

Behar Herald

SECULARISM AND DEMOCRACY OUR MOTTO

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Inequality shifts India's HDI rank from Medium to Low

Newsdesk – Best thing the Human Development Indicators and Indices for 2018 released by United Nations Development Programme is that Human Development Index for India shows steady rise during the last 27 years. That is, from the countries ranked Low (upto 0.55) it has risen to Medium. HDI for India was 0.427 in the year 1990, which rose to 0.493 in 2000, 0.581 in 2010 and 0.640 in 2017.

But, after adjustments made for the factor of Inequality and its parameters – income, education and gender, it rolls back to 0.468, which ranks it to Low!

The press release by the India office of UNDP says:

“Between 1990 and 2017, India's life expectancy at birth too increased by nearly 11 years, with even more significant gains in expected years of schooling. Today's Indian school-age children can expect to stay in school for 4.7 years longer than in 1990. Whereas, India's GNI per capita increased by a staggering 266.6 percent between 1990 and 2017.

“A closer look at the HDI's components sheds light on the unequal distribution of outcomes in education, life expectancy and income within countries. The Inequality-Adjusted Human Development Index (IHDI) allows one to compare levels of inequality within countries, and the greater the inequality, the more a country's HDI falls.

“26.8 percent of India's HDI value is lost on account of inequalities -- a greater loss than for most of its South Asian neighbours (the average loss for the region is 26.1 percent).

(<http://www.in.undp.org/content/india/en/home/sustainable-development/successstories/india-ranks-130-on-2018-human-development-index.html>)

Challenges regarding
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'Fancy' & 'malice' deprive the country of its lead and the scientist, his life

Newsdesk – Yes, 'Fancy' & 'malice'. These are the words the highest court of this country used while delivering judgment in the case against the scientist Nambi Narayanan. Court said that entire prosecution had been borne out of “fancy” and had been “malicious.” The court has ordered a compensation of Rupees fifty lakhs to be given to the harassed and maligned scientist.

In fact, as the online news portal Quartz.com mentioned in its story, “the supreme court was just shy of admitting a conspiracy against Narayanan.” It quoted from the judgment, “It is not a case where the accused is kept under custody and, eventually, after trial, he is found not guilty...The criminal law was set in motion without any basis. It was initiated, if one is allowed to say, on some kind of fancy or notion.”

24 years back, when the false case on the charges of transferring certain confidential documents on India's space programme to foreign countries was lodged against him, his colleagues and others, the senior scientist at ISRO was in charge of the cryogenic space engine project. Cryogenic engines use liquefied fuel to propel rockets to greater heights. Earlier, India tried to deal with Russia to obtain two cryogenic engines so that the Indian scientists could learn the technology. Russia was ready, but the deal was sabotaged by USA. The scientists at ISRO resolved to develop the cryogenic engine on their own and Nambi Narayanan was put in charge of building an indigenous one. Hence the imperialist forces and

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WhatsApp News

198th Birth Anniversary of Pundit Ishwarchandra Vidyasagar Vidyasagar Chetana Yatra flagged off



Newsdesk – As scheduled, Vidyasagar Chetana Yatra was flagged off from Nandan Kanan, Karmatar on the auspicious occasion of 198th Birth Anniversary of Pundit Ishwarchandra Vidyasagar by Dr. D. K. Sinha, Vice Chairman of Vidyasagar Smriti Raksha Samity and Vidyasagar Birth Bicentenary – Nandankanan Celebration Committee. He was accompanied

by other office bearers and members of VSRS & VBB-NCC. (detailed report of Chetana Yatra will be published in the next issue of Behar Herald).

In the morning of 26th September, people assembled here at the venue, garlanded the statue of Vidyasagar in Nandan Kanan and also garlanded his portrait at Vidyasagar

railway station. On that day, in the evening, Pataliputra branch of Bengalee Association held a meeting to commemorate the birth anniversary of Vidyasagar and send greetings to Chetana Yatra.



Assam Sanghati Mancha : Meeting of 19th Sept.' 18

Newsdesk – A general meeting of All India Assam Sanghati Mancha was held on 19th September 2018. The meeting was presided by Dr. Tapodhir Bhattacharjee. The meeting took the following decisions unanimously.

1. An appeal is being made to all members to deposit their due subscriptions as decided earlier in the meeting of 7th

July 2018 at the rates of (a) National Member (Individual) – Annual - Rs. 1000/-, Life - Rs. 10,000/- ; (b) State Member (Individual) – Annual – Rs. 200/- ; (c) Organisation – Annual - Rs. 500/- ; (d) Little Magazines and Volunteer Members – Annual – Rs. 100/- . Bigger amounts of donations and subscription of National Members are to be deposited at the Kolkata office of the Mancha. Other subscriptions may be deposited in their state centres.

2. A convention will be held with participation of all who are working in various ways all over India including Kolkata to stand by the side of their brothers and sisters in Assam.
3. Friends at various levels in the news media will be approached to make them members of the Mancha.
4. An information booklet will be published on behalf of Assam Sanghati Mancha and used as campaign material during Puja festival and after. Prof. Tapodhir Bhattacharjee will write the introduction for the booklet.
5. Taking information from this booklet and adding more updated information the friends in other states may translate those in their state-languages and publish, so that the people of those languages

and the mass media may get correct information about Assam.

6. To inform the masses about the recent inhuman activities in Assam, misleading the people, torturing them mentally and through administrative means under the false pretext of Supreme Court orders and to involve the masses in playing their role in resistance the Mancha will consider going to Lok Adalat, organizing Awareness Camp and International conference.
7. Normally, on every Saturday and Wednesday, the leadership of Assam Sanghati Mancha and Sarba Bharatiya Bangla Bhasha Mancha may be contacted in need at the office of National Integration in Kolkata University premises.

This information was circulated on 21.9.18 by Nitish Biswas, Coordinator, All India Assam Sanghati Mancha, Secretary, AIBBM, Ph: 9330961824 Email: nitishbiswas.cu@gmail.com, Postal Address: AIKATAN, DL-224/D,

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Sharatchandra Birth Anniversary at Bhagalpur

Newsdesk – Bengalee Association, Bhagalpur branch observed birth anniversary of great Bengali writer Saratchandra Chattopadhyay on 17th September 2018. While the main programme with various events was held at Durgacharan Primary School where the great writer studied for some time in his childhood, the branch also went to

Bangiya Sahitya Parishat, to garland the statue there and the picture of the writer kept in the house of his maternal uncle where he lived. On 23rd September the branch also organized a gala cultural evening at Durgacharan Primary School campus.



Our Hindi vis-à-vis Hindi Diwas

We love Hindi. We began loving it because its film songs became indispensable in our lives. Generations grew up with its changing decades of lyric, music and style. We loved Hindi because using it we carried ourselves comprehensibly through all the states and almost all the regions and terrains of our great motherland. Our generations grew up imitating the heroes and heroines of its films, loving the opposite and always making special spaces for great actors, actresses in villainous or character roles. We loved Hindi because no one ever made too much of a fun about whether we spoke it in right or wrong way, with Bengali accent or Telegu accent. A bit fun was quite OK. We could retort, "Saale, hum to bol rahe hain, tu to janta bhi nahi hain hamari boli!" Or, "hum to teen bhasha jante hain, tu sab to bas do hi!" We began job-lives resisting use of too much English and asking to use Hindi....

And then came 'Hindi Diwas'! A peculiar phenomenon of observing a Day on which we had to patiently listen to a ghastly 'shuddh Hindi' through the mouths of ministers who were corrupt, executives we hated and officers who were known idlers! Our love for Hindi began facing a major irritant. Then we came to know that there are budgetary allocations at every level from top to bottom to promote, ostensibly, Official Language but in content, to enforce the idea of Hindi as Rashtabhasha, National Language! More, two most respected national political leaders were quoted for it – Gandhiji and Lal Bahadur Shastri!

That's when we seriously, though ignorantly, started talking about 18, 19 (i.e. all in the 8th schedule of the Constitution) Rashtabhashas, or national languages of this country. Ignorantly, because quite late we knew that there isn't any mention even of a single 'National Language' in the Constitution.

And we also learnt, through practical experiences of interaction with census workers, how the language-column of the Form is conveniently kept blank and filled later with a 'H', thus clubbing all the languages and people under the language category of Hindi and showing 'phenomenal' increase in its population as sign of 'National Integration'(sic).

However, we must thank the celebration of Hindi Diwas for one thing. It turned us, specially the Bengali-speaking ignoramus growing in the streets of states out of Bengal (or Tripura) towards our mother tongue. We began learning about Bengali language and culture in a better way.

Still we love Hindi. We will be loving it in spite of the disgusting extravaganza of Hindi Diwas. But you the Authorities, beware! People are looking at you! May I quote from the media?

Times of India in one of its stories dated 5th December 2009 says – **The Official Language Resolution of 1968 adopted by Parliament stated that "concerted measures should be taken for the full development" of all the languages under the Eighth Schedule of the constitution, besides Hindi, as it was necessary for "the educational and cultural advancement of the country"**.

"The reality is that no language gets even a tenth of the budget that Hindi gets. Even our embassies have courses teaching Hindi, but no other languages. The Centre funds innumerable seminars and events for Hindi. There is hardly any funding for other languages," points out Prof V Arasu, head of the department of Tamil in Madras University. ...

The DOL has a budget that has steadily increased over the years.

Besides the money allocated to DOL, it is mandatory for every department, ministry, nationalised bank, institute, PSU, in short, thousands of offices across the country, to have a Hindi division ensuring thousands of jobs for people from the Hindi belt. These departments have Senior Hindi Officers, Hindi Officers, Assistant Hindi Officers, senior translators, translators, junior translators, Hindi typists and so on. Several thousand crores are spent on keeping them at work. (<https://timesofindia.indiatimes.com/india/What-it-costs-to-keep-Hindi-alive-Rs-36-crore/articleshow/5304154.cms>)

Central allocation for promotion of Hindi as Official language is regularly on the rise. The Week mentioned in the story of 2018-19 central budget allocations on 1st Feb. 2018 –

The allocation for the official language department of the Union home ministry has gone up from Rs 64.90 crore to Rs 75.45 crore. It may be recalled that the NDA government faced flak last year from certain quarters in states like Karnataka and Tamil Nadu, accusing it of trying to impose Hindi on non-Hindi speaking states.

However, the home ministry clarified that it had no intention to impose Hindi over any other Indian language. (<https://www.theweek.in/news/india/union-budget-benefits-official-language-impose-hindi.html>)

What do you think sirs of Home Ministry? This allocation of more than 75 crores from our paid taxes centrally, and again allocation of hundreds of crores from the revenues we earned for the departments of the governments, various authorities and public sector enterprises by our labour as employees and workers – is it not imposition? By the way, what you have spent during these 70 years for promotion(!), nay, just preservation of other languages?

Please, desist from making us Hindi-haters!

The crash in Household Bank Deposits

Newsdesk – Unbelievable! The trend of household financial savings we were proud of, which are crucial for domestic capital formation, could finally be reversed by the neo-liberal policy-builders, thanks to their curious ways of banking reform and of course the added jolt of demonetization. In the economic turmoil of the year the New Economic Policies were initiated by P. V. Narasimha Rao, the share of Bank Deposits in Household Financial Savings had gone down to 26.33%. But by the next year, it went up to 36.73%. Even after the Asian bank crashes of 1998 it

rather slightly rose to 38.35% and amazingly, in a telling expression of people's confidence in Indian banking system it went up to 57.48% after global meltdown of 2008!

Though the data is about Scheduled Commercial Banks, the share of the business of Public Sector Banks is around 4/5th of it. The rise to 67.04% in the year 2016-17 from 40.99% in 2015-16 is surely the temporary pressure of Demonetisation. But it's crashing down to 25.27% in 2017-18 and simultaneous huge rise in currency holding and investments in Shares and Debentures cannot be reasoned except by the serious erosion in depositors' confidence

(1) due to astronomically rising NPA during last four years, (2) escape routes provided to wilful defaulter and fraudster corporates like Vijay Mallya, Nirav Modi etc., (3) no serious action taken by the ministry, RBI and bank administrations to recover the money, including constant refusal by the government to place the list of big defaulters on the floor of parliament and (4) recently thwarted attempt of bringing an enactment (FRDI bill) through which the government tried to withdraw from its responsibility to provide guarantee of deposit to the bank depositor and shift the risk on the depositors themselves.

Changes in Financial Assets of the Household Sector (At Current Prices)

In billion Rs.

Year	Currency	Bank Deposits	Non-Banking Deposits	Life Insurance Fund	Provident and Pension Fund	Claims on Government	Shares & Debentures	Units of UTI	Trade Debt (Net)	Changes in Financial Sector Assets
1	2	3	4	5	6	7	8	9	10	11
1991-92	81.57	178.48	22.18	70.03	125.01	48.45	68.00	90.87	-4.14	680.45
1992-93	65.62	295.18	60.35	71.14	148.14	38.85	82.12	56.12	-13.98	803.54
1998-99	218.22	794.33	76.70	234.28	464.08	282.20	51.05	18.87	-68.70	2071.03
2008-09	921.88	4178.33	147.42	1528.61	733.98	-275.51	-23.33	-27.37	84.88	7268.89
2014-15	1333.45	5792.72	289.15	2993.22	1908.83	9.69	203.64	-	41.77	12572.47
2015-16	2005.18	6233.16	182.93	2699.60	2917.42	679.39	448.93	-	40.66	15207.27
2016-17	-3164.73	9418.74	250.61	3491.98	3020.10	625.52	362.65	-	43.60	14048.47
2017-18	4704.14	4753.74	208.99	3272.33	3496.54	821.52	1509.48	-	42.01	18808.74

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Inequality shifts ...

empowerment of women remain important for all developing countries. "These challenges are also evident in India, where despite considerable progress at the policy and legislative levels, women remain significantly less politically, economically and socially empowered than men. For instance, women hold only 11.6 percent of parliamentary seats, and only 39 percent of adult women have reached at least a secondary level of education as compared to 64 percent males. Female participation in the labour market is 27.2 percent compared to 78.8 for men." [quoted from

Continued from Page-1

'Fancy' & 'malice' deprive ... their lobbies in this country became active to halt this project (as they later halted and forced India to abandon the project of developing thorium based indigenous nuclear reactors so that US reactors could be bought). Nambi and his colleagues had to face torture in the hands of the police and administration of the country they belonged for being true patriots. Nambi lived to see his acquittal whereas his colleague and co-accused K. Chandrashekar died hours before the deliverance of the much-awaited judgement.

The scientists and others lost 24 valuable years of their lives. And the country they served lost the possibility of challenging the lead of the super-powers in producing high-technology space engines.

From Hindi Portal

communities of Giddi, Giddi C and Religarha of Ramgarh district in the Panchayat Secretariat of Giddi. It was held in the presence of the district leadership of Jharkhand Bengalee Association including its president D.C. Poddar. A branch of the Association for Giddi, Giddi C and Religarha was formed – Ananya Mukherjee was elected president of the branch whereas Sandip Sarkar was elected secretary. Other office bearers, committee members and a team of patrons were also elected.

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UNDP India press release] The Human Development Index (HDI) was introduced in the first Human Development Report in 1990 as a composite measurement of development that challenged purely economic assessments of national progress. The HDI covers 189 countries and territories. HDI values and rankings (Table 1 of Statistical Update of the Report) are calculated using the latest internationally comparable data for health, education and income. Previous HDI values and rankings are retroactively recalculated using the same updated data sets and current methodologies (Table 2 of Statistical Update of the Report).

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E. V. Ramasamy Periyar food front. We must certainly discover a chemical product as substitute for rice. We first used steam power, with the help of fire, to drive an engine. Then kerosene, crude oil, petrol, electricity for power. In a like manner, the human engine, without being driven by huge intake of food, can be activated by and made to subsist on some fine source of energy, similar to electricity.

Hereafter, even human birth will be rare. Similarly, death rate also will decrease. Man can easily live for a hundred years on an average, no one will have more than two children. There will be no correlation between sexual relationship and child-birth.

Education

Only education, self-respect and rational qualities will uplift the down-trodden.

It is dangerous for people to support scriptural pundits as using burning stick to scratch an itching scalp; they have no alternative means of livelihood; and therefore, we should be ever watchful in out contact with these pundits.

Why should anyone, in the name of caste, be considered lowly or be made to do a mean job? If all in the country are given education, can there exist a caste for doing mean work? It is not because of lack of education that those people are constrained to do contemptible work and are considered lowly?

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Dr. Dilip spreads Bihar's ... that, strong-willed Dr. Sinha conceptualised "Patna Model" and solved the problem of manpower by training the ever present attendants of the admitted spinal patients and then utilising the same attendants for providing basic care of Spinal Cord Injury patients. Dr Dilip Sinha remembers that the result was just magic. The ward looked clean and tidy. Patients got personalised and best primary care possible. Gradually these attendants were trained to manage IV fluid, passing catheters, recording temperatures or giving simple injections etc.. He started this model with the help of his associates and P.G.students. At the time this model was started, Dr. Arun Kumar was Dr. Sinha's associate and later with help of Dr. Sudip Kumar and Dr. Ravi Khandelwal this model reached to its height. Dr. Sudip Kumar is at present Associate Professor in Department of Orthopaedic in All India Institute of Medical Sciences, Patna and Dr. Arun Kumar is now Associate Professor in Rehabilitation Department of P.C.M.H. Dr. Arun Kumar says that Dr. Dilip Sinha was not only our teacher, but his life is an inspiration for all of us. **(Continued....)**

Courtesy: India Today, Special Issue, Bihar-Jharkhand

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Our Police and us

law and order and for this purpose also gathers information about what is happening in and around the community it serves.

3. What is meant by police powers?

The police have all sorts of different powers, all of which are given by law and they must use them only according to the procedure laid down in the law. So they can make arrests, carry out search and seizures, investigate offences, question witnesses, interrogate suspects, disperse unruly crowds and maintain order in society, but they have to do it strictly in the way the law lays down and not any other way. They cannot act just as they wish or want to. Any abuse of power or negligence of duty will amount to a breach of discipline, civil wrong or a crime and the police officer is liable to be punished.

Kolkata-Jasidih Passenger now stops at Vidyasagar station

Newsdesk – Kolkata-Jasidih Passenger train No. 53139/53140 has begun stopping at Vidyasagar station as per the news collected from Hindi portals. News18.com reported with a video that the train has begun stopping at Vidyasagar station on experimental basis for six months from 15th September 2018. As the portal reported, the Agriculture Minister of Jharkhand, Ranjit Singh had requested the MP from Godda, Nishikant Dube for it. On 15th at Vidyasagar

station the train was stopped for the first time by the red flag shown and waved by MP, Godda. The train started onward by showing of green flag by Agriculture Minister, Ranjit Singh and DRM, Asansol. Meanwhile, the local residents of Karmatar are also demanding that the train be named Pandit Ishwarchandra Vidyasagar passenger in the reverent memory of his Karmabhumis here. Jharkhand Bengalee Association, Giddi, Religarha Newsdesk – Dainik Jagaran portal had a news few days back that there was a meeting of Bengali

Dimensions of praxis of Bidyasagar vis-à-vis our celebration of his Birth Bicentenary

-Bidyut Pal

(Continued from last issue)

While talking about Bidyasagar the third set of issues must be the issues related with scientific outlook. Keeping aside the present-day social movements and campaigns to eradicate the evil of superstitions, black magic, miracle-doing godmen etc. for the time being, let's first view it at the ground level, as the problem of the individual psyche. If we analyze, adoption of scientific outlook first needs knowing through education that superstitions are superstitions, miracles do not happen, they are totally different from honest spirituality or faith in a supreme being, even idolatry of a common Hindu. You need to know that the strength of your faith is eaten away by the fear of an illusory environment. Then only, a multi-pronged inner battle will begin in life against (a) various family-inherited superstitions, (b) socially carried superstitions, (c) believing in miracles, (d) believing in products on their advertised value particularly related with health care and cosmetic care (e) adopting critical attitude etc. This inner battle cannot be fought alone by preventive behaviour or meditation and contemplation. Education, social interaction and practice are required. Practice means going against the fear, against the cacophony of warnings in each step of life every day. The resolve is strengthened then by participation in or initiation of campaigns.

That much said, let us look at Vidyasagar. There is a general agreement among the informed people that in terms of rationality and scientific outlook, name of Bidyasagar rises highest among all the great men of Bengal renaissance. Rather, it remains a debatable point among people who adores him whether he was an atheist or theist and if latter, to what extent! His rationalism and scientific outlook are not only revealed by the book written by him for junior students on material phenomena of the world or the records of his discussions with other people. He spoke rarely about his personal philosophy or about philosophy in general. He rarely talked about his aims and never in some hyperbolic manner. Down to earth and in a dogged, business-like way he engaged himself with the issues, which he undertook as his mission, one after another. The way he dealt with his own life, give us a glimpse of the rarity of his character and tells us what the practical meaning of rationality and scientific outlook in life is.

Hence, in present day context, when irrationalism, various kinds of pseudo-science and a derisive attitude against scientific temperament is being inculcated by some political forces in an organised way, it becomes highly imperative that we, while commemorating Bidyasagar's Birth Bicentenary, take care to organise sessions with students and people in general to propagate the importance of scientific temperament in life. We must also expose the nature of submission to exploitations concealed behind observance of various superstitions, believing in pseudo-sciences, miracles and black magic and fraudulence of various god-men.

Fourthly, his engagement with the issues of economic wellbeing and health care of the village folks living in and around Karmatar.

Of course, he came to Karmatar for repose. But, was Vidyasagar at Karmatar regressive compared to Vidyasagar at Kolkata? Or, just 'weakened' continuity of the past? If we think like that we would be completely misjudging the inner strength of a 'Renaissance person'. History has repeatedly shown that they are unique. Even a pass-time or sometimes a dreary routine of job strikes a new path giving a zeal and mission for them! I always get reminded of that great scientist Thomas Young! From his daily job of tightrope-walking in a circus, he discovered the laws of vibration of strings and eventually of music!

So, despite staying there in repose, Bidyasagar's daily routine not only gave a new mission to him, it became an ascension of his reformatory activities to reach the people and part of the popular outreach of Bengal Renaissance spanning whole of 19th century. And in that sense the Karmatar years of Vidyasagar illuminates the path of his life with a new light. A vidyasagar who always tried to reach the people outside the peripheries of Calcuttan urbanity finally found the way in Karmatar.

While residing at Nandan Kanan, Karmatar Ishwar Chandra Vidyasagar extended his activities towards (i) Pioneering in adult literacy – he opened a school for village adults, perhaps first such school in India and remembering his contribution in this regard the government of Bihar began here the pilot project of Adult Literacy in late 70s of 20th

century; (ii) Extending his work for education of women – began an open school under the trees for the santhal and other village girls; (iii) Pioneering in providing free medical and health care in tribal areas – he went to the village homes to medicate and nurse the sick and in mixing with them didn't care at all about caste and religion; (iv) Extending helping hand to better the farming done by villagers around and also giving them financial support in various ways.

Presently, the marginalization of tribal people has gained an added dimension – grabbing of their land by corporate overlords and depriving them from their traditional rights on the forests. But beyond that battle against onslaughts of neo-liberal economy and resultant cronyism, the space for economic and socio-cultural welfare of the tribal and marginalized people remains in which, to some extent the concerned departments of the government and NGOs have their engagements. Literacy, education, accessible health and medical care, training in better farming and developing other skills, financial support for their traditional crafts and marketing of the products, implementation of other schemes for gainful employment and financial inclusion ... not only all these issues should be discussed while commemorating 200th Birth Anniversary of Bidyasagar, whatever possible should be done as well.

It is heartening to note that in the annual Guru Dakshina programme at Nandan Kanan, Vidyasagar Smriti Raksha Samiti organizes free eye check-up camp in the premises, there is a free homoeopathic dispensary running there throughout the year, a proposal has already been sent to the appropriate authorities to consider opening a Kaushal Vikas Kendra (Skill Development Centre) in Nandan Kanan. As VSRS gains financial strength, more ways and means to reach the tribal and marginal people with a helping hand will be sought.

Last but not the least is the focus on value-based living or the ethical inheritance of Ishwarchandra Bidyasagar. In fact, this aspect has remained central in all the discussions about Bidyasagar's life in all the languages of India. Be it his biography in Bengali, Hindi, English or any other vernacular of India, his virtues of respect to his mother and father, his benevolence, his crying soul for the suffering people, his hatred against injustice, his sense of equality and national pride, his dynamism in all his persuasions in education or reform, his love for his pupils, his sense of humour with not an iota of malice towards anyone, his compassion for the poor and wretched.... All these have been made legendary by repeated discussions and legendary they were. The moment British colonial administration backed out from its earlier promise of financial allocation on education, Bidyasagar did quit his job without caring for the loss of pension. Previously also, when the administration of Sanskrit College refused to pay heed to his suggestions for reform in the syllabus he quit the job. He deprived his son from inheritance through his will and did not forgive him due to some acts of disobedience, though the latter repented it. Yet he continuously helped Michael Madhusudan, the great poet, in spite of knowing that Michael would be luxuriating, drinking with his hard-earned money, because he believed in his genius! And then there are so many other instances of his uprightness, defying nature yet softness to the core. Instead of viewing those acts through the tainted looking glass of modernity which upholds paradoxicality as a normal pattern of life, if we try to link all seemingly paradoxical acts by the thrust of his social and cultural aspirations we will find the essential symmetry in those.

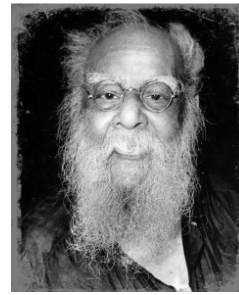
As present-day citizens and as guardians of our children, biggest challenges are being faced by us in trying to perpetuate the sense of values as given by our elders in ourselves and inculcate the same in our children. All moral prescriptions pale in front of billion-dollar extravaganza of mindless world of entertainment presented to us 24X7 in our homes and on the other hand the desperation of real life. Selfish even cliquish persuasion of one's career is prescribed as the only, and personal way out of this wretchedness; there is no social way out, they imply.

Yet, we know, brilliant minds from amongst these, choose a different path of leading life every day. They build their career or even leave their career to dedicate themselves for some humanitarian cause. They prove the validity of ethical values in modern context.

While commemorating Bidyasagar we should make contacts with those young people, invite them to come in our programmes. Present day youth and aged alike, will be attracted more to listen from their mouths the joy and pride of leading a value-based human life, a life nearer to the pulsations of historic memory of that great man named Ishwarchandra Bidyasagar.

In Memoriam

E. V. Ramasamy Periyar



Born: 17 Sept. 1879, Erode
Died: 24 Dec. 1973, Vellore

[Erode Venkatappa Ramasamy, commonly known as Periyar, also referred to as Thanthai Periyar, was an Indian social activist, and politician who started the Self-Respect Movement and Dravidar Kazhagam. He is known as the 'Father of modern Tamilnadu'. He has done exemplary works against Brahminical dominance, caste prevalence and women oppression in Tamilnadu. - Wikipedia]

You Decide for Yourselves

• Decide for yourselves as to what you should think of those who say there is God, that He is a the Preserver of Justice and that He is the Protector of All, even after seeing that the practice of Untouchability in the form of man being banned from human sight and contact, from walking into the streets, from entering the temples and drawing water from a tank, is rampant in the land and yet that land is spared from being razed by an earthquake, burnt by the fiery lava of a volcano, engulfed in a deluge from the ocean, submerged in the chasm of the earth, or fragmented by thunder-storm.

Rationalism

• Why is it that a foreigner is required to find out the height of Himalayas, while we claim to have discovered the Seven Worlds, above and the Seven more below; why is that when we claim to have the ability expound Lord Nataraja's Cosmic Dance, the construction of this simple loud speaker in front of us is an enigma; we should really contemplate on these aspects. You should come forward to use reason to enlarge your general knowledge.

• Man is considered superior to other beings in this world, because he has limitless capacity for knowledge, People in other lands have advanced greatly, utilizing this knowledge. But our countrymen owing to lack of use of this knowledge, are abjectly deteriorating. Stating that ours is a land of enlightenment, we build tanks and temples; in other lands, men fly in space and amaze the whole world.

• What we need today is growth of knowledge, in order to advance in every field. Knowledge should have its sway.

▪ It is through rationality that man's longevity has been increased and his mortality has been significantly reduced.

Social reform

To discard what is unwanted, and to retain what is needed, is what reform means.

▪ Social reform cannot stand apart from politics, nor can politics stand apart from social reform. politics exists only for human society. Every political activity is only for social good. Constitutional law and defense are made only for society and in accordance with social good.

▪ Tentative and superficial changes here and there, in the same name of social reform, will not bear fruit. The present social set-up should be destroyed as its very base, and a new social order, free from caste and class, should be created.

▪ Whomsoever I love and hate, my principle is the same. That is, the educated, the rich and the administrators should not suck the blood of the poor.

▪ The proper task of social reform is to remove poverty from society and to ensure that people do not sell their conscience to make a living.

Science

▪ Look at the enormous change in our life today. Our comforts in daily life have vastly improved. Formerly, we had only the bullock cart. Now we have such modern comforts as the locomotive, the motorcar and aeroplane. We struck flints to make a fire, but now, the pressing of a button makes a thousand electric lights burn. Our people understanding, despite so much change in life, remains just as it was a thousand years ago!

▪ Even those, who some time ago believed all the stories about God, that is who believed that divine power exists, have now come to be so ashamed of their own belief, that hiding their ignorance, they are now struggling heard to prove those stories as scientifically true.

▪ He who first created fire with the help of flints, was the "Edition" of those days. Thereafter, we advanced step by step and we now have fire through electricity. Thus, change is natural and inevitable, and no can one stop it.

▪ A big change should come about in our country on the

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In Memoriam

Saratchandra Chattopadhyay

"Freedom in literature does not mean anarchy. I do not want to instill fear in anyone's mind by discussing politics, but I see that people speak in a veiled way, as if they are afraid. Liberation is talked about, staying safe from sedition. That's why I feel that great writers will not be born again now in our country. The days of creating literature will return when this state of ours of bound hands and folded legs in politics, religion, social customs and behavior will end, when one will be able to write in joy."

"In English there are two words, Idealistic and Realistic. Recently some have alleged that Bengali literature is becoming too realistic. One cannot exist without the other. At least, that which is called novel, cannot appear. But, the tilt toward idealism or realism depends on the power and taste of the writer. However, one may complain that modern writers do not feel content any more with the life-histories of kings, nobles and landlords devoid of sorrows, miseries and contradictions. They, the writers, have gone below. This is not something to be lamented. Rather, in this cursed country of endless sorrows, when the writer will shed his pride and will be able to stand amidst the pleasure, sorrow and grief of the lower levels of the society as it happened in Russian literature, that day their writing will make a place not only in their motherland but in world-literature."

[From the articles in the collection 'Swadesh O Sahitya']

Satinath Bhaduri

"(Bengali aesthetic) the aesthetic of beauty

"Should prepare own scale. Falls within the duty of writers, artists, thinking people and all. Whether Hindi language is necessary or not for all India culture or nationality will be decided by others. But Bengalis' own aesthetic

standard about beauty of Bengalis should be separated. The ghost of the tradition of North Indian or Aryan aesthetic which has gripped our mind should be dropped. Otherwise the inferiority complex will not go. Majority of Bengalis are Muslims. Their beauty cannot be like Punjabi, Pathan or Sindhi Muslims. The beauty of fairies and elves have been determined by the literature and culture of Persian kings and nobles; Arabs again have different beauty. None of these can go with the Bengalis. Radical change of mind is required. Semitic nose or face is not like accepted beauty of Europe. There is no clash between Muslim and Hindu beauty, Indo-Persian and Aryan beauties are same.

"But sharp nose cannot be a measure of beauty among Negroes – long hairs cannot be a measure of beauty among them. The thick beard of Arab Muslims cannot be a measure of beauty among Chinese, Mongolian or Indonesian.

"Standard needed to be prepared for the bests of Bengali nose, Bengali hairs, Bengali breast, Bengali grace, Bengali eyes – height, weight, everything. 'tilphul jini nasa' [nose better shaped than sesame flowers] should be declared invalid. A concept for face, height and weight like constables should be worked out about the accepted norms of beauty of northern India (through writings). Or rough. Or tawny. Dark colour should be made pleasing. As the black of Krishna skin colour of Rama are there in the minds of the people. Abanindranath Thakur has shown that black can be beautiful in painting. Hesitation should not be. Telling that health is beauty, after showing a picture of Santhal girl will not do. A different scale should be made."

[From the diaries of the writer quoted in the introduction to Satinath Granthabali, Vol.2, by Sunil Gangopadhyay]



27.09.1906 – 30.03.1965

For the care of Spinal Injury victims

Dr. Dilip spreads Bihar's prestige in the world



- Dinesh Anand

Dr. Captain Dilip Kumar Sinha of Bihar is an acknowledged name in the field of Orthopaedics surgery. Retired from

Department of Orthopaedics of Patna Medical College and Hospital, 72 years old Dr. Sinha is treating spinal cord injury patients since a long time. With a complete dedication for paralysed patients of Spinal Cord Injury, in midst of lack of resources, he spreads awareness, about the care of spine victims among families of patients. He is the author of Patna Model.

According to the cognizant of medical field, there are only few hospitals which are dedicated for the treatment of Spinal Cord Injury. These hospitals are either governmental or being run under the banner of donation based private trusts. But Dr. Sinha's Hope Hospital is not only, self-financed Spinal Injury Hospital but provides treatment to patients at minimum cost. He has been awarded a life time achievement award for his commendable work in the field of spinal cord injury, in year 2015 during an International Seminar of Indian Spinal Injury Centre organised at Delhi.

We are well aware about the diseases like Polio, Cerebral Palsy or Lathyrism because of which a person becomes unable to walk. But injury in spinal cord, not only leads to complete loss of power below the level of injury but also leads to loss of sensation over the body, and loss of control on passing stool or urine. Spinal cord is the terminal part of our Brain and lies well protected inside the vertebrae of our back bone. It connects brain to every part of our body through 31 pair of spinal nerve. They are 8 cervical nerve for Neck area, 12 thoracic nerve for Upper Back, 5 Lumber nerve for Lower Back, 5 Sacral, for Pelvic area and 1 nerve for tail bone area. During an accident if vertebrae are fractured, the cord is injured, and the victim is paralysed immediately and permanently. In our country, every year at least 20,000 new post trauma paralysed patients are added. Spinal Cord Injury is the worst morbidity that a human body can suffer.

Even in Egyptian Edwin Smith papyrus, the oldest written medical records of 3000BC, there is clear description of spinal injury and was declared as an 'ailment not to be treated' because the victim is paralysed with no chance of cure and they die very quickly. This conception continued till Professor Sir Ludwig "Poppa" Guttman, a German-born British Jewish doctor, who had fled Nazi Germany just before the start of the Second World War, was given responsibility to set up a Spinal Injuries Unit at Stoke Mandeville Hospital, London, on 1st February, 1944. With his devotion and care, Dr. Guttman could prove that these patients have right to live and needs their integration into society so that they are able to live a fulfilling post-injury life. Because of his devotion to these patients, he was called 'Poppa'. This word was an amalgamation of two words, Pope and Papa.

Development of treatment of spinal cord injury in India is also a story embedded with many unparallel historical activities and testimony of faith and resilience. Dr. Mary Verghese, who established the first Rehabilitation Institute of

India in Christian Medical College Vellore, to rehabilitate paralysed patients, was herself paralysed below waist due to road traffic accident. Similar is the story of Major H.P.S Ahluwalia who started Indian Spinal Injury Centre in Vasant Kunj New Delhi is wheel chair borne. Major Ahluwalia was the first army officer to climb the Mount Everest on 29 May 1965. In September 1965 when India Pakistan war begun, his unit was called for the action and his unit reached up to Lahore. He was a coveted member of victorious team. Under Tashkent treaty while his unit was returning back from Lahore, Major Ahluwalia was hit by enemy countries snipers' bullet, in his neck, suffered spinal cord injury, making him completely paralysed, below the neck. Since there was no facility for treatment of S.C.I in India Government of India sent him to London where his treatment was completed in Stoke Mandeville Hospital. During his treatment in London he came into contact with many patients and learned their problems and needs. He decided to establish one such hospital in India, whenever he gets an opportunity. After he came back to India, he established a trust with the help of his friends. In year 1993 under the banner of this trust, Indian Spinal Injury Center was started. Ahluwalia became Chairman of this hospital. Today this centre is, worlds one of the best institutions, for the management of Spinal Cord Injury.

During a conversation with Dinesh Anand, Dr. (Captain) Sinha recounts that he completed M.B.B.S from Ranchi's famous Rajendra Medical College and joined Indian Army in 1971 just before India-Pakistan war. After his joining in the Indian Army he was posted to 2 Mountain Division, then positioned at Maimansingh (Bangladesh). After the end of war, Dr. Sinha was transferred to Army Paraplegic Rehab Centre at Kirki in Pune. This was the first hospital of Army for patients of Spinal Cord Injury. During his service in army, Dr. Sinha came into contact with, founder of this hospital, Air Marshal Chahal. Marshal Chahal trained him and then entrusted him the responsibility of patients of spinal cord injury.

After serving in Indian Army, Dr. Sinha completed M.S. Orthopaedics and Ph.D in Orthopaedics and M.Ch in Plastic Surgery. While working as an Assistant Professor in Patna Medical College, Dr. Dilip came into contact with the patients of spinal cord injury and instantly got involved with them. Dr. Sinha says that the number of underprivileged spinal injury patients in P.M.C.H were very high; the staff and resources were less and they were also scattered in different wards. In this situation, the patients were prone to many complications and so the death rate was very high. Seeing the miserable condition of spinal patients, Dr. Sinha pleaded to hospital authority to provide a separate space for the better treatment of these helpless patients. He had to wait, till, by coincidence, Dr. (Captain) U.K Singh took over as Superintendent of Patna Medical College Hospital. Dr. (Captain) U.K Singh gave a sympathetic hearing to Dr. Sinha's plea and could manage to provide some vacant rooms but without any staff or nursing facility, to start spinal ward. Many doctors of that time remembers

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We and Our Police

We, the common people get scared whenever something happens which require us to go to the police. Their experiences give them reasons to be scared. Even the police department knows about it and they try to be friendly and easily approachable to the people in need. But we need to know about this civil security force as well. Behar Herald will serialize the question and answers in coming issues henceforth to get the readers informed and also aware of their rights as citizen. The material being published here are available at the website of Maharashtra Police.

1. Why do we have a police force?

We have a police force to provide citizens with a sense of safety and security. The police are there to maintain peace and order in society as well as prevent and detect crime. They are there as the law enforcers - to make sure that everyone, including the police force itself, follows the law at every step.

2. What are the police supposed to do?

The police force has several duties: it must prevent and control crime, and detect and investigate it properly whenever it happens. It must also prepare an honest, evidence-base case for the prosecutor to present at court. The police force has a responsibility for maintaining overall

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