দৃষ্টিভঙ্গী

ড. শান্তা মৌলিক (অধ্যাপিকা)

নন্দলালঘোষ বি.টি. কলেজ

শিক্ষকদের বৃত্তি নিয়ে যে আজও আমাদের দেশে অনেক অস্পষ্ট ধারণা আছে তার কারণ এই শিক্ষাব্যবস্থার মূলেই একটা বড়ো ফাঁক রয়ে গেছে। আমাদের দেশজ যে শিক্ষাধারা ছিল তা যখন লুপ্ত হয়ে বিদেশী শাসকবর্গের প্রবর্তিত শিক্ষাধারার অনিবার্য প্রবর্তন ঘটল তখন সেই নবপ্রবর্তিত শিক্ষাধারার সঙ্গে এদেশের জনমানসের যোগ দেশীয় মঙ্গলের কথা ভেবে তৈরী হয়নি। দেশজ শিক্ষাধারাও যে দেশের আপামর জনসাধারণের মঙ্গলের সঙ্গে যুক্ত ছিল তাও নয়। শিক্ষাধারায় পরিবর্তন অত্যন্ত অপরিহার্য ছিল। দীর্ঘ গতানুগতিকতার পুচ্ছানুগ্রাহিতায় এদেশীয় শিক্ষা ছিল অত্যন্ত শিথিল গতি। ফলে নতুন ধারার শিক্ষার নতুন গতি এবং নতুন প্রাপ্তির আকাঙ্ক্ষা এদেশের একশ্রেণীর মানুষকে খুব আকৃষ্ট করল। স্বাভাবিকভাবেই এই নতুন ধারার শিক্ষা দেশীয়ধারার স্থান অধিকার করে নিল। কিন্তু সেই অধিকার জীবনের মূল অবধি অধিকার করতে সক্ষম হয়নি। ফলে বিদেশীদের অনুকরণে এই ধারার শিক্ষা পোশাকী হয়েই রইল। আজো আমাদের বিদ্যালয় শিক্ষায় সেই পোশাকীত্ব বর্জন করা যায়নি।

মাতৃভাষা শিক্ষার ক্ষেত্রে এর পরিণাম হয়েছে সর্বাধিক ক্ষতিকর। কারণ দেশের মূল জনস্রোতের ভাষা, শিক্ষা এবং সংস্কৃতির সঙ্গে এই শিক্ষার বৈশিষ্ট্য সম্পর্কহীন ছিল; এই সম্পর্কহীনতা তৎকালীন শিক্ষানুরাগী মানুষের কাছে তেমন বিপদ সংকেত বহন করে আনতে সক্ষম হয়নি। কারণ সেই সামাজিক প্রস্তুতিও আমাদের দেশে ছিল না। ফল যা হবার তাই হয়েছে। আজও শিক্ষার জীবনবিচ্ছিন্নতা কেবল ডিগ্রী এবং নম্বর অর্জনের বাইরে সামাজিকীকরণে খুব বেশি সহায়তা করতে পারছে না। ভাষা শিক্ষার উদ্দেশ্য যদি হয় এইরকম একটি কৃত্রিম লক্ষ্যে উপনীত হওয়া তাহলে যে ক্ষতি হবে তা হ'ল একটি ভাষা সম্প্রদায় তার নিজস্ব জীবনবোধসম্প্রদায় অনুভব থেকে ক্রমাগত দূরে সরে যাবে। কৃত্রিম আবেগমাত্রা তৈরী হবে দেশের ঐক্য সম্পর্কের প্রভূত ক্ষতি সাধন করবে। স্মৃতি কল্পনা আবেগ এই তিন দিয়ে দেশের মাটির সঙ্গে দেশের ভাষার যে যোগ তৈরী হয় তা বাইরে থেকে আরোপিত শিক্ষার প্যাটার্ন অর্থাৎ ধরন দ্বারা তৈরী করা যায় না। ফলে আমাদের প্রাতিষ্ঠানিক শিক্ষাধারাতেও এসেছে গতিহীনতার নানান লক্ষণ। শিক্ষক-শিক্ষণ মহাবিদ্যালয়গুলির যথার্থ সামাজিক গুরুত্ব বিচার করলেই একথা সহজেই বোঝা যাবে।

গত শিক্ষাবর্ষ থেকে শিক্ষক শিক্ষণ পাঠমালায় বেশ বড়ো রকমের পরিবর্তন সাধন করা হয়েছে। কলিকাতা বিশ্ববিদ্যালয়ের বোর্ড অব স্টাডিজ শিক্ষকদের জন্য এই প্রশিক্ষণের পাঠমালায় শিক্ষাবিজ্ঞানের দৃষ্টিভঙ্গীর বাস্তবপ্রয়োগ ঘটাতে চেয়েছেন। এ প্রচেষ্টা অবশ্যই অভিনন্দনযোগ্য। শিক্ষকেরা স্বাভাবিকভাবেই এই পরিবর্তনের প্রচেষ্টাকে স্বাগত জানিয়েছেন। কিন্তু আমরা যখন পুরাতন অভ্যাসকে বাতিল করে নতুন জীবনমুখী দৃষ্টিভঙ্গী তৈরী করতে চাইছি তখন পুরাতন অভ্যাসের জগদদল পাথর প্রতি পদে পদে বাধার সৃষ্টি করছে।

শিক্ষাবিজ্ঞানের আলোকে মাতৃভাষা ও সাহিত্য বিষয়ের বিশ্লেষণের প্রসঙ্গে কতকগুলো সমস্যার কথা উল্লেখ করা যেতে পারে। প্রথমতঃ বিষয়, একক এবং উপ-একক সম্পর্কে সাধারণ বিভ্রান্তির কথা বলি। অনেক ক্ষেত্রেই দেখা যাচ্ছে এই তিনটি পরিভাষা সর্বজনগ্রাহ্য সাধারণ একটি অর্থ লাভ করতে পারেনি। অথচ প্রচলিত মূল্যায়ন ব্যবস্থায় সর্বজনগ্রাহ্যতার বিষয়টি অত্যন্ত গুরুত্বপূর্ণ। বিষয় বলতে কেউ যদি 'বাংলা' লেখেন আবার কেউ যদি লেখেন 'বাংলা কবিতা' কিংবা 'বাংলা ব্যাকরণ', কেউ যদি লেখেন 'বাংলা ভাষা ও সাহিত্য' তাহলে এর মধ্যে সব কটিকেই বিষয়ে বললে অর্থগত বিভ্রান্তি তৈরী হয় আবার না বললে নম্বরের সমস্যা হয়। এক্ষেত্রে ধারণার সর্বজনগ্রাহী সাধারণ ক্ষেত্র তৈরী করা দরকার। আমরা লিখিত পরীক্ষার খাতায় দেখছি বিষয় এবং এককের ধারণায় কলেজে কলেজে ভিন্নতা আছে। এই ভিন্নতা দূর করার জন্য আবার আমাদের আলোচনা করতে হবে।

এককের উপেক্ষাকে বিভাজনের ধারণাও খুব সুস্পষ্ট ভাবে গঠিত হয়নি। ফলে বিষয়কে একক ধরে এককের উপেক্ষাকে বিভাজন বিষয়টি অত্যন্ত গোলমালযুক্ত হয়েছে। আমরা জানি এককের নির্বাচনে আমরা ভিন্ন ভিন্ন শীর্ষনামে পৃথক কবিতা বা গদ্যকে, ব্যাকরণের ক্ষেত্রে কোনো একটি অধ্যায়কে এক একটি একক হিসাবে গ্রহণ করেছি আমাদের সকলের পাঠদানের ক্ষেত্রে সাধারণভাবে সুবিধা হবে ভেবে। উপেক্ষক বিভাজন করার ক্ষেত্রে আমরা এক একটি পাঠ একককে ধরেছি এক একটি উপেক্ষক। অন্যভাবেও বিভাজন করা যায়। যেমন একটি বিষয়ের নির্দিষ্ট একটি এককের বিভিন্ন দিক নিয়ে আলোচনাকে এক একটি উপেক্ষক হিসাবে চিহ্নিত করা যায়। যেমন কবিতার ক্ষেত্রে কবি পরিচিতি এবং কবিতার উৎস প্রসঙ্গ, বিষয়ের ব্যাখ্যা বিশ্লেষণ, উপমা-অলংকারের আলোচনা, চরিত্র চিত্রণ, তুলনীয় প্রসঙ্গ, শব্দার্থের আলোচনা ইত্যাদি। তাতে পরিমাপগত সমস্যা দেখা দিতে পারে। কারণ একটি পিরিয়ডে কখনও একটি উপেক্ষক কখনও দুটি কখনও বা তিনটি উপেক্ষকের পাঠদান প্রয়োজনীয় হয়। এতে একটি পাঠের মধ্যে পাঠদানের বিভিন্ন উদ্দেশ্য এবং কৌশলগুলির প্রতিফলন ঘটবে না। সেই কারণেই পাঠেক্ষককে আমরা উপেক্ষক হিসাবে সাধারণভাবে গ্রহণ করলে মূল্যায়নের ক্ষেত্রে সমস্যা কমে যাবে।

এক একটি উপেক্ষকের শিক্ষণ উদ্দেশ্য নির্ধারণের ক্ষেত্রেও কয়েকটি সমস্যা দেখা যাচ্ছে। প্রথমতঃ শিক্ষণ উদ্দেশ্য অর্থাৎ শিক্ষার্থীর কাম্য শিখন সামর্থ্যকে সাধারণভাবে চারভাগে ভাগ করা হয়েছে — জ্ঞান, বোধ, প্রয়োগ, দক্ষতা এই ভাগগুলির যে স্তরগত বৈশিষ্ট্য তা প্রায়ই মেলে না। যেমন জ্ঞান এবং বোধের স্তরগত বৈশিষ্ট্যের সীমারেখা কিংবা প্রয়োগ এবং দক্ষতার স্তরগত বৈশিষ্ট্যের সীমারেখা স্পষ্ট নয়। প্রত্যেকটি স্তর যে বিশেষ মানসিক প্রক্রিয়ার সঙ্গে যুক্ত উদ্দেশ্য নির্ধারণের ক্ষেত্রে প্রায়ই তা স্পষ্ট হয়ে ওঠে না। তাই একই উদ্দেশ্য হয়ত দুটি স্তরেই পুনরাবৃত্ত হচ্ছে আবার কখনও একটি উদ্দেশ্য একবারও বলা হচ্ছে না। জ্ঞান এবং বোধের ক্ষেত্রে এরকম একটি ভীষণ গোলমাল দেখা দিচ্ছে। আমরা জানি, সরাসরি যে তথ্যগুলি পাঠ্যাংশের মধ্যে থেকে শিক্ষার্থী আহরণ করতে পারে তা জ্ঞানমূলক উদ্দেশ্য। অনেকেই জ্ঞানের উদ্দেশ্যগুলিকেই শুধু ‘জানবে’র পরিবর্তে ‘বুঝবে’ এই ক্রিয়াগত পরিবর্তন করে লিখে দিচ্ছেন। এক্ষেত্রে শিক্ষাদান দুর্বল হচ্ছে। কারণ উদ্দেশ্যের সুস্পষ্ট প্রতিফলন ছাড়া শিক্ষণ অসম্ভব। বোধের উদ্দেশ্য যে যাচাইকরণ যা সাদৃশ্য এবং বৈসাদৃশ্যের উপর অর্থাৎ তুলনার উপর নির্ভরশীল একথাটা অনেকেই ঠিকমত লিখছেন না। জ্ঞানের স্তরে বিষয়ের ব্যাখ্যা বিশ্লেষণ দরকার। ব্যাখ্যা বিশ্লেষণ ছাড়া কি কোনো বিষয়ের তথ্যগুলি গ্রহণ করা যায় ? সুতরাং ‘কেন’ থাকলেই বোধ হবে এরকম অনেকে ধারণা করে বোধের উদ্দেশ্য নির্ধারণ করছেন, এটা ঠিক নয়। একটি উদাহরণ দেওয়া যেতে পারে —

দেখিনু সেদিন রেল

কুলি ব'লে এক বাবুসাব তারে ঠেলে দিলে নীচে ফেলে—

চোখ ফেটে এল জল,

এমনি ক'রে কি জগৎ জুড়িয়া মার খাবে দুর্বল ।

এখানে জ্ঞানমূলক উদ্দেশ্য তৈরীই হবে না যদি কেবল শব্দার্থ আলোচনা করে পাঠ শেষ করা যায়। কারণ কেন, কিসের জোরে এবং কোন পরিস্থিতিতে বাবুসাব একজনকে রেলের কামরা থেকে ঠেলে নীচে ফেলে দেয় কেবল সে কুলি বলেই একথাটার ব্যাখ্যা দরকার। পাঠ্যাংশের এই ব্যাখ্যা জ্ঞানমূলক উদ্দেশ্যের অন্তর্গত। বোধমূলক উদ্দেশ্য হবে পাঠ্যাংশের জ্ঞানমূলক অংশের সঙ্গে পূর্বার্জিত কোনো জ্ঞানের তুলনা এবং যাচাইকরণের মধ্যে দিয়ে বাস্তব পরিস্থিতির সঙ্গে কবিতায় বর্ণিত পরিস্থিতির মিল এবং অমিল রচনার মধ্যে দিয়ে শিক্ষার্থী যখন বিষয়টিকে যাচাই করতে পারে তখনই তার মধ্যে বোধমূলক সামর্থ্যের বিকাশ ঘটে। আর একভাবেও ঘটে। কবির অন্য কোনো কবিতার সঙ্গে অথবা অন্য কোনো কবি সাহিত্যিকের রচনার সঙ্গে তুলনা করতে পারার মধ্যে দিয়ে ভাষা চেতনাও বোধমূলক উদ্দেশ্য। কিন্তু প্রায়শঃই এটির উল্লেখ থাকে না। মাইকেল মধুসূদনের ভাষা ব্যবহারের সঙ্গে কবি জীবনানন্দ দাশের ভাষা ব্যবহারের বিশাল পার্থক্য — এও তো বোধ। এসব কথা শিক্ষাতাত্ত্বিক বিশ্লেষণে সঠিকভাবে দেখা যাচ্ছে না।

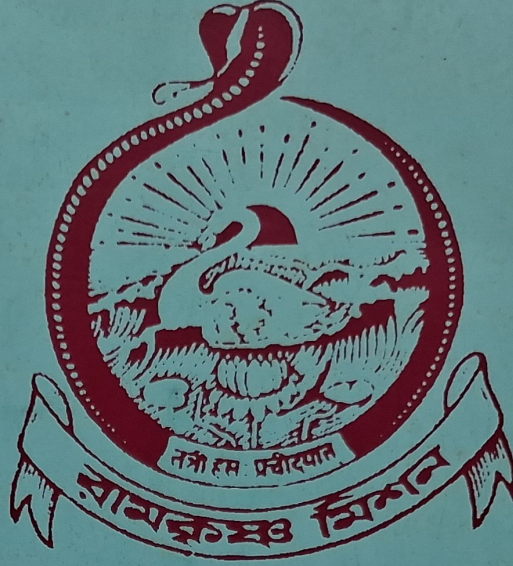
প্রয়োগের স্তরটিও সুস্পষ্ট নয়। কেউ তুলনা করতে পারাকে প্রয়োগ বলছেন, কেউ ছবি আঁকাকে প্রয়োগ বলছেন, কেউ পাঠ এবং আবৃত্তি করাকে প্রয়োগ বলছেন। অনেকে এইগুলিকে দক্ষতামূলক উদ্দেশ্যের মধ্যেও লিখেছেন। সুতরাং প্রয়োগ এবং দক্ষতা কোনোটিই সুচিহ্নিত নয়। প্রয়োগের অর্থ ব্যবহার করা। কিন্তু শিক্ষাতত্ত্বের দৃষ্টিভঙ্গীতে কাম্য ব্যবহার হ'ল শিক্ষার্থীর জীবনের নানা ক্ষেত্রে পাঠ্যবিষয়ের নানা জ্ঞান এবং বোধকে কাজে লাগানো। নতুবা জীবনের সঙ্গে শিক্ষার কোন সংযোগ সৃষ্টি হয় না। পরীক্ষার খাতায় প্রশ্নের উত্তর লেখাকে নিশ্চয় প্রয়োগ বলা যাবে না। আর প্রয়োগ কখনোই দক্ষতা নয়, যেমন প্রয়োগ বোধও নয়। সুতরাং প্রয়োগ মানেই ভিন্ন ক্ষেত্রে, ভিন্ন প্রসঙ্গে ব্যবহার। ছবি আঁকা কিংবা মূর্তি রচনা করা ইত্যাদি সরাসরি পাঠদান প্রক্রিয়ার মধ্যে থেকে তৈরী হয় না। তাই এই কাজগুলিকে মাতৃভাষা শিক্ষণের ক্ষেত্রে প্রয়োগের স্তর হিসেবে বিবেচনা করা যায় না। 'কুলিমজুর' কবিতা থেকেই একটু উদাহরণ দিই —

যে দধীচিদের হাড় দিয়ে ঐ বাষ্প শকট চলে,
বাবুসা'ব এসে চড়িল তাহাতে, কুলিরা পড়িল তলে —

এই অংশটির প্রয়োগ কী হবে? তুলনামূলক অংশের উদ্ধৃতি, না কি অংশটির মূল কথা নিজের ভাষায় লেখা, নাকি বাবুসা'ব কর্তৃক কুলিদের নিপীড়নের ছবি, নাকি অংশটির আবৃত্তি? কোনটি? এ নিয়ে সংশয় আছে। আসলে বোধ প্রয়োগ এবং দক্ষতার মধ্যে স্পষ্ট সীমারেখা নির্দেশ করা নিশ্চয়ই সহজ কাজ নয়। কিন্তু একটি কথা মনে রাখলেই মনে হয় বিষয়টি সহজ হয় যে প্রয়োগ হ'ল হাতে কলমে ব্যবহার। মনে মনে ব্যবহার করাকে শিক্ষণ উদ্দেশ্যের দিক থেকে প্রয়োগ বলা যাবে না আবার সরাসরি শিক্ষণ প্রক্রিয়ার মাধ্যমে নির্দিষ্ট শিক্ষণ কৌশলের দ্বারা বিকাশ লাভ না করলে তাকে প্রয়োগ বলা যায় না। সেই অর্থে সৃজনকে প্রয়োগ বলা যায় না। কবিতা পাঠের পর কোনো শিক্ষার্থী যদি কবিতা রচনায় অনুপ্রাণিত হয়, সুরসৃজনে অনুপ্রাণিত হয়, চিত্র অঙ্কনে অনুপ্রাণিত হয় সেটা পাঠদানের সাফল্য কোনো সন্দেহ নেই কিন্তু সেগুলিকে প্রয়োগমূলক উদ্দেশ্য না বলে দক্ষতামূলক উদ্দেশ্য হিসেবেই চিহ্নিত করা বাঞ্ছনীয়। তাহ'লে প্রয়োগমূলক উদ্দেশ্য আমরা কোনগুলিকে চিহ্নিত করব? নিজের ভাষায় প্রকাশ করাকে ভাষা শিক্ষণের ক্ষেত্রে প্রয়োগ হিসেবে চিহ্নিত করা যায়। পাঠ্য অংশটি যদি প্রয়োজন মত শিক্ষার্থী অন্য কোনো রচনায় উদ্ধৃত করে কিংবা উল্লেখ করে, জীবনে নানা সময়ে এই কবিতার কথা প্রসঙ্গক্রমে ব্যবহার করে তাহলে সেগুলিকে প্রয়োগ বলা যাবে নিশ্চয়ই।

মাতৃভাষার পাঠ অবশ্যই রসাস্বাদন মূলক পাঠ। জীবনের যোগেই এই রসাস্বাদন সম্ভব। তাই পাঠদানের পরম লক্ষ্য হওয়া উচিত কাম্য অনুভূতির জাগরণ। আবেগস্তরের জাগরণ ছাড়া মাতৃভাষা শিক্ষণের উদ্দেশ্য সার্থক হতে পারে না। অনুভবের দ্বারাই পাঠ নিবিড় এবং গভীর হয়। এই অনুভবের স্তরকে আমরা ভাষা ও সাহিত্য পাঠের ক্ষেত্রে সর্বোচ্চ স্তর হিসেবে চিহ্নিত করতে চাই। আগ্রহ, উদ্দীপনা, অনুরাগ, সাহসিকতা, কল্পনা ইত্যাদি বিচিত্র অনুভূতির দ্বারাই শিশু শিক্ষার্থীর কাছে বাস্তব তাৎপর্য লাভ করতে পারে। আমরা দুঃখের সঙ্গে অনুভব করি এই যন্ত্রণা — যে যান্ত্রিক ছকে বাঁধা পাঠদানের পরিবর্তে আবেগ অনুভূতির জাগরণের বিষয়ে বহু শিক্ষকই ভাবেন না। কেবল পরীক্ষামুখী প্রশ্নোত্তর দানের মধ্যেই পাঠদানের কাজ সীমাবদ্ধ থাকে।

আসলে কোনো পরিবর্তনের প্রচেষ্টাই সফল হবে না যদি মূল্যায়ন ব্যবস্থার সামগ্রিক পরিবর্তন করা না যায়; ছকে বাঁধা উত্তরদানের পথ শিক্ষার্থীরা সেক্ষেত্রে বেছে নেবেই। যতই আমরা পাঠ্যক্রমকে জীবনমুখিতা দান করতে সচেষ্ট হই না কেন সামগ্রিক ভাবে বিদ্যালয় শিক্ষার প্রক্রিয়াকে জীবনমুখী না করলে শিক্ষার্থীর চাহিদা এবং সামর্থ্যের সামাজিক বিকাশের জন্য প্রয়োজনীয় পাঠ্যক্রমের রূপরেখা রচনা করা সম্ভব হবে না। বিশেষতঃ শিক্ষকদের প্রশিক্ষণের জন্য যে পাঠ্যক্রম রচনা করা দরকার বর্তমানে সে বিষয়ে যথেষ্ট ঘাটতি আছে। ঘাটতির কারণ শিক্ষক শিক্ষণ মহাবিদ্যালয়গুলির সামাজিক গুরুত্ব যা হওয়ার ছিল সেই গুরুত্ব মহাবিদ্যালয়গুলি অর্জন করতে পারেনি। ফলে এক ব্যাপক সামাজিক ক্ষতি হয়ে চলেছে। বিশেষতঃ সৃজনমুখিতা, স্বাধীন চিন্তনের সুযোগ ক্রমাগত হ্রাস পাচ্ছে। এ নিয়ে আমাদের যথেষ্ট ভাবনা চিন্তা করা দরকার।



Emblem of the Ramakrishna Mission

The wavy waters in the picture are symbolic of Karma; and lotus, of Bhakti; and the rising-sun, of Jnana. The encircling serpent is indicative of Yoga and the awakened Kundalini Shakti, while the swan is the picture stands for the Paramatman (Supreme Self). Therefore the idea of the picture is that by the union of Karma, Jnana, Bhakti and Yoga, the vision of the Paramatman is obtained.

—Swami Vivekananda