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An Examination Regarding Some Issues of Indian Ethics

Ranjit Kumar Barman

This paper is a humble attempt to examine some issues of Indian ethics. Purusattam Bilimoria begins to write an article¹ with the question that - is morality possible in Indian philosophy? Because, Hindu philosophy admits that God acts everything. He is the supreme doer. It is stated in *Śrīmadbhagavadgītā*: '*īśvaraḥ sarvabhūtānām hr̥ddeśe' rjuna tiṣṭhati; bhrāmayn sarvabhūtāni yantrārūḍhāni māyayā*'.² The echo of same word is also found in *śākta* song (The song of those who worship the Goddess *Kālī*). The song runs as follows: '*tomār karma tumi kara mā loke bale kari āmi*', i.e., Oh! Mother, you do all things; but it is to be seemed that I do. Moreover, the doctrine of *karmavāda* (except *Cārvaka*) is admitted in Indian philosophy. Some scholars think that 'the doctrine of *karma*' and 'free-will' is contradictory. They think that *karmavāda* and determinism are the same. According to them, as all the activities of one is determinate by one's previous act, one does not have any free-will to activities. Hence, to them there is no room for free-will in Indian philosophy. In addition to this, the world is considered as the result of *māyā* in Vedanta philosophy. If it is so, morality comes



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Perspectives on Food, Lifestyle and Culture

Priyabrata Dey Sarkar

Abstract:

Food is an integral part of any culture and change occurring in food culture can indicate changes in the cultural environment of the society. Foods that come from the other cultures may also be distinguished to maintain the group identity. Different kinds of food are related to different categories of people living in one culture and foods are used as status symbols in a society. Food is a way of self-identity as it is said that "you are what you eat."

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Food Culture and Affiliations

Priyabrata Dey Sarkar
Dhiman Chakraborty

Food is an integral part of any culture and change occurring in food culture can indicate changes in the cultural environment of the society. Foods that come from the other cultures may also be distinguished to maintain the group identity. Different kinds of food are related to different categories of people living in one culture and foods are used as status symbols in a society. Food is a way of self-identity as it is said that "you are what you eat." When a person is in a group of people, he will tend to eat more than when he is alone. Food means relationships: befit it to think how important a dinner invitation could be for our private or professional life or how relaxing it could be to go out with friends to eat pizza. Love stories, employments contracts, friendship most of them are born around the table of food. The term 'Food Culture' describes the entire cultural landscape of nutrition; everything that has anything to do with the way we eat. Food is used to: i satisfy hunger and nourish the body.ii Initiate and maintain personal and business relationships.iiiExpress love and caring. Iv.Signify social status. This is the first step to be a global food culture. As a cultural backdrop the food is influenced by social, ethnical and geographical conditions. This often causes a paradox, on one side food has a connecting role, creating a sense of community on the other hand it serves as a kinds of border towards globalization. As a result food becomes a cultural identification pattern. With the growth of globalization, people all across the globe have started to get accustomed and to enjoy the different variety of food. Indian food is one of the favourite foods of the people in countries. Indian food is heavily influenced by religion and cultural choices. An Indian diet consist of fruits vegetables, eggs, diary



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IMPACT OF THE SARVA SIKSHA ABHIYAN TO THE DEVELOPMENT OF ELEMENTARY EDUCATION IN JALPAIGURI DISTRICT OF WEST BENGAL

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ABSTRACT

Elementary education is a term refers to making education available to all children in the age group of 6-14 or in the class I-VII. It means the education for every child to complete the stage of elementary or primary education either formal or non-formal mode of education. To universalize elementary education several programs were designed by our Government. Sarva Siksha Abhiyan is one of the most important steps to making free and compulsory education to the children of 6-14 years. The present survey based evaluative study deals with the effect of the Sarva Siksha Abhiyan to the development of elementary education in Jalpaiguri district of West Bengal. The main objectives of the study were- (i) to examine the effect of SSA to the development of the elementary education in Jalpaiguri districts, (ii) to find out the role of the infrastructure, curriculum, teachers and other factors to develop the quality of elementary education in Jalpaiguri district of West Bengal, (iii) to find out the problems in the development of elementary education in Jalpaiguri district of West Bengal, (iv) To recommend suggestions to develop elementary education in Jalpaiguri district of West Bengal.

Key words: SSA (Sarva Shiksha Abhiyan), Primary Education, Universalization of Elementary Education(UEE)

Introduction

Education plays an important role in social, economic, progress, cultural development and political unity. No society can develop them without education, so education is one and only key component for development of any community. At present India has a larger illiterate population in respect of other developing countries. According to the census report, the total literacy rate of India is 74%, out of 74%, 82% are male and 65% are female. Over a period of time, many plans, programme and policies have been formulated by our Government to literate the illiterate SSA is one of this. SSA is an Indian Governmental convergent programme aimed to improved enrolment, retention and to providing quality base education for 6-14 years old children. To provide quality of education is a constitutional and fundamental right now. There are so many factors influencing behind the quality development of elementary education, these are basic infrastructure, curriculum, teaching, learning

process, teacher, etc. The study intends to find out the role of the SSA to the development of elementary education in jalpaiguri district of West Bengal. It ends with some suitable effective suggestions for the development of elementary education in West Bengal.

Rationale of the Study

To realize the complete educational goals and Education for All (EFA), educational research has greatly expanded across the globe. For achieving the proper education as well as the development of society proper educational research is essential, which helps to find out the modern theories and principles of education. Here an attempt has been made to represent the status of elementary education after implementation of SSA in the Jalpaiguri district of West Bengal. This study not only helps both the researcher and educational planners for their further research in this field, but also in overall development of the society.

Objectives of the Study:

The study was planned with the following objectives



Globalisation and spiritual development: An Indian outlook

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Abstract

India is very much fit place for the postcolonial multicultural and multi-religious society. This diversity is linked with concept of citizenship and process of national identity. Just as globalisation is changing the nature of the state it is also altering the nature of the social contract between state and citizens. Corporate and nations seek to achieve favourable economic policies overseas by linking loans to particular actions on the part of developing country. This is accomplished through the implementation of the dependency principle. The whole world is being pushed onto the path of uniculturalisation of cultures, globalisation of consumption, physically closer, spiritually apart. Over the past few decades, the new media digital technologies create a world-wide network of globalised identity formation. If globalisation connotes the equal distribution of every prospect of human life or aspiration or activity in this realm of materialism (way to technology and digitalised environment), then the paradoxical of ARTHA-KAMA vs. DHARMA-MOKSHA are placed together in a balanced, proportionate, harmonising manner. So the worldly affairs which is visible by the five senses and the affairs related to the inner fulfilment---- are the balancing factors in one's existence. The Sanatan Bharatia Dharma thus fulfils the globalised existence of man's contact with the omnipotence God, if we relate this omnipresence throughout this globalised world. God is maximally great or perfect and therefore is omnipotent. What we need is the notion of globalised Bharatia spirituality in the way of absence of egoism, individuality, personality, duality, attraction, aversion, tyranny etc. Instead what we now get is the only mask of happiness and ecstasy! The core of the Nirvana is absent but we are actually enthusiastic about the tall buildings in the midst of concretised infrastructure! The lesson here is how we get and not what we get! If the path is rationalised and logical, then we must overcome the existence of "life without a soul"! Our primary aim should be on the prospect of fulfilled satisfied existence only in the core and not only in the showy aristocracy. Thus materialism is the harmonising tool of achieving that spiritual globalised existence where the complete attachment of soul to the body can be fulfilled! This may be the true sense of fulfilled existence that one may aspire for!

The robust Karma-yogi Vivekananda observed that the vast majority of men are atheists as he comments: "I am glad that in modern times another set of atheists has come up in the Western world, the materialists, because they are sincere atheists". To penetrate the inner vision of a mere appearance we then must argue in the line of Aurobindo: "The supra-physical can only be really mastered in its fullness, when we can keep our feet firmly on the physical". William Blake the mystic visionary governed his poetry in the realm, "There Exist in that Eternal World the Permanent Realities of Every Thing which we see reflected in this Vegetable Glass of Nature". Vivekananda believes in conservation of spirituality not only on the personal level but also on the national level. Hindu Yogis have practised conservation of spiritual energy. They know how to withdraw the self from the body so that its dependence on the outer world is reduced to the minimum. There is a stark contrast in Vivekananda's words: "The West has solved the problem of how much a man can have. India has solved the problem of how little a man can have".

This paper is completely based on the reflections on the globalised spiritual mentality in the Bharatia context. Is globalisation only for the materialised infrastructure and digitalised ecosystem of society or it is a mental attachment to the entire globe in a single whole? Can we attain the theory based reality into mechanism of this society or we can have a genuine way to discover that ultimate reality into the practice of humankind and culture through the materialistic means as shown by the Bharatia monks like Vivekananda and others! Globalisation is not only the means of overall development of the world by a single thread but a spiritual harmonisation in the Indian way of thinking and achieving the materialism through the omnipresent universalizing consciousness! In this paper, an attempt has been made to judge the metaphysical realm of consciousness into the realm of realistic materiality through the various judge points of Indian thinkers and philosophers!

Keywords: postcolonial multicultural, citizenship and national identity, social contract between state and citizens, dependency principle, uniculturalisation of cultures, artha-kama, dharma-moksha, sanatan Bharatia dharma, life without a soul, globalised spiritual mentality

Introduction

Swami Vivekananda synthesized the views of Occident and Orient to bring the material earnings of the West to the Indian context. The three counterpoints against regression are poverty, superstition and uneducated ignorance, Vivekananda is particularly concerned about the political subjugation, ignorance and misery of India.

Vivekananda is critical about the present day conditions of the

Westerners who are particularly occupied with rationalistic, materialistic spirit instead of adopting the originally natural forms of spiritual doctrine.

As a Hindu ascetic his doctrinal of thought are straight from the core of mind and soul; and the metaphysical truth, pure wisdom, the Yoga must be combined to produce the whole effect. Vivekananda is particularly concerned with the philosophical discourses about 'Purusha' and 'Atman' and the

globalised fusion of cultural, traditional and civilizing values. The three pillars of his philosophical concerns are self-reliance, metaphysical disposition and well-balanced character. The combination of mystical wisdom and its social applications is the origin of 'Ramakrishna Mission'. A critic writes -

"Metaphysical vision practically inspires Yoga in all its forms as well as all spiritual life, so that every action and every inclination of man becomes a pathway to the fulfilment of the Yoga, allowing the full knowledge and practice of the materialities of life to be constantly illumined by the highest spirituality"^[1].

(Swami Vivekananda)

In 1886 he toured the entire India to know and analyze the real conditions of India. Although he felt that India got the strengthening past spiritual tradition, a strong cultural history, India court uproot the poor condition of its economic concerns. So India needed a stronger spiritual movement and regeneration. In 11 September of 1893 *Chicago's Kolombus Hall* has seen a new avatar of spirituality and religion as it is find the globalised concept of brotherhood as seen in the 1789's motto of *French Revolution*. Then this regenerated spirituality is observed again through the establishment of *Ramakrishna Mission* in 1st May of 1897. Ancient Hindu Philosophy based on Bedanta philosophy. The theory of 'Maya' in this materialistic world can see only the duality of thought process of *Badanta*. The Influence of *Buddhist Philosophy* to Vivekananda is based on -

- a. Mass liberation (in the way of Mahajon's *Bhodhisotto* concept),
- b. To help others after having *Nirvana*,
- c. Concepts working like *Samyak Karmantto*, '*ajib*' etc.

His Metaphysical stand point depends on his *Idealist Philosophy*. To do search the *Ideal reality* we have to take measure our mind and control it. The first idealistic philosophy is based on the philosophy of Barkley and the second idealistic philosophy is based on Plato. The idealistic philosophy a Vivekananda is '*Adityabadi Idealistic Philosophy*'. The one that is conceived her is seen not to be divided for anything and in it we cannot have any material existence.

To Vivekananda the concept of '*Ishwar*' is only a religious term. In the philosophy of Vivekananda he attached his '*Aditya*' philosophy and the views of '*Ishwar*'. He believed in the concept of '*Sarbeswar*', but to him '*Ishwar*' is personal. So in the philosophy of Vivekananda two streams are running at the same time -- (a) *Aditya Bedanta* (b) *Vaktibad*.

To him truth is "ABSOLUTE BEING". Infinity is "SAT-CHIT- ANANDA".

To Vivekananda one cannot exist in life without the belief in God. The finding of God can be analysed in this way:

- a. Everybody can't have the capacity to feel God,
- b. There is a need of fewer sages who will fetch the touch of God, nature of the world and the system of the Cosmos.

Vivekananda philosophy can be related into various backgrounds and points – "*colonialism, political liberation; divisions of race, religion and caste, and in some measure, of gender hegemony and social change; materialistic expression of national chauvinism, and, education*"^[2].

(Gangeya Mukherji, *Thinking Community and Nation*, India International Centre, Quarterly, Vol. 39, No 1 (Summer 2012). The '*non-violent psyche*' of human being, according to Vivekananda, actually the root of making ground of '*ethical individual*'. The appearance of Vivekanandian philosophy in the Indian socio-religious scenario is based on the concept of Hindu Revival against the notions of medieval Dark Age Superstitions. His theory of '*Sanyas*' is based on freeing man naturally or ritually against the bonds of caste conventions and established norms of society. According to Gangeya Mukherji as mentioned in the same article,

"Social regeneration was to be constituted primarily of a religions awareness of the human as a reflection of God, as religion was the life-blood of India, and for any movement to endure in the direction of social change in the country it would ideally need to ground itself on the plane of religion".

The globalised self of Vivekananda and his thinking process is reflected throughout the mass culture and the longing for their gradual betterment in both materialism and spirituality. This is seen in the production of opinion when he says,

"The Sannyasin should have nothing to do with the rich; his duty is with the poor...To pay respects to the rich and hang on them for support has been the bane of all the Sannyasin communities of our country. A true Sannyasin should scrupulously avoid that"^[3].

(*Complete works of Swami Vivekananda*, Vol. V, 1947, p. 18).

The world has three categories: the first kind of facts possesses only ephemeral existence (coined by the term '*pratibhasika satta*' or apparent existence), the sort of existence necessary for ordinary life and practice (coined by the term '*vyavaharika satta*' or practical existence) and the third absolute existence (coined by the term '*paramarthika satta*' or supreme existence). So there are mainly the battle between two types of existence – on the one side we have apparent existence of materialism and on the other side we find the problems of realistic entity. So the war of two existences is fruitfully described in the writings of Absurdist philosophers like Camus, Satre etc.

The Indian philosophy is much more deeply concerned with the inner reality of being. That means that they are neither materialistic believer nor have the urge of prosperity. They take the middle path of inner peace of mind--- feeling '*Brahmo*' inside of one's being. This globalised spiritual development can be seen throughout the ages of Veda and in

the recent philosophy of Vivekananda.

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Human Values and Environment

A Study for Sustainable Existence

Ranjit Kumar Barman



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A Study for Sustainable Existence

Edited by

Ranjit Kumar Barman

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A Study of *Abhijnansakuntalam*: Perspective of Relationship between Environment, Nature and Man

Malay Goswami

The greatest poet Kalidasa, in each and every spheres of his writing like epic, drama, lyrical poems, express his argument about nature with its vigorous quality and lively qualities. For this reason in Sanskrit literature he is known as "Kalidasa is a nature poet". Human life is based on nature; we cannot avoid nature and environment in this living entity of the world. As in English literature we have William Wordsworth as the nature poet, in Sanskrit literature is also Kalidasa is termed as nature poet. Each and every corner of the drama *Abhijnanasakuntalam* we can have the feelings and devotion to nature of Kalidasa towards nature. The lively and vigorous portrayal of nature in the drama *Abhijnanasakuntalam* paves Kalidasa into the realm of highest poetic creativity into the world literature.

In the prologue of *Abhijnanasakuntalam* it is said that the fragrance of summer wind from the woods and the consequent cold shadow of the trees is depicted by the speech of the wife of Sutradhara (director). In the beginning of this drama we have the consciousness of the protection of wild animals. When the king Dusyanta tries to kill a deer by his arrow, then the ascetic¹ of the hermitage said:

"This deer is of the hermitage, O king! He should not be killedno....no....do not strike him down".¹

"Na khalu na khalu bahah sannipatyoyamesmin
Mriduni mrigasharire tularashabibagnih.
Kva bata harinakanam jibitam chatilolom
Kva cha nishitanipata bojrasarah sharaste".²

i.e., 'How fragile the life of this deer!

How cruel your sharp-pointed arrows, swift-winged!
Never should they fall on his tender frame
Like tongues of flame on a heap of flowers'.³

The concept of preservation of wild animals and the awareness of natural environment, is seen in the bitter cry of the ascetic the living animals into the wood. Again we observed that the relationship between man and wild animals is so deep and intimate that we cannot have any break of this intimacy when the sound of the chariot does occur:

"Biswasopagamadabhinmagatayah shabdam sahante mriga".⁴

In the narration of Kalidasa about the woods proved that he is very much conscious about the preservation of trees. The tiny plants have to be grown up by water irrigation in a systematic manner:

"Etastapasvikanyakah svapramananurupaih
sechanghatairbalapadebhilyah payo datumita ebhibhartante".⁵

In that time people are very aware about the utility of trees that is seen in this line:

"Tvaitah api tata Kashyapasya ashramabrikshakah priyatarah....."
i.e., (Anasuya said that) " Listen, dear Sakuntala; its looks to

me as if these trees in the Hermitage are dearer to Father Kanva that even you are; see, he has appointed you who are as delicate as a newly-opened jasmine-flower, to fill these trenches round the roots with water".⁷ After that we can have the information from the speech of Sakuntala:

"Na kebalam tataniyoga eva asti me sodarsuchah api cteshu".⁸

In the drama we can find the jasmine that Sakuntala named "Vans-jyotsna" has chosen the mango tree as her bridegroom:

"Iyam svayambarabdhuh saharasya trayo kritanamdhya Vans-
jyotsna iti nabamalika."⁹