

Guru Dakshina 2018



Sports events are going on

Newsdesk – Annual Guru Dakshina programme at Nandankanan, Karmatar, Distt. Jamtara (Jharkhand) was held this year on 7th and 8th April. On the first day, respects were paid to the great educationist, one of the pioneers of female education in whole of Asia, social reformer, rational thinker and unparalleled humanist of 19th century Bengal Pundit Ishwarchandra

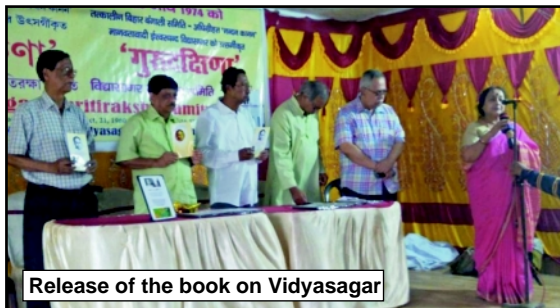
social issues, said that he had already done some work on it and is having the framework for a possible syllabus, lesson notes and structure of the course etc. with him. He is ready



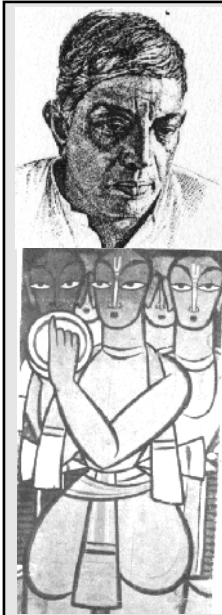
Tapodhir Bhattacharya speaking

Bidyasagar. His statue was garlanded. After that, there were some sports events for the local children from various schools. Santhal and other group dances by girls were one more major attraction of the afternoon. Finally, prizes were given. The next session was a seminal discussion on the possibility of opening a deemed university here at Nandankanan with options for

General Secretary of Sarba Bharatiya Bangla Bhasha Mancha suggested that the Smriti Raksha Samity must think about opening a deemed university here at Nandan-kanan



Release of the book on Vidyasagar



Jamini Roy

Born : 11 April 1887
Died : 24 April 1972

“ Shield your eyes and ears, in the mob of chest crushing nightmares
Seed aloneness, resist, focusing on the quest;
Amidst contempt, hatred and negation
Nurse love, wholly conscious, in the pure nest of dreams,
In the multitude of a different forest, in your dignity,
In the well-being of trees and plants, birds and beasts and children,
In the songs of men and women, all human beings.”

[From 'Charak, Easter, Eider Roja', Bishnu Dey – A poem dedicated to Jamini Roy on latter's birthday]

distance learning and online classes. Dr. Tapodhir Bhattacharya, Ex-VC, Assam University (Central Univ.) and writer of many books and papers on literature and apathy of the parents and guardians in encouraging their wards to learn Bengali. Dr. Sinha closed the session reflecting the determination of Smriti Raksha Samity to develop Nandankanan as some kind of educational and skill development hub. Next session was of a lecture by the Chief Guest Dr. Tapodhir Bhattacharya. The decided subject was 'Relevance of Vidyasagar in present time', but as Dr. Tapodhir had come from



Santhal women performing dance

Assam, a state where there is an ongoing assault on the citizenship and human rights of one crore thirty-nine lakh Bengali speaking people by the State Government and some political outfits, he was asked to speak something on that issue as well. Being learned, conscientious and a social activist as well Dr. Bhattacharya dealt well on both the subjects and the audience, while being enriched by his words



Memento to DDBangla team

for beginning courses in various streams. Others also spoke on the subject. Some had doubts about the feasibility of the efforts keeping in view the on Bidyasagar, experienced emotional shock by the revelations the speaker made about the plight of Bengali speaking people of Assam since independence. There was an audio-play on Bidyasagar by Madhujha Chaudhury and her team and some cultural events in the evening. On the next day, the programme started with the release of a book on Bidyasagar in Hindi, written by Bandana Roy. Then again, some cultural events, rendering of Rabindra Sangeet... and then an organization presented some books to Vidyasagar Smriti Raksha Samity.

The DD Bangla team led by Tahmina Begam was requested to come on the dais. The team was presented a memento by Dr. D. K. Sinha on behalf of VSRS. Sachchinanda Sinha, speaking on the present state of development work of Nandan Kanan, raised serious concern about huge expenses being made for the success of the programmes whereas there is no increase in the sources of income. However, he announced the names of donors who have made exemplary contributions recently for the development works. Bishwanath

Continued on Page-3

Rape as community punishment!

When we do not grow with time we become retarded, handicapped. When we refuse to grow with time, we rot and may be struck with disease. But when we intentionally begin going back in time, we ourselves become disease – disease, to be eradicated by the whole of humanity.

Continued rape of an 8-year-old hungry, half-conscious girl in Kathua (J & K) by giving her doses of sex-arousing drugs (!) for a week and then killing her by smashing her head, for 'teaching a lesson' to the community she belonged...! The mastermind being an erstwhile government official! One of the rapist being police official! Clan of advocates preventing the police to lodge the case in the court and chanting slogans seemingly simple religious expression but as communal threats!...

Gangrape of a woman in Unnao (UP), then taking her father in custody for the 'crime of demanding justice', killing him and before his death, taking his signatures on false statements to be placed as evidences to protect and save the guilty...and police dilly dallying in arresting the accused as he is a MLA of the ruling party!...

Now, again a case of child-rape and murder in Surat, Gujrat!... Of course, humanity has prevailed finally till now. In Kathua, Police and the advocate for the victim showed strong will despite threats on phone; the accused have been arrested and the investigation has begun. In Unnao also the State government had to act finally and the accused MLA has been arrested.

But the tales of horror proves beyond doubt that there are people around us who have metamorphosed to become worms of disease. And if not eradicated soon we all may be infected and waiting to be worms.

1 April 1854, Barna Parichay published

Barna Parichaya. the historic book, a primer for learning Bengali language has been standing the test of time for 164 years. It was first published on 1st April 1854. Pundit Ishwarchandra Vidyasagar wrote this classic after thorough-going research to modernize the Bengali language; the number of its consonants and vowels. Bengalee Association, Bihar commemorated the 150th year of its publication in the year 2004. It is also significant that the last edition of the book was published with the Karmatar-address of the writer. Now that 'address' i.e. Nandan Kanan is the property of Bengalee Association, Bihar (undivided Bihar of 1974) and is being maintained by Vidyasagar Smriti Raksha Samity. The Samity may think about making a 'Barna Parichay Gallery' in Nandan Kanan premises in which the blowed-up facsimiles of the rough pages of work on Barna Parichay done by Vidyasagar will be displayed along with the pages of final book.

3rd April, AIBA foundation day

AIBA or All india Bengalee Association was found on 3rd April some years back in Banga Bhawan, New Delhi. Since then this organization has arranged conferences in Ahmedabad, Chennai and Patna. With its growth it is trying to cope up with the challenges of such an All India organization. The tag line of 'connecting people' gets stressed with the complex situation of Bengalees in Assam, quasi-political and legal battle for minority rights of Bengalees in Bihar, linguistic and social deprivation of settled refugees in Uttarakhand, Madhya Pradesh, Chattisgarh and other places and then, with the fact of poor bengalees being soft communal target as in Afrajul's case in Rajasthan.

Yet, AIBA is growing. It has proved its need for the Bengalee individuals and families living in different states facing problems related with medical treatment at Vellore, Mumbai, Hyderabad or Chennai. Or problems related with stay of the children who get admitted in various study streams or join jobs in different cities. Bengalees, specially of Bahirbanga or out of Bengal are happy that they have an All India organization, that also with its head quarter in the capital of the country. It means much in the social-political culture of a country like India.

Let AIBA grow more and more every year. Best wishes for its young and energetic leadership working cohesively from distant locations of Delhi, Ahmedabad, Chennai and other cities.

7th April BAB Pratishtha Diwas

Newsdesk – 7th April is the Foundation Day of Bengalee Association, Bihar. Most of the leaders had gone to Nandan Kanan, Karmatar for the Guru Dakshina programme. Yet, most of the branches of the Association observed Foundation Day with some or other modest programme.



Pratishtha Diwas observed in Patna

[Continued from last issue]

MGNREGA: A New Proposal

- Jyotirmoy Goswami

It has to be noted that some of the proceeds of the club's activities (such as profits from selling of natural fertilizers and pest repellents, fees collected from animal owners, fees for vigilance service) would materialize in the short term, while another part (such as profits from fruit and timber from the trees planted by the club) would take a few years to come about. This delay is in sharp contrast with the sudden injection of cash associated with the usual operation of MGNREGS. People who are not used to handling much cash and have limited access to banks, tend to spend their income immediately, rather than saving a part for future. The club can convert its potential income into a number of formal shares, which can be freely exchanged within the village. The goal is to involve every single member of the community in the project. Everybody (except the young and the infirm) would contribute and everybody would get some shares. They can physically participate in the activities of the club (beyond MGNREGS activities), or contribute in cash. The excess cash is to be invested by the club.

People receiving payment from MGNREGS can also choose to buy some shares as a ready means of saving. A ready means of saving is absolutely essential in areas receiving MGNREGS funds, just as drainage is essential in fields receiving a sudden dose of irrigation. The ill-effects of too large a role of money in society have been well documented, and need not be listed here. The exchange of shares can facilitate revival of other non-monetary exchanges such as barter of goods and services, which are conducive to cooperation.

Right and duty to greens

The present proposal seeks to channel MGNREGS funds from scattered projects towards a single integrated endeavor to create green wealth for the rural economy. Just as investment for a single big industrial project are said to spawn several 'downstream' industries, the MGNREGS activities such as creating infrastructure for the animal crèche, vigilance service and rainwater harvesting for the core area etc. would readily spawn gainful downstream activities such as preparation and distribution of natural fertilizers and pest repellents, preparation of fodder, rearing of livestock, preservation and exchange of organic seeds, nursery for saplings, fruit processing etc. These activities would be left to initiatives and creative energy of the local people. As these initiatives begin to produce results, the common cause would gain further prominence, thus enhancing the spirit of cooperation.

The multiple crises mentioned earlier call for a commitment of the general public to every citizen's right to a healthy environment and the complementary duty to it. The present proposal provides a context for fulfilling that duty and asserting that right. Further, in the backdrop of dwindling profits from agriculture, population growth and migration from rural to urban areas, rural food security is a matter of paramount importance. The present proposal seeks to provide a partial solution to this problem through horticulture in land that is mostly unutilized or under-utilized. It also seeks to create conditions for sustainable agriculture in the core area (and potentially in neighboring areas also), which might further strengthen food security.

While the present proposal is exclusively for rural areas, there is potential for voluntary participation of people in urban areas through contribution of part-time labour, purchase of shares, purchase of quality fruit, vegetables and processed agro-products. In the age of Foreign Direct Investment, there might emerge possibilities of investment from cities to villages, however small that might appear initially.

NSS and MGNREGS

Involvement of colleges and universities, mentioned earlier, can be strengthened through the National Service Scheme (NSS). It is said that NSS is the biggest youth organization of the world, while the MGNREGS is the biggest employment generation scheme run by any government of the world. NSS students can participate in the proposed project on a short-term basis by contributing labour and earning some shares. The contact gained in the process would be vital to their development and orientation. It could also provide impetus to conducting applied research in universities for addressing the issues of vital importance to rural communities. The Departments of Higher Education and Rural Development of the Government of West Bengal have already expressed their encouragement for research on the present proposal under aegis of NSS and MGNREGS. If the biggest youth organisation and the biggest employment generation scheme can create the resonance in line with the proposal mentioned above, there will eventually emerge the biggest self-employment project and the biggest shareholding system in the world.

Capital value of goodness

Through the millennia of human history, we have observed the power of self-interest as well as the power of goodness,

compassion and love. In the recent decades, we have witnessed the pinnacle of the power of self-interest. We have also watched with horror the all-round destruction that it can unleash.

No government and no regulation can reach the breeding ground of that destruction that lies deep inside the human mind. The only way to address it is by invoking the streak of goodness that is as basic to human nature as self-interest is. It is in communion with nature and other human souls that this goodness blossoms. The blossoming need not happen in isolation from other aspects of life. If it can happen through the activities mentioned above, only then the 'project' would succeed fully.

Can we think of this experimentation in some districts of our country, possibly leading to a countrywide 'Swami Vivekananda awakening of the rural India scheme'?

Letter to the The Hon'ble Prime Minister of India regarding A New Proposal for MGNREGA

Hon'ble Sir,

I would like to invite your august attention to the proposal I have made in my article attached to this email - "MGNREGA: A New Proposal".

Here I have tried to consolidate my long-cherished thoughts on building a new kind of social movement, by which three major crises (crisis in environment, employment and agriculture) can be alleviated to a large extent at one go (self-employment) through a SOCIOCRATIC movement.

Here I have suggested that if the National Service Scheme (the biggest youth organisation of the world) and the MGNREGS (the biggest employment generation scheme of the world) can be coordinated and resonated well, there can emerge the biggest Self-employment Scheme (100 days work can be converted to round the year Self-employment with the same amount of money) and the biggest Shareholding System (as depicted in the article, by which everyone of a grassroot community can get something).

I did get local concurrence from both the departments of West Bengal - - Higher Education and Rural Development. Here in West Bengal this SOCIOCRATIC movement is in initiation phase.

In this incongruous context with all humility, I would request you to think whether you may kindly make necessary arrangements to restart this movement as pilot projects in one square kilometer in every district of our country, which eventually can lead to Swami Vivekananda Awakening of Rural India Scheme.

Regards,

Jyotirmoy Goswami

Bolivia's president declares 'total independence' from World Bank and IMF

By American Herald Tribune

Bolivia's President Evo Morales has been highlighting his government's independence from international money lending organizations and their detrimental impact the nation, the Telesur TV reported.

"A day like today in 1944 ended Bretton Woods Economic Conference (USA), in which the IMF and WB were established," Morales tweeted. "These organizations dictated the economic fate of Bolivia and the world. Today we can say that we have total independence of them."

Morales has said Bolivia's past dependence on the agencies was so great that the International Monetary Fund had an office in government headquarters and even participated in their meetings.

Bolivia is now in the process of becoming a member of the Southern Common Market, Mercosur and Morales attended the group's summit in Argentina last week.

Bolivia's popular uprising known as the Cochabamba Water War in 2000 against United States-based Bechtel Corporation over water privatization and the associated World Bank policies shed light on some of the debt issues facing the region.

Some of Bolivia's largest resistance struggles in the last 60 years have targeted the economic policies carried out by the International Monetary Fund and the World Bank.

Most of the protests focused on opposing privatization policies and austerity measures, including cuts to public services, privatization decrees, wage reductions, as well as the weakening of labor rights.

Since 2006, a year after Morales came to power, social spending on health, education, and poverty programs has increased by over 45 percent.

The Morales administration made enormous transformations in the Andean nation. The figures speak for themselves: the nationalization of hydrocarbons, poverty reduction from 60% to less than 40%, a decrease in the rate of illiteracy from 13% to 3%, the tripling the GDP with an average growth of 5% annually, the quadrupling of the minimum wage, the increasing of state coverage on all fronts, and the development of infrastructure in communications, transportation, energy and industry.

And above all, stability, an unusual word in the troubled political history Bolivia, of which today, with the economic slowdown experienced by many countries in the region, is a real privilege.

Courtesy : <https://www.mintpressnews.com/bolivias-president-declares-total-independence-world-bank-imf/230062/>

Anwara Bahar Chowdhury's birth centenary observed

- Rokon Shahriar



Noted educationist, writer and cultural activist Anwara Bahar Chowdhury's birth centenary was observed on February 13 at the Sufia Kamal Auditorium of Bangladesh National Museum.

The evening began with the screening of a documentary made by Iqbal Bahar Chowdhury on the life and achievements of his mother Anwara Bahar Chowdhury. Nasreen Shams, eldest daughter of Anwara Bahar Chowdhury, then sang "Tumi Kon Kanoner Phool", followed by Sadi Mohammad's rendition of "Tumi Ki Keboli Chhobi". Shama Rahman sang "Modhuro Tomar Shesh Ja Nai Pai".

Prominent personalities remembered Anwara Bahar Chowdhury and her achievements and sacrifices at the memorial programme. "Anwar Bahar Chowdhury helped create a culturally rich nation by patronizing women's education and motivating cultural activities for them," Professor Rafiqul Islam said.

Pranotosh Bandopadhyay, a social worker from West Bengal, India said he was happy as the celebration of Bashanta had coincided with Anwara Bahar Chowdhury's birthday celebration.

Professor Dr. Parvin Hasan said: Anwara Bahar Chowdhury was a simple person, yet did remarkable work for the society. She maintained a family bond despite her busy life as a teacher and social worker.

Mafidul Haque proposed that an alumni association be formed by those who got Anwara Bahar Chowdhury as a teacher; "Only then we could see how much she did for the society," he said.

"Anwara Bahar Chowdhury was one of those persons who did for the society more than they did for themselves," said Professor Dr. Anisuzzaman. The struggle she had to undergo taking care of her husband and eminent political personality Habibullah Bahar Chowdhury - who was ailing for thirteen years - and looking after four children was remarkable, he added.

Iqbal Bahar Chowdhury concluded the programme with recitation of a poem by Anwara Bahar Chowdhury and thanking all who attended the event.

Born on 13th February in 1918 to a noble Muslim family, Anwara Bahar Chowdhury became a torchbearer of female education. After obtaining a BA degree with first division and then passing BT, a graduation in teaching she started her career as a teacher. She worked as the headmistress of four prominent schools - Sakhawat Memorial Girls' School in Kolkata, Kamrunnesa Girls' High School in Dhaka, Bangla Bazar Government Girls' High School in Dhaka and Vidyamoyee Girls' High School in Mymensingh. She also worked as a Special Officer for Women's Education in the Education Directorate.

Chowdhury became Secretary of Anjuman-e-Khawatin-e-Islam, or the All Bengal Muslim Women's Association established by Begum Rokeya. She was one of the founders of Bulbul Academy of Fine Arts (BAFA), and wrote books for children. Her collection of poems, "Amar Chetonar Rang" was published just before she passed away on October 27, 1987.

Published on: February 15, 2018

<http://www.thedailystar.net/arts-entertainment/anwara-bahar-chowdhurys-birth-centenary-observed-1534780/2/3>

REMEMBRANCE ANWARA BAHAR CHOUDHURY

- Iqbal Bahar Choudhury

Educationist, Writer and Cultural Activist In the last century, there were a few bold voices which called for awakening of women, urging them to boldly move forward. My mother, Anwara Bahar Choudhury, one of those voices, was born on February 13, 1919.

Having established a school for women in the 20th century, Begum Rokeya Sakhawat Hossain requested my grandmother Mamlukul Fatema Khanum, to join Sakhawat Memorial School in Kolkata as a teacher. She took my mother along and admitted her into the same school. After passing matriculation in first division with a scholarship in 1934, she was admitted into Bethune College of Kolkata where she finished her higher secondary school examination in first division, after which she obtained BA degree in first division in 1938. She passed BT, a graduation in teaching, from Scottish Church College in 1941.



Pic. Courtesy: The Daily Star

Continued on Page-3

History - Jallianwala Bagh massacre

The 1919 Amritsar massacre, known alternatively as the Jallianwala Bagh massacre after the Jallianwala Bagh (Garden) in the northern Indian city of Amritsar, was ordered by General R.E.H. Dyer. On Sunday April 13, 1919, which happened to be 'Baisakhi', one of Punjab's largest religious festivals, fifty British Indian Army soldiers, commanded by Brigadier-General Reginald Dyer, began shooting at an unarmed gathering of men, women, and children without warning. Dyer marched his fifty riflemen to a raised bank and ordered them to kneel and fire. Dyer ordered soldiers to reload their rifles several times and they were ordered to shoot to kill. Official British Raj sources estimated the fatalities at 379, and with 1,100 wounded. Civil Surgeon Dr Williams DeeMeddy indicated that there were 1,526 casualties. However, the casualty number quoted by the Indian National Congress was more than 1,500, with roughly 1,000 killed.

On April 13, the holiday of Baisakhi, thousands of Hindus, Sikhs and Muslims gathered in the Jallianwala Bagh (garden) near the Harmandir Sahib in Amritsar. Baisakhi is a Sikh festival, commemorating the day that Guru Gobind Singh founded the Khalsa Panth in 1699, and also known as the 'Birth of Khalsa.' During this time people celebrate by congregating in religious and community fairs, and there may have been a large number who were unaware of the political meeting.

An hour after the meeting began as scheduled at 4:30 pm, Brigadier-General Reginald Dyer marched a group of sixty-five Gurkha and twenty-five Baluchi soldiers into the Bagh, fifty of whom were armed with rifles. Dyer had also brought two armoured cars armed with machine guns, however the vehicles were stationed outside the main gate as they were unable to enter the Bagh through the narrow entrance.

The Jallianwala Bagh was bounded on all sides by houses and buildings and had few narrow entrances, most of which were kept permanently locked. The main entrance was relatively wider, but was guarded by the troops backed by the armoured vehicles. General Dyer ordered troops to begin shooting without warning or any order to disperse, and to direct shooting towards the densest sections of the crowd. He continued the shooting, approximately 1,650 rounds in all, until ammunition was almost exhausted.

Apart from the many deaths directly from the shooting, a number of people died in stampedes at the narrow gates or by jumping into the solitary well on the compound to escape the shooting. A plaque in the monument at the site, set up after independence, says that 120 bodies were pulled out of the well.

The wounded could not be moved from where they had fallen, as a curfew had been declared - many more died during the night.

The number of deaths caused by the shooting is disputed. While the official figure given by the British inquiry into the massacre is 379 deaths, the method used by the inquiry has been subject to criticism. Officials were tasked with finding who had been killed during July 1919, three months after the massacre, by inviting inhabitants of the city to volunteer information about those who had died. This information was likely incomplete due to fear that those who participated would be identified as having been present at the meeting, and some of the dead may not have had close relations in the area. Additionally, a senior civil servant in the Punjab interviewed by the members of the committee admitted that the actual figure could be higher.

Since the official figures were likely flawed considering the size of the crowd (15,000-20,000), number of rounds shot and period of shooting, the politically interested Indian National Congress instituted a separate inquiry of its own, with conclusions that differed considerably from the Government's. The casualty number quoted by the INC was more than 1,500, with approximately 1,000 killed.] Despite the Government's best efforts to suppress information of the massacre, news spread elsewhere in India and widespread outrage ensued; however, the details of the massacre did not become known in Britain until December 1919.

As per regimental diaries kept by the Gorkha Battalion adjutants in the British Indian Army, the plan to attack the gathering in Amritsar was claimed to have been triggered by the news of a mob attack on a British school teacher Sherwood on April 9, which was later shown to be merely an excuse used by an incensed Dyer who commanded a brigade in nearby Jalandhar and the Lt Governor of Punjab Michael O'Dwyer who were convinced that they faced an imminent threat of mutiny in Punjab on the scale of 1857.

Back in his headquarters, General Dyer reported to his superiors that he had been "confronted by a revolutionary army".

In a telegram sent to Dyer, British Lieutenant-Governor of Punjab, Sir Michael O'Dwyer wrote: "Your action is correct. Lieutenant Governor approves."

O'Dwyer requested that martial law be imposed upon Amritsar and other areas; this was granted by the Viceroy, Lord Chelmsford, after the massacre. The "crawling order" was posted on Aug 19 under the auspices of martial law.

Dyer was messaged to appear before the Hunter Commission, a commission of inquiry into the massacre that was ordered to convene by Secretary of State for India, Edwin Montagu, during late 1919. Dyer said before the

Continued to 3rd column

'Average dalit woman dies 14.6 years younger than women from higher castes'

- Amanat Khullar

A new UN study also notes that the intersection of gender with other forms of discrimination – caste, race/ethnicity, religion etc – is what further marginalises women and girls from poor and deprived sections of the society.

New Delhi: Not only are women poorer, more hungry and more discriminated against than men in India, but the average Dalit woman in the country also dies 14.6 years younger than those from higher castes, a new report released by the UN on Wednesday night underlined.

Titled 'Turning promises into action: gender equality in the 2030 Agenda,' the study by UN Women notes that the increase in exposure to mortality of lower-caste women stems from poor sanitation as well as an inadequate supply of water and healthcare.

"Those left furthest behind in society are often women and girls who experience multiple forms of disadvantage based on gender and other inequalities," the report states. This, according to the study, can result in "clustered deprivations where women and girls may be simultaneously disadvantaged in their access to quality education, decent work, health and well-being".

At the heart of the 2030 Agenda for Sustainable Development – adopted two years ago – is a commitment to "leave no one behind," to prioritise addressing the needs of the most disadvantaged sections of people. The agenda lays out a number of global benchmarks, including eliminating extreme poverty and hunger and getting all children into school. The new report highlights how women are affected by each of them and examines what policies are needed to achieve the stated goals.

When viewed through a gender lens, the goal is to ensure that all women and girls, irrespective of their location, age, class, race, ethnicity etc, enjoy equal rights and opportunities. This, however, is not the case and more often than not these disadvantages are visible in official statistics.

According to the report, the intersection of gender with other forms of discrimination – caste, race/ethnicity, religion etc – is what further marginalises women and girls from poor and deprived sections of the society, and shows how progress for women is a pre-requisite if progress for all is to be achieved.

In Karnatka's Koppal district, for example, a study has found that while poor women are the most deprived of all in accessing health services, the situation of non-poor women too was similar to that of poor men. But the latter even while facing economic discrimination were not bearing the brunt of gender deprivation.

Wealth and location are also factors that produce a compounding effect, leading to large inequalities. Poverty often leads to poor education, which further drives child marriage.

Deprivations in one area are thus associated with deprivations in others.

According to the report, In India, a woman aged 20-24 from a poor, rural household is over five times as likely as one from a rich urban household to marry before the age of 18. There is also an over 20 times likelihood of the former as compared to the latter to have never attended school, 1.3 times not having access to money of her own and 2.3 times not having a say in spending.

In a situation where she is landless and belongs to scheduled caste, the likelihood of poverty increases, and if she chooses to work, her lack of education and low status in the social hierarchy is likely to result in exploitative working conditions.

When it comes to unpaid care and domestic work – regardless of region, income level or cultural characteristics – the ratio of women to men is ten times in India.

According to Livemint, the report also shows how women who live in poor households spend as much as 24% of their work time collecting firewood and water, and foraging for edible and non-edible items to be used as food and housing materials, while women in non-poor households allocate about half that time to such tasks.

The report adds that the strategies to achieve the goal of 'leave no one behind' – including those related to measurement – must be devised in ways that do not aggravate further social fragmentation, stigmatisation and/or other forms of harm or abuse of vulnerable groups. Leaving no one behind, according to the UN Women, means "addressing the needs of the most marginalized: those who are disadvantaged socially, politically, environmentally and/or economically."

Published On 15/02/2018

Courtesy: <https://thewire.in/224546/average-dalit-woman-dies-14-6-years-younger-women-higher-castes-finds-un-report/>

Behar Herald Bank A/c details :-

BENGALÉE ASSOCIATION

BIHAR-UNIT : BEHAR HERALD

A/c No. - 35819082022

IFSC : SBIN0000152

SBI, Patna Main Branch

Co-operate to continue publication

of this New Series of Behar Herald

Kindly become :-

Advisor-cum-Patron-cum-Life Member - Rs. 10,000/-

Patron-cum-Life Member - Rs. 5,000/-

Life Member - Rs. 1,500/-

Annual Member - Rs. 150/-

Continued from page-2

Remembrance : Anwara ...

Thereafter, she became Assistant Teacher, and later, Head Mistress of Sakhawat Memorial Girls' School. For a short time, she was also professor of Bengali at Lady Brabourne College, Kolkata.

Anwara became Secretary of Anjuman-e-Khawatin-e-Islam, or the All Bengal Muslim Women's Association established by Begum Rokeya. After the partition, she became Head Mistress of Vidyamoyee Girls' High School in Mymensingh. In 1949, she was transferred to Dhaka as Head Mistress of Kamrunnesa Girls' High School. She also established a School of Dance and Music in Kamrunnesa School.

In 1955, she was named Special Officer of Women's Education at the Education Directorate. She believed that for women's education, there was urgent need to quickly expand primary education all over the country. After serving at the Education Directorate she went back to teaching and served as Head Mistress, Bangla Bazar Government Girls' High School.

Anwara was one of the founders of BulBul Academy of Fine Arts (BAFA), established in Dhaka in 1955. Later on, she was deputy leader of the cultural delegations to Iran and Iraq in 1961 and to the Soviet Union in 1963.

Anwara Bahar Choudhury was a writer and has written several books which include biographies, school text books and books for children. She was also a poet and her collection of poems, "Amar Chetonar Rang" was published just before she passed away.

One of the major achievements of her life was the establishment of Habibullah Bahar College in the name of her late husband in 1969.

After fighting with cancer, my mother passed away on October 27, 1987. My mother was a wonderful shining light that continues to illuminate our path, and the path of future generations.

Published on: April 16, 2015

Courtesy: <http://www.thedailystar.net/>

Continued from 1st column

History - Jallianwala Bagh massacre

commission that he came to know about the meeting at the Jallianwala Bagh at 12:40 hours that day but did not attempt to prevent it. He stated that he had gone to the Bagh with the deliberate intention of opening fire if he found a crowd assembled there.

"I think it quite possible that I could have dispersed the crowd without firing but they would have come back again and laughed, and I would have made, what I consider, a fool of myself." — Dyer's response to the Hunter Commission enquiry.

Dyer said he would have used his machine guns if he could have got them into the enclosure, but these were mounted on armoured cars. He said he did not stop the shooting when the crowd began to disperse because he thought it was his duty to keep shooting until the crowd dispersed, and that a little shooting would not do any good. In fact he continued the shooting till the ammunition was almost exhausted.

He stated that he did not make any effort to tend to the wounded after the shooting: "Certainly not. It was not my job. Hospitals were open and they could have gone there."

The Hunter Commission did not award any penal nor disciplinary action because Dyer's actions were condoned by various superiors (later upheld by the Army Council). However, he was finally found guilty of a mistaken notion of duty and relieved of his command.

Courtesy: <http://www.jallianwalabagh.ca/pages.php?id=4>

Continued from 1st page **Guru Dakshina 2018**

Deb and Ranjana Sinha both have given two lakhs forty thousand rupees each. Arun Kumar Bose or Biru babu of Jamtara who is associated with Vidyasagar Smriti Raksha Samity since the beginning in 1974, announced that Bengalees of Jamtara will bear the cost of raising one room on the first floor of the erstwhile school building. Bidroha Mitra from Madhupur had announced the same earlier about the Bengalees of Madhupur.

Debashish Mishra raised the vote of thanks.

Subho Nabo Barsho 1425

With best compliments from-

Katihar Branch

Bengalee Association, Bihar

Banga Bhawan, High School Para, Katihar - 854105

Contacts for Behar Herald at :

Mr. Soumen Banerjee, Chapra	9835221771
Mr. Madan Banik, Bettiah	9835221774
Mr Amit Kumar Ghosh, Purnea	9835271486
Sri Falguni Mukherjee, Munger	9661527029
Dr. (Prof.) Durga Pada Das, Muzaffarpur	9431461121
Sri Barun Kumar Banerjee, Laheriasarai	9431691781
Sri Vivekanand Ghosh, Bhagalpur	9431095506
Sri Jayjit Ghosh, Bhagalpur	9470015738
Sri Tapash Kumar Ghosh, Bhagalpur	7033985359
Mr. Sanjay Roy, Katihar	9430039660

Genesis and spread of caste system in India

(Selections from 'Castes in India')

- Dr. B. R. Ambedkar

Having explained the mechanism of the creation and preservation of Caste in India, the further question as to its genesis naturally arises. The question or origin is always an annoying question and in the study of Caste it is sadly neglected; some have connived at it, while others have dodged it. Some are puzzled as to whether there could be such a thing as the origin of caste and suggest that if we cannot control our fondness for the word 'origin', we should better use the plural form, viz. 'origins of caste'. As for myself I do not feel puzzled by the Origin of Caste in India for, as I have established before, endogamy is the only characteristic of Caste and when I say Origin of Caste I mean The Origin of the Mechanism for Endogamy.

The atomistic conception of individuals in a Society so greatly popularised—I was about to say vulgarised—in political orations is the greatest humbug. To say that individuals make up society is trivial; society is always composed of classes. It may be an exaggeration to assert the theory of class-conflict, but the existence of definite classes in a society is a fact. Their basis may differ. They may be economic or intellectual or social, but an individual in a society is always a member of a class. This is a universal fact and early Hindu society could not have been an exception to this rule, and, as a matter of fact, we know it was not. If we bear this generalization in mind, our study of the genesis of caste would be very much facilitated, for we have only to determine what was the class that first made itself into a caste, for class and caste, so to say, are next door neighbours, and it is only a span that separates the two. A Caste is an Enclosed Class.

The study of the origin of caste must furnish us with an answer to the question—what is the class that raised this enclosure around itself? The question may seem too inquisitorial, but it is pertinent, and an answer to this will serve us to elucidate the mystery of the growth and development of castes all over India. Unfortunately, a direct answer to this question is not within my power. I can answer it only indirectly. I said just above that the customs in question were current in the Hindu society. To be true to facts it is necessary to qualify the statement, as it connotes universality of their prevalence. These customs in all their strictness are obtainable only in one caste, namely the Brahmins, who occupy the highest place in the social hierarchy of the Hindu society; and as their prevalence in non-Brahmin castes is derivative of their observance is neither strict nor complete. This important fact can serve as a basis of an important observation. If the prevalence of these customs in the non-Brahmin Castes is derivative, as can be shown very easily, then it needs no argument to prove what class is the father of the institution of caste. Why the Brahmin class should have enclosed itself into a caste is a different question, which may be left as an employment

for another occasion. But the strict observance of these customs and the social superiority arrogated by the priestly class in all ancient civilizations are sufficient to prove that they were the originators of this unnatural institution founded and maintained through these unnatural means.

..... The question I have to answer is : How did the institution of caste spread among the rest of the non-Brahmin population of the country?

..... We shall be well advised to recall at the outset that the Hindu society, in common with other societies, was composed of classes and the earliest known are the (1) Brahmins or the priestly class; (2) the Kshatriya, or the military class; (3) the Vaishya, or the merchant class and (4) the Shudra, or the artisan and menial class. Particular attention has to be paid to the fact that this was essentially a class system, in which individuals, when qualified, could change their class, and therefore classes did change their personnel.

At some time in the history of the Hindus, the priestly class socially detached itself from the rest of the body of people and through a closed door policy became a caste by itself. The other classes being subject to the law of social division of labour underwent differentiation, some into large, others into very minute groups. The Vaishya and Shudra classes were the original inchoate plasm, which formed the sources of the numerous castes of today. As the military occupation does not very easily lend itself to very minute sub-division, the Kshatriya class could have differentiated into soldiers and administrators.

This sub-division of a society is quite natural. But the unnatural thing about these sub-divisions is that they have lost the open-door character of the class system and have become self-enclosed units called castes. The question is: were they compelled to close their doors and become endogamous, or did they close them of their own accord? I submit that there is a double line of answer: Some closed the door: Others found it closed against them. The one is a psychological interpretation and the other is mechanistic, but they are complementary and both are necessary to explain the phenomena of caste-formation in its entirety....

FB Dying | Snapchat & Instagram Rising | 2018 Social Platform

- Sabarni Kumar Pal

In the last decade Facebook has ruled the social media platform. From connecting with each other to maintaining long distance relationship, Facebook has done it all.

It has risen as an icon and symbolism of culture of the internet age. Whether you share photos or events or life moments, Facebook has been the first choice for more than a decade.

But in 2017 we witnessed a considerable drop in the users of the Facebook. By the time of writing this, Facebook has over 2 billion users worldwide.

But the matrices that suggested the increase in the users added on a monthly and yearly basis has dropped. Even the people having a FB account are moving towards platforms such as snap chat and Instagram.

The simple reason behind this is that Facebook has become too social and homely. 5 years back also the people from higher age group was less involved but these days more and more 35 to 40 plus people are joining the Facebook. Earlier this social media platform was a space dominated by youth, a gate-away from their usual life and enjoying the social platform and its ecstasies in all forms the good the bad and the ugly.

But as the older population has become so much engaged in Facebook, many youngsters are fretting as now the social platform feels like a family gathering where your parents, uncles and other family members are connected. So, to be mischievous on FB these days is not good idea.

As the survey conducted by the GUARDIAN NEWS states: In 2018, 2.2 million 12- to 17-year-olds and 4.5 million 18- to 24-year-olds will regularly use Facebook in the UK, 700,000 fewer than in 2017, as younger users defect to services such as Snap chat, according to eMarketer.

A surge in older users means over-55s will become the second-biggest demographic of Facebook users this year. The report says that while Facebook has so far been successful in keeping hold of younger users shifting to services such as Instagram, which it bought in 2012 for \$1bn, defectors are now increasingly heading to upstart Snapchat.

"Facebook has a teen problem," says Bill Fisher, UK senior analyst at eMarketer.

"This latest forecast indicates that it is more than just a theory. Until now it has been able to rely on platform shifters being hoovered up by Instagram."

"However, leading the charge for younger audiences is Snapchat. There are now some early signs that younger social network users are being swayed by Snapchat."

Fisher says that in the last three years Snapchat has more than doubled its take-up rate among UK users of social networking sites and apps to 43%.

"There are a couple of factors at play here," says Richard Broughton, an analyst at Ampere. "One is that older people tend to be late to the internet party, but adoption tends to find its way through the demographics eventually. And with Facebook's video and photo experience it is a platform they want to be on to keep up with the social lives of their kids and grandchildren."

Last month, Facebook announced a major overhaul of its news feed algorithm to prioritize what friends and family share, while reducing the amount of non-advertising content from publishers and brands.

Zuckerberg has pledged to spend this year "making sure that time spent on Facebook is time well spent".

Last month, Facebook revealed a \$4.3bn profit for the final quarter of last year, a 61% year-on-year rise.

In recent times Facebook has turned up into a cocktail of memes, videos, articles and posts.

Another problem with Facebook these days is that the news feed has become so bulky that just scrolling down, especially on a smartphone has become tedious.

Rather than connecting or socializing Facebook these days are more used for advertisement and marketing.

Moreover, algorithmic dominance has turned Facebook experience into a nightmare as each and every thing you search on internet is catered to you on your profile page.

As per the above matrices we can evaluate where the future of the social media is going. As audiences we only hope that our beloved Facebook carries on with pride.

Subho Nabo Barsho 1425

With best compliments from -

Dr. Supriyo Mukherjee

Secretary

Samastipur Branch,
Bengalee Association, Bihar

Committee of Behar Herald

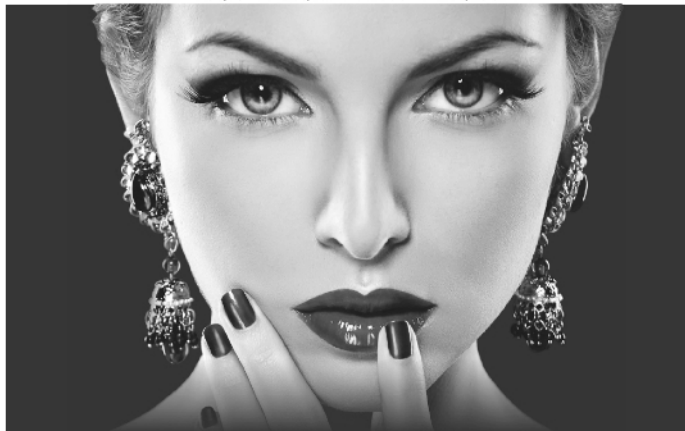
Editor	: Bidyut Pal	9431882019
Editorial Committee	: Dr. B B Mandal	9835870065
	: Prabudha Biswas	9334140561
	: Sunirmal Das	9430294287
Managing Editor-cum-Printer & Publisher		
Managerial Committee		
Convener (Ex-officio)	: Dr. (Capt.) Dilip Kr Sinha	9835021064
	: President, Bengalee Association, Bihar	
Members	: Sachhida Nand Sinha	9006765551
Treasurer	: Bibhas Dutta	9334126307
Advt.-in-charge	: Shib Shankar Guha	9835214172
Circulation-in-charge	: Anjan Kumar Sen	9431492263
	: Ashish Bhattacharya	
Office	: Bishwanath Deb	9835495788
Office Assistant	: Ms. Ranjana Sinha	9801584341

Contacts for Behar Herald at :

Mr. Soumen Banerjee, Chapra	9835221771
Mr. Madan Banik, Bettiah	9835221774
Mr. Amit Kumar Ghosh, Purnea	9835271486
Sri Falguni Mukherjee, Munger	9661527029
Dr. (Prof.) Durga Pada Das, Muzaffarpur	9431461121
Sri Barun Kumar Banerjee, Laheriasarai	9431691781
Sri Vivekanand Ghosh, Bhagalpur	9431095506
Sri Jayjit Ghosh, Bhagalpur	9470015738
Sri Tapash Kumar Ghosh, Bhagalpur	7033985359
Mr. Sanjay Roy, Katihar	9430039660

STUDIO 11
salon & spa

बेहतरीन
ब्राइडल मेकअप
पैकेज



1st Floor, Hira Place. ©9835234853, 7766903940

Standard Industries

35, New Market, Patna - 800001

Telephone No.: 2222343

e-mail : amitmu1947@gmail.com;

standard7864@gmail.com

