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The articles must be preceded by an abstract of about 300 words. Authors are requested to submit their abstracts and their personal information (i.e. name, address, position, institutional affiliation, postal address, e-mail, telephone number) in separate pages. Times New Roman, font size 12 should be used in the abstract.

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JOURNAL OF SOCIAL SCIENCE AND WELFARE

Volume 3, 2019

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Volume 4, 2019

CONTENTS	Page No.
Ontological Argument <i>Baisakhi Das</i>	1 - 7
Development of Value oriented education through yoga <i>Rituparna Gangopadhyay</i>	8 - 14
Plastic and Environment <i>Sukla Ghosh</i>	15 - 24
Influence of Maternal Health Programmes on Child Health in India <i>Basudha Mukhopadhyay</i>	25 - 41
India's Expanding Role in Asia with Regional Cooperation: India and Asean <i>Rakhi Banik</i>	42 - 48
Asian Consciousness in 'Crazy Rich Asians' <i>Surhita Basu</i>	49 - 53
Swami Vivehananda's Economic Ideas: Significance in Today's World <i>Sanghita Bhattacharjee</i>	54 - 59
The Idea of the Individual: Tagore, Watsuji and the Eastern Alternative <i>Debamitra Kar</i>	60 - 63

ONTOLOGICAL ARGUMENT

Baisakhi Das

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Abstract :

Is there any proof for "Existence of God"?

Purpose of this paper is to show how Ontological Argument as a ground for the "Existence of God". We propose to explain the view of St. Anselm, Descartes and Kant. It also highlights the importance of 'Existence' as a predicate.

Keywords : God, Existence, Predicate.

Introduction :

The concept of God is one of the central concepts in philosophy of Religion. The cosmological argument, the ontological argument, the Teleological argument, the Moral argument etc. have been offered to prove that God 'really is', and is not a figment of imagination.

Among all these proofs, are the only a priory proof for the existence of God in the ontological argument, since it attempts to prove the existence of God from the mere idea of God.

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This paper consists of three sections. In the first section St. Anselm's and Descartes' formulations of the ontological argument have been explained. The second section deals with Kant's objection to the ontological argument as advocated Descartes. In the third section gives an exposition of Frege's view on 'existence' and his refutation of the ontological argument.

Sec – I

Anselm gives the monotheistic concept of God into the formula (1) "a being than which nothing greater can be conceived". According to Anselm, the concept of God is that of something 'which must be thought as the greatest' or something than which nothing greater can be conceived. Hereby the word 'greater' he means 'more perfect'. As we have the idea of God, so God must be conceived at least to exist in our mind as the object of our thought. Not only that God also had extra mental reality, because otherwise we should be able to conceive of something which is greater than God – that is impossible, so God must exist in reality.

Anselm distinguishes between something, x existing in the mind only and its existence in reality as well. If the most perfect

conceivable being is existed only in the mind, we should then have the contradiction that it is possible to conceive of a yet more perfect being, namely, the some being existing in reality as well as in the mind.

On the other hand, Anselm states the argument again, directing it now not merely to God's existence but to His uniquely necessary existence. Anselm argues that God exists in the truest and the greatest way, because where as anything other than God can be thought not to exist. God never can be thought not to exist and that which cannot be thought not to exist, greater than that which can be conceived not to exist. So God must be thought as the greatest. To prove God's uniquely necessary existence Anselm argues that God exists in truest and greatest way. According to him, to be in thought as well as in reality is greater than to be in thought only. Since God is the greatest, he must exist not only in thought but in reality also.

View of Plantinga:

Anselm's argument was best construed as a reduction ad absurdum. Let us use the term 'God' as an abbreviation for 'the being than which none greater can be conceived' the argument then proceeds (in Anselm's own terms as much as possible) as follows:

1st premise : God exists in the understanding but not in reality (assumption for reduction).

If we accept this assumption then a contradiction will arise.

2nd premise : Existence in reality is greater than existence in the understanding alone.

3rd premise : A being having all Godly properties plus existence in reality can be conceived.

4th therefore : A being having all Godly properties plus existence in reality is greater than God (from 1, 2).

5th therefore : A being greater than God can be conceived (from 3, 4).

6th by definition of God : It is not the case that a being greater than God can be conceived.

7th, Hence : It is not the case that God exists in the understanding but not in reality (1-6 reduction ad absurdum)

So, if God exists in the understanding, he also exists in reality; but clearly enough he does exist in the understanding, he exists in reality as well.

In modern times Rene Descartes reformulates Anselm's complex formulation of the ontological argument. According to Descartes existence being perfection, is an attribute or predicate which like other predicates can meaningfully be ascribed to an object. He holds that the idea of a triangle necessarily includes among its attributes that of having its three interior angles equal to two right angles, so the idea of a supremely perfect being necessarily includes the attribute of existence. So we cannot think without any

contradiction, of a perfect being that lacks existence just as we cannot think without contradiction of a triangle which lacks its essential attribute of having three sides. So Descartes argues that the very existence of God follows from the very idea of God as the most perfect being. For the concepts of perfection and necessary existence are inseparable so non-existent perfect being is a logical contradiction. Hence, existence must be attributed to God.

Here Descartes' argument is based on two basic assumptions –

i) That existence is an essential attribute of the concept of perfection.

And

ii) That the real existence of being corresponding to the concept of perfection can be analytically deduced without recourse of empirical evidence.

Both of these assumptions may be arbitrary and unwarranted. As Kant points out that a notion or conception of an existence is no to proof of actual existence just as the notion of 300\$ in any mind does not prove the real existence of it in my purse.

Sec – II

Immanuel Kant criticizes the Cartesian version of ontological argument at two levels. At one level he accepted Descartes' claim that the idea of existence belongs analytically to the concept of God, as the idea of having three

angles belongs analytically to that of a three-sided plane figure. In each case the predicate is necessarily linked with the subject. But Kant replied, it does not follow from this that the subject, with its predicate, actually exists. What is analytically true is that if there is a triangle, it must have three angles, and if there is an infinitely perfect being, that being must have existence. As Kant says, (2) "To posit a triangle, and yet to reject its three angles, is self-contradictory; but there is no self-contradiction in rejecting one triangle together with its three angles. The same holds true of the concept of an absolutely necessary being."

But among the different arguments by which Kant throws his challenge to the ontological argument, especially Descartes' formulation, is not a real "predicate". We shall now go on to the detailed analysis of the Kantian thesis.

Descartes thinks that 'existence' is perfection – an attribute, which is better to possess than to lack, but Kant claims that existence is not a property and so it cannot be perfection or cannot be used as predicate attributed to a subject. Perfection being an attribute can either be possessed or lacked by something and its possession or lack can be asserted either by affirming or denying a predicate of a subject. But 'exists' is never a real predicate, but by saying so Kant does not mean to say that 'existence' is not really a predicate at all. He means to say that 'exists' is not a real or a genuine predicate, although

it might well be a grammatical or logical predicate.

A logical predicate does not add anything to the subject concept, for example, 'cat is cat' here the predicate 'cat' is a logical predicate because it fails to enlarge the connotation of the subject term. But the point to be remembered is that though the predicate is incapable of giving any information about its subject concept, yet it may be capable of doing so in some other contexts. For example: 'Mini is a cat' here the predicate 'cat' is no longer a logical predicate, but turns out to be a real predicate. A real predicate is one which enlarges the subject concept and gives us new information about it. Thus 'This man is bachelor' – here the predicate 'bachelor' is a real or determining predicate. 'Bachelor' may also play the role of logical predicate in different contexts. But the word 'exists' can never be treated as a determining or real predicate in any context, it is merely a logical predicate. Kant remarks that 'being' is not a concept which could be added to the concept of a thing.

Here Kant's point is that the (grammatical) predicate '_____ exist' is certainly not similar to the predicate like '_____ is red', or '_____ is a tame tiger' because by saying 'x is red' or 'x is a tame tiger' we are furnishing with some facts about it 'x', but when we say 'x exists' – we are not providing any information about 'x'. (3) "Being is

obviously not a real predicate."

For Kant the word 'is' or 'exist' is devoid of any additive function. It functions only to posit an object answering to a concept. As Williams plots it (4) "positing is what is done in affirmation of existence" and for Kant (5) "Being is merely the positing of a thing or of certain determinations, as existing in themselves."

So Kant argues that 'God is' or 'there is a God' we do not say anything new. The main implication of the argument advanced by Kant is that since every 'subject—predicate' proposition is said to assert implicitly the existence of its subject, we cannot consider existence itself as a property of anything. So Kant meant to say that though we may possess the idea of a supremely perfect being exists. The answer to this question depends upon our relevant experience of that being – which in this case intuitions are senses and though we cannot have any intuition of a Being which transcends all our experience.

Sec – III

A number of philosophers after Kant have held the view that existence cannot be a genuine predicate. The analysis of the concept of existence from the modern logical point of view owes a lot to the development of quantification theory. All the philosophers responsible for the development of quantificational theory adhere to the view that

‘existence’ is not a logical predicate. To understand the current thoughts on this particular issue, it is important to consider the views of some modern thinkers. In this respect the automatic choice is Gottlob Frege who is one of the founders of modern logic. Frege’s view is slightly modified from that of Kant, and it is the most extensive discussion on ‘existence’ in the last century.

Frege’s view about ‘existence’ is: existence is not a property of object but of a concept. For a proper understanding of Frege’s view some key concepts of his philosophy namely concept, object, function, number etc. need to be explained.

Frege get the notion of concept from The Mathematical notion of function. The entire mathematical pattern has a common pattern. Let us consider the following mathematical expressions –

$$2. (1)^3 + 1 = 3$$

$$2. (2)^3 + 2 = 18$$

$$2. (3)^3 + 3 = 57$$

All these expressions have a common pattern which Frege expresses thus:

$$2. ()^3 + ()$$

Frege has called this ‘function’, which is an incomplete expression or unsaturated because by itself it has no sense. This understated expression is itself not any number. By putting the name of a number is in the blanks spaces which are called

argument. We get a complete or saturated expression which has a numerical value. We get a complete expression from a function expression.

From the above mathematical notion of function Frege arrives at the local notion of concept, ‘_____ is wise’ this is an incomplete expression, when in the blank space we write the name of an individual as for example, we get proposition such as ‘Plato is wise’, ‘Aristotle is wise’ and these propositions are true or false. So the function, though incomplete, yields a determinate truth value when the blank space is filled up. Frege calls such function as ‘_____ is wise’ a concept. So concept, according to Frege, is a predicative part of a sentence which is neither true nor false, it is always unsaturated. It plays the role of predicate and stands for a concept. As distinguished from a concept expression it is a proper name which is always a complete expression. One reference of a proper name is an object which can never be a concept.

The notion of number is of immense importance in Frege’s Philosophical logic, because the light which Frege throws on the concept of existence is reflected from this particular notion. According to Frege, number statement is always an assertion about a concept, in other words numbers are always properties of concepts, not of objects. It is evident that the following remarks of Frege (6) “If I say Venus has 0 (zero) moons, this simply does not exist any moon or

agglomeration of moons for anything to be asserted of; but what happens in that a property is assigned to the concept 'moon of venus' namely that of including nothing under it." Frege told that (7) "existence is analogous to number", if so then existential statements can surely be said to be number statements. For Frege if existence is analogous to number then as number is the property of concept not of objects, existence must also be treated as a property of a concept. Similarly, if we say that 'king's carriage is drawn by four horses' then I assign the number four to the concept horse that draws the king's carriage. In this way Frege shows that number can never be a property of object but of concept.

Frege makes a distinction between first level concept and second level concept. Let us now consider an existential statement, if we say "_____ exists" then, 'exists' is a predicate in this statement. If we shall fill up the gap by 'Plato' and the statement becomes "Plato exists". It seems as a first level predicate but Frege would say that a singular existential statement is senseless or meaningless because 'existence' is a property of a concept, it cannot be significantly affirmed or denied of an individual which falls under a concept. In the sentence 'Plato exists' here the subject be significantly affirmed of that object, so the whole sentence expresses no thought and thus it also senseless or meaningless. Actually 'exists' means 'has instances' or instantiation that is there are

instances of a concept in reality, it is a concept and we must fill up the gap with the general terms.

When Frege says that number is a property of a concept, or merely correctly that a statement of number assigns a property to a concept. It is important to bear in mind that he makes a systematic distinction between property of a concept and a component of a concept. Right angled is a component of the concept right angle, but it is not a property of the triangles that fall under it. But the propositions that there is no equilateral right angled triangles does state a property of the concept equilateral right angled triangle, it assigns to if the number zero (naught).

In a passage of great philosophical importance (F.A. P-65) Frege propounds an analogy between existence and number. 'Affirmation of existence', he says is in fact nothing but denial of the number naught'. What he means is that an affirmation of existence (for example: 'Angles exist or there are [such things as] angles') is an assertion that a concept (e.g. Angle) has something falling under it. And to say that a concept has something falling under it is to say that the number which belongs to that concept is something other than zero.

It is because existence is a property of concepts. Frege says that the ontological argument for the existence of God breaks down. That is to say, that there-is-a-God, and

cannot that be not a component of the concept God, nor can it be a component of one and only one God, that is a property in Frege's terminology, of the concept God.

The ontological argument cannot get off the ground because it construes in one of its premises a putative property of the concept of God (namely that the concept has to have an instantiator) as if it is an ingredient of the concept (like God's perfection). The premise: "For all x if x is unsurpassable perfect then x exists" is challenged because the form of the sentence is misbegotten in so far as "x exists" is ill-formed.

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Abstract :

A value stands for ideals humankind lives for. Anything which satisfies human want thereby has a value. In brief, what is effective is valuable. What is good or beneficial to individual or society has a value. Religion, faith, morality, honesty etc. are considered as value. Values are part and parcel of the philosophy of a nation and that of its educational system. They are the guiding principles of life which are conducive to all round development. Values and education are closely related. Our sense of values develops through education. Values are embedded in educational practice. Values are a set of principles or standards of behavior. Values are the guiding principles in day to day behaviors of every individual. 'Yoga' means 'to add', 'to unite,' or 'to attach.' In simpler words yoga means 'combined.' The ultimate objective of yoga is 'moksha' or liberation. Consistent routine of yoga over an expanded time frame can help us to reach our inward self. The physical asanas orchestrate the body and adjust the sensory system. The breathing

practices or pranayama quiet and adjust body and brain. Family pressure, financial instability, academic stress, peer groups and the like can cause degeneration of values in the students. Yoga's combination of breath and movement can help alleviate social and academic stress and clear the mind. Yoga helps them get along better with one another, which fosters a more positive learning environment highly favorable for inculcating value education. It works to reduce problems including insomnia, high heart rate, headaches and general aches. Sound mind resides in a sound body. If a healthy and, fit body is achieved by the students, value creation will be an easier task for the teachers.

Keywords : Value, Value oriented education and Yoga.

Meaning of the term Value

In a narrow sense, value means the amount for which a thing can be exchanged in an open market. But in a wider sense, factors which affect human behavior are regarded as values. A value stands for ideals humankind lives for. Anything which satisfies human want thereby has a value. In brief, what is effective is valuable. What is good or beneficial to individual or society has a value. Religion,

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faith, morality, honesty etc. are considered as values.

Values are part and parcel of the philosophy of a nation and that of its educational system. They are the guiding principles of life which are conducive to all round development. John Dewey in his book *Democracy and Education: an Introduction to the Philosophy of Education* (1916) stated that the value means primarily to prize, to esteem, to appraise, to estimate, it means the act of cherishing something holding it and also the act of passing judgment upon the nature and amounts of values as compared with something else.

Kinds of values

Values are of various kinds and names according to their specifications:

1. **Aesthetic values** in accordance with arts, dancing, painting, dramatization, music and the like
2. **Spiritual values** concerning spirit as opposed to matter
3. **Moral values** relating to ethics
4. **Social values** concerning society

Characteristics of values

Values are **permanent and universal**. Values such as truth, honesty, kindness are desired by people of every community.

There is no objective standard of value. The concept of value develops through

diverse experiences. The same value may produce different kinds of behavior in the same person. Value is thus a **multi-dimensional acquired psycho-physical trend**.

Psychologically, value is the **generalized readiness of an individual** and this readiness is the preparation for reaction or conduct.

Values **bring equilibrium in human conduct**. They eradicate behavioral contradictions in human life. Values, that satisfy our needs and expectations, are precious to us.

Values are the **foundation of social life**. The existence of an institution depends upon the sense of values.

Degradation of values

The chief requisite of a man's life is to be a good human being. But today there is restlessness in human life all over the globe. Having forgotten the grandeur and glory of their heritage, the students of today are enticed by so called modernity and have become oblivious to their innate divinity. Science and technology have undoubtedly contributed substantially to material progress, but they have altogether undermined spiritual values such as selflessness, divinity and dignity inherent in man. To be precise, they have devalued humanity itself so much that they are unable to recognize their divine nature. This trend needs to be checked. A proper type of value education can serve as a remedy to these problems.

Value Education

Values and education are closely related. Our sense of values develops through education. Values are embedded in educational practice. Values are a set of principles or standards of behavior. Values are the guiding principles in day to day behaviors of every individual. These are regarded as desirable, important and are held in high esteem by a particular society in which a person lives. Every educationist in modern times has emphasized the importance of value education. They are of the opinion that wrong and inappropriate education is the cause of devaluation in human character.

Value education means inculcating in children a sense of humanism, a deep concern for the well being of others and the nation. Value education refers to a program of planned educational action aimed at development of character and morality. This can be accomplished only when we instill in the children a deep realization of commitment to values that would help in the development of the country by assuring order, security and progress.

In the domain of physical education, there are values of health, grace and beauty. In the domain of emotional education, we discover values of harmony, friendliness, endurance and perseverance. In the realm of mental education, the values that emerge are those of impartiality, quest for truth, calmness and silence. The values pertaining to aesthetic

development would be those of vision of beauty, creativity, joy and goodness.

The University Education Commission (1948-49) observed: Education is initiation into the life of spirit, a training of human souls into the pursuit of truth and the practice of virtue. The Kothari Commission (1964-66) laid stress on moral and spiritual values: The expanding knowledge and the growing power which it places at the disposal of modern society must be combined with a strengthening and deepening of the sense of social responsibility and a keener appreciation of moral and spiritual values.

In fact, education of the intellect divorced from value education is injurious to human progress.

Yoga-from the standpoint of Indian religions

Etymologically, the word 'yoga' has been derived from the Sanskrit word 'yoking' meaning 'joining'. It is the means or techniques for transforming consciousness and attaining moksha (liberation) from Karma and rebirth (samsara). It is a practice by means of which a spiritual seeker strives to control nature to make the soul fit for union with the supreme soul and to attain union with God and thus the liberation of the soul from the rounds of rebirth and death.

Yoga is a group of physical, mental and spiritual practices or disciplines which originated in ancient India. There is a broad

variety of yoga schools, practices and goals in Hinduism, Buddhism and Jainism. The origins of yoga have been speculated to date back to pre-Vedic Indian traditions as mentioned in the Rig-Veda, but most likely developed around the 6th and 5th centuries B.C.E., in ancient India's ascetic and sramana movements. Following the success of Swami Vivekananda in the late 19th and early 20th century, yoga gurus from India later introduced yoga to the west.

In its most common literal sense, 'yoga' means 'to add', 'to unite,' or 'to attach.' In simpler words yoga means 'combined.' The ultimate objective of yoga is 'moksha' or liberation. Yoga follows the principle of discovering dysfunctional perception and cognition as well as overcoming it for release from suffering through inner peace and salvation. Example of this principle is found in Hindu texts such as Bhagvad Gita and Yoga sutras and in a number of Buddhist Mahayana works as well as Jain texts. Yoga is a path to enlightened consciousness enabling one to comprehend the impermanent and permanent reality.

Yoga: Its benefits

Consistent routine of yoga over an expanded time frame can help us to reach our inward self. The physical asanas orchestrate the body and adjust the sensory system. The breathing practices or pranayama quiet and adjust body and brain. The yoga nidra discharge strains at different levels of the body

and brain and prompt an inward feeling of amicability. With regular practice of yoga we become more sensitive to the kind of food our body asks for which helps in keeping a check on our body weight. Yoga is completely a natural approach to manage daily stress and strain of our life. Yoga can be used as a therapeutic measure to reduce stress even though it has become chronic. Self control and self regulation is ensured through regular practice of yoga.

Yoga for the students

Our system is a seamless blend of the body, mind and spirit. Any irregularity in the body affects the mind and similarly unpleasantness or restlessness in the mind can be manifested as ailment in the body. Yoga stands for connection, joining or merging. Though we all apparently seem to be different human beings, in essence, each one of us is the same infinite and immortal being. Since our senses, ideas and beliefs are so limited, we are unable to experience the oneness, the infiniteness of the Supreme. Hence we must awaken such energy, knowledge and wisdom within our students, who are the most worthy citizens of the nation, whereby they can overcome the limits of the physical level and also the emotional, mental and spiritual levels as well.

During the early stages of development students show ineffective coping strategies like anger, distraction, avoidance and the like. They are likely to experience academic and behavioral problems such as low test scores,

discipline related issues and dropping out from school. Educators can support the health, well-being and academic success of the students by incorporating yoga classes as yoga can be used to control conditions such as depression, anxiety, stress and behavioral disorders.

Participation in yoga sessions helps improve overall well being of a student. The value of such sessions extends far beyond physical activity. The wide range of asanas, pranayamas and meditation techniques provide supportive and nurturing environment to the students who thereby gain the opportunity to attain concentration, self-confidence through kinesthetic learning. The yogic activities enable students to focus on releasing tension through relaxation. They can thus easily manage unproductive stress and other school related anxieties.

Value oriented education and yoga

The term 'value' refers to those desirable ideals and goals which are intrinsic in them and which, when achieved or attempted to be achieved, evoke a deep sense of fulfillment to one or many or all parts of what we consider to be the highest elements of our nature. Values are intrinsic in nature and they are ends in themselves.

The role of education in the changing social scenario is becoming very challenging. Today, there is multiple information centres such as internet services, coaching classes, various audio visual aids that provide a flux

of information to the students. The teacher's role as the only source of knowledge has been marginalized. The society is becoming more materialistic and values appear to be pushed into the background.

Only an ideal educational system can lead a society in the right direction. The students are to be made familiar with the essential values such as, optimism, motivation, willingness to learn, truth, non violence, creativity and ability to never speak or think ill of others.

A wide, suitable, rich, attentive, quiet and silent mind is an asset not only for the discovery of the deeper ethical, aesthetic, psychic and spiritual realities, but also for manifesting their powers. The body by nature is a docile and a very faithful instrument. But it is very often misused by the mind by various dogmas, some rigid and arbitrary principles. These are the causes of bodily fatigue, exhaustion and disease. The body must therefore be free from the tyranny of the mind and this can only achieved through yoga.

Yoga is a practical philosophy involving every aspect of a person's being. Human beings are made up of three components- body, mind and soul and corresponding to these, there are three needs such as, health, knowledge and inner peace. Health is the physical need, knowledge comprises our psychological need and inner peace is the spiritual need. This inner peace can be experienced through yogic meditation. The

practice of breathing techniques calms the mind. Yoga teaches the evolution of the individual through the development of self discipline and self awareness.

Family pressure, financial instability, academic stress, peer groups and the like can cause degeneration of values in the students. Yoga's combination of breath and movement can help alleviate social and academic stress and clear the mind. Yoga helps them get along better with one another, which fosters a more positive learning environment highly favorable for inculcating value education. A school in Milwaukee instituted a yoga program consisting of two classes per week for students in kindergarten through 8th grade. The classes gave emphasis on respectful behavior. After a year, the school's number of disruptive incidents decreased by more than half. Yoga teaches students to better manage their emotions and reactions as well as to respect the feelings and emotions of others which certainly is a pre requisite to develop values.

If practiced regularly, yoga can yield great results that can be really beneficial for the students. Some proven studies have revealed that yoga essentially has a biochemical effect on the human body that resembles the benefits of antidepressant and anti anxiety medications and thus can help a lot to relieve mental tension thereby preparing the mind to adopt good humanistic values. Yoga helps in providing students healthy ways to express and balance their emotions, helps to create

an atmosphere of confidence and self esteem, supports character development and emotional intelligence. Yoga leads one to self-realization, helps in awakening the divinity and infinite nature.

Yoga promotes cardio respiratory and musculoskeletal health, which improves an individual's overall wellbeing. It works to reduce problems including insomnia, high heart rate, headaches and general aches. Sound mind resides in a sound body. If a healthy and fit body is achieved by the students, value creation will be an easier task for the teachers.

Conclusion

Modern education must promote value based training to the students where emphasis should be given to truthfulness, honesty, integrity, humanity, wisdom, justice, steadfastness and the like. Yogic environment and philosophy encourage the training of the students' mind to inculcate the aforesaid values. In combination with breathing techniques, yoga trains them to clear their mind and remove distractions. Meditation is a technique used in various yoga styles, helps in building concentration. To end we can state that practicing various yogic skill set is an asset for the students who are required to build their character through value oriented education.

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Abstract :

Technological development is directed towards elevation of human comforts which usually leads to industrialization, inventions of better quality food, faster communication, transportation etc., thereby increasing the variety and quality of wastes discharged into the environment. Plastic is such an alarming semi-synthetic organic material which causes environmental pollution in various ways. Relatively low cost and versatility of its uses leads us towards the age of plastic, but its durability and accumulation pose a great concern of the present time. Macro and meso plastic debris often ends up into microdebris or nurdles. Biodegradable or non-biodegradable, both type of plastics release harmful chemicals, such as BPA, PCB, methane etc. into the environment which cause serious lethal effects on a bird's as well as human's reproductive ability, immune system, and hormone balance. Different studies have shown if plastic is used judiciously, it can help, solve some

environmental problems. Hence it is the time to raise public awareness and to take some reductive steps to reduce plastic accumulation on the Earth.

Keywords : Plastic, environmental hazard, POP, phthalates, BPA, PCB, PET, reduce, reuse, recycle and recovery.

Plastic and Environment

Introduction:

The never-ending human curiosity and the unquenchable thirst for knowledge leading to innovations in scientific and technological development has been directed towards generation or elevation of human comforts, thereby increasing the standard of living in the society. This led to increase in industrialization, production of more and better quality food, invention of new faster communication systems, creation of reliable and faster transportation etc. Consequent of these improvements, some life threatening side effect have emerged which are considered as potential threats to environment and to humans. 1950 onwards the burgeoning population, advanced technology, and a rapid increase in energy consumption leads to increasing the variety and quality of wastes discharged into the environment.¹ Plastic is

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such an alarming synthetic material which causes environmental stress.

What is plastic?

Plastic is a polymeric material consisting of synthetic or semi-synthetic organic molecules that are malleable and can be molded into solid objects of diverse shapes. The world's first fully synthetic plastic was bakelite, invented in New York in 1907 by Leo Baekeland who coined the term 'plastics'. Due to their relatively low cost, ease of manufacture,

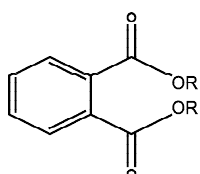
versatility, imperviousness to water and durability, plastics are used in an enormous and expanding range of products, from paper clips to spaceships, but unfortunately it is too slow to degrade. It is estimated that a foam plastic cup will take 50 years, a plastic beverage holder will take 400 years and fishing line will take 600 years to degrade and the estimated global production of plastics is approximately 225 mt/yr.² Plastic abundance has been found to transport persistent organic pollutants, also known as POPs.

Name of some polymers and their monomers used as plastic resin material in our daily life.³

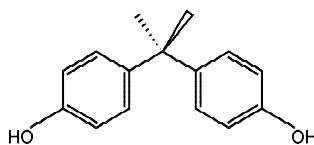
Monomer	Polymer	Use
Ethylene; $\text{CH}_2=\text{CH}_2$	Polyethylene/ polyethene (PE); $-(\text{CH}_2-\text{CH}_2)_n-$	High-density polyethylene: Large drums, pipes, tanks, crates and feeding bottles etc. Being naturally white and translucent it is used for milk bottles. Low-density polyethylene: being softer than HDPE, it is used for wrapping films from frozen food items, garments, garbage-bags, squeeze bottles etc.
Propene; $\text{CH}_3\text{CH}=\text{CH}_2$	Polypropylene (PP); $-[\text{CH}(\text{CH}_3)\text{CH}_2]_n-$	More rigid & stronger than polyethylene. Furniture, luggage, packing crates, automobile parts. Mostly used in fibres for indoor-outdoor carpeting. Due to its high thermal stability, it is used to make dishwasher safe food containers.
Styrene; $\text{PhCH}=\text{CH}_2$	Polystyrene (PS); $-(\text{PhCHCH}_2)_n-$	Transparent solid form: used in lighting fixtures, wall coverings, plastic furniture, toys & disposable knives, forks etc. Solid foam: ice cooler, disposable hot-drink cup & protective packaging for vulnerable articles.
Methyl methacrylate $\text{CH}_2=\text{C}(\text{CH}_3)\text{CO}_2\text{CH}_3$	Polymethyl methacrylate (PMMA); $..[\text{CH}_2\text{C}(\text{CH}_3)\text{CO}_2\text{CH}_3]_n$	Commonly known as Lucite or plexi-glass. Used in automobile windshields, transparent pipes etc.; modified form is used to prepare contact lenses.
Vinyl chloride $\text{CH}_2=\text{CHCl}$	Polyvinyl Chloride (PVC); $..[\text{CH}_2\text{CH}(\text{Cl})]_n..$	Used to manufacture insulators, inside wall of refrigerators, swimming pool liners, domestic plumbing etc. Due to their strong chemical resistance PVC-plastic bottles are used for salad dressing, mineral oil, vinegar, shampoo and detergents etc.
Tetrafluoroethylene $\text{CF}_2=\text{CF}_2$	Polytetrafluoroethylene (PTFE); $-(\text{CF}_2-\text{CF}_2)_n-$	Commonly known as Teflon; It is mainly used where chemical resistance is required, in manufacturing insulations for motors, transformers, electrical cables, non-stick utensils, gaskets etc.
Ethylene terephthalate $\text{C}_{10}\text{H}_8\text{O}_4$	Polyethylene terephthalate (PET) 	Commonly known as PET; in Britain, Terylene; [4]. Brand name is Dacron. It is used as fibre for clothing, containers for carbonated beverages, water bottles and foods. Recycled PET is used mostly for polyester fiber, strapping and non-food containers. ⁵

Name of some chemicals used in common plastic materials:

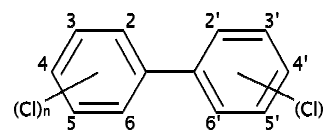
Virgin plastic polymers are rarely used by themselves. The polymer resins are mixed with various additives to improve performance. These additives include inorganic fillers such as carbon, lead, silica as well as organic materials like phthalates, bisphenol A (BPA) and polybrominated diphenyl ethers (PBDEs) etc. The diesters of 1,2-benzenedicarboxylic acid (phthalic acid), commonly known as phthalates, are widely



Phthalates



Bisphenol A



Polychlorinated biphenyl

BPA is a synthetic organic compound which belongs to the group of diphenylmethane derivatives and bisphenols. It is a colorless solid, soluble in organic solvents, but poorly soluble in water. It has been in commercial use since 1957. BPA is employed to make certain plastics and epoxy resins. BPA-based plastic is clear and tough, and is used to make a variety of common consumer goods, such as water bottles, sports equipment, CDs, and DVDs. Epoxy resins containing BPA are used to line water pipes, as coatings on the inside of many food and beverage cans and in making thermal paper such as that used in sales receipts.⁷

Polychlorinated biphenyls, commonly known as PCB, were widely deployed as dielectric and coolant fluids in electrical

used chemicals in industrial applications. High-molecular weight phthalates [e.g. di(2-ethylhexyl) phthalate (DEHP)] are primarily used as plasticizers in the manufacture of flexible vinyl plastic which, in turn, is used in consumer products, flooring and wall coverings, food contact applications and medical devices. Low-molecular weight phthalates, such as diethyl phthalate (DEP) and dibutyl phthalate (DBP), are used as solvents in personal-care products (e.g. perfumes, lotions, cosmetics), and in lacquers, varnishes and coatings.⁶

apparatus, carbonless copy paper and in heat transfer fluids. PCBs are recognized as POPs and carcinogens in humans. The bromine analogues of PCBs are polybrominated biphenyls (PBBs), which have analogous applications and environmental concerns.⁸

Advantage of PET:

PET is the most common thermoplastic resin material used in the polyester family. The name terylene was formed by inversion of the name (polyeth)ylene ter(ephthalate). In textile industries it is commonly known as polyester, otherwise it is well known as PET. This is the fourth most produced polymer in the world after PE, PP and PVC.⁴ Being lightweight; PET is cost effective to produce and requires less energy to transport. Only a tiny proportion of the world oil is required to produce this

resin. PET bottles are transparent, flexible, reusable, re-sealable and recyclable. PET bottle was patented in 1973 by Nathaniel Wyeth.⁹ PET is degraded by hydrolytic process and thermal oxidation process. It is also biodegradable. Bacteria *Nocardia* can degrade PET with an esterase enzyme.¹⁰ *Ideonella sakaiensis* possesses two enzymes which can break down the PET into smaller pieces and the bacterium can digest it. A colony of *I. sakaiensis* can disintegrate a plastic film in about six weeks.^{11,12}

BPA is not used in PET plastic bottles or food containers. Phthalates are used in PVC to make it flexible but not in PET. Minute quantity of antimony used in PET manufacture is also in the permissible range and the reported level of antimony found in bottled water is considerably below the



Sea turtle entangled in a ghost net

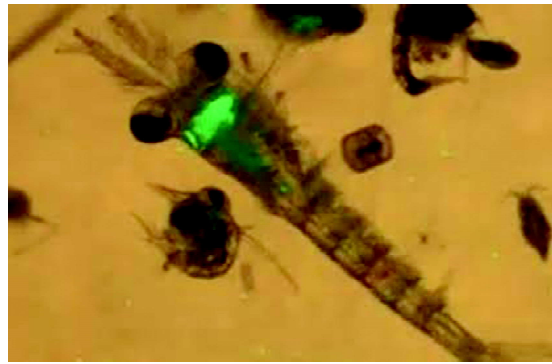
Living organisms, particularly marine animals, can also be affected through entanglement, direct ingestion of plastic waste or through exposure to chemicals within plastics that cause interruptions in biological functions. Humans are also affected by plastic pollution. In the UK alone, more than 5 million tons of plastic are consumed each year,

permitted safe level.¹³ In spite of many benefits of using PET plastic bottles, there are many miss concepts exist about it among common people.

There are no carcinogens in PET plastic bottles, so there is no question of carcinogenic contamination in water when the bottle is left inside a car.¹³ Like other food items, PET soft drink bottles should be kept in a cold dark place. If a bottle is sold for reusable purpose, it should be reused and a *use and throw bottle* should not be reused as it is designed for single use only.

Plastic pollution:

Plastic pollution mainly involves the accumulation of plastic products in the environment that adversely affects wildlife, wildlife habitat, humans as well as lands, waterways and oceans.¹⁴



Microbeads found in plankton

of which mere 24% makes it into recycling systems and remaining 3.8 million tons of waste, destined for landfills.¹⁵

There are three major forms of plastic that contribute to plastic pollution: micro-plastics as well as mega- and macro-plastics. Plastic debris is categorized as either primary or

secondary. Primary plastics are in their original form when collected. Examples of these would be bottle caps, cigarette butts and microbeads. Plastic microbeads are very commonly used in personal care products as scrubber replacing traditional, biodegradable alternatives such as ground nut shells, and salt crystals. The microbeads are mainly made of PE, but PP, PET, PMMA and nylon are also used. Secondary plastics, on the other hand, account for smaller plastics that have resulted from the degradation of primary plastics.

Micro-plastics are small plastic particles in the environment that are generally smaller than 1 mm down to the micrometer range. They can come from a variety of sources, including cosmetics, clothing and industrial processes. Dust from synthetic textiles, ropes, paint and waste treatment are also different sources of micro-plastics. Because plastics do not break down for many years, they can be ingested and incorporated into and accumulated in the bodies and tissues of many organisms.¹⁶

Plastic debris that starts off as meso- or macrodebris (when it is larger than 20 mm) can become microdebris through degradation and collisions that break it down into smaller pieces. Microdebris is more commonly referred to as nurdles.¹⁷ Nurdles are recycled to make new plastic items, but they easily end up released into the environment during production because of their small size. They often end up in ocean waters through rivers and streams. Microdebris that come from

cleaning and cosmetic products also referred to as scrubbers are so small in size that filter-feeding organisms often consume them.¹⁸

Macrodebris are often found in ocean waters, and can have a serious impact on the native organisms. Fishing nets and grocery bags have been prime pollutants. Even after they have been abandoned, they continue to trap marine organisms and other plastic debris. Eventually, these abandoned nets become too heavy to remove from the water.

Plastic accumulation is not only an environmental hazard; plastic can release harmful chemicals into the surrounding. Chlorinated plastic can release harmful chemicals which can then seep into groundwater or other surrounding water sources and also the ecosystem.¹⁹ It cause serious harm to the species that drink the water. Landfill areas contain many different types of plastics. In these landfills, there are many microorganisms which speed up the biodegradation of plastics. The microorganisms include bacteria such as *Pseudomonas*, nylon-eating bacteria, and *Flavobacteria*. These bacteria break down nylon through the activity of the nylonase enzyme.²⁰ Methane which is a very powerful greenhouse gas is released, when biodegradable plastics are broken down.²¹

Naval and research vessels as well as pleasure crafts eject military equipment and waste that are deemed unnecessary. Plastics in oceans typically degrade within a year, but


not entirely. In the process, toxic chemicals such as BPA and polystyrene can leach into waters from some plastics. Polystyrene pieces and nurdles combined with plastic bags and food containers make up the majority of oceanic debris. Sea animals are affected by plastic pollution. Some species are consumers of jelly fish, but often mistake plastic bags for their natural prey. A large amount of plastics have been found in the stomachs of sharks and beached whales.²² Tiniest bits of plastic are consumed by small fish and seabirds. Their food sources often have already ingested plastic debris, thus transferring the plastic from prey to predator. Toxic chemicals like polychlorinated biphenyls (PCBs) also become concentrated on the surface of plastics at sea and are released after seabirds eat them. These chemicals can accumulate in body tissues and have serious lethal effects on a bird's reproductive ability, immune system, and hormone balance.

Effects on human:

Due to the pervasiveness of plastic products, most of the human population is constantly exposed to the chemical components of plastics. As a result of the ubiquitous use of phthalates in personal-care and consumer products, human exposure to this chemical is widespread. Phthalates and BPA can leach out of products because they are not chemically bound to the plastic matrix, on the other hand they are volatile

substances.²³ That is why phthalates and BPA are detectable in aquatic environments, in dust and in air. Hence, exposure through ingestion, inhalation and dermal contact are important routes of exposure for the general population to such chemicals. Infants and children are exposed to phthalates by direct contact through plastic toys and by ingestion of phthalates present in breast milk, infant formula, cow's milk or food packaging. Phthalate exposures may develop pulmonary system effects: allergies, rhinitis, asthmatic reactions and direct toxicity.⁶ Exposures to chemicals such as BPA have been correlated with disruptions in fertility, reproduction, sexual maturation and hypothyroidism.²⁴ Specific phthalates have also resulted in similar biological effects.

Reduction efforts:

We now reach at the time to combat the harmful effect of plastic by reducing use of plastic in our daily life.  'Look for the Zero'- a NGO have been running the 'Beat the Microbead' campaign since 2012. The objective of the campaign is to prevent plastic microbeads in personal care products. The brands that do not use micro-plastics can carry the 'Zero plastic inside' logo (shown above). This logo, in one glance, makes it clear for consumers that a product is guaranteed 100% free of micro-plastics. In December, 2015, US President Obama signed the 'Microbead-Free Waters Act': the bill against microbeads.

Canada and California signed a complete ban on microbeads in July and September, 2015 respectively.²⁵

Plastic bottle recycling has been assisted by the creation of The Plastic Bottle Material Code System. The symbol of three rotating arrows like above, each displaying a specific number that indicates the nature of the resin material used to create the container.²⁶ These number/material equivalents are below:

- PET Plastic (Polyethylene Terphthalate) - #1
- HDPE Plastic (High Density Polyethylene) - #2
- V - PVC (Vinyl/Polyvinyl Chloride) - #3
- LDPE Plastic (Low Density Polyethylene) - #4
- PP Plastic (Polypropylene) - #5
- PS Plastic (Polystyrene) - #6
- Other - #7 [It indicates that the resin material used is not listed here or it is a combination of two or more materials]

Other #7 indicates that a container is created with a resin that is not listed or a combination of plastics. They are often used in reusable water jugs and baby bottles.

In our daily life we use plastic in different forms. Hence some reductive efforts as indicated below must be taken to reduce its harmful effects on the environment as well as human being by direct contamination. From

a waste management perspective, the three R's—*reduce*; *reuse* and *recycle* are widely advocated to reduce the quantities of plastic. The fourth R is *recovery* of energy. The calorific value of the organic materials like plastic can be utilized by controlled combustion as a fuel, although this results in a lesser overall environmental performance than material recovery as it does not reduce the demand for new (virgin) material.²⁷

1. There is a role for individual, for appropriate use and disposal of plastic materials
2. Recycling of discarded material
3. Plastic carry bag replaced by paper bag, cloth bag or jute bag etc.
4. Industry must adopt green chemistry for the production and use of plastic
5. Some communities and businesses have put a ban on some commonly used plastic items, such as bottled water and plastic bags.²⁸
6. Governments and policymakers must set some standards and targets for production of plastic
7. Government must impose act on appropriate product labeling to inform people about the products grade
8. Government must encourage academic research and technological developments by proper funding

In this context it should be mentioned that some states in India like Kerala, Shimla, Jammu etc. and some visiting places and localities of India as well as Kolkata banned plastic materials by the local governments or by local public bodies.

Different studies had shown that if plastics are made and used responsibly, they can help solve some environmental problems. For example, packaging beverages in PET (a type of plastic) rather than glass or metal container reduces energy use by 52% and greenhouse gas emissions by 55%. Thompson had said that, if used wisely, plastics have the potential to reduce mankind's environmental footprint on the Earth.²⁹

Footnote: *Filter feeders are a sub-group of suspension feeding animals that feed by filtering suspended matter, such as tiny organisms and food particles from water, typically by passing the water over a specialized filtering structure in their body. Some animals that use this method of feeding are clams, krill, sponges, baleen whales, and many fish (including some sharks). Some birds, such as flamingos and certain species of duck, are also filter feeders. Filter feeders can play an important role in clarifying water, and are therefore considered ecosystem engineers.*

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INFLUENCE OF MATERNAL HEALTH PROGRAMMES ON CHILD HEALTH IN INDIA

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Abstract :

Background : The past two decades in India have seen significant improvements in household incomes, agricultural productivity and child survival. Between 1990 and 2014, the income of the average Indian rose by an average annual rate of 4.7 percent. Child undernutrition rates have been declining, first at a slow rate between 1992 and 2006, and at an accelerated pace since 2006. However, these developments are below the rate needed to meet the World Health Assembly's global nutrition targets that India is signatory to. Again the long cherished goal of reducing the infant mortality rate has not yet reached its target. The present paper is an attempt to investigate the influence of maternal health care programmes on infant mortality and child nutritional status across various states in India.

Methods : Data from NFHS-4 (2015-16) factsheets for few selected states in India are taken for the study. The dependent variables were infant mortality rates and various child nutritional status. The independent variables are the various maternal healthcare indicators. Correlation is used to estimate the

correlation and effect of most significant maternal healthcare variable which affects a child's health status.

Main Findings : The result shows that the different mortality rates and child health status vary dramatically from one state to another. Similarly there are significant differences among states in respect of each of the indicators of maternal health care. All the maternal health care indicators are correlated with different child health and mortality indicators. The results show that all the maternal health care determinants do not equally affect all the childhood nutritional and infant mortality indicators.

Conclusion : Thus in spite of the declining trend of infant mortality rate and childhood nutritional status, there is still a need for developing a strong information, education and communication programme with respect to maternal care services and child survival and nutritional status to achieve the Sustainable Development goal of ending all forms of malnutrition by 2030. This paper calls for a detailed study on the utilization of maternal and child health care services keeping in view of the wide variations of the indicators across the states.

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Keywords : Infant Mortality, Child under nutrition, Maternal healthcare variables, NFHS-4, Correlation.

Introduction :

Maternal and child health programmes play a key role in reducing infant and child mortality in any population. Promotion of maternal and child health has been one of the most important objectives of the Family Welfare Programme which was launched by the Government of India during the First Five Year Plan (1951-56) itself. The integration of maternal and child health and nutrition services with family planning services was introduced as part of Millennium Needs Programme during the fifth Five Year Plan (1974-79). The primary aim of that programme was to provide a minimum level of public health services to pregnant women, lactating mothers and pre-school children (Kanitkar, 1979). Child survival and Safe Motherhood Programmes were later added in order to strengthen the maternal and child health programme.

Maternal and child health care continues to be a major focus in the twelfth five year plan, especially given the inadequate progress in reducing IMR and MMR. According to National Family Health Survey- 3(NFHS-3) report, the infant mortality rate in India is steadily declining. The NFHS-3 estimate of infant mortality is 57 deaths per 1,000 live births, compared with the NFHS-2 estimate of 68 deaths per 1,000 live births and the NFHS-1 estimate of 79. Still, more than one in 18 children die within the first year of life,

and more than one in 13 die before reaching age five. According to the twelfth five plan simple strategies for prevention of pre-term births, and reducing deaths among pre-term babies can make a difference in survival and health of children during the critical first month of life.

According to NFHS-3, 39 percent of births in the five years preceding the survey took place in health facilities; more than half took place in the woman's own home; and 9 percent took place in parents' homes. For 72 percent of deliveries that took place at home, the mother reported that she did not feel that it was necessary to deliver in a health facility, and for more than a quarter (26 percent), the mother said that delivery in a health facility is too expensive. The more ANC visits that a woman had during pregnancy, the greater the likelihood that her delivery took place in a health facility.

Skilled maternal care refers to maternity services(antenatal, delivery, and postnatal care) by a health professional with midwifery skill that can be provided at different levels (home, health centers or hospitals). In order to provide such skilled maternal care, there is a need to have an enabling environment and skilled providers. An enabling environment includes; functional health facilities and a reliable referral system to link the different levels, awareness and readiness of the community for utilizing skilled care as well

as supporting the policy and political commitment (WHO, 2004).

India continues to be the single largest contributor to the global prevalence of undernutrition. The apparent paradox of the considerable income growth seen in India not leading to commensurate decreases in the prevalence of undernourishment, and similarly of not translating into commensurate reductions in anthropometric measures of undernutrition (stunting, for example) has been the subject of several papers, the most oft-cited among them being Deaton and Dreze (2009) and the literature to which it gave rise. One indicator of undernutrition among young children (under five years) is the prevalence of stunting, which refer to compromised age-specific growth in height and is considered an indicator of long term deprivation. (WHO,2006). Another is underweight which refers to low weights (relative to age), and captures short-term loss in weight due to illness or inadequate food intake. (WHO, 2006). While both measures pertain to young children, they have long-term economic and health consequences into adulthood, and also for the inter-generational transmission of malnutrition. Undernourished young girls often grow up to be undernourished mothers, who in turn tend to give birth to babies with low birth weights (Meenakshi, 2016).

But food and nutrition security is not only about having enough food, but having access to varied sources of food that can help ensure

diet quality, so that diets are sufficient not just in calories but also in micronutrients. Of the 17 Sustainable Development Goals (SDGs), 12 contain indicators that are highly relevant for nutrition.

It is, therefore , necessary to ensure that all pregnant women and their children receive adequate maternal and child health care. The main objective of this study is to examine the influence of maternal and child health care programmes on child status using data from NHFS-4 factsheets for selected states in India.

Data :

One of the main objectives of NFHS-4 (2015-16) is to provide information on maternal and child health care practices and examining the progress in health sector which the country has made over time. Hence the data for this study are taken from NFHS-4 (2015-16) factsheets for different states in India. A brief note on the variables used is given below.

Antenatal Care:

Antenatal care (ANC) refers to pregnancy related health care provided by a doctor or a health worker in a medical facility or at home. Antenatal care can contribute significantly to the reduction of maternal morbidity and mortality because besides offering medical care, it also provides advice on appropriate diet and provision of iron and folic tablets to pregnant women.

Tetanus Toxoid Vaccination

Tetanus is an important cause of death among neonates in India. Neonatal tetanus is caused by infection of the new-born (usually at the umbilical stump) with tetanus organisms. Neonatal tetanus of course, is most common when the delivery takes place in an unhygienic environment and non-sterilized instruments are used for cutting the umbilical cord. Neonatal tetanus is preventable; two doses of tetanus toxoid vaccine given to the pregnant women one month apart during early pregnancy is nearly hundred per cent effective in preventing tetanus among the new-born and among mothers.

Iron and folic acid tablets

The provision of iron and folic acid tablets as a prophylactic against nutritional anaemia among pregnant women forms an integral part of the MCH activities. It is recommended that a pregnant woman should take 100 tablets of iron and folic acid during her pregnancy and health workers are instructed accordingly.

Place of delivery and assistance during delivery

From the standpoint of child survival and health of the mother, the first priority for delivery care is that it is safe and clean (WHO, 1994). The majority of maternal deaths and instances of chronic morbidity resulting from child birth are due to the failure to get timely help at delivery (IIPS, 92-93). It is essential

that delivery takes place under proper hygienic conditions with the assistance of a trained medical practitioner.

Mother and Child Protection Card (MCP)

The Mother and Child Protection Card has been developed as a tool for families to learn, understand and follow positive practices for achieving good health of pregnant women, young mothers and children. Card helps families to know various types of services which they need to access for the health and wellbeing of women and children. The card empowers families to make decision for improved health and nutritional status and development of young children on a continual basis.

Janani Suraksha Yojana (JSY)

The main objective of Janani Suraksha Yojana is to reduce the overall mortality ratio and infant mortality rate and to increase institutional deliveries. The Janani Suraksha Yojana has identified ASHA, the Accredited Social Health Activist as an effective link between the Government health institutions and poor pregnant women.

Methodology :

Correlation analysis are used as the methodology and the results are discussed in the following sections.

Analysis :

Table 1 presents several important maternal care indicators for few selected states in India.

The percentage of birth for which mothers received at least 4 antenatal care visits has a wide disparity among the states. While Andaman and Nicobar has the highest proportion (92.1 percent), followed by Goa (89 percent), Puducherry (87.7 percent) and Tamil Nadu (81.2 percent), the lowest being Bihar (14.4 percent followed by Madhya Pradesh (35.7 percent). The proportion of mothers receiving doses of tetanus toxoid vaccine also shows variations among states, with Sikkim receiving the highest (97.2 percent) and Tamil Nadu the lowest (71 percent). In terms of proportion of Mothers who consumed iron folic acid for 100 days or more when they were pregnant, Goa is the highest (67.4 percent) and Bihar the lowest (9.7 percent). Disparity is also observed for registration of pregnancies for which mothers received (MCP) card, with Sikkim being the highest (99.1 percent) and Manipur the lowest (32.8 percent). There is a wide interstate variation with regard to the proportion of mothers receiving financial assistance under Janani Suraksha Yojna (JSY). The mothers of the state of Assam received the highest (66.1percent), followed by Madhya Pradesh (61.1percent) and Union Territory of Andaman and Nicobar being the lowest (1.4 percent). Interstate variations in the proportion of institutional deliveries are substantial; while the proportion in

Puducherry is as high as 99.9 percent, followed by Tamil Nadu 99 percent, in Meghalaya it is only 51.4 percent. Variations in the number of children who received a health check-up after birth within 2 days of birth ranges from 49.5 percent in Goa to 9 percent in Meghalaya.

Table 2 shows measures of infant mortality and child's nutritional status based on NFHS-4 factsheets on few selected states in India. The percentage of Infant Mortality Rate is highest in Bihar(48) and Assam(48) while it is lowest in Goa(10). Among the proportion of children under 5 years of age who are underweight, Madhya Pradesh(65) tops the list followed by Bihar(58), while it is lowest in Andaman & Nicobar(13) and Goa(13). As far as receiving adequate diet is concerned it can be seen that Puducherry(31.1%) tops the list followed by Tamil Nadu(30.7%), while Maharashtra (6.5%) and Tripura (5.9%) are the lowest. Bihar(48.3) tops the list of the number of children who are stunted, followed by Meghalaya(43.8), while it is lowest in Goa(20.1) and Puducherry(23.7). In terms of wasting, it can be seen that Karnataka(26.1) tops the list, followed by Madhya Pradesh(25.8) and Maharashtra(25.6%) while Manipur(6.8%) is the lowest and with respect to underweight children, Bihar(43.9) is the highest among the other states, while Manipur(13.8) is the lowest.

Table: 1
Maternal and Child health Care Indicators by State

Name of State	Mothers who had antenatal check-up in the first trimester (%)	Mothers who had at least 4 antenatal care visits (%)	Mothers whose last birth was protected against neonatal tetanus (%)	Mothers who consumed iron folic acid for 100 days or more when they were pregnant (%)	Mothers who had full antenatal care (%)	Registered pregnancies for which the mother received Mother and Child Protection (MCP) card (%)	Mothers who received financial assistance under Janani Suraksha Yojana (JSY) for births delivered in an institution (%)	Children who received a health check after birth from a doctor/nurse/LHV/ANM/midwife/other health personnel within 2 days of birth (%)	Institutional births (%)
Andaman and Nicobar	68.4	92.1	91.8	58.4	53.6	97.7	1.4	23.1	96.6
Andhra Pradesh	82.4	76.3	95	56.2	43.9	92.6	17.4	28.5	91.6
Assam	55.1	46.5	89.9	32	18.1	96.3	66.1	22.9	70.6
Bihar	34.6	14.4	89.6	9.7	3.3	79.9	53.9	10.8	63.8
Goa	84.4	89	96.2	67.4	63.4	96.3	7.4	49.5	96.9
Haryana	63.2	45.1	92.3	32.5	19.5	92	13.5	21.4	80.5
Karnataka	66	70.3	88.3	45.3	32.9	89.3	19.9	22.3	94.3
Maharashtra	67.6	72.2	90.4	40.6	32.4	90.9	8.7	30.5	90.3
Manipur	77	69	88.8	39.2	33.9	32.8	26.2	10.7	69.1
Meghalaya	53.3	50	79.3	36.2	23.5	93.6	28	9	51.4
Madhya Pradesh	53.1	35.7	89.8	23.6	11.4	92.2	61.1	17.5	80.8
Puducherry	80.6	87.7	82.1	66.3	55.6	98	21.4	36	99.9
Sikkim	76.2	74.7	97.2	52.8	39	99.1	29.4	12.8	94.7
Telenghانا	83.1	75	89.1	52.8	42.2	89.2	12.2	25	91.5
Tamil Nadu	64	81.2	71	64	45	96	29.5	35.4	99
Tripura	66.4	64.3	93	13.4	7.6	83	32.6	8.4	79.9
Uttarakhand	53.5	30.9	91.4	24.9	11.5	93.4	49.4	19.3	68.6
West Bengal	54.9	76.5	95.4	28.1	21.8	97.4	28.7	26.7	75.2

Table: 2
Infant Mortality and Child Health Outcomes by State

Name of State	Infant mortality rate (IMR)	Under-five mortality rate (U5MR)	Total children age 6-23 months receiving an adequate diet ^{10,11} (%)	Children under 5 years who are stunted (height-for-age) (%)	Children under 5 years who are wasted (weight-for-height)(%)	Children under 5 years who are severely wasted (weight-for-height)	Children under 5 years who are underweight (weight-for-age) ¹² (%)
Andaman and Nicobar	10	13	14.2	23.3	18.9	7.5	21.6
Andhra Pradesh	35	41	7.6	31.4	17.2	4.5	31.9
Assam	48	56	8.9	36.4	17	6.2	29.8
Bihar	48	58	7.5	48.3	20.8	7	43.9
Goa	13	13	10.4	20.1	21.9	9.5	23.8
Haryana	33	41	7.5	34	21.2	9	29.4
Karnataka	28	32	8.2	36.2	26.1	10.5	35.2
Maharashtra	24	29	6.5	34.4	25.6	9.4	36
Manipur	22	26	18.8	28.9	6.8	2.2	13.8
Meghalaya	30	40	23.6	43.8	15.3	6.5	29
Madhya Pradesh	51	65	6.6	42	25.8	9.2	42.8
Puducherry	16	16	31.1	23.7	24	7.8	22
Sikkim	29	32	23.1	30	14.2	5.9	14.2
Telenghana	28	32	9.9	28.1	18	4.8	28.5
Tamil Nadu	21	27	30.7	27.1	19.7	7.9	23.8
Tripura	27	33	5.9	24.3	16.8	6.3	24.1
Uttarakhand	40	47	8.5	33.5	19.5	9	26.6
West Bengal	27	32	19.6	32.5	20.3	6.5	31.5

The states in the country are classified according to the utilization of maternal care services. The state with a high proportion of institutional deliveries, high utilization of antenatal care services, high acceptance of tetanus toxoid injections and iron/folic tablets, high proportion of birth registration and high proportion of financial assistance under Janani Suraksha Yojana, indicate lower infant mortality and affects the nutritional status of

children (among other variables), (IIPS, NFHS reports and Nair & Balasubramanian, 2003).

Category A: States which have 75 percent or higher utilization of maternal care services.

Category B: States with utilization between 50 and 75 percent.

Category C: States which have below 50 percent utilization.

Table: 3
States categorized by utilization of maternal care services

Category A	Category B	Category C
Acceptance of 4 antenatal care		
Andaman and Nicobar(92.1)	Telenghana(75)	Bihar(14.4)
Tamil Nadu(81.2)	Maharashtra(72.2)	Haryana(45.1)
Goa(89)	Karnataka(70.3)	Assam(46.5)
Puducherry(87.7)	Manipur(69)	Madhya Pradesh(35.7)
West Bengal(76.5)	Tripura(64.3)	Uttarakhand(30.9)
Andhra Pradesh(76.3)	Meghalaya(50)	

Category A	Category B	Category C
Acceptance of tetanus toxoid vaccine		
Sikkim(97.2)	Tamil Nadu(71)	
Goa(96.2)		
West Bengal(95.4)		
Andhra Pradesh(95)		
Tripura(93)		
Haryana(92.3)		

Andaman and Nicobar(91.8)		
Uttarakhand(91.4)		
Maharashtra(90.4)		
Assam(89.9)		
Telenghana(89.1)		
Madhya Pradesh(89.8)		
Bihar(89.6)		
Manipur(88.8)		
Karnataka(88.3)		
Puducherry(82.1)		
Meghalaya(79.3)		

Category A	Category B	Category C
Acceptance of iron/folic acid tablets		
	Goa(67.4)	Karnataka(45.3)
	Andaman and Puducherry (66.3)	Maharashtra(40.6)
	Tamil Nadu(64)	Manipur(39.2)
	Nicober(58.4)	Meghalaya(36.2)
	Andhra Pradesh(56.2)	Haryana(32.5)
	Sikkim(52.8)	Assam(32)
	Telenghana(52.8)	Uttarakhand(24.9)
		West Bengal(28.1)
		Madhya Pradesh(23.6)
		Tripura(13.4)
		Bihar(9.7)

Category A	Category B	Category C
Pregnancy registration and acceptance of MCP card		
Sikkim(99.1) Puducherry(98) Andaman and Nicobar(97.7) West Bengal(97.4) Assam(96.3) Goa(96.3) Tamil Nadu(96) Meghalaya(93.6) Uttarakhand(93.4) Andhra Pradesh(92.6) Madhya Pradesh(92.2) Haryana(92) Maharashtra(90.9) Karnataka(89.3) Telenghana(89.2) Tripura(83) Bihar(79.9)		Manipur(32.8)

Category A	Category B	Category C
Acceptance of Janani Suraksha Yojana		
	Assam(66.1) Madhya Pradesh(61.1) Bihar(53.9)	Uttarakhand(49.4) Tripura(32.6) Tamil Nadu(29.5) Sikkim(29.4)

		West Bengal(28.7) Meghalaya(28) Manipur(26.2) Puducherry(21.4) Karnataka(19.9) Andhra Pradesh(17.4) Haryana(13.5) Telenghana(12.2) Maharashtra(8.7) Goa(7.4) Andaman and Nicober(1.4)
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Category A	Category B	Category C
Institutional Deliveries		
Puducherry(99.9) Tamil Nadu(99) Goa(96.9) Sikkim(94.7) Andaman and Nicober(96.6) Karnataka(94.3) Andhra Pradesh(91.6) Telenghana(91.5) Maharashtra(90.3) Madhya Pradesh(80.8) Haryana(80.5) Tripura(79.9) West Bengal(75.2) Uttarakhand(68.6)	Assam(70.6) Manipur(69.1) Bihar(63.8) Meghalaya(51.4)	

Table 3 gives the relative position of different states on the basis of their utilization of Maternal Healthcare Services. The

variations in the utilization of Maternal Healthcare Services among the states is clear from table 3.

Table: 4
Correlations

		Infant mortality rate (IMR)	Under-five mortality rate (U5MR)	Total children age 6-23 months receiving an adequate diet ^{10,11} (%)	Children under 5 years who are stunted (height-for-age) (%)	Children under 5 years who are wasted (weight-for-height)(%)	Children under 5 years who are severely wasted (weight-for-height) (%)	Children under 5 years who are underweight (weight-for-age) (%)
Mothers who had antenatal check-up in the first trimester (%)	Pearson Correlation	-.655**	-.700**	.187	-.791**	-.188	-.249	-.605**
	Sig. (2-tailed)	.003	.001	.456	.000	.455	.319	.008
	N	18	18	18	18	18	18	18
Mothers who had at least 4 antenatal care visits (%)	Pearson Correlation	-.869**	-.885**	.433	-.819**	-.053	-.114	-.571*
	Sig. (2-tailed)	.000	.000	.073	.000	.834	.651	.013
	N	18	18	18	18	18	18	18
Mothers whose last birth was protected against neonatal tetanus (%)	Pearson Correlation	.116	.056	-.597**	-.120	-.043	-.066	.009
	Sig. (2-tailed)	.647	.825	.009	.636	.867	.794	.973
	N	18	18	18	18	18	18	18
Mothers who consumed iron folic acid for 100 days or more when they were pregnant (%)	Pearson Correlation	-.701**	-.725**	.503*	-.649**	.027	.013	-.493*
	Sig. (2-tailed)	.001	.001	.034	.004	.917	.959	.037
	N	18	18	18	18	18	18	18
Mothers who had full antenatal care (%)	Pearson Correlation	-.789**	-.815**	.441	-.711**	.003	-.024	-.510*
	Sig. (2-tailed)	.000	.000	.067	.001	.991	.924	.031
	N	18	18	18	18	18	18	18
Registered pregnancies for which the mother received Mother and Child Protection (MCP) card (%)	Pearson Correlation	.014	.007	.057	-.045	.596**	.565*	.234
	Sig. (2-tailed)	.955	.979	.821	.859	.009	.015	.350
	N	18	18	18	18	18	18	18

Mothers who received postnatal care from a doctor/nurse/LHV/ANM/midwife/other health personnel within 2 days of delivery (%)	Pearson Correlation	-.718**	-.759**	.190	-.807**	.137	.049	-.432
	Sig. (2-tailed)	.001	.000	.451	.000	.588	.846	.073
	N	18	18	18	18	18	18	18
Mothers who received financial assistance under Janani Suraksha Yojana (JSY) for births delivered in an institution (%)	Pearson Correlation	.837**	.826**	-.132	.591**	-.038	-.035	.362
	Sig. (2-tailed)	.000	.000	.601	.010	.880	.891	.140
	N	18	18	18	18	18	18	18
Average out of pocket expenditure per delivery in public health facility (Rs.)	Pearson Correlation	-.271	-.287	.114	-.225	-.492*	-.485*	-.346
	Sig. (2-tailed)	.277	.249	.653	.369	.038	.041	.159
	N	18	18	18	18	18	18	18
Children born at home who were taken to a health facility for check-up within 24 hours of birth (%)	Pearson Correlation	-.363	-.352	.238	-.239	.404	.241	.177
	Sig. (2-tailed)	.202	.217	.413	.410	.152	.407	.545
	N	14	14	14	14	14	14	14
Children who received a health check after birth from a doctor/nurse/LHV/ANM/midwife/other health personnel within 2 days of birth (%)	Pearson Correlation	-.469*	-.504*	.154	-.532*	.465	.384	-.043
	Sig. (2-tailed)	.049	.033	.541	.023	.052	.116	.865
	N	18	18	18	18	18	18	18
Institutional births (%)	Pearson Correlation	-.559*	-.596**	.156	-.684**	.373	.264	-.250
	Sig. (2-tailed)	.016	.009	.538	.002	.127	.289	.318
	N	18	18	18	18	18	18	18
Institutional births in public facility (%)	Pearson Correlation	-.339	-.338	.343	-.393	.186	.269	-.322
	Sig. (2-tailed)	.169	.171	.164	.106	.459	.281	.192
	N	18	18	18	18	18	18	18
Home delivery conducted by skilled health personnel (out of total deliveries) (%)	Pearson Correlation	.423	.407	-.297	.507*	-.291	-.317	.252
	Sig. (2-tailed)	.081	.093	.231	.032	.241	.200	.313
	N	18	18	18	18	18	18	18

Births assisted by a doctor/nurse/LHV/ANM/other health personnel (%)	Pearson Correlation	-.599**	-.644**	.193	-.714**	.290	.188	-.318
	Sig. (2-tailed)	.009	.004	.444	.001	.243	.455	.198
	N	18	18	18	18	18	18	18
**. Correlation is significant at the 0.01 level (2-tailed).								
*. Correlation is significant at the 0.05 level (2-tailed).								

The correlation coefficients between maternal care variables and childhood mortality and child health status are given in table: 3. It shows that maternal care variables have negative correlation with Infant mortality rate (IMR) and Under five mortality rate (U5MR). The negative sign indicates the influence in reverse direction, that is, the better the maternal care services, the lower is the IMR and U5MR.

The correlation between IMR and full antenatal care variable is -.789, with Mothers who consumed iron folic acid for 100 days or more when they are pregnant it is -.701. with Mothers who received postnatal care from a doctor/ LHV/ANM/midwife/other health personnel within 2 days of delivery it is-.718, with Children born at home who were taken at a health facility for check-up within 24 hours of birth it is -.363, with children who received a health check-up after birth from a doctor/ LHV/ANM/midwife/other health personnel within 2 days of birth it is -.469, with Institutional Birth it is -.559 and with Birth assisted by a doctor/LHV/ANM/ midwife/other health personnel it is -.599. The correlation between U5MR and full antenatal care variable is -.815, with Mothers who

consumed iron folic acid for 100 days or more when they are pregnant it is -.725. with Mothers who received postnatal care from a doctor/ LHV/ANM/midwife/other health personnel within 2 days of delivery it is-.759, with Children born at home who were taken at a health facility for check-up within 24 hours of birth it is -.352, with children who received a health check-up after birth from a doctor/ LHV/ANM/midwife/other health personnel within 2 days of birth it is -.504, with Institutional Birth it is -.596 and with Birth assisted by a doctor/LHV/ANM/ midwife/other health personnel it is -.644.

From the correlation table we can also find that Total children age 6-23 months receiving adequate diet is positively correlated with all the antenatal care variables. It is also positively correlated with Mothers who consumed iron and folic acid for 100 days or more when they are pregnant, the correlation being .503. The correlation with Children born at home who were taken to a health facility for check-up within 24 hours of birth is .238, while the correlation with Children who received a health check after birth from a doctor / LHV/ANM/midwife/other health personnel within 2 days of birth is .154. This

positive correlation indicates that better the maternal and child health care services, higher is the possibility of receiving adequate diet for children aged 6-23 months.

Nutritional status is typically described in terms of anthropometric indices, such as underweight, stunting and wasting. The terms underweight, stunting and wasting are measures of protein-energy undernutrition and are used to describe children who have a weight-for-age, height (or recumbent length)-for-age and weight-for-height measurement that is less than two standard deviations below the median value of the NCHS/WHO reference group. This is referred to as moderate under nutrition. The terms 'severe underweight', 'severe stunting' and 'severe wasting' are used when the measurements are less than three standard deviations below the reference median, and mild underweight, stunting and wasting refer to measurements less than one standard deviation below the reference population. Underweight is generally considered a composite measure of long and short-term nutritional status, while stunting reflects long-term nutritional status, and wasting is an indicator of acute short-term undernutrition.

While both stunting and wasting pertain to young children, they have long-term economic and health consequences into adulthood, and also for the inter-generational transmission of under nutrition. Undernourished young girls often grow up to

be undernourished mothers, who in turn tend to give birth to babies with low birth weights. (Meenakshi, J.V., 2016)

From the correlation table it can be seen that the correlation coefficient between Children under 5 years who are stunted and antenatal care variables are negative. This implies that better the antenatal care lesser is the prevalence of stunting among children. The correlation between Stunting and Mothers who had antenatal check-up in the first trimester of pregnancy is $-.791$ and with Mothers who had full antenatal care is $-.711$. The result proves the necessity of the proper antenatal care which not only effects maternal health but also impacts child nutritional status like stunting. It can be also seen that higher the Institutional births and Births assisted by a doctor/ LHV/ANM/midwife/other health personnel lower is the prevalence of Stunting among children under 5 years of age.

Again from the point of view of Wasting, that is, Children under 5 years who are wasted, it can be observed that it is negatively correlated with antenatal care measures. The correlation between Wasting and Mothers who consumed iron and folic acid for 100 days or more when they are pregnant is $-.027$ and with Registered pregnancies for which the mother received Mother and Child Protection (MCP) card is $-.137$. This negative correlation implies that better the consumption of iron folic acid for 100 days during pregnancy and more the registration

of pregnancies, lesser is the prevalence of wasting among children.

The correlation table also shows that there is also negative correlation between Children under 5 years who are underweight and various maternal and child health care indicators. Its correlation with Mothers who had full antenatal care is $-.510$, with Mothers who received postnatal care from a doctor/LHV/ANM/midwife/other health personnel with 2 days of delivery is $-.432$, with Children who received a health check after birth from a doctor/nurse/LHV/ANM/ midwife/other health personnel within 2 days of birth is $-.043$, with Institutional birth it is $-.250$.

Conclusion :

An attempt was made in this paper to investigate the influence of maternal health care programmes on child survival and nutritional status. The data for the analysis are taken from NFHS-4 Factsheets for selected states in India. The maternal care indicators considered for the analysis are percentage of pregnant women receiving antenatal care, those receiving tetanus toxoid vaccine, those receiving iron/folic acid, mothers receiving MCP card, assistance under Janani Suralsha Yojana, births delivered in medical institutions.

It is observed from the study that different mortality and nutritional status indicators vary dramatically from one state to another. Similarly, there are significant differences among states in respect of each of the

indicators of maternal health care. All the maternal health care indicators are correlated with infant mortality and nutritional status. The results of correlation analysis support this association. All the independent variables have shown significant association with the dependent variables. The results of regression analysis shows that all the maternal health care determinants do not equally affect all the childhood nutritional and infant mortality indicators. The above findings underline the importance of developing a strong information, education and communication programme with respect to maternal care services and child survival and nutritional status. It is also evident from the inter-state variations of the study that the burden of malnutrition needs to be refocused and requires greater policy intervention to achieve the Sustainable Development goal of ending all forms of malnutrition by 2030. This paper calls for a detailed study on the utilization of maternal and child health care services keeping in view of the wide variations of the indicators across the states.

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INDIA'S EXPANDING ROLE IN ASIA WITH REGIONAL COOPERATION: INDIA AND ASEAN

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Abstract :

One of the primary issues debated today in assessing India's rise is its role in global and regional politics and the concept of "One Asia" is very relevant with this. This paper attempts to assess India's changing approach towards regional cooperation. The member countries of ASEAN, after the elapse of more than a decade of its existence, in the post Cold-War years, pragmatically felt to expand the organization through adding permanent and observer membership, to complement, its potency of economic acceleration. In fact, for them, ASEAN has become more comprehensive, open, multidimensional, and consistent with the modern inter connected and inter dependent in world podium, not only in terms of economic affairs but also taking into account of the socio-political and environmental security and thereby pushing the countries towards the platform of regional cooperation and also establishing regional coherence. The paper also examines the expanding role of India in Asia with regional cooperation as a member state of ASEAN.

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Keywords : ASEAN, regional cooperation, Cold War, Asian, oneness, diplomacy.

"Asia" is a political and not just a geographic concept. Asia as a political concept has a history stretching back to at least the late 19th century. And the idea of "One Asia" that Swami Vivekananda arose in the early 1900s was entangled with and indeed can hardly be distinguished from the debate over 'Asian' values that not coincidentally arose at the same time. In this article I want to focus on India's emerging power in Asia with regional cooperation, mainly with "ASEAN". A country with the world's third-largest military, fifth largest defense budget, and seventh largest economy, it is a member of the U.N. Security Council. And a member of the G-7, the exclusive club of major industrialized economies, It is INDIA, a country long regarded as an emerging power rather than a major global player. It is fairness, for years, this assessment was not off the mark, and India's reality did not match up to its vaunted potential. And indeed India still faces daunting developmental challenges. It is home to around 270 million people living in 'extreme poverty'. Its infrastructure is in need of major investment to the tune of \$ 1.5 trillion over a decade-according to India's finance minister. Discrimination among

India's diverse population persists, on the basis of gender, caste, religion, or region.

With all these challenges, and because the country has been kept on the margins of the global institutions central to U.S. diplomacy, India's impressive economic power and defense capabilities have often gone unnoticed. But that is changing. A more confident and powerful India has already began to shape 'Asian' and also global agenda on trade liberalization, climate change, clean energy and power mobility. An old, influential civilization, India's soft power will grace as its economy strengthens and its model of governance is seen as increasingly successful.

India, since the onset of her economic liberalization in the early 1990s – although the bases for such a shift in public policy were laid about three decades back has been facing too many challenges from her external environment, and hence her foreign policies have been waxing and waning, and are often found to be much deviated from the post-Second World War era when the country was more tied to and tilted towards a particular bloc, and when the country's economy was more 'protected'. One school of thought of international relation believed in the notion of a uni-polar or a multi-polar world, the fact remains that the world has witnessed diversity in organizations, associations and blocs, each competing with others for comparative advantages in terms of trade, commerce and political allegiance. The most distinctive aspect that is discernible as far as India is concerned is that the country has been opening

up, engaging itself in various such actors without giving up its earlier ties with the older organizations such as the UNO and its agencies. It may not also be true to say that India has forgotten her poorer neighbours in other continents such as Africa. However, the reality that has been growing as a result of India's multi-level and multiple engagement is not yet fully crystallized and clear enough since it is evolving and yet to reach its denouement.

India has found the post-cold war international order acquiescent to expansion of its bilateral ties with all the major powers simultaneously, and has thus pursued a strategy of 'multi- alignment'. Following 'defensive realist' strategies, India attempts to gain power for self preservation. John Mearsheimer argues that international life would continue to be a brutal competition for power as it has always been. He further argues that in the absence of a world government to enforce rights, states find it impossible to trust one another and simply striving for security drives them to seek control of their environment and thus dominance. In the developing world, China, Brazil and South Africa are the three prominent countries which are considered to be important from India's foreign policy's point of view. In this multi-polar, interdependent globalized world, China and India, the two rising powers in Asia have been persistently trying to engage each other within the frame work of complimentary of interests. However, despite having some common grounds for the promotion of greater

bilateral political and economic ties, there are areas where the two sides continue to contest each other.

‘Indian diaspora’ among the oldest in world numbering over twenty-two millions, spread in 135 countries, presents a unique example. It is truly said that the Sun never sets on Indian diaspora for the single reason that Indian origins moved freely in search of opportunities across the globe. As the world increasingly acknowledges India’s rising power status. India is adapting its foreign policy to meet the international challenges of the 21st century and to increase its global influence and status. For many years, India took pride in its role as leader of Non-Aligned Movement and viewed itself as the primary defender of the rights of the less developed countries. In the past few years, India has expanded its strategic vision, most noticeably in Asia and has broadened the definition of its security interests. Today, with growing competition among the major Asian players and the rise of regional powers, Asia faces new challenges in an era of globalization, including how to move beyond historical legacies and tap the continent’s dynamism and growth for greater security and prosperity. The colossal shift in global geopolitics both presents an opportunity for Asia as well as tests its ability to assume its emerging central role in international relations. Indian Prime Minister (at that time), Dr. Manmohan singh was observed that a ‘dynamic Asia’ could well power global growth and provide new opportunities for growth for E.U. as well as

“North America”. He has pointed out that with “ China trebling its share of the world GDP and India doubling it over the past decades, the international community needs global institutions and new global rules of the game that can facilitate the peaceful rise of new nation’s in Asia” (Cited in Lama and Bhargava 2007, P,2), As home to several information- technology giants, Asia, with its rising soft and hard- power resources, is likely to help shape the future of globalization, Indeed, the ascent of Asia, as symbolized by China, India and Japan has in some quarters conjured up a perceived threat to Western postures. The reality is that the balance of economic power in the world has been changing recurrently in history, and will continue to do so. The opportunities and challenges faced by Asia need to be seen in the context of the larger global trends and developments. Internationally, conflicts remains raise and only the forms and dimensions of conflict have changed (Freedman 1999, pp.39-56), as evidenced by the rise of both intrastate strife and unconventional aggression in the form of terrorism (Harmon 2000).

THE RISE OF INDIA

After World War II, the United States, one of the two superpowers involved in almost all political disputes in Asia and this influence still persists even after the cold war has ended. Three major Asian powers India, China and Japan were dependent on the two super powers of the cold war period and even still are dissatisfied with their current international

status and are seeking a greater role in any future economic or security structure in Asia. The ongoing strategic uncertainty has led many states to pursue ambitious diplomatic and military initiatives. India, Japan and China are formulating new approaches to regional as well as global security posing great threats to American Hegemony in the region. The same considerations that existed in 1947 still exist. The US and Europe are very active with respect to keeping the divisions alive in Asia. What this reveals is that geopolitics is not static and unchanging, far from it, it is extremely dynamic. In 1971, when the last full scale war in South Asia was fought and Bangladesh was carved out of the then Pakistan, the geopolitics of Asia presented itself within the context of the bipolar division of the world. However, the defeat of Pakistan in this war and the liberation of Bangladesh, changed the strategic environment in South Asia and as a result of this India emerged as a major power in the region. India had now emerged as south Asia's pre-eminent regional power. The 1980s also witnessed a gradual acceptance of India's growing pre-eminence in this region. This was reflected in India's peacekeeping efforts in Sri Lanka despite India's earlier involvement with the Tamil separatists, and during India's intervention in a coup attempt in the Maldives (Tomar 2002, p.6).

India formally adopted a new economic paradigm involving integration with the world economy in 1991, India realized that relatively inward looking growth model adopted since

independence in 1947 had become inappropriate to deal with the end of the Cold War and with globalization assisted changes. The proximate cause was severe macroeconomic crisis, multi party system in politics, coalition government in power, unemployment, poverty and other socio - political crisis, particularly concerning the balance of payments (Das 2006). India started to initiate 'Look East Policy' to revitalize the age old civilization and economic links with the rest of Asia, particularly with ASEAN. Regional cooperation play a very constructive role in the arena of international and as well as regional politics today. India's sustaining rapid growth will no doubt, raise a host of issues and challenges in the Asian subcontinent. A competitive scramble for energy and other datival resources can be anticipated and this will have regional and also global political ramifications. It will play back into the national politics of countries of the region and will shape the perceptions that Asian states have of each other. In India's case, energy and infrastructure are the major constraints to development. For these reason, India took a new way to solve those problems with the help of regional cooperation and integration.

INDIA AND ASEAN

Regional integration is a process in which neighbouring states enter into an agreement in order to upgrade cooperation through common institutions and rules. The objectives of the agreement could range from economic to political to environmental, although it has

typically taken the form of a political economy initiative where commercial interests are the focus for achieving broader socio-political and security objectives, as defined by national governments. Regional integration has been organized either via supranational institutional structures or through intergovernmental decision-making or a combination of both. European Union is so far considered to be the most successful example of regional integration or cooperation. India has from the very beginning paid special attention towards promoting trade and economic relations with EU. In the wake of the Indian economic liberalization, the regional cooperation has begun to view. India as a prospective strategic partner of other 'Asian' regional organizations with a comprehensive relationship including a political dialogue. Between India and other 'Asian' regional organizations, trade relations has grown phenomenally in the 21st century and is poised to grow further. Today this 'Asian' regional cooperation is major source of technological, developmental, environmental and energy cooperation for India. As stated earlier, EU apart from other regional organizations like ASEAN, APEC and SAARC has received considerable importance in India's engagement with the outside world in the strategic, political and economic fields. Through the 'Look East Policy' India has been pursuing a multidimensional engagement with the "Association of South East Asian Nations" (ASEAN) since the early part of 1990's. With India's participations in the fifth 'East Asian

Summit' at Hanoi in 2010 and from the level of interaction that was evident at the eight India ASEAN Summit held at Hanoi in November, 2010, it is widely recognized that the 'Look East Policy' is being pursued vigorously and is beginning to yield positive results in the political, strategic and economic fields. (Naidu 2004, 332, 2008, 131-32), (R.K. Kothari 2012).

Though it is worth noting that India was not among those countries, which enthusiastically welcomed the formation of ASEAN in 1967. At the same time it did not join those states, which openly condemned the association. India's attitude was rather ambivalent and it stemmed (Sridharan 1996, 467). Despite ASEAN's declared objectives to promote regional, social, political and economic cooperation, security concerns overshadowed the inaugural meeting of ASEAN at Bangkok in August 1967. This led India to wonder about the organization's true purpose, especially in the contest of the British government's decision to withdraw from 'East' of the Suez and the uncertain role of the united states during the Vietnam War. Further India's closed economy till 1991 with controls and regulations of various sorts did not offer sufficient incentives to the ASEAN states to seek it as a natural candidate for a formal dialogue. The cumulative impact of the political and strategic changes that followed the end of the Cold War and the adoption of market reforms by the then Congress (I) government under former prime minister P.V. Narshima Rao in India led to a

significant transition in Indo-ASEAN relations. Assessing the state of India's relation with ASEAN as the present government completed few years in office makes sense. But the task is not easy, for the government is in a mode of self-congratulation. Whereas celebrations of the silver anniversary of the Indian-ASEAN dialogue partnership (which began in 1992 and culminated in the strategic partnership in 2012) are underway, ASEAN Celebrates its own golden anniversary in 2017. Nevertheless offering a scholarly and objective evolution is possible, keeping in view the recent history and changing power dynamics in this region. The present government of India with a clean popular mandate made a positive impression at the post three 'India-ASEAN Summits' and 'East Asia Summit' by spreading the expansion and diversification of India's economic growth and demonstrating his keenness to enhance trade, investment and political ties with Asia, mainly southeast Asia. India's current 'Act East policy' (AEP) was launched by Prime Minister Modi at the 'East Asia Summit' in 2014. This policy had its origins in an earlier initiative, the 'Look East Policy' pronounced by former Prime Minister P.V. Narasimha Rao in 1992, which had a particular focus on economic and cultural relations. The articulation of India's policies and programmes were precise, pointed and powerful. India came through as a country that knew its mind and articulated its stand, without hesitation, on key issues of Asia such as the South and East China seas and regional security architecture.

Above all, some challenges are ahead. Bilateral political relations with most of ASEAN countries (except Pakistan) are in good shape today, but more investment of effort is required to deepen cooperation with Myanmar, Indonesia and Philippines. The long-pending connectivity projects deserve the strongest national effort. As regards the changing geopolitical situation, deep contemplation is needed to re-calibrate India's policy priorities and partnerships. A carefully re-designed strategy alone will protect India's national interest, enhance its multi-dimensional relationship with ASEAN, and ensure peace and prosperity in Asia.

The renowned historian and author, Dr. Ramchandra Guha said that "India will not become a superpower". The challenges which will hold India back, he writes the problem of Maoist insurgency, the "insidious presence" of Hindu right wing, degradation of the "once liberal and upright" centre, the increasing gap between the rich and the poor, trivialization of media, the sustainability of "present patterns of resource consumptions" and the instability and policy incoherence caused by multi-party governments. He also said, "international relations cannot be made analogous to a competitive examination. The question is not who comes first or second or third, whether judged in terms of gross national product, number of billionaires in the Forbes or Fortune lists, number of Olympic gold medals won, size of largest aircraft carrier operated, or power of most deadly nuclear weapon owned". Guha also wrote, "We should judge ourselves not against the

achievements, real or imagined of other countries, but in the light of our own norms and ideals...we are a unique nation, unique for refusing to reduce Indian-ness to a single language, religion, or ideology, unique in affirming and celebrating the staggering diversity found within our borders (and beyond them)".

In conclusion, it can only say that, whenever we Indians across the globe, stand up in one body to the opening bars of "Jana Gana Mana" mostly proud sometimes disgruntled, wondering about the traffic we'd face getting out of the programme, we're attending how long it'd take us to reach home and what's for dinner, the creator of that song seldom wonders into our incongruent thoughts. And it is believed that Tagore's focus on Asia's unique identity is of particular relevance today as we seek to promote peace, stability and prosperity in the Globe and India always try to protect the idea of "Oneness" in this region of Asia by regional cooperation. So we should trust on the poet's popular line, "India will again become the best civilization of the world".

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From trade to investments, re-orienting India's ASEAN strategy

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India-ASEAN relations in 21st Century: Strategic Implications for India

www.eurasiareview.com

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Abstract :

The concept of pan-Asianism, originated from the movement against western imperialism, developed in the hands of Swami Vivekananda, Rabindranath Tagore, Sri Aurobindo and Kakuzo Okakura, has traversed a long path to reach the post-globalized era of neo-colonization. When individuals have transformed into mere black holes soaking endless messages in a highly mediated environment of today's world, cinema has become a tool for shaping public mind and consciousness. Thus the question arises, what kind of Asian identity is being portrayed in cinemas today and how the Asian consciousness is being celebrated and shaped through this popular medium. In this query, the paper explores various nuances of a recently released popular English romantic comedy which has been praised a lot for its presentation of Asian culture and consciousness. The study shows how in celebrating pan-Asianism, the cinema constructs a new set of stereotypes,

positioning Asian consciousness in the nest of Western capitalism which have strongly been criticized by the proponents of pan-Asianism.

Keywords : pan-asianism, orientalism, representation, asian consciousness, capitalism, neocolonization, stereotype

“Sweety, don’t waste your food, dear...there are lots of kids starving in America. Do you know where America is? Look at her. She is from America. She is skinny. Do you want to look like her?” (Chu, 2018). The two young girls sitting at the lunch table with family and the American guest nod off the thought of looking like the skinny American that their father was pointing towards. Their father screamed “Then finish your meal.”

That is how Goh Wye Mun, the wealthy Singaporean father talks to his two young daughters when his elder daughter’s best friend from America visits the family in Singapore for lunch in the movie titled Crazy Rich Asians. Not only in this instance, there are many such moments sprinkled over the movie proving the point that the title of the film stands for. Crazy Rich Asians is a

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romantic-comedy film based on the novel with the same name by Kevin Kwan. The film is one of its kind since *The Joy Luck Club* of 1993 where the majority of the cast is of Asian descent. The film released on 15th August, 2018 by Warner Brothers Pictures grossed over 238 million US dollar worldwide, making it a huge box office success and the highest-grossing romantic comedy of the decade. Not only commercial success the film received positive reviews and recognitions. The film was nominated under the Best Motion Picture – Musical or Comedy category on 76th Golden Globe Awards. It won 24th Critics' Choice Award for Best Comedy and 25th Screen Actors Guild Award for Outstanding Performance by a Cast in a Motion Picture at 25th Screen Actors Guild Awards. With such a success, Warner Brothers is working on two sequels of the movie.

The film opens with Eleanor Sung-Young, mother of three young children, accompanied by a nanny entering a posh hotel of London in a rainy evening, all drenched. The receptionist and the manager of the hotel deny her access to her room, even though she states that she has already made the reservation. They even smirk and recommend her to look for a room in China Town. Denied even a phone call to her husband from the hotel, she uses the public phone booth and enters the hotel again after making the call. When the manager furious with her re-entry comes forward, he gets interrupted by the arrival of

the owner of the hotel down from his penthouse apartment and profusely excusing to Ms. Sung-Young for her trouble and distress. He immediately introduces her to his hotel staff as the new owner of the hotel. Then starts the title sequence of the film - *Crazy Rich Asians*. The film at the beginning itself sets its tone, makes the statement. The film is made to deconstruct many established stereotypes that have been developed over the years through dominant Western narrative. However the question is that, how successful the film is in shattering the stereotypes? Is it creating another set of stereotypes in the process of destroying one? And most importantly, what is it portraying as the Asians? How ultimately Asians are being represented in such a major cinematic work in recent times from West?

In this concern, it will be imperative to start with the production team that has created the film. The director Jon M. Chu is an American with Asian descent. He has earlier directed films like *Step Up 2: The Streets* and *Justin Bieber: Never Say Never* which are centre around the pop culture of USA. The main cast Constance Wu playing the leading female character of Rachel Chu is an American born Chinese descendant and Henry Golding playing the leading male character of Nick Young is a British-Malaysian actor who has been BBC's travel show host. Almost the whole cast and crew thus though are of Asian descent, but either born or brought up in

Western culture. Only Michelle Yeoh who plays the role of Nick Young's mother, is an Malaysian actor who now lives in Paris. However she has appeared in numerous Hollywood movies including Star Trek: Discovery. The novelist, Kevin Kwan, based on whose work the film has been made is a Singapore born American who wrote the novel in reminiscence of his childhood days in Singapore.

Now if we consider the origin of the film and the people associated with its making, it will be an apparent deduction that the film is the gaze of an Asian diaspora who has long been physically dissociated from Asia, looking towards the Asia. In this context the narrative of the film falls somewhere between that of the self and the others, the concepts as famously developed by Edward Said (Said, 2016). That makes the narrative of Crazy Rich Asians more interesting to analyze, as it is an expression coming from nostalgia, from displacement, from an urge to reconnect with the root. However that becomes an understanding only when we look at the background of the cinema and its makers. For most of the audiences and the world, Crazy Rich Asians is portraying that Asia which was missing from the dominant Western narrative (Hall, 1992) for long. It is for many reviewers and audiences the restoration of balance, the solemn act of inclusion and decentralizing to the subalterns. However as obvious the question becomes who are these subalterns?

What Asia is being included in the dominant narrative? Is it representative?

As we explore the plot and other technical aspects of the movie, we would find the representation sufficing one single purpose most successfully – Asia is a country of wealth, not of poverty. The most obvious visualizations that come from the dominant Western narrative on Asia - with pollution, poverty, population, corruption, traditionalism – are not there in this movie. Rather it is showing the great wealth, supremely plush interiors and locales, affluent lifestyle, abundance of food and money. The concept of pan-Asianism (Saaler & Szpilman, 2011) has interestingly been infused into the narrative by showing easy movements of families and people from China to Singapore and in other Asian locations. For once the map on the screen is showing the Asian routes. With all these well-thought situations and portrayal, the movie is definitely breaking a stereotype. But what kind of Asian is being portrayed here?

As an Asian audience, when one watches the movie, one will hardly find any similarity with rarely withhelds due the world that is shown in the movie. However the title of the cinema though clearly limits its representation as crazy and rich Asians, yet the culture that it shows has hardly any similarity with Asian culture. It is an American romantic comedy, portraying Western culture, Western lifestyle,

Western traditions with Asian cast. Thus one thing that the movie takes a stand against the dominant narrative is that of the show of monetary wealth. In its single minded attempt to break the stereotypes of poverty, the movie shows the capitalist West living inside the Asia. The movie commits the same mistake that time and again has been committed by economists, sociologists, policy makers and so on – that to be developed is to become like West (Melkote & Steeves, 1991). In its process to break the stereotype, the movie has fallen into the trap of reinforcing the stereotype.

The concept of One Asia, pan-Asianism and Asian supremacy have long been formulated, presented and celebrated by the likes of Swami Vivekananda and Rabindranath Tagore (Kumar, 2012; 2013) . Interestingly the Asian consciousness that was echoed by the great minds of Asia, has strongly been positioned against the Mammon-worshipping culture of West, which the movie in a turn celebrates. It is interesting to witness the path that pan-Asianism, which developed as a movement against the European colonialism in the hands of Swami Vivekananda, Rabindranath Tagore, Sri Aurobindo and Kakuzo Okakura, has taken in recent time. The importance of the movie in shaping pan-Asianism lies in the fact that in the present era it is the popular medium which is shaping people's perspectives and opinions to a great extent. However the Asian

Consciousness that Okakura has dreamt of can hardly be seen in this post-globalization version of pan-Asianism (Okakura, 2012).

In the words of Okakura (1940), “The task of Asia today then becomes that of protecting and restoring Asiatic modes. But to do this she must successfully recognize and develop consciousness of these modes.” The modes of this Asian consciousness for Okakura lie in Indian religious life as the essence of nationality, Chinese moral civilization and Japanese spiritual purity. It needs to be recognized that Okakura visited India at a time when the nationalism of India was pouring up against the British colonialism. In 1940 Okakura (1940) wrote “It's wonderful how little we know of each other...that a Fifth Avenue scandal causes greater excitement amongst us than a rebellion in Honan, a Boulevard accident a deeper emotion than the defeat of Arabi Bey.” The proclamation done almost 80 years ago, seem more prominent in this post-globalized era. For Okakura the way of regeneration for Asia was not through military or economic strength, but through culture and ideas what is known as soft power today. Cinema being one such great tool of soft power thus has great potential of arousing that Asian Consciousness that stood against the ‘narrow Western ideals’ (1940), as Okakura called it. However one of the most recent global statement of pan-Asianism made by a movie, largely failed to uphold the true essence of Asian consciousness. The movie though apparently upholding pan-Asianism,

is at the end of the day, selling the Western capitalism and 'narrow ideals' 1940 as Asian consciousness.

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SWAMI VIVEHANANDA'S ECONOMIC IDEAS: SIGNIFICANCE IN TODAY'S WORLD

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Abstract :

The 71 years of independence have seen many changes in the socio-economic landscape of our economy. India's food grain production has more than doubled over the decades that followed colonial rule to a record 264 million tonnes in the fiscal year 2014. Literacy levels in India have grown from about 16% in 1951, when the first census was conducted, to around 74% in 2011. Poverty is also decreasing since independence. But on the other side, more than half of the country's workers are still employed in agriculture. Even after eight decades of Independence, India still remains poor in terms of per-capita income and ranks low in Human Development Index (HDI). In this context, the ideas and contribution of Swami Vivekananda on economy and society need very much to be relooked. Therefore, the present paper is an attempt to analyse the economic thoughts of Swamiji and their relevance in the present-day.

Keywords : Swami Vivekananda, Indian economy, poverty, education, inclusive

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Introduction:

Economic ideas are long-established. It traces the story of trials and tribulations of human beings in necessitating the effort to fulfil their satisfaction. All these stories are concisely presented in the history of economic thought which provides the historical survey of the origin and development of economic ideas. Thoughts of every age in the context of their surroundings have governed individual actions and policies and are, therefore, important for us. Swami Vivekananda remains one of the most influential personalities of India and the modern world. He is a great visionary, with an exceptional precision on diverse aspects of human life. His intimate knowledge of the Indian situation, wide experience across different countries, deep understanding of the civilizational backgrounds and keen intellect gave him a unique opportunity to develop new insights on different subjects, including economics. Swami Vivekananda's vision of economics was concerned with the wholesome development of all categories of people in the country. He strongly advocated what the economists in the recent periods refer to as 'inclusive economics.' It is synonymous with 'Equitable Development' with benefits

accruing to every section of the society. His priority was the removal of poverty and uplifting the poorer and downtrodden sections of the society. He wanted all sections of the country to progress. His emphasis was on the weaker sections and women. He underlined that education and basic facilities be provided to all. His economic views laid emphasis on developed methods of agriculture, village industries, adoption of science and technology and material prosperity with spirituality which seems to be very relevant even today.

Need of the Study

The 71-years of independence have seen many changes in the socio-economic landscape of Asia's third largest economy. During the decades that followed the colonial rule, India's economy, in absolute terms, expanded to Rs 57 lakh crore from mere Rs 2.7 lakh crore and the nation's foreign exchange reserves crossed \$300 billion, giving the economy firepower to fight external shocks. India's food grain production more than doubled over the decades that followed colonial rule to a record 264 million tonnes in the fiscal year 2014. More than half of the country's workers are employed in agriculture. Literacy levels in India have grown from about 16% in 1951, when the first census was conducted, to around 74% in 2011. Poverty has also been decreasing since independence. In this context of development of India, the ideas and contribution of Swami Vivekananda on economy and society need very much to be relooked.

He was aware of the higher performance of the Indian economy till the eighteenth century. He was one of those who assumed that the primary source of wealth of the Europeans were the Indian resources. He was worried that the western countries were getting rich with the Indian resources, while Indians were ignorant of the opportunities.

Indian Economy at the time of Vivekananda

Dadabhai Naoroji and Romesh Chandra Dutta were conducting details studies and producing evidence to show as to how the India's economy was being devastated by the British. They calculated the national income of British India during 1867-68 to be only 3.4 billion rupees for a population of 170 million, with the per capita income being just 20 rupees. Besides they noted that huge wealth was being taken out of the country to England. Dadabhai declared in 1905 that about 34 million sterling or Rs. 515 million were being drained out of India every year.

The European domination destroyed the agricultural, industrial and business sectors and made India a poor country. India became a major market for British manufactures, a big source of raw materials and food-stuffs and an important field for the investment of British capital.

Agriculture

India is an agricultural country. As a true visionary, Swami Vivekananda was fully

aware of the importance of agriculture and noted that "Indians must not shy off from their unique characteristic of being an agrarian economy".

His emphasis on agriculture remains true even in the present context, as about 60 per cent of the population still depends on agriculture and rural activities. During his time as natural effect of economic crisis, a large mass of population shifted from rural to urban areas. It was not outflow of rural surplus labour due to rural capitalist expansion as depicted by Lewis but movement in search of food. In the nineteenth century agricultural infrastructure was undeveloped and with prevalence of joint family system, marginal productivity from agriculture was zero. But even then, there was no initiative of raising productivity by improving soil fertility or adoption of scientific practices. The main reason was prevalent illiteracy among the owners of land as well as agricultural labourers.

He believed that India had inherent strengths in agriculture, which the other countries lack. Besides, no other nation in the world would be capable of feeding our population, which is one sixth of humanity. Therefore, he wanted India to adopt modern scientific practices to improve agriculture. He was particular that the small farmers need to be encouraged.

Eradication of Poverty

Vivekananda was the first to draw the attention of the Indian leaders to the social

implication of the curse of mass poverty. Many persons at that time recommended in their individual ways to feed the starving people.

But Vivekananda categorically pointed out that freedom of the people from want of daily bread was the first condition of national regeneration of India. Swamiji pointed out that extreme poverty is one of the causes why the Chinese and the Indians have remained in a state of mummified civilization. Vivekananda's analysis of the causes of poverty of the Indian masses stemmed from his own experience when he moved from one part of India to another as 'paribrajak' prior to his leaving for Chicago. He highlighted two major factors responsible for the extreme poverty of the Indians. Firstly, the exploitation of the Indians by the British imperialist regime resulting in the lack of income of the people. Secondly, the exploitation and repression of the poor farmers, labourers and the ordinary people by the feudal lords, zamindars and priests, due to lack of education. Vivekananda's main prescription for ameliorating the condition of the poor was an all-out effort to educate them. Education was the essential need of the poor to resist and also to get rid of the oppression and exploitation that they had been subjected to. He laid much emphasis on technical education as there was lack of such skill among Indians.

Inclusive Economics

Swami Vivekananda's vision of economics was concerned with the wholesome development of all categories of people in the

country. He strongly advocated what the economists in the recent periods call as 'inclusive economics.' The inclusive agenda can reduce poverty, improve quality of life and ensure that all segments of the society are benefitted. His priority was the removal of poverty and uplifting the poorer and downtrodden sections of the society. He wanted all sections of the country to progress. His emphasize was on the weaker sections and women. He underlined that education and basic facilities be provided to all.

Today, globalisation, with its promise of economic growth, is often perceived as having positive impacts on living standards, although the gains are not automatic, and can even be negative for some segments if they are left out from the growth process. In the last two decades, China, Japan, Vietnam and India have become very important factors in the globalisation process. State made interventions, and its impacts on people's lives have been fruitful. Such inclusive interventions are crucial for a countries' economy.

Industrialization

Swami Vivekananda advocated the development of the industrial sector for economic progress. He gave much importance to the promotion of a vibrant industrial sector. He thought that the country needed proper utilization of the vast natural resources for industrial development. On his way to Chicago from Japan, Sir Jamshedji Tata was

his co-passenger. Vivekananda advised him to start up new industries in India. He believed that setting up of new industries would check the outflow of money from the country and also pave the way for employment of indigenous workers on domestic production. Swamiji held that export to economically advanced countries can not only bring money, but also induce vitality in domestic industries. He was confident that India can set up market for many Indian manufactured items in the West.

Labour Market:

Swami Vivekananda believed that labour is the main factor of production. Though he was not influenced by Marx, nor Marx's teachings were prevalent in his time, we find similarities in the two school of thoughts. Like Marx, he too held that the labour class are deprived of their rightful wage and that exploitation is a result of capitalism. He also believed that labourers need to form association to bring social change. Hence, he requested the youth to amplify both their mental energies and physical fitness. What Vivekananda wanted from the youth were 'muscles of iron' and 'nerves of steel'. He believed the youth are exceptionally responsive and they just need to be encouraged and armed with the relevant knowledge and skill in their quest for justice for common benefit. Swami Vivekananda was and is not only the medium; he is himself the message as well for the youth of India.

Entrepreneurship

Swamiji was aware that India could be built only by developing the entrepreneurial talents of people. Hence he encouraged self-employment activities at different levels. He was concerned that the art works of the village communities were neglected and wanted them to be taken up by those in towns. Swamiji underlined the need for the cottage and small scale units, as he was aware of the negative effects of the big industries. He advised Indians to be men, full of energy and sympathy for the downtrodden, and to learn science, technology, organization, etc. from the West. For that he planned to spread education throughout the land and called upon the youth to take up the task. Technical training formed an important part of his thoughts on education. That was the starting point, for he knew it would have a multiplier effect and would become the growth engine.

Science and Technology

Swamiji emphasized the use of modern science and technology to solve India's problems. He wanted India to develop into a scientific and technological power. In this connection it is necessary to remember that it was the suggestion made by Swamiji to Jamshedji Tata that led to the establishment of the prestigious Indian Institute of Science, Bangalore. Swamiji wanted Indians to learn Western science and adopt them in India. He said: "With the help of Western science, set yourselves to dig the earth and produce food-

stuffs - not by means of servitude of others - but by discovering new avenues of production, by your own exertions aided by Western science".

Welfare Economics

The aim of Welfare Economics is to evaluate economic policies in terms of their effects on the well-being of the community. Although Vivekananda's economic ideas were not based on modern methods of economic analysis, one cannot fail to notice that his concepts of potentiality and freedom bear a striking similarity to Amartya Sen's concepts of capability and freedom. The 'capability' of a person depends upon two factors: (a) how he is now functioning, i.e. what he is now actually doing and (b) how much freedom he has to achieve those. Sen's 'capability' approach acts as a connecting link between conventional economics and Vivekananda's idea of potentiality of the soul. By freedom, Vivekananda not only meant freedom from want, social injustice, exploitation, etc., but also freedom to contribute to social and national well-being. Apart from the concepts of potentiality and freedom, another contribution of Vivekananda to social welfare in India was the creation of an awareness of collective responsibility for the condition of the downtrodden and oppressed masses. Before Swamiji, poverty was regarded as retributive consequences of one's 'Karma' done in the past, and so the responsibility for them was 'Karma' believed to lie with the

individuals themselves. It was Swami Vivekananda who introduced the idea of collective, social responsibility. He showed that the poverty and backwardness of the masses were caused by the utter neglect, suppression and exploitation of them by the upper classes and castes.

Conclusion

Today we have to wake up to the benefits of globalisation. To get positive effects of globalisation the marginalised or left out section of population should be included in the growth process. Inclusive globalization would lead to poverty reduction, decrease in underemployment and unemployment, creation of global knowledge systems and global value chains, and would ensure that marginalized communities have access to essential services (Sen, 2000). Inclusion thus implies that the quality of life should change. This would require increasing the growth rates of the agriculture and making agriculture and rural economy the centre of economic dynamism on the one hand and on the other there should be timely policy response by the governments, in order to promote a pro-poor, more inclusive process of globalization. A start can be made by extending an ambitious time bound employment programme. The state must use its freedom and responsibility to identify, formulate and execute local employment generating productive projects. This would help us to put forward at least the first step towards genuine process of development.

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THE IDEA OF THE INDIVIDUAL: TAGORE, WATSUJI AND THE EASTERN ALTERNATIVE

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Abstract :

This paper draws a parallel between Tagore's and Tetsuro Watsuji's idea of the individual as explained through their works. To elucidate the point two songs of Tagore and an essay of Watsuji are taken for detailed study. The paper further interrogates the possibility of creating an eastern idea of the individual, which can counter the western hegemony of individualism. The eastern individuality is more group-centred, relationship-oriented and seeks for a union between the natural and the spiritual within the personal space.

Keywords : Tagore, Watsuji, Eastern, individualism, ethics.

Pramatha Chaudhuri once in a short essay about the East and the West, titled 'amra o tomra' (we and you), concluded that the differences between the East and the West are remarkable and there is hardly any possibility that we and you shall evolve into an 'us' in near future. Though the comment is hardly conducive to the universal theme that abounds in Tagore's works, yet, the point of departure

between the east and the west, keeping in mind Chaudhuri's characteristic humour, were numerous, if not unbridgeable. The distinction lies chiefly in the philosophy and world-view. Extending the argument in a slightly different manner, this paper wants to examine if the east and the west are different in their ontological understanding of being, and whether the ethical dimension of the idea of man or individual as understood by the eastern philosophers could be seen as an alternative to the western philosophy. To substantiate my argument, I shall look into two songs of Tagore and an essay by a Japanese philosopher of the Kyoto school, Tetsuro Watsuji (1889-1960). I shall argue that the individual as these two philosophers show is markedly different from the western idea of individuality, and the root of their argument can be contextualised in their cultural and economic parameters and historicity.

If the individual is located at the centre of the universe, as the measure of all things, as the arbiter of all actions, as the chosen seed of god, who is supposed to rule over the bird, beast and flower-this individual is definitely a centre of power, a conglomeration of the infinite potentialities of human endeavour, a white male, a coloniser of land and nature,

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the master of the universe. Arguably, this individual is central to the society, he is not driven by causality, but rather is an existence in Toto. Ethical considerations come to him as a studied responsibility, fraught with his attempt to achieve over and beyond, and the society is but a necessary bondage. This is the western man, we have encountered in Elizabethan plays, enlightenment novels, as existential heroes, or even as post-war modernist nonchalant protagonists. This also accounts for the great achievement of the West in producing the tragic in its literature for it has been validated by the philosophy that has presented man in an unfortunate conflict with nature, society or his own unconscious. It would not be very wrong to say that the postcolonial or postmodern philosophers (including third wave feminists) have already argued against this view of man as the centre of the universe and more interestingly, many such philosophers have alternate cultural origins. The question then arises, whether we can have a cogent reading of individuality from an eastern perspective, and if such a binary reading of individuality (the east and the west) leads to greater theoretical problem.

It would be unwise to say that the East rejects the individual altogether. Tagore's Gora, Nikhilesh, Abhijeet, are all examples of enlightened individuals who suffer for they go against the social norms. In fact, the emerging women protagonists in the novels of the nationalist phase are examples of great individuality. I would not reject the emergence

of the individual with the notion that the novel is a western genre, and hence is different from the ethos of the subcontinent. The aim of this discussion is not to reject the individual, but the meaning of individuality, with his/her relation with time and space, society and memory, history and praxis.

Rooted in the Buddhist philosophy and Nagarjuna's *Sunyatavad* (emptiness) Watsuji proposes an altogether different understanding of ethics. Accordingly, ethics or *rinri* is *rin* or fellows, and *ri* or reason, therefore, *rinri* is the practical act-connections between people. He writes, 'Unless we regard ethics as dealing with matters arising between person and person, we cannot authentically solve such problems as the distinguishing of good from evil deeds, obligation, responsibility and so forth' (10).

Therefore ethics is an empirical concept (similar to Kantian schemata of philosophy) and therefore a dynamic principle which depends on three aspects: *ningen* or human being, *yononaka* or the public and *sonzai* or the human existence. It is defined as 'the laws of social existence' (11). Central to the idea of ethics is the idea of the human being, *ningen*. Watsuji's analysis is rooted in the etymological significance of the word, *ningen*, which means both the public and the individual. It is a dialectic unit, where two ideas of the individual are clubbed together, individual as lonely, isolated, at odds with the society; and the individual as part of the

whole, where a communication takes place between these two individuals. 'Individuals are basically different from the society yet dissolve themselves into society' (15). Thus this individual is not man, or *mensch* or homo sapiens or *homo faber*, but one defined by the relationship with others like parent and child, lord and vassal, husband and wife, young and old, friend and friend, and one may add god and disciple. As Tagore says, *biswasathe joge jethay biharo, seikhane jog tomarsatheamar-o*. I shall come back to this poem once again in the next part of my discussion.

Given that the human is a unity of dialectics, and every human is defined by both the relationship with the self and the other, or rather by the relation between the self and the other, the idea of the world then translates into a 'betweenness' of public or 'the relation with others'. Thus the world implies a human factor. It is not simply a land mass, or a time-ridden universe but a close network of the human beings. I believe, this is where Tagore's philosophy takes us a step forward, for there the world is a connection between the microcosmic man and the macrocosmic greater man, though, *mahamanab* is not superman or the *ubermensch* but a network between the natural and spiritual whole. Let us take up the poem *biswasathe joge jethay biharo*—where the poet asserts that where the world connects with the self, it is in that connection that the self realises itself, for Tagore always speaks about the

enlargement of the self, as Tetsuro imagines a circle of infinite radius with multiple centres—an impossibility in geometry, but a truth for human society where the individuality of personality and infinite personalities co-exist. *Sabar jethay apon tumi he priyo*. The self expands and concentrates at the same instance. This idea is not an uncommon one in Tagore's songs, for instance, *hriday amar praksh holo*, speaks of the same movement of the self between the individual and greater communication. Or *mahabiswe mahakashe mahakalo majhe*: man is lonely in this universe till he realises that the infinitely gentle one casts a benevolent look at him. Their mutual relation is the source of solace for both of them, making the circle between *I* and *thou* complete. The union of the subject and the other can be related again to the idea of *gen* or *aidagara*, where 'I am I and you are you, and yet I am you and you are I' (Nagami 285). In other words, the self is not based on the cogito or Cartesian ego, but on the relationship dynamics.

It is not difficult to follow that the self is not what the western phenomenology conceives of as an isolated unit. In spite of being a student of Heidegger, Tetsuro returned to his Japanese roots, just as Tagore underscored the importance of the Upanishads in spite of his thorough knowledge of the western philosophers. However, there is another important aspect to this betweenness—the practicality of the idea of relation which

both the philosophers felt were inherent in their cultural roots. Tetsuro discussed the tea-drinking ceremony and Japanese poetry writing technique as a result of this understanding of ethics, whereas Tagore personally got involved in building cooperative system in his zamindari at Patisar and Silaidaha and later in Sriniketan. This is where the praxis and philosophy unite.

However, every philosophy is political, and every metaphysics has its own share of ideology. Even with the best intentions philosophers have been interpreted in wrong way, perhaps the greatest example is Eichmann quoting Kant's categorical imperative in his defence of Nazi pogrom. It would be interesting to note that Watsuji's theories were appropriated by the imperialist state of Japan, primarily because, he underscored the necessity of sacrifice of the individual for the group, and also because located the good and evil in he relation, to the cultural, spatial and temporal. Tagore was more aware of this conflict for which perhaps in his essays on nationalism he puts the issue of good and evil beyond the real, transcending the immediate national or social or political actuality. However, his humanistic conviction has been interpreted either as an eastern spiritual conventionality by the occident, or as a lack of practical consideration by the contemporary nationalist leaders. The difference between Watsuji and Tagore is the difference between the philosopher and the poet. But what must be remembered is the

fact that Watsuji and Tagore never rejected the individual, but they went against the ontological prioritisation of the individual over the collective; one thought that the state shall lead the individuals to that higher reality, the latter thought that the onus is on our own understanding of the greater self that lies hidden among us.

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