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Is the *Kama Sutra* a sex manual or afeminist text?

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Abstract

The Kama Sutra is a famous ancient Hindu text, written originally in the Sanskrit language by Indian Philosopher VatsyayanaMallanaga in between 400 BCE and 300 CE. It is a well-versed text on sex education, happy living and balance life. However, the *Kama Sutra* is in general presumed as a book of lovemaking and different sex positions, i.e. sex manual only in our society, particularly in the western world. However, lately, some researchers like Wendy Doniger has been trying to deliberate the reality and the openness of the text in the present day society. The *Kama Sutra* is a genuine feminist text and everyone should read it to know its veracity. The present paper highlights the contents of the *Kama Sutra* and also examines it as a feminist text rather a sex manual.

Keywords: Sex, Kama Sutra, Sex Education, Love, Psychology, Feminist

Introduction

Sex is a part of life. A good and healthy sex life has many astounding benefits to our physical, emotional, psychological, intellectual and social life. A little loving can boost our overall health in many surprising ways. The clinical studies generally consider sex as a form of physical activity. Many scientific studies have already proven the benefits of

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Relationship of Ecology and Environment – Geographer's concerns | Kalita & Barman

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by K. Kalita and R. Barman *

It has long been evident that there is a close relationship of human society and its activities with the modern concept of ecology–ecosystem in an area, region or a country or the globe as a whole. In the beginning, the term ecology or its equivalent one, such as oekologie coined by Ernst Haeckel in 1886, ethology and hexicology used respectively by I.G.S Hilaire and S.G. Mivart before Haeckel had their only strong based in biological sciences. Today the term ecology and its system called the ecosystem have been carrying broad meaning, scope, strength and application towards understanding the environmental components of biotic and abiotic nature and their processes ending in the resultant progressive pattern and impact in the areal or spatial context involving a man and his environment. As such, the ecology or ecosystem bears a great significance not only in understanding community or individual behavior, living organisms or their relationship with the natural resources, but also in sustainability of the environment, society, production system and other things which are always needed by plants, man and animals.

The biotic and abiotic components have always their deep interrelations and interactions both in the horizontal and vertical directions to create a characteristic ecosystem of a congenial environment. Different areas have their different ecosystems, even as their principles of patterns and processes are the same. For example, the tropical ecosystem, desert ecosystem, river valley ecosystem and hill ecosystem, etc., can best clarify the idea. As already mentioned that today's ecology and ecosystem have a broad context of analysis, it can be argued that the terms have their strong functioning bases with spatial sciences like geography, anthropology and some others. The science of economics can also be included here, and therefore, in addition to natural ecology and

Climate Change Impacts on Forests and the Livelihoods of Tribal People of Northeast India

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Abstract

The degradation of forest lands has severe impacts on the environment and livelihoods of the people including health and socio-economic condition. One of the main drivers of forest degradation is slash-and-burn agriculture practiced traditionally in the hills of tropics and it accounts 60 percent global forest loss every year. In northeast India, this method of agriculture is practiced extensively and about 0.45 million families are involved in this activity. The forest area covered annually by this cultivation is about 10,000 km². At present in northeast, the estimated land under shifting cultivation or jhum is estimated to be 44,000 km². Loss of forests due to shifting cultivation has caused many problems ranging from floods to aridity and catastrophic losses to water quality. Besides, burnt practices of biomass release GHG (greenhouse gases) and this could play significant role for climate vulnerability in the region like northeast.

Climate vulnerability significantly affects the traditional matriarchal society in many parts of tribal areas, socio-economic and ecological conditions, health and the livelihoods. In all these aspects, women are the most sufferers and vulnerable. The increasing numbers of flash floods in this region destroy the standing crops and damage the down slope areas with the debris carried by the flood water. This becomes a regular event during the rainy seasons. The rich customs and traditions of the tribal people help to develop some innovative strategies using locally available resources to overcome this type of unwanted situations.

Keywords: Climate change, vulnerability, shifting cultivation, socio-ecological stress, tropical deforestation.

Introduction

Forest deforestation in the tropical areas plays important role in global climatic change². The rapid deforestations have contributed immensely in the global economy and these lead to rise in global temperature³². Though global forest loss occurred for centuries but the rapid rate of tropical deforestation has become international concern only during the last few decades. Tropical forests, the home of over half of the global biodiversity stock, are vital in influencing the regional climate and are being destroyed at an alarming rate

due to various anthropogenic activities¹⁷. Climate change refers to any change in climate over a longer period of time whether due to natural variability or as a result of human activities. Deforestation caused by the burning of biomass increases atmospheric carbon-dioxide and other trace gases and it accounts for 10 to 25 percent of overall greenhouse gas emissions¹⁰.

The demographic pressure and agriculture expansion in the tropical countries cause for large - scale deforestation and is a major source of carbon emission from terrestrial ecosystems^{1,33}. The estimated global annual carbon emissions from this tropical land use change range from 0.4 to 2.6 Pg¹². Tropical degradation contributes about 17 percent of global greenhouse gas emissions which is considered to be the second largest source⁸. It is estimated that about half of the deforestation in the tropics is the result of expansion of traditional agricultures and slash-and-burn or shifting cultivation contributes the largest portion of it^{11,16,25}.

The other contributing factors for tropical deforestation that have rendered the forests vulnerable to fire are forest fragmentations due to logging, grazing and collection of non-timber forest products¹⁹. These forest fires have reflective impacts on the human health and socio-economic system of the region as well as the physical environment including land use and land cover, climate change and forest ecosystem.

The main occupation of the people of the hills of northeast India is predominantly agriculture. The very customary and traditional method used is shifting cultivation, locally known as jhum. In this slash-and-burn method of agriculture, huge stocks of bioresources are lost every year. For instance, the primary forest of the Nokrek Biosphere Reserve of Meghalaya has been destroyed to a great extent by age old tradition of shifting agriculture which is extensively practiced even in the vulnerable steep slope areas which are very prone to landslide and erosion²².

In northeast India jhum is done in all the hill areas except Sikkim. As a consequence, there are physical, environmental, socio-economic and health impacts in these areas. This practice has been immensely contributing towards the climate change and global warming which have been mostly unnoticed or neglected for years. In this study, an attempt has been made how climate change has impact on the forests and livelihoods of the hill people of northeast India.