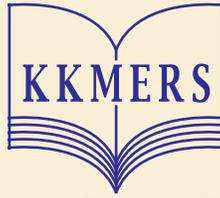


Registered under the Societies Registration Act.



Kalyan Kumar Mitra
Education & Research Society

Kalyan Kumar Mitra Education & Research Society

7th Annual Awards & Felicitation Programme



On 19th December 2016, 5 : 30 pm.

At St. Xavier's College Auditorium

30, Park Street, Kolkata 700 016

“ Helping hand for education of the girl child ”

Kalyan Kumar Mitra Education & Research Society

7th Annual Awards & Felicitation Programme

On 19th December 2016, 5 : 30 pm. At St. Xavier's College Auditorium



KKMERS Life time Achievement Award
Buddhadev Dasgupta (Sarod)



KKMERS Life time Achievement Award
Tanmoy Bose (Percussionist)



KKMERS Award for Excellence in Profession - Vocation
Pandit Swapan Sen (Instrument)



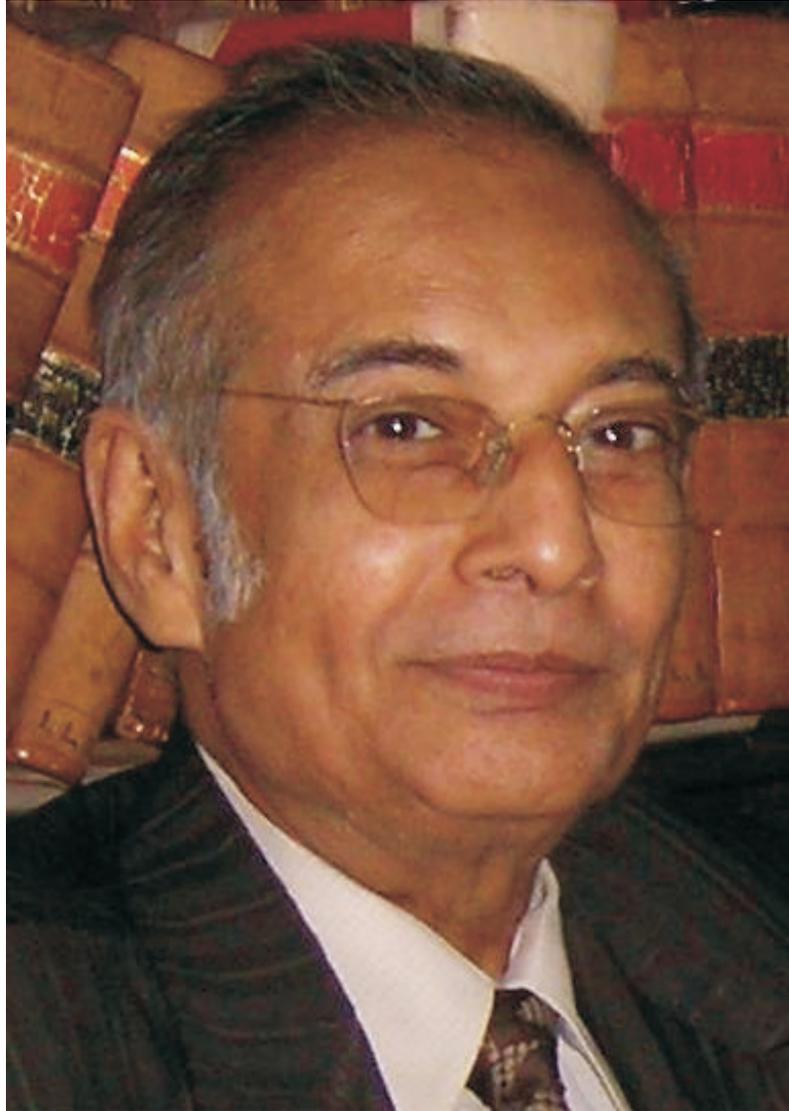
KKMMERS Award for Excellence in Profession - Vocation
Sounak Chattopadhyay (Vocal)



KKMERS Award for Excellence in Profession - Vocation
Dibyendu Barua (Cherss)



KKMERS Entrepreneur of the Year Award
Farheen Rahman (Fashion)



CA Kalyan Kumar Mitra

29. 11. 1938 - 25. 08. 2009



Keshari Nath Tripathi
GOVERNOR OF WEST BENGAL



RAJ BHAVAN
KOLKATA 700 062

15th December, 2016

Message

I am glad to learn that Kalyan Kumar Mitra Education & Research Society is organising the 7th Annual Scholarship & Felicitation Programme on 19th December, 2016.

I am sure that the Society will continue to provide help and support to the underprivileged children in the field of education.

I convey my felicitations to all the members of the Society and wish the Programme all success.

K. N. Tripathi

Keshari Nath Tripathi

Sobhandeb Chattopadhyay

Minister-in-Charge

**Power & NES Department
Government of West Bengal**



শোভনদেব চট্টোপাধ্যায়

মন্ত্রী

বিদ্যাৎ ও অচিরাচরিত শক্তি:

উৎস বিভাগ

পশ্চিমবঙ্গ সরকার

15th December, 2016

Message

It is my great pleasure to come to know about 7th Annual Scholarship & Awards Programme 2016 on 19th December, 2016 at St. Xavier's Collage Auditorium.

I am reciprocating all my great wishes for the success of this occasion organised by Kalyan Kumar Mitra Education & Research Society.

Sobhandeb Chattopadhyay

Sri Arijit Mitra
President
Kalyan Kumar Mitra Education & Research Society
Mitrasree
Kolkata- 700006

ডঃ শশী পাঁজা
রাষ্ট্রমন্ত্রী
শিশু কল্যাণ দপ্তর (স্বাধীন দায়িত্ব প্রাপ্ত)
নারী কল্যাণ দপ্তর ও সমাজ কল্যাণ দপ্তর
(স্বাধীন দায়িত্ব প্রাপ্ত)
এবং
স্বাস্থ্য ও পরিবার কল্যাণ বিভাগ
পশ্চিমবঙ্গ সরকার



Dr. Shashi Panja
Minister-of-State
Department of Child Development (Independent Charge),
Department of Women Development
and Social Welfare (Independent Charge),
&
Department of Health and Family Welfare
Government of West Bengal

16th December, 2016

Dear Mr Mitra,

I am happy to know that Kalyan Kumar Mitra Education & Research Society shall be holding its 7th Annual Scholarship & Felicitation Programme at St.Xavier's College Auditorium on the 19th of December 2016 where it shall be recognising the achievements of some eminent personalities of the State and providing educational support to needy girl students as in previous years.

It pleases me to know that the Society shall be felicitating sarod maestro Padmabhushan Pandit Buddhadev Dasgupta & Pandit Tanmoy Bose with the Lifetime Achievement award besides felicitating other prominent individuals. Education plays a vital role in emancipation of the girl child and helps in making them self sufficient in society. A lot of welfare schemes have also been enunciated in the State like kanyasree Prakalpo, Shishu Aloy etc for the benefit of girl children and destitutes.

I am happy to be associated with the activities and programmes of KKMERS and the efforts of its team is praiseworthy and hope it continues its efforts in the area of girl education and welfare of children in the coming future.

shashi Panja

(DR. SHASHI PANJA)

Mr. Arijit Mitra
President
Kalyan Kumar Mitra Education & Research Society
kolkata

Office : Swasthya Bhavan, GN-29, Sector-V, Salt Lake, Kolkata-700 091 Tel. No. (033) 2357-7917
Office : Bikash Bhavan, 10th Floor, Salt Lake, Kolkata - 700 091 Tel. No. (033) 2334-5666
E-mail:shashipanja@yahoo.com

Sadhan Pande

Minister-in-Charge
Consumer Affairs Department
Government of West Bengal
Kreta Suraksha Bhavan
11A, Mirza Ghalib Street, Kolkata - 700 087
Ph. & Fax: (033) 2252 7483
&
Self Help Group & Self Employment Deptt.
Government of West Bengal
East India House (1st Floor)
20B, Abdul Hamid Street, Kolkata - 700 069
Ph: (033) 2262 7270, Fax: (033) 2262 7247
e-mail : mic.cad-wb@nic.in/pande_sadhan@yahoo.co.in



সাধন পাণ্ডে

ভারপ্রাপ্ত মন্ত্রী
উপভোক্তা বিষয়ক দপ্তর
পশ্চিমবঙ্গ সরকার
ক্রেতা সুরক্ষা ভবন
১১এ, মির্জা গালিব স্ট্রীট, কলকাতা - ৭০০ ০৮৭
দূরভাষ ও ফ্যাক্স : (০৩৩) ২২৫২ ৭৪৮৩
এবং
স্বনির্ভর গোষ্ঠী এবং স্বনিযুক্তি দপ্তর
পশ্চিমবঙ্গ সরকার
ইস্ট ইন্ডিয়া হাউস (দ্বিতীয় তল)
২০বি, আব্দুল হামিদ স্ট্রীট, কলকাতা - ৭০০ ০৬৯
দূরভাষ : (০৩৩) ২২৬২ ৭২৭০ ফ্যাক্স : (০৩৩) ২২৬২ ৭২৪৭
ই-মেল : mic.cad-wb@nic.in/pande_sadhan@yahoo.cb.in

No. CAMIC - 865 /16

Date: 07.12.2016.

MESSAGE

I am very glad to know that Kalyan Kumar Mitra Education & Research Society (KKMERS), Mitrasree, 3B, Peary Row, Kolkata – 700 006 is organising scholarship programmes and other social activities on 19.12.2016 at St. Xavier's College Auditorium, Kolkata.

I extend my best wishes to the Society and urge them to continue their philanthropic activities in the rural and urban areas of the state.


(Sadhan Pande)

Sri Arijit Mitra,
President, KKMERS,
Mitrasree, 3B, Peary Row,
Kolkata – 700 006.

ABOUT US

Founded in 2010 in memory of late CA Kalyan Kumar Mitra of Pricewaterhouse Coopers limited and a benevolent social worker in his own right, Kalyan Kumar Mitra Education and Research Society (KKMERS) has been supporting the cause of education of economically disadvantaged girls students in rural and urban areas of Bengal through its IPA Scholarship Scheme and has been working in the field of woman education and empowerment It has also been recognizing those who have overcome physical odds to come out successful in their Board Examinations by conferring on them the ' KKMERS Award for braving the Odds.

Besides, the society has recognized more than 400 successful college students of Scottish Church College by conferring the Kalyan Kumar Mitra Memorial Award ,which is conferred annually in association with the Scottish Church Former Students Association. The society has adopted the Radhanagar Project at Khanakul to help the destitute and orphans to be self sufficient and to be able to pursue their education .Recently the society has installed a solar cooker at the project site to encourage the use of renewable energy and save on the energy cost.

The society annually confers the Corporate Citizenship Award to eminent citizens who have made substantial contribution in the field of education. Past recipients of this prestigious award have been Sri Russi Modi ,former Chairman and Managing Director, Tata Steel ,Smt. Sarala Devi Birla and B. K. Birla , Smt. Alokanda Roy, Late P. C. Sorcar (Sr) , Vani Mazumdar to name a few.

The society has also acted as facilitators with the Education department of Kolkata Municipal Corporation in implementing the Right to Education and promoting basic education in Corporation Schools through the Kolkata Learning Project.

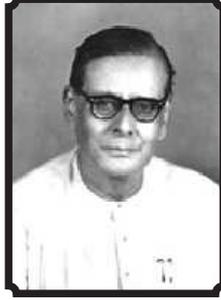
The Society in its effort in uplifting the quality of education and deliverables for the masses has also organized a motivational talk for teachers of KMCP schools in partnership with the Education Department of Kolkata Municipal Corporation and in association with Art of Living of Sri Sri Ravi Shankar .

Besides ,the society is providing vocational training courses of the National Skill Development Corporation (Govt. of India) free of cost to the under privileged. Its efforts have been recognized by the ABP group which has conferred the Anandalok Salaam Bengal Award 2012 to KKMERS for contribution in the field of education. In its effort to promote and facilitate education amongst the underprivileged KKMERS is also providing free engineering entrance classes to help them gain a foothold in engineering admissions all over India. As part of its social initiatives KKMERS is also supporting the annual tree plantation program organized by Calcutta police sergeants' Institute in association with Terre Verte Foundation for a greener and cleaner Kolkata.



Bibliography - From the Sands of time

Principal Santi Kumar Mitra



Professor Emeritus Santi Kumar Mitra's academic attainments had been uniformly brilliant and outstanding. He was a student of the Scottish Church Collegiate School from 1920-1924, in which year he passed the Matriculation Examination securing a Government Scholarship and winning from the School the Dux Gold Medal, awarded to the best student of the year. He was a student of the Scottish Church College from 1924 to 1930. He graduated with a First Class Second Honors in Sanskrit in 1928 and was awarded the much coveted Hawkins Gold Medal as the most distinguished student of the year. After securing prizes, gold medals and scholarships during his undergraduate studies, he Passed his M.A. in Sanskrit, standing First Class First in Group 'A' and winning University Gold Medal and prize. He got a first division in Law also. As a student, Prof Mitra took a leading part in the students organization of the college and was a very active member of the St. John Ambulance Brigade and the Guild of Welfare.

Prof Mitra was appointed a Lecturer in Sanskrit in the Scottish Church College on July 14, 1931. He became a senior Lecturer on July 1, 1946, a Professor on June 1, 1949 and the Head of the Sanskrit Department on June 1, 1956, which post he held till February 29, 1972. Sri Mitra's academic attainments coupled with his sober dealings and genial temperament gave him from the start a reputation as a teacher, a reputation that grew more and more through years of his service in the college. He was deservedly respected and liked by his students and fellow-teachers.

Prof Mitra was elected a Senate member for five times, was the Finance Secretary of the college for more than eight years and Senate Secretary for a number of years. He was appointed the Vice-Principal of the college on 11.05.70, which post he held till 15.02.72. He was appointed the Acting Principal twice, once from 01.06.70 to

30.09.70 and again from 01.07.71 to 15.10.71. He was appointed the Principal of the college on 16.10.71. Professor Santi Kumar Mitra was the first and probably the only Hindu principal in any Christian Institution in India's history and perhaps in the world , which speaks volume for his academic knowledge, depth and acumen.

The Council of Scottish Church College, Kolkata ,appreciated very much the commendable manner in which Sri Mitra carried on college administration so arduous, so exacting at a time when he held two posts simultaneously viz. that of the Vice-Principal and that of the Acting Principal. It took special note of the very heavy and nerve-racking job that he had to perform during the Naxalite movement when, in spite of repeated outbursts, he did not give in but rose to the occasion and held the fort with commendable success and ultimately pulled the college out of the fire. His day to day fight in those days against tremendous odds could not unnerve him and with the assistance and full co-operation of both the staff and the students, he braved the storm as best as one could do under the circumstances. His loyalty to the college was manifest in the long hours he spent on college administration.

An ideal teacher, an able administrator under the most trying and exacting circumstances, and above all a gentleman, in every sense of the term, Prof Mitra endeared himself to and won the love and respect of all by his sweet words, pleasing manners, genial temperament and dignified demeanour.

The Council wished a long, prosperous and peaceful life of retirement to Prof Mitra, who retired after putting in more than forty one years of devoted and splendid service to the Scottish Church College. In appreciation of the long, devoted and distinguished service of Principal Santi Kumar Mitra, the Council of Scottish Church College designated him as Professor Emeritus from 01.01.1973. The Santi Kumar Mitra Memorial Prize has been instituted by the Scottish Church College in his memory which is given to students securing the highest marks in Sanskrit in the final year of graduation from the college.

KALYAN KUMAR MITRA AS I KNOW

AMAL KUMAR SEN

Kalyan Kumar Mitra is my brother-in-law. He married my sister "Aprajita" also known as Shyamoli. I came to know him from 1966 when his marriage was fixed with my sister. His marriage took place in the midst of a very sad incident as my father Late Dinabondhu Sen died on the 24th may 1966, Kalyan's marriage was already fixed with shyamoli. Infact my father died about a month ago from the date of their marriage and we had to perform the one year's sradh ceremony within 15 days from the date of my father under the instructions of pandit Gourinath Shastri. Marriage of my sister was fixed and a few days before such date my father had massive heart attack on the 22nd may, 1966 and he died on the 24th may 1966 at 4p.m. On that date a very important football match between Mohun Bagan ground. When the sad news of my father's death came to Mohun Bagan ground all the spectators in the both side's galleries (about 20/25,000 spectators) stood up and conveyed their condolences by observing 2 minutes silence. In consultation with Pandit Gourinath Sastri we decided that the marriage would take place within 15 days after the 12 days of condolence. Infact Pandit Gourinath Sastri conducted and guided me in performing the marriage of my sister without waiting for one year and the 12 months Sradh was performed on the day of the marriage this was a very rare experience for most of us.

A few months before my sister's marriage as organized by Smt. Santa Basu wife of Sri Kamal Kumar Basu, who is our uncle, we went to their house with my sister and Kalyan Kumar Mitra, popularly known as "Dhruba" along with his very close friend "Saran Mukherjee" came to see my sister before deciding regarding the marriage. When my sister appeared before them "Dhruba" was all time kept quiet and kept his head downwards but his friend asked some questions. Incidentally Kamal Kumar Basu's wife Santa Basu was the Aunt of "Dhruba" as his mother was first cousin (elder sister of Santa Basu) and from that point of view he was connected from both side i.e. Kamal Kumar Basu is our uncle, my father's cousin and Santa Basu was Dhruba's aunt (Masi). However, she took keen interest in organising the marriage as was possible for a loving aunt.

I have been told that "Dhruba" was born on 1938. His father Late Santi Kumar Mitra was professor in Sanskrit of Scottish Church College who retired as the first Hindu Principal of the college and his mother was Smt. Gouri Mitra who was also distantly related to us through Late Brahmanath Sen's side.

Dhruba was a student of Scottish Church Collegiate School from where he passed his School Final Examination. Thereafter he joined Scottish Church College for his intermediate examination and passed the intermediate examination from that college. He passed his B-Com from City College (Amherst North). While studying B-Com he became an articled clerk in the multinational firm Price Waterhouse Peat & Co. And passed his Chartered Accountancy final Examination in 1964 and became qualified as Chartered Accountant.

From 1962 he maintained his connection with the Price Waterhouse Peat & Co, later on named as Price Waterhouse Coopers, in some way or the other and never left this firm to join any other firm or company and served this firm for almost four decades. He served his firm in different capacities and was known for his honesty and integrity.

Later Rabindra Nath Sen, a well known Chartered Accountant and a the senior most partner of Price Waterhouse Peat & Co, as the company was known at that time, loved him very much. Late Rabindra Nath Sen did not have any issue as a result of which he used to treat "Dhruba" as his son and appointed him as a Trustee of his Trust fund, which manage "Rabindraniketan" (an old age home). During his old age Late Rabindra Nath Sen used to call him and consult him regarding his Trust properties. Dhruba also used to look after provident fund and gratuity fund of the officers and staff of Price Waterhouse Peat & Co. Later on called "Price Waterhouse Cooper's" because of his sincerity and hard work he was very popular amongst all the partners, officers and even the employees of Price Waterhouse Peat & Co. He was very upright and outspoken person and he always used to call a spade a spade. Because of his loving nature, devotion to duty and sincerity even the seniors used to appreciate his outspoken nature and used to accept his advice in many matters. He wanted to become a member of Calcutta Club and requested me to recommended his candidature. Thereafter he became a member of the Club when Dr. Tarun Banerjee was the President of the Club, Calcutta Club received notice from the office of the Regional Commissioner, Employees Provident Fund making certain allegations against the Trustees of the Calcutta Club Officers and Staff Provident Fund and Gratuity Fund which allegations were very serious in nature. As a Lawyer and as a Trustee of some of commercial firms where i had worked Dr. Tarun Banerjee asked me for my advice to solve the problem regarding the Provident Fund and gratuity fund of Calcutta Club officers & staff. When I requested him to discuss this matter with "Kalyan" because of his experience in the provident fund and gratuity fund matters in Price Waterhouse Peat & Co. Dr. Tarun Banerjee accepted

my advice and consulted him. Thereafter he was able to solve the problems raised by the Provident Fund Authorities of the Government. There after the then Committee of the Calcutta Club appointed him as a Trustee of the officers and staff provident fund and gratuity fund of the club. He was also Trustee of Santa Basu Memorial Trust and Rabindra Nath Sen Memorial Trust for the old age home called "Rabindraniketan". His capabilities as an auditor was acknowledged by many other organizations and he was appointed as an internal auditor of Biswa Banga Sammelan held under the Chairmanship of Shri Somnath Chatterjee. He was the Treasurer of Scottish Church College Former Students Association. Although he was the Treasurer but actually he was all in all of the Former Students Association until his demise. He was an examiner of various professional bodies like ICAI, ICSI, ICWAI and the like. He was a Fellow of the Institute of Chartered Accountants Of India and also a Fellow Member of All India Management Association (AIMA).

Kalyan had helped and assisted me in many spheres of life. In 1993 when i was the President of then very well known and well reputed Calcutta Club he always helped and assisted me in improving the financial situation of the Club. During my tenure when the International Evening function situation of the Club. During my tenure when the International Evening function was organized in January 1994 I appointed three Sub-Committees with Finance under his Chairmanship. Administration under Ramanuj Ray and General under Surjya Kar as Kalyan was a strict disciplinarian he controlled the financial section very efficiently with the backing and encouragement from Sri Dipak Dutta who looked after Finance Department during my tenure. With the help from the Sponsors and able management of Kalyan and Dipak I was able to built the "Sports Complex" at the eastern northern corner of the lawn located at the back of the Club building inauguration of which was done by Shri Jyoti Basu our the then Chief Minister. During that occasion I had noticed that many other Sub Committee members were keen to show their importance before Jyoti Basu as many of our members were trying to do. Such was his nature.

I also had the opportunity to open the "Tanduy Counter".Renoveted Bar in the ground floor etc. And I always received help from Kalyan (Dhruba).

I also remember that when advertisement charges were found recoverable in respect of the International Evening and other functions from any party he used to remind me to take steps to follow up. Such was his nature.

I have many more experience of having his company on many occasions. Kalyan and Shyamoli travailed a lot with me and my wife. In fact first trip was after

my father's dead when I went to Gaya to perform our father's Sradh ceremony at Gaya. This was after a few from his marriage took place in the last part of June. I went to Gaya in my Standard Herald Car. From Gaya we went to Patna and stayed with one of our aunt's house (father's first cousin) whose son is Goutam Bose, Advocate Patna High Court. From Patna we went to Ramgarwha in Bihar in the same where my another aunt used to stay. She was another cousin of my father. After staying at Ramgarwha for a few days we went to Birganj in Bihar border and we went to Kathmandu the Kingdom of Nepal. We kept our car Raxaul and flew to Kathmandu. Kalyan accompanied us. He would mix with all types of people and knew how to enjoy the company of others.

At one time when I was the Asst. Secretary of Dunlop India Limited, which was the topmost tyre manufacturer at that time, I decided to travel South India accompanied by my wife and two children and my sister. Shyamoli and Kalyan and his son Arijit. He along with his family was with us and we enjoyed each other's company very well. We toured together many important places in South India i.e. Mahabalipuram, Rameswaram, Trichinopally, Kanyakumari, Meenakshi Temple in Madura, Halibid and Belur, Madras, Pondicherry, Auroville, Bangalore, Putaputi Ashram of Satya Saibaba. We also travelled together to various interesting places in West Bengal like Gour, Pandua, Behrampore and Murshidabad and all the interesting events of those places comes my mind if and when I go through the albums of these places.

As my Sister was 12 years younger than me and I have a very soft corner for her I used to give special attention to Shyamoli and Kalyan as and when possible. I also made him a member of the Mohun Bagan Athletic Club although he was not a keen sports lover but which my sister is due to our family background she is lover of sports from childhood. As I am not an expert in Accounts even in respect of Accounts of Dunlop India Ltd. I used to ask Kalyan to explain to me the audited statements and balance sheets. He loved to visit Simultala where my Grandfather had a house. This place is located between Josidhi/Deoghar and Jhajha. It is a nice small hill station where quite a lot of hillcocks are there. He loved to go to this place. He visited this place sometimes with us and sometimes with his family. When he used to be with us we used to entrust responsibility of looking after the daily expenses on him and he used to write down the daily expenses etc. in consultation with my wife "Kajal". He and my sister were disciples of Pandit Gouri Nath Shastri. Shastri performed Durga Puja at the residence of "Kalyan" for a year. Kalyan performed Durga Puja at his house probably in 1980 and Pandit Gourinath Shastri who in the meantime became

Vice-Chancellor of Sampuma University in Benaras. From marketing to everything he used to look after the household work Shastriji. Although Shastri kept some rooms reserved for us we could stay there for some personal reasons and stayed in the hotel. Before going to Gaya we visited Masangor and stayed one night there. We saw Topchachi Lake .He was very serious in following the instructions of Shastriji who used to love him like one of his sons and he and his wife (my sister) also used to love, respect and regard Shastriji from their hearts.

I saw personally how much Shastriji depended on Kalyan when we went to Badrinath and Kedamnath with Shastriji. Dhruva was almost like Shastriji right hand although his other disciples like Arun Ghosh etc. Used to follow Shastriji's instructions in all matters. If Shastriji was upset with someone Dhruva used to cool him down. Even after returning from Badrinath and Kedamnath Shastriji used to perform "Home" or "Jogya" in Dr. Arun Ghosh's country House and Dhruva used to look after the expenses part of the function on behalf of Shastriji. Dhruva could meet my father only at the time of his death. Dhruva always treated my mother with great respect and regard. He was very popular with the members of our Sen family of Baghbazar. Starting from our very senior uncles like "Saya babu" and "Bhaw babu" to "Bishu kaka" he was loved by everybody.

His untimely death was a great disaster to all of us. In fact his death appeared to me as if the (MOTHER FATE) [Niyoti] took to him Durgapur for treatment and he could not recover. Myself and Shyamal used to visit Durgapur Hospital along with our wives quite frequently where my sister and sister's daughter used to stay in a room there. My sister's son Arijit used to go there regularly from Calcutta but all our efforts failed and he died untimely. MOTHER FATE [Niyoti] took him away from us and we could not save him. His death was like the the greatest calamity in our family.

“আমাদের সশ্রদ্ধ প্রণাম” ‘ইস্পাতপুরুষ’ রুসি মোদি



2010 : Sri Russi Mody, former Chairman, TATA STEEL

KKMERS CORPORATE CITIZENSHIP AWARD

শতবর্ষ পূরণ করতেন চার বছর পরে। তার আগেই প্রয়াত হলেন ‘ইস্পাত-পুরুষ’ রুসি মোদি। এক গভীর রাতে কলকাতার এক বেসরকারি হাসপাতালে শেষ নিশ্বাস ত্যাগ করেন ভারতের ইস্পাত শিল্পের এই প্রবাদ পুরুষ। বয়স হয়েছিল ৯৬। তাঁর মৃত্যুতে গভীর শোক প্রকাশ করেছে টাটা স্টিল। শোক প্রকাশ করেছেন ইন্ডিয়ান চেম্বার অফ কমার্সের ডিরেক্টর জেনারেল রাজীব সিং এবং বেঙ্গল চেম্বার অফ কমার্সের প্রেসিডেন্ট কল্লোল দত্ত ও ডিরেক্টর জেনারেল পি রায়।

রুসি মোদির মৃত্যুর সঙ্গে সঙ্গেই শেষ হয়ে গেল ভারতীয় ইস্পাত শিল্পের একটি উল্লেখযোগ্য অধ্যায়। অসামান্য দক্ষতার সঙ্গে টাটা স্টিলকে তিনি যে সাফল্যের পথে নিয়ে গিয়েছিলেন, সে কথা মনে রেখে ইন্ডিয়ান আয়রন অ্যান্ড স্টিল কোম্পানির অধিকর্তা স্যার বীরেন মুখোপাধ্যায়, টাটা গ্রুপের চেয়ারম্যান জে আর ডি টাটা, ইন্ডিয়ান হোটেলসের অজিত কারকার এবং টাটা টি ও টাটা কেমিক্যালসের দরবারি শেঠের মতোই টাটা স্টিলের সঙ্গে পরিপূরক হিসাবে তাঁর নামও উঠে আসে। শ্রমিক-কর্মচারীদের সঙ্গে তাঁর মধুর সম্পর্কের কথা সর্বজনবিদিত। কমিউনিস্ট আন্দোলনে পশ্চিমবঙ্গে যখন শ্রমিক-ধর্মঘট নিত্যনৈমিত্তিক ব্যাপার হয়ে উঠেছিল, তখন প্রতিবেশী

শহর জামশেদপুরের টাটা ইস্পাত কারখানায় একটিও শ্রম দিবস নষ্ট হতে দেননি তিনি। ১৯৮৯ সালে ভারত সরকার তাঁকে ‘পদ্মভূষণ’ সম্মান দেয়। তাঁর আত্মজীবনীমূলক গ্রন্থের নাম ‘দ্য ম্যান হু অলসো মেড স্টিল’। লিখেছিলেন পার্থ মুখোপাধ্যায় এবং জ্যোতি সভারওয়াল।

সব সময়ই তিনি ছিলেন বর্ণোজ্জ্বল ব্যক্তিত্বের অধিকারী। মানব সম্পদ ব্যবস্থাপনা সম্পর্কে কিছু বলতে গেলে এই কিংবদন্তির নামই সবার আগে উঠে আসে। নিজের কর্মজীবনে দেশের বাণিজ্য মহলে অত্যন্ত পরিচিত মুখ ছিলেন তিনি। খেলার বিষয়েও ছিল তাঁর অপরিসীম আগ্রহ। ফুটবলে উন্নতির জন্য তরুণ প্রতিভা খুঁজে আনা যে জরুরি, তা দক্ষ ক্রীড়া বিশেষজ্ঞের মতো তিনিও উপলব্ধি করেছিলেন। আর সেই কারণে তৈরি করেছিলেন ‘টাটা ফুটবল অ্যাকাডেমি’। ভারতীয় ফুটবলে তাঁর এই অবদান স্মরণীয় হয়ে থাকবে। তিনি সবসময় রং-বেরঙের জমকালো জামা পরতে পছন্দ করতেন। খেতেও পছন্দ করতেন। তরুণ বয়সে প্রাতঃরাশে প্রতিদিন ১৬টি ডিমের ওমলেট প্রয়োজন হত তার। আর অফিস ঘরে কর্মচারীদের নিয়ে একসঙ্গে বসে নৈশভোজও খেতেন। এক সঙ্গীত সন্ধ্যায় আলবার্ট আইনস্টাইনের সহশিল্পী হয়েছিলেন। সেই অনুষ্ঠানে আইনস্টাইন বেহালা বাজিয়েছিলেন, আর রুসি মোদি বাজিয়েছিলেন পিয়ানো।

মুম্বইয়ের এক পার্সি পরিবারে রুসি মোদির জন্ম ১৯১৮ সালের ১৭ জানুয়ারি। তাঁর বাবা স্যার হোমি মোদি ছিলেন যুক্তপ্রদেশের প্রথম রাজ্যপাল। ইংল্যান্ডে লেখাপড়ার পাট শেষ করে দেশে ফিরেই ১৯৩৯ সালে দফতর সহযোগী হিসাবে যোগ দেন টাটা স্টিলে। বিয়ে করেন নিজের মাসতুতো বোন সিলু মুগাসেথকে। তারপর বিভিন্ন পদে কাজ করে শেষে ১৯৭২ সালে হন যুগ্ম ম্যানেজিং ডিরেক্টর। তখন নিজেই বিমান চালিয়ে নিয়মিত কলকাতা থেকে জামশেদপুর যাতায়াত করতেন। টিসকোর তরুণ ইঞ্জিনিয়ারদের কাছেও তিনি অসম্ভব জনপ্রিয় ছিলেন। ১৯৯৩ সালের মার্চে টাটা স্টিল থেকে অবসর নেন। তিনি টাটা স্টিলে যোগ দেওয়ার সময় সংস্থার পরিস্থিতি তেমন ভালো ছিল না। তাঁর যোগ দেওয়ার সময় টাটা স্টিলে উৎপাদন ক্ষমতা ছিল ৮ লক্ষ টন, আর তিনি যখন অবসর নেন, তখন তার উৎপাদন ক্ষমতা দাঁড়ায় ৩০ লক্ষ টনে।

টাটা স্টিল থেকে অবসরের পরই প্রধানমন্ত্রী পি ভি নরসিংহ রাও তাঁকে ইন্ডিয়ান এয়ারলাইন্স এবং এয়ার ইন্ডিয়ার যুগ্ম চেয়ারম্যান হিসাবে নিয়োগ করেন। কর্মজীবন থেকে অবসর নেওয়ার পর তিনি রাজনীতিতে যোগ দেওয়ার সিদ্ধান্ত নেন। বাড়খণ্ডেই নির্দল প্রার্থী হিসাবে ভোটে দাঁড়িয়েও ছিলেন। যদিও শেষ পর্যন্ত তিনি হেরে যান। সব সময়ই ব্যতিক্রমী পথে চলতে পছন্দ করতেন তিনি।

তাঁর সামাজিক দায়িত্ববোধ এবং সমাজে অসামান্য অবদানের স্বীকৃতি স্বরূপ ২০১০ সালে কল্যাণ কুমার মিত্র রিসার্চ এন্ড এডুকেশন সোসাইটির তরফ থেকে ওনাকে কর্পোরেট সিটিজেনসিপ এ্যাওয়ার্ড এবং মানপত্র প্রদান করা হয়।

মোহন বাঁশি

জানালা দিয়ে একটু হাত বাড়ালেই কৃষ্ণচূড়া গাছটাকে ধরা যায়। সবুজ চিকন পাতায় ভোরের নরম সূর্যের কিরণ যখন এসে সুপ্রভাত জানায়, দেবযানী তখন ঘুমিয়েই থাকে। ছোটবেলা থেকেই একটু বেশী রাত করে পড়াশোনা করবার অভ্যাস রয়েছে তার। তাই ভোরের প্রকৃতিকে দেখবার সৌভাগ্য তার সামান্যই হয়েছে। অবশ্য একেবারে ছোটবেলায় তার স্কুলের সময়টা ছিল সকালবেলাতেই। কিন্তু ঐ সময়ের কথা তার আবছাই মনে আছে।

একটু একটু মনে পড়ে সেই দিনগুলোর কথা। মা ঘড়িতে এলার্ম দিয়ে রাখতো সকাল ৫ টায়। কিন্তু গুঁকে ঘুম থেকে ডেকে তুলতো পৌনে ছটায়। তার আগে মা গোবিন্দ ভোগ চালের মধ্যে আলু সেদ্ধ ভাত আর ডিম সেদ্ধ মাখন দিয়ে মেখে তৈরী করে রাখতো। স্কুলের ইউনিফর্মটা প্রায় আধো ঘুমের মধ্যেই পড়ে নিতো দেবযানী। দিদি শ্রাবনী ওর থেকে প্রায় বছর চারেকের বড়। তাই দিদি একটু তাড়াতাড়িই তৈরী হয়ে নিতো। বড়াবড়ই দিদি একটু বেশী যত্ন করতো দেবযানীকে। প্রায় চোখ দুটো বন্ধ করা অবস্থাতেই, ভাতটা খেয়ে নিতো দেবযানী। এরই মধ্যে টিফিন বক্সে খাবার ও জলের বোতল গুছিয়ে রাখা থাকতো। কারণ স্কুলের গাড়িটা ঠিক সময়ে বাড়ীর বাইরের গলির মুখে এসে জোরে হর্ন বাজাতে শুরু করতো। দুই বোন গাড়িটাতে উঠে স্কুলে চলে যেতো। মনে পড়ে কোন কোন দিন, তাড়াছড়োতে টিফিন বক্স অথবা জলের বোতল নিতে ভুলে গেলে মা অন্য কারোর হাত দিয়ে স্কুলে পাঠিয়ে দিত। সেই ফেলে আসা দিন গুলোর কথা, ওর মাঝে মাঝেই মনে পড়ে। ওই সময় প্রতিদিন-ই সকালে উঠলেও প্রকৃতিকে দেখবার কথা তার মনে হোত না। হয়তো বা ভালো করে বুঝে উঠতেই পারতো না।

আজ অনেকগুলো বছর পেড়িয়ে গেছে। এখন দেবযানী অনেকটাই বড় হয়ে গেছে। পড়াশোনার জন্য তাকে কলকাতা ছেড়ে, অনেক দূরে চলে আসতে হয়েছে। এখনও তার অনেক রাত জেগে পড়বার অভ্যাসটা রয়ে গেছে। ফলে ভোরের আলো ফোটবার আগে, নীল আকাশের গায়ে সূর্যের লালিমা দেখবার সুযোগ, তার খুব একটা হয় না।

অথচ এখন সে যে হোস্টেলটাতে থাকে সেটার চারিদিকে শুধু সবুজের সমারোহ। চেনা অচেনা দীর্ঘ গাছেরা সারি দিয়ে দাঁড়িয়ে আছে, দক্ষিণা বাতাসে ঝির ঝির করে গাছের সবুজ চিকন পাতাগুলো নড়ে। আবার কখনও বা হাওয়ার গতি জোড়ে হলে, সুদীর্ঘ গাছেদের

শীর্ষগুলি মাথা নত করে। যেন কোন অচেনা বিরাট প্রকৃতিকে প্রণাম জানায়। এখানে মাঝে মাঝেই অদ্ভুত একটা ঝিরঝিরে বৃষ্টি হয় অথচ অল্প বাতাসও থাকে তার সাথে। তখন প্রকৃতিররূপ আরও মনোহর হয়ে ওঠে। ওই হালকা বৃষ্টিতে ছোট বড় গাছেদের ডালপালার আন্দোলন এমন হয়, যেন ওরা নিজেদের মধ্যে হাসি-হুল্লোর করে ওঠে। বৃষ্টি যখন একটু কমে আসে তখন গাছের পাতা থেকে টুপ টাপ করে জল পড়বার হাল্কা শব্দটুকুও, বেশ স্পষ্ট করে শোনা যায়। কারণ এখানে সর্বদাই যে নিস্তব্ধতা বিরাজ করে। আর এর জন্যই, এখানে প্রকৃতির লীলা খেলা, পাখি আর ফুলেদের উচ্ছলতা, প্রজাপতিদের অবিরাম চঞ্চলতা সহজেই চোখে পড়ে।

এখানে যে দিকে দু-চোখ পড়ে শুধু সবুজেরই হাতছানি - যেন সবুজ চাদরে ঢাকা। নাম না জানা পাখিদের কলকাকলিতে, প্রভাতের প্রকৃতির জাগরণ শুরু হয়। নানান রঙের ছোট-বড় প্রজাপতিরা গাছের বনে ঘুরে বেড়ায়। আর মাঝে মধ্যেই শোনা যায় বন ময়ূরের কেকাধ্বনি। যতই দেবযানী ব্যস্ত থাকুক না কেন, তার ইউনিভারসিটির প্রজেক্ট এর কাজ নিয়ে তবুও তারই মধ্যে, যখন তার কানে ময়ূরের কেকাধ্বনি গুঞ্জরিত হয় তখন ওর মনটা কেমন যেন আনমনা হয়ে পড়ে।

দেবযানীর মাঝে মধ্যেই মনে হয়, বনের ওই ময়ূরগুলি, কান পেতে বোধ হয় ওই সুদূরের মোহন বাঁশির ধ্বনি শুনতে পায়। আর তখনই তারা নেচে ওঠে, আনন্দে গান গেয়ে ওঠে।

ছোটবেলাতে মায়ের মুখে দেবযানী আর ওর দিদি অনেক গল্প শুনেছে। বিশেষ করে রাতে খেতে বসলেই, মায়ের কাছে গল্প শোনবার জন্য ওরা দু-বোন বায়না করতো। সেই মোহন বাঁশির গল্পটা, দেবযানী ওর মায়ের মুখ থেকেই শুনেছে। এই গল্পটা অবশ্য সে বড় হয়ে কোন গল্পের বইতে পায়নি। মনে আছে মা বলত, এই বিরাট বিশ্বে এক বংশীধারী রয়েছেন - যিনি আপন মনে তাঁর মোহন বাঁশিতে অপরূপ সুর বাজিয়ে চলেছেন। কোন কোন মানুষ অনেক সৌভাগ্য করলে, সেই মোহন বাঁশির সুর শুনতে পায়।

কিন্তু বনের পশু-পাখি, গাছেরা, ফুলেরা আর প্রকৃতির মন - সেই মোহন বাঁশির সুর শুনতে পায়। সেই সুর শোনা সবার ভাগ্যে হয় না। তার জন্য মন প্রান দিয়ে কান পেতে রাখতে হয় - ভালোবাসতে হয়। ওই প্রকৃতির রূপের মাঝেই সে ধরা দেন মানুষকে।

কিন্তু এখন মানুষ নিজেকে নিয়ে এতটাই ব্যতিব্যস্ত থাকে যে, তার চার পাশের বিশ্ব

প্রকৃতির রূপকে তাকিয়ে দেখবার সময়-ই হয়না। যদিও বা সময় থাকে খুব কম মানুষেরই ওই মনোহর রূপকে দেখবার মতো চোখ থাকে। তারা তখন অসার জগতের রস-আস্বাদনেই ব্যস্ত থাকে। কিন্তু প্রকৃতি তার রূপের ডালি সাজিয়ে বসে আছে সর্বদাই। বছরের বিভিন্ন সময়ে নানা রূপের প্রকাশ ঘটে তার মাঝে। এখন যেমন কৃষ্ণচূড়া-আর পলাশের লাল শাড়ীতে প্রকৃতি কেমন সেজে উঠেছে। কিন্তু, দেবযানীর দেখার সময় কোথায়? সকালের সূর্যের আলো গাছের পাতার উপর পড়ে থাকা শিশির বিন্দুতে, যে রামধনুকের সাতটি রঙের মানিক জ্বলে উঠতে দেখা যায়—সেটা কজনই বা নজর করে দেখে।

সারাদিনের কর্মরুান্ত সূর্য মাথার উপর দিয়ে সরে সরে গিয়ে কখনই বা পশ্চিম আকাশের পাটে এসে বসে—গো-ধূলির সিঁদুর রাঙা মেঘের গোমটা পড়ে প্রকৃতি মাতা সাগর পাড়ে ডুব দিতে যায়।

আবার দিনের শেষে সন্ধ্যাতারা, আকাশের অন্ধকারের আঁচলে ঝিকমিকিয়ে জ্বলে ওঠে, ওই বিশ্ব মায়ের অনির্বচনীয় রূপটিকে দেখবার কথা সারাটি দিনে কজনই বা মনে রাখে। ভোরের আকাশের রাঙা সূর্যের টিপ পরা প্রকৃতি মায়ের সহাস্য, মুখখানিকে কজনই বা দেখতে পায়। তাই ওই দূরে আরও দূরে কোকিলের কুহু সুরের সাথে সাথে, ময়ূরের পেখম মেলে নাচের সাথে, ফুলের বনে, চাষের ক্ষেতে, বয়ে যাওয়া নদীর কুলুকুলু স্রোতে, ঝড়নার নুপুরের কিঙ্গিনিতে—ওই যে মোহন বাঁশির সুর শোনা যায়—কে-ই বা কান পেতে শোনে সেই সুর? আর কজনই বা শুনতে চায় সেই মোহন বাঁশি।

পূর্নিমা রায়

Evolution of Kolkata : A Historical Perspective

Education System during British Rule

In pre-British days Hindus and Muslims were educated through Pathsala and Madrassa, respectively. Britishers showed no interest in advancement of learning in the first stage of their rule in India. Some of the Britishers in personal endeavor and for political gain showed some interest in spreading education. Warren Hastings, Governor-General of Bengal showed keen interest in spreading oriental education. Sir William Jones, the Justice Calcutta High Court, established Asiatic Society at Calcutta (1784 A.D.). Here they started research on oriental education and culture. At the time of Lord Wellesley Fort William College was established (1800 A.D.). Here the British Civilians were taught Indian languages, laws, customs, religion, geography etc.

The introduction of modern education was an event of great historical significance for India. It was definitely a progressive act of the British rule. Three main agencies were responsible for the spread of modern education in India: the foreign Christian missionaries, the British government and progressive Indians. Christian missionaries, who did extensive work in the sphere of spread of modern education in India, were inspired mainly by a proselytizing spirit to spread Christianity among the people. These missionaries started educational institutions which along with imparting modern secular education also gave religious instructions in Christianity. The Baptist Missionary William Carey was the first one to establish Baptist Mission in Serampore (1800 A.D.). By their enthusiasm many primary schools came up in nearby places. The British Government was, however, the principal agent in disseminating modern education in India. It established a network of schools and colleges in India which turned out educated Indians well-versed in modern knowledge.

The introduction of modern education in India was primarily motivated by political and public-administrative and economic needs of Britain in India. However, they were convinced that the spread of British culture would bring about a social and political unification of the world. Modern education including online education is beneficial in India, specifically if obtaining a Master of Public Administration, which offers essential and advanced knowledge for forthcoming elected and appointed officials at all levels of government. Persons like Raja Ram Mohan Roy, Keshab Chandra Sen, Raja Radhakanta Deb, Tejchandra Rai Bahadur of Burdwan, Rabindra Nath Tagore, Ishwar Chander Vidyasagar, Ramakrishna , Vivekananda, etc. worked

towards the establishment of modern education. By his own endeavor Raja Ram Mohan Roy established Anglo Hindu School in 1815 A.D., two English schools in Chinsurah (1800 A.D.) and Bhawanipur (1848 A.D) in Bengal. Few energetic Indians and high-minded English civilians came forward to establish Hindu College in Calcutta in the year 1817 A.D. This is now the famous Presidency College. Modern education had fundamentally different orientation and organization as compared to traditional education. Thus, with the introduction of the Western system of education both the meaning and content of education underwent significant changes. Modern education was also the medium for spread of modern science and ideas of equality and liberty. It becomes less religious. Besides, many new branches of learning were introduced. During the rule of Lord William Bentinck (1828-1835 A.D.) there was change in government's education policy. He appointed Thomas Babington Macaulay, a renowned educationist, the chairman of the Committee of Public Instruction. They became known as Anglicists. Macaulay presented a proposal of advancement of English education in 1835 A.D. The government approved the Macaulay proposal and after that by the government the education English language and science started spreading very quickly. Charles Wood, Chairman of Board of Control Education Council established Calcutta Medical College was founded in 1835. He gave instruction to regularize the education system from primary stage to University level. He also instructed to educate pupils in both English and Vernacular. By his recommendation Education Department was established. In 1857 A.D. Calcutta, Bombay and Madras Universities were established

The printing press revolutionized the educational system in that the emphasis shifted from personal, oral communication to impersonal communication of idea through books, journals and other media. It brought the sacred scripture within the reach of many castes who had not been allowed by custom to read them. Modern education was gradually thrown by custom to read them. Modern education was gradually thrown open to all castes, religious groups and to women. Education became the basis of exploiting new economic opportunities which were to a large extent caste-free. Education opportunities helped one to acquire the necessary skills outside caste. Occupations thus become a relatively independent element.

About the Author :

Wajid Ali Shah - The last King in India

Interview with the author Rosie Llewellyn-Jones

1 What really inspired you into writing this book on Wajid Ali Shah ?

-Surprisingly no British historian had previously written a biography of Wajid Ali Shah. He was such a complex character, who lived through dramatic events in 19th century India it seemed to me that his life story would make very interesting reading, particularly for Indian scholars.

1 You are a renowned scholar on South Asian history. Where does the life and history of the Emperor fit in as a relevance to history and its lesson for future generations ?

-(I think you are referring to Wajid Ali Shah, not the Mughal Emperor) If we look at the life of Wajid Ali Shah we see a man who was born out of his time. If he had been born a hundred years earlier, he would have been regarded as a scholar, a poet, a musician and an architect. It was his bad luck to be born at a time when the English East India Company was at its most aggressive. Awadh was a very rich kingdom and the greedy Company had had its eyes on Awadh for a very long time. The Company's annexation of Awadh led almost directly to the Great Uprising of 1857 (the Indian Mutiny). The lesson is that sooner or later, if you treat Indian people unfairly, they will react against you and this is a lesson that India's politicians need to bear in mind.

1 Movie " Shatranj ke khiladi" depicted a tearful parting with his crown to the British. In real life how did the king accept the British take over of his kingdom.

-Shatranj ke khilari is a very accurate depiction of the kingdom of Awadh shortly before its annexation in 1856. The director, the late Satyajit Roy spent a long time researching the king's life, and we can be sure that what we see is correct. As you know, the film was based on the short story by Munshi Prem Chand, and when he wrote him, people who had known the king personally, would still have been alive.

1 Can his bloodline be traced today? Where can a reader or student of history trace his roots and present generation?

-Descendants of the king live mainly in Kolkata. The majority are successful government officials and businessmen. However, they have limited knowledge about Wajid Ali Shah, and disappointingly, no family stories about him. The Australian writer, Mr Christopher Buyers has put all the information about the Awadh royal family on the internet under the website 'Royal Ark'. Scroll to the Indian section, then scroll to 'Pensioners' and the whole Awadh family tree will come up in very great detail.

1 How did the King take his stay at Metiabruz after Awadh ?

-He did his very best to recreate a miniature Lucknow around him. We have descriptions of the palaces he built there, his menagerie, his gardens and his Court. It is estimated that between 5,000 and 6,000 people lived at Matia Burj (also called Garden Reach) at relatives and members of his court. It was described by an American journalist who visited it, as 'a mimic kingdom'. That is, it imitated the Court of Lucknow, on a smaller scale. The same respect was paid to Wajid Ali Shah as had been paid to him when he was King of Awadh.

1 You have acknowledged several people and institutions who have helped you along the way while writing this book. Do you specifically want to mention someone as a source of inspiration or encouragement for your work ?

-A writer's life is a lonely one but once an inspiration seizes us we have to pursue it to the end. I think it was the figure of Wajid Ali Shah himself who inspired me. I thought he had been inaccurately portrayed, both by Indian and British writers, and I wanted to present a more accurate portrait of this talented, but difficult man. Obviously people did help me, particularly in India, but it would be unfair to single out any one person.

1 While Ghalib Daag and such others are well known and well read urdu poet very few know Wajid Ali as a poet. Why is it so?

-Wajid Ali Shah is almost unknown as a poet because his verses have not been made available to the reading public. At least one of his divans (collection of poetry) had only recently been identified in a University library in London. It appears to have notes by the king himself in the margin. His own autobiography, the Ishqnama, which was first written in Persian, then translated into Urdu, has not been translated into English, which would make it more accessible to scholars both in India and abroad.

1 Any issues that you would particularly want the readers of your book to take note off or that they should know?

-Although the East India Company made the fatal mistake of annexing Awadh, the British Government of India, who took power in 1858, did, by and large, try to treat the King with dignity. He was a great spendthrift, always in debt, but the British Government did try to save him from his creditors, so he did not have to appear as a bankrupt. Later in his life, when he was really quite cruel in his treatment of his many wives, the Government made sure that his women did get a pension, even if they had to deduct it from the King's own very generous allowance.



1 Interviewed by Rituparna Basu Mitra

About the Author :

Rosie Llewellyn-Jones studied Urdu and Hindi at the School of Oriental and African Studies, London, for her first degree. Graduating with First Class Honours she then completed her PhD at the same School, with a study of the city of Lucknow. This was subsequently published as *A Fatal Friendship: the Nawabs, the British and the City of Lucknow* which has gone on to become a classic. It was the first work to examine Lucknow in modern times and has subsequently generated a huge amount of research on the city.

Several other books have followed including a biography of Major General Claude Martin, founder of La Martiniere Schools in India; a well-received account of the Great Uprising of 1857-58 using previously unknown sources and more recently a biography of Wajid Ali Shah, *The Last King in India*.

Rosie Llewellyn-Jones is also the editor of *Chowkidar*, the Journal of the British Association for Cemeteries in South Asia (BACSA) and was Honorary Secretary of the Association for ten years (2004 – 2014). She is the archivist at the Royal Society for Asian Affairs, London and is a Council Member of the Royal Asiatic Society, London. She visits India as frequently as possible and was a guest lecturer for Martin Randall Travel on its 'Bengal by River' tours.

About Wajid Ali Shah

Emperor Aurangzeb's death in 1707 marked the end of an era. A war of succession broke out amongst his sons which eventually led to the break-up of the Mughal Empire.

In 1708, Mir Mohammad Amin, a Persian nobleman came from Khorasan during the reign of Bahadur Shah I. He was given charge of one of the estates and, over a period of time, he won the confidence of the Emperor through a show of valour, suppressing all those who threatened the sovereign. He earned the title of Burhan-ul-Mulk and was appointed the governor of Akbarabad. This intelligent and gallant warrior laid the foundation of the Awadh dynasty in 1722 which lasted for 134 years. He was succeeded by nine rulers and the dynasty finally ended when the British eventually set up their own empire.

Wajid Ali Shah (1847-56) was one of the most popular rulers of this regime. He was most unfortunate to have ascended the throne at a time when the British East India Company was in expansion mode under Lord Dalhousie and were determined to grab the coveted throne. Although, Awadh was just 24,000 square miles in area but it was a flat and fertile plain which made it the garden, granary and queen-province of India.

Perhaps under different circumstances he might have succeeded as a great ruler because he had many great qualities found in a good administrator. He was generous, kind and compassionate towards his subjects, besides being one of the most magnanimous and passionate patrons of fine arts. When he ascended the throne, he took a keen interest in the administration of justice, introduced reforms and reorganised the army. He modernised the army by equipping it with new weaponry. He also created several new cavalry and infantry battalions, giving them poetic names like Banka, Tircha and Ghanghur. On horseback, he would watch the parade. The general level of discipline in soldiers rose and those found unfit were removed. However, all these reforms were not appreciated and General Richmond, the then Resident, prevailed upon the young Wajid Ali Shah to abandon recruitment and re-organisation and steer clear of such endeavours.

Keen to be in direct touch with the masses, whenever he went out, two silver boxes would accompany his entourage. The public were encouraged to drop their petitions in these boxes and in the evening the ruler would read them and take appropriate action. Wajid Ali Shah was not only a munificent patron of art, literature and architecture but also a gifted composer. A large number of composers who thrived under this Nawab's lavish patronage enriched the light classical form of thumri. Although his penname was Qaisar, he used the pseudonym "Akhtarpiya" for his numerous compositions. Under this name, he penned 40 works – poems, prose and thumris. When he was just 25 years old, he wrote Ishqnamah, a romantic autobiography. He composed many new ragas and named them Jogi, Juhi, Shah-

Pasand. He also wrote a drama on Lord Krishna and played the character of Krishna. Kathak dance attained new heights of glory under his expert guidance and lavish patronage. Lucknow became the magnetic cultural centre where the most reputed musicians, dancers and poets of that time flourished and enjoyed his patronage and warm hospitality.

A secular man to the core, he was particularly pained by the savage Hindu-Muslim riots of 1855 over Babari Masjid, which saw large-scale killings. He had commented that Hindus and Muslims were like his two eyes and, hence, both equally precious to him. It is said that once Holi fell during Mohurram and Hindus decided to drop the celebrations, keeping in mind the sensitivities involved with this tragic month.

Knowing this, the Nawab organised the colourful Holi at his palace in the morning and mourned in the evening.

He was extremely devout and a strict observer of religion. He kept a fast during the entire month of Ramzan and was a life-long abstainer from opium, wine and other intoxicants. He participated in the mourning ceremonies during Mohurram with the utmost religious devotion.

While an atmosphere of gaiety and merriment prevailed in Awadh, the Board of East India Company had other plans. On 4 February 1856, General Outram, the British Resident of Lucknow, gave the Nawab a document of abdication from the British Governor General. He was given three days to sign and the terms were outright humiliating. Wajid Ali Shah was a peace-loving man with a realistic approach towards life and rightly assessed that his forces would not be able to match the power of the British. In case of a battle, a lot of his subjects would die. He correctly gauged that it would not be wise to engage in direct confrontation but refused to sign the document of abdication. As a result, on 7 February 1856, Awadh was annexed on a false charge of maladministration, resulting in wide spread protests. Wajid Ali Shah had heard a lot about the British sense of justice and fair play, so he decided to place his case before Lord Dalhousie, who was at that time the Governor General of India stationed at Calcutta. He left Lucknow on 13 March 1856 and travelled via Kanpur till Allahabad by palanquin and then to Benares. From there he left by a steamer, the McLeod, and took 18 days to reach Calcutta on 13 May 1856. At every military cantonment he was given reverential gun salute.

His vessel reached Bechali Ghat, one of the ghats on the Hooghly River, and he initially stayed in a house that belonged to the Maharaja of Burdwan in Matiaburj for a monthly rent of Rs 500. Receiving no justice from the Governor General, he

decided to go to London and place his case before the Queen and the British Parliament. However, due to illness, he had to stay back in Calcutta and his mother, brother and son instead went to England.

While negotiations were going on in London between his representatives and the Queen, mutiny broke out in India. All hopes of retrieving Awadh were dashed to the ground. At that time, the British government decided to keep him confined in Fort William, fearing that the rebel forces may rally around him and strike back. Released from Fort William after 26 months, he went back to Matiaburj and began getting a pension of a princely sum of Rs 12 lakh annually from the British. This phase was an equally remarkable one.

Wajid Ali Shah had left Lucknow but the city never left him. He proceeded to build a Lucknow in Matiaburj, erecting numerous palaces such as Qasrul Baiza, Murasa Manzil, Noor Manzil and Adalat Manzil. These houses were surrounded by gardens and lawns. He revived the culture of Lucknow and very soon Matiaburj became a flourishing township. A lot of people came with him and many joined him later. Some of the best poets and musicians of that time were attracted to Matiaburj and it became a centre of learned and talented men. Even today, the Urdu spoken in Matiaburj is far superior to that of other parts of Calcutta. Even after so many years of rapid deterioration, the "Lucknavi tehzeeb" is still evident in many a household and there is no wonder that Matiaburj is often referred to as "Chhota Lucknow". He loved animals and in 1864 created the world's first open-air zoo, a concept hitherto alien to the Western world. The zoo had tigers, deer, bucks, ostriches, peacocks and other birds. In a large, deep tank lived numerous snakes.

It goes to the Nawab's credit that he recreated a town where people adopted the same pastimes like wrestling, kite-flying, cock-fighting as they did in the capital of Awadh. Along with all this, gastronomy was not left behind. Some of the talented chefs accompanied him from Lucknow and they continued to prepare dishes like pulao, korma, biryani, zarda, roghni roti, sheermal, shahi tukra. It is a misconception that potatoes were added in biryani in Calcutta because the deposed ruler had fallen on bad days and was unable to afford meat. This can be attributed to a mere figment of the imagination. The Nawabs of Awadh were connoisseurs of food, among other things, and always encouraged their chefs to experiment. In one such trial, a chef added the unusual potato on an experimental basis. It was introduced in India by the Portuguese in Malabar region and at that time was rare,

exotic and expensive. It appealed greatly to his taste buds and became a regular ingredient thereafter.

On 21 September 1887, Wajid Ali Shah died and was buried at Sibtainabad Imambara, which he had built in 1864. His funeral was attended by more than 10,000 people from all communities and walks of life. The last vestiges of the banished ruler's beautiful dream of cultural excellence came to an end. After his death, the British systematically razed all palaces and buildings. The buildings that survived are Sibtainabad Imambara, Baitul Najat (Chhota Imambara), Shahi Masjid and the ladies' Imambara, Quasrul Baiza .The final blow came in 1924 when, under the garb of constructing Calcutta Port, huge tracts of land were acquired and all signs of royalty were completely obliterated from the face of the earth.

It was a pity that for 117 years no road, park, stadium or any memorial was renamed after this Nawab till the issue was taken up by his descendants. In 2004, after the intervention of then governor of West Bengal, Calcutta Municipal Corporation decided to rename Garden Reach Road after Wajid Ali Shah. History cannot forget that Calcutta gave refuge to an unlucky ruler and in return got the legacy of one of our finest cultures. Even after so many decades, many paan shops in Matiaburj proudly display a picture of this Nawab in his traditional peek-a-boo angrakha in their establishments. This speaks volumes about the respect this man commands even today.

About the Author :

The writer **Shahanshah Mirza** is the great great grandson of Nawab Wajid Ali Shah. He is a Central Government officer with the Ministry of Finance. He is a widely travelled man and speaks strongly on social issues. He can be reached at s.mirza100@gmail.com Research Scholar to the UK (2004-07), he wrote his D.Phil at the Sussex University, UK. He was also a recipient of the Charles Wallace grant (2012) for his post-doctoral research in the UK. He has a few academic publications to his credit.

Swami Vivekananda – His Impact on Contemporary India

It is probably not possible to capture Swami Vivekananda's impact in words. Over the last hundred years, tons have been written by eminent scholars and further research is ongoing. In Swami Ji's own words, uttered on the 3rd of July 1902, "I have provided enough for 800 years of thought..." And only a hundred has passed. What then are we looking at? A few glimpses into Swami Ji's work to enable us to be grateful that he lived amongst us? Not entirely. Rather, it is a brief sketch aimed to remind us, the educated Indian, of our roots and what Swami Ji wanted from us. Let us go back to the latter half of the 19th century. The British Empire was at its peak. In contemporary Indian Society, the British way of life was considered to be the epitome of sophistication and a mark of enlightenment. The majority of educated Indians looked up to Babu Keshav Chandra Sen and his Brahmo Samaj for reference in social matters and religious beliefs. People at large were ashamed of the fact that they belonged to this land and openly made fun of their own traditions and customs. The British education system stressed that there was nothing good about what their forefathers have been taught and that theirs was a race of losers. A British governor general had famously remarked that a shelf of good European books was worth far more than the knowledge contained in all native books put together. The British government subtly and at times, not so subtly, encouraged all these knowing that these developments would make their job of ruling the country easier. How much one progressed in life in those days would be measured by how good a caricature one could become of the average mister John Bull.

In these rather depressing times, Swami Vivekananda arrived. And boy, what an arrival it was! Like his ancient forefathers, the Pandavas at the battle of Kurukshetra, Swami Vivekananda blew his conch loud and clear at the parliament of world's religions held at Chicago in 1893. In Chicago, an Indian was unheard of, if not looked down upon for being a British subject (The Americans had attained their Independence from the British a century earlier). Swami Ji's accent, diction, choice of words, all being very un-American, for the common American who attended the lectures at Chicago, he should have been difficult to comprehend and hence difficult to appreciate. However, that was definitely not the case. Swami Ji generated mass hysteria in Chicago. Police had to resort to lathi charge to disperse the crowds of common men and women who assembled each day just to hear him speak. Goes on to show that divine thoughts reach human hearts transcending all barriers if the intention is pure? Maybe. Swami Ji created such interest that he was invited to tour America and he generated deep respect and admiration wherever he went.

Now, what did Swami Ji speak about? How did he conquer the hearts of so many people at different places throughout America? He spoke of divine love, of the usefulness of all religions as paths to the same God, of brotherhood and sisterhood, and of the glorious past of ancient India. He also spoke of our great traditions of inclusivity, our culture of tolerance and assimilation, our philosophy as expounded in the Vedas and Upanishads, and the inherent goodness and generosity of our people.

This news, of Swami Vivekananda's effect on the American psyche, reached India in due course. At first, it was a great yet pleasant shock to the average Indian to know that a fellow Indian was capable of such a feat. That a fellow Indian could have the capacity in him to utter such words that the 'civilized' world would listen to in rapt attention! For the first time since many centuries, he felt he had something to be proud of. Maybe, we were not, after all, a nation of losers. Perhaps, we too were capable of things greater than being a poor imitation of an English gentile.

Gradually, the contents of Swami Vivekananda's speeches came to be discussed in different places all over India. One could hear people speak of them in awed, reverential tones in market places, in the parlors of the rich and famous, in the courts of the native Maharajas, and finally a sort of collective realization dawned upon the vast majority.

Contemporary Indian society came to realize, at least in part, what Swami Ji had said about his native land. Of the depth found in our Vedic philosophy, of the inclusiveness inherent in our culture, of all the great things that ancient India stood for. From Raja Ajit Singh of Chhetri to the average college goer, people realized with great amazement and joy that they were inheritors of a great legacy. That was one of the biggest turning moment in Indian history. For that alone, Swami Vivekananda will live amongst us forever as the "Patriot Prophet".

About the Author :

Sumit is a descendent of Swami Vivekananda and hails from the Dutta family of Simla. He is currently associated with the Indian arm of the world's largest consulting firm. Sumit is fond of reading books on Ramakrishna Paramhansa and his disciples and holds private discourses on the 'Kathamrita' and other similar books. He can be reached at attudtimus@rediffmail.com

EDUCATION & THE BENGALI PSYCHE

Education has had a special place in the Bengali psyche from time immemorial. Bengalis have always been proud of their educational heritage and rightly so. No other linguistic group in India has produced so many scholars across different fields which left their mark around the globe. However, the supremacy of Bengalis, particularly the domiciles of West Bengal, seems to be on the decline in the recent years. During the past few decades while the spread of primary and secondary education has been increasing steadily, there has been a sharp decline in the quality of education, particularly college and university education in the state. Interestingly, the decline of quality education in Bengali has coincided with a perceptible increase in quality of education in some other states, specifically the southern and western states in India. Consequently, Kolkata has lost its status as the knowledge capital of India quite some time ago.

How does this situation affect Bengal and domicile Bengalis? The competitive advantage of Bengalis and economic progress of Bengal for the better part of the past two centuries have been fueled by the fact that Bengalis always had better access to contemporary and superior quality education owing to various socio-politico-economic factors. However, ironically this long standing advantage steadily eroded at a time when India has started offering tremendous opportunities for knowledge-based industries and English speaking knowledge workers.

In fact, these industries suit the socio-psychological and ideological make up of Bengalis best and can be corroborated by the fact that Bengalis outside Bengal have still been a dominant force in these industries. Bengal could have been the ideal home for many such industries thanks to a huge pool of educated talents.

Unfortunately, so many things have gone wrong in West Bengal for the past five decades that the long-standing advantage of the state and its residents not only declined but reached a situation that it would be an uphill task for the next several decades to claw back to a position anywhere near its past status.

It is apparent that the relative decline of education in Bengal is systematic & structural. The sense of mediocrity has pervaded in every possible educational set up under the tutelage of the state government and excellence orientation has been systematically purged out.

There is no magic wand for revitalizing the educational system which has been on decline for several decades. No amount of cosmetic changes and no quick-fix solutions will work.

A huge overhauling of the educational policy, strategy, infrastructure and administration is the need of the moment. It would require visionary bold and audacious leadership interventions, free from political bias, interference, cynicism and nepotism. The next five years, I wish that all the political parties show the political maturity to put the interest of the state ahead of their narrow political interest and work together on a common agenda on education in Bengal. I hope the newly-elected the government shows the openness to engage free-minded and truly capable educationist in the rebuilding process; has the gumption to take some hard and imaginative decisions desperately needed to arrest this decline. Then only there will be some hope for the future that Bengal can buck the declining trend and start marching towards its earlier position of supremacy in education.

In terms of priority, I would argue that the focus must be on the college and higher education where the visible impact can be made in a relatively short period of time of five years. It would also to some extent stem the flight of young talents from West Bengal that has been the trend for the past one-and-a-half decade. It also helps boosting the image of the state and investors confidence.

The changes in tertiary/higher education have to be backed up by long term, step-by-step changes in primary and secondary education the impact of which will only be visible after a decade or so. Another priority area has to be the vocational training for the youth on skills which have high demand and supply shortage locally, nationally and globally. In fact there are any innovative models of vocational training available and many of the countries and some of the other states in India have been systematically working on it for several decades.

Creating Global Citizens for Tomorrow

If there is an iota of veracity in the media reports of past few years, the campuses of most institutions of higher education in the state are in a state of total disarray.

Whatever be the form of chaos, be it violence or disruption of the teaching learning process, the acceleration of such incidents is not a pleasant development indeed.

But wherein lies the remedy to this malady? The larger picture of the educational scenario prevalent in the country is also not encouraging. In this context, if one refers to the random global university rankings, one gets a clearer picture of the thriving academic climate of the country. In these challenging circumstances it imperative to create global citizens of tomorrow, especially students with an international outlook consecrated to the larger service of the humanity.

As a part of the developing world we would do well to discard narrow politics for a while for long term gains. Besides, most of the politically affiliated unions seldom articulate concerns leading to a larger holistic upbringing of a student's career. The essential requirement of an eco-friendly campus rarely figures in the political agenda of populism and parochial gains. Yet in these times of narrow gains, it is the broader perspective of life that one needs to be preoccupied with. As the order of monks of the Ramakrishna order or the priests of the Society of Jesus firmly envisage, the challenge is to create global citizens for tomorrow.

Rabindranath Tagore's Visva-Bharati, as envisaged by him, was to be the centre of an innovative experimentation of new educational ideas and practices. Tagore's own remarks affirm this observation. As he mentions: 'In educational organisation our reasoning faculties have to be nourished in order to allow our mind its freedom in the world of truth, our imagination for the world which it belongs to action and our sympathy for the world of human relationship.' Tagore's naturalistic philosophy, as we all know, underlines the intimate contact with nature in realization of the inner self. It is significant to remember that Santiniketan is symbolic of the education of the mind, heart and the soul. His Visva-Bharati stands for the meeting place of the east and the west, national integration and international amity. 'Visva'

in Sanskrit means the world in its universal aspect while 'Bharati' is emblematic of wisdom and culture: 'Yatra visvam bhavti eka-niram' where the whole world unites in a 'nest'. Such was the magical vision of the poet-philosopher and the great educator. It is imperative not to lose touch of the larger vision in the world of tomorrow.

About the Author :

Dr Argha Banerjee, is currently the Dean of Arts and a faculty member of the Department of English St Xavier's College (Autonomous), Kolkata. A Commonwealth Research Scholar to the UK (2004-07), he wrote his D.Phil at the Sussex University, UK. He was also a recipient of the Charles Wallace grant (2012) for his post-doctoral research in the UK. He has a few academic publications to his credit.

Demonetisation- a boon on a few, a boom on all

Demonetisation - the most talked about issue of the Year 2016, is in its technical sense an act of stripping a currency unit of its status as legal tender. And this demonetization took place on the 9th of November, 2016, under the dictum of Prime Minister Narendra Modi, where 500 rupees and 1000-rupee Old Currency notes got demonetised. But, let us analyze the positives and negatives of this revolutionary step. Let us first look into the negatives, as Sartre once opined- through negations we can arrive at positives.... more than half of the Indian population are not accustomed to on-line regime; more than 60% of the ATMs, at least, in Kolkata, after implementation of this demonetisation, are showing placards- "No Cash" and, if cash is available at the remaining, only 2000 rupee new currency notes, and this is creating situation blood and sweat to persons to further exchange it to smaller denomination currency notes; a few of the population who are accustomed to Digital Economy are suffering too as all the infrastructures are not yet digitalized; when they are visiting small shops or vegetable and fish market... the situation is alarming as there is no hard cash of smaller denomination. Private hospitals are not accepting old 500 and 1000-rupee currency notes, and new 500-rupee currency note is unavailable with ATMs. It is becoming impossible for men, women to stand in queue, every day, for drawing out their own money against so much of procedures and restrictions. A huge economic loss has already taken it root, creating Deflation where there is more of goods and scarcity of money. And, it will lead to Inflation where there will be too much money chasing too few goods. The more aged people are suffering like anything as they can depend on their pensions only, and it is now hellish experience to draw out their own funds from Banks and Post Offices. Month of December is a month of marriages, many households are deferring the fest to some future indefinite date, and only resorting to perfunctory style. Inside Banks and Post Offices it is overcrowded. So, no prior proper arrangement had been done.

Now, the brighter side - rest of the world has embraced Digital Economy, then why

can't we? Yes, except a few, people are yet to learn the on-line movement, but it is the Natural Law of Evolution that man must adore new things & new learning. So, it is not too late that the crowd must carry on with great zeal to adapt to this easy and fast on-line movement and should get rid of carrying currency notes in pockets and pouches. And, the initiative to curb out Black Money, with this move, is worth welcoming.

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THE POST COLONIAL UNIVERSITY

An 80,000-strong student protest in Italy sent a bold and clear message to their government in October last year. Robustly, the students stated their opposition to a university education that merely trained them for the job market. In overwhelming numbers, they essentially voted down Premier Matteo Renzi's so-called Jobs Act, which passed a vote of confidence in the Italian Senate as part of his labor reform proposals just a few weeks prior to the protests.

It was one of those events that create a powerful logic of hope against the professionalization of higher education to fit it to the immediate demands of the job market that has increasingly come to define the mission of the university worldwide since the mid-twentieth century. Often it has felt like a natural process – and the right thing to do – as post secondary education has opened up beyond the privileged elite. In the US, for instance, this happened gradually under the dual impact of the post-World War II G.I. Bill, which sponsored post secondary education for war veterans, and that of the creation of land-grant institutions, which emphasized professional education as opposed to a classical liberal education. In England, the so called red brick universities, initially established as science or engineering colleges, offered, to new entrants to post secondary education, a more pragmatic track as opposed to the liberal arts enshrined in Oxbridge.

When the British set up the first modern Indian universities in Bombay, Calcutta and Madras, their goal, too, was professional rather than liberal. As Andre Beteille has reminded us, the objective was to produce graduates fit for jobs in the government and the emerging professions. Gauri Viswanathan has shown how even the liberal arts became a curricular vehicle of professional certification, such as for the ICS.

Beteille has argued that socio-political pressures did not allow universities to depart from this colonial mission even after independence. Even the Nehruvian vision for higher education, which shaped the birth of the University Education Commission in 1948 under the leadership of Sarvepalli Radhakrishnana, failed to change this fundamental character of Indian universities. Universities in independent India, therefore, continued to do what they had been set up to do in the 19th century – as Beteille says, “to produce increasing numbers of graduates of indifferent quality.” ***

Reading Beteille and Viswanathan – several years after I graduated from college in Calcutta – has enabled me to put my undergraduate education in illuminating perspective. I had honours in English – the subject Viswanathan puts at the heart of the mission of the imperial educational enterprise. Half a century after independence, the life of the subject, as lived in the university, revolved around the heavily bureaucratized system of mass-examination that Beteille has outlined so memorably. This system had long since become safely archived in public memory, and the most visible form of this archive was easily available for purchase in the bookstalls of College Street – the famous anthologies of test question papers, from the last ten, twenty, or thirty years, depending on the resourcefulness of the publisher. Education in India, however, is nothing if not dazzlingly uneven, and like Oxbridge, in Calcutta, it mattered far more which college you attended than the vast, sprawling university that conducted the examination and gave you the official degree. My institution, St. Xavier's, a private Jesuit college, gave me an excellent literary education layered with a genuine spirit of liberal humanism. But all of this was contained, in the end, within the larger pedagogic framework scaffolded by the colossal machinery of colonial bureaucracy – the University of Calcutta. Everything was tested by the final yardstick of the university examination. In short, even the liberal arts and sciences, survived on a method of professional certification that bureaucratized the consumption of knowledge.

But consumption of knowledge is only half the story of the intellectual life of the disciplines. The other part is the production of knowledge. The large trajectory of academic higher education in any subject, and not only the liberal arts, is essentially about the gradual shift from the mode of consumption to that of production. From being a consumer of knowledge – a student – to being a producer of new knowledge through original research.

The dominant model of the modern Indian university seeks to professionalize the consumption of knowledge. This is in keeping with the colonial mission of the university in the nineteenth century. It is easy to binarize the consumption and the production of knowledge between undergraduate education and doctoral research. While that is true to some extent, a rigid binarization such as that has traditionally defined higher education in India creates serious roadblocks when people make the institutional transition from the stage of consumption to that of production.

Curricular structures are changing in universities across India, and yet recent events show that there are serious social and political obstacles in their attempts to abandon their original colonial mission. The new private universities, especially those focusing on the liberal arts and development studies, invite us to imagine more vigorously the dissolution of the binary of the consumption and the production of knowledge. Importantly, the chance to produce knowledge must also be made available to those who will not move on to a research track. The challenge and the pleasure of the production of knowledge, howsoever fragmented in memory, will stay with graduates even as they move away from the specific field. And only a seamless relation between intellectual consumption and production creates knowledge that enriches society and the long-term imagination that can sustain it.

About the Author :

Saikat Majumdar teaches English at Stanford University and is the author, most recently, of the novel, *The Firebird*. This article originally appeared in *The Hindustan Times*, November 2, 2014.

Waterless Toilet by IIT-B Professor Hopes to Put an End to Open Defecation in Rural India, Slums

Mumbai : The Dry San Hygienic Rural Toilet is a water less system where waste doesn't have to be flushed. Prof Dr Kishore Munshi, senior professor and former dean of the Industrial Design Center at IIT-B, has developed the Dry San to reduce open defecation, improve hygiene, and help vulnerable sections including women and children.

"The project has been developed for rural India, targeting mainly the farming community with the basic premise that there is dearth of water in most rural areas. Thus, the flush toilet cannot be part of the solution.

Therefore, an autonomous solution based on water-less or minimal water usage was invented," said Prof Munshi. The Dry San has been developed after garnering financial support from the Ministry of Drinking Water and Sanitation, along with CTech, an IIT-B incubated designed company. It comes in various dimensions, along with an easy manual.

While work on the project started in 2011, the final product was ready by 2014. For starters, a design was put in place, which is not only easy to build but maintain too.

"In the conventional water-based sanitation system, there is heavy use of water to maintain the water-trap and for flushing requirements.

Flush-toilets and sewerage systems not only involve huge infrastructure and high maintenance costs, they also cannot ensure a clean environment. In case of failure, they pose a far greater risk to public health and environment, which is more likely to happen in rural, semi-urban situations," said Prof Munshi.

The Dry-San converts waste material, which otherwise pollutes land and water bodies, into a resource (fertiliser from urine and manure from solid waste) for the farmer. The conversion is done by non-chemical and natural aerobic decomposition, facilitated by a patented design.

Another highlight that sets this design apart from others is that, while in septic tanks, there are chances of poisonous gases leading to explosions, there are no gases formed in Dry San's underground pit. Water is seeped into the soil and only solid waste remains, which eventually decomposes.

"If a family of five uses this toilet every day, they can open the pit once in eight or 10 years to clean the decomposed waste, which can easily be used as fertilizer," added Prof Munshi. While there have been various sanitation projects introduced by the government, most have lacked maintenance.

"During an all-India survey, we found out that most public toilets use ceramic tiles, which eventually give away and make the toilet unusable. Instead, our design uses stainless steel - easy to use and maintain," he said. Building one Dry San toilet from scratch can cost up to Rs. 70,000, including labour cost. This cost can be reduced if they are built in bulk.

One of the first such units was placed at a labour camp next to the IIT-B campus, where labourers have been using it. "The workers decided that this particular cubicle will be used only by women and children. After a year, it's still functioning well. BMC authorities have also touched base with us to place such toilets in slums that are not accessible to the main drainage system of the city," he said.

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Art World builds Education Facility in West Bengal BAHARU VILLAGE - JAYNAGAR

Dr. Manas Roy (Roymans)

The project – Baharu Village – “Pather Alo” was initiated by Master Artist Manas Roy (Roymans) on 24th December, 2014 to build a complete infrastructure and facility to educate 350 Children from underprivileged class in and around the village. The children are from Nursery to Grade IX where the children can study free of cost or very little cost. Initially the funding was decided to come from the sale of Charity paintings from Master Artists. Roy made the call to all the artists around the world and himself donated one year of total works of him towards this project in 2015 and 2016. Later Rotary Clubs, Open Arms Charity, Friends, Art Collectors joined hands. Master Artists like Ramananda Bandopadhyay, Wasim Kapoor, John Wieser, Jan Teunissen and several senior artists also donated their works to raise fund Total Investment of Rs. 10 Lacs were collected in one year and the facility is built up in one year. On 24th January, 2016 the School has been made operational. About 350 Children of the village are receiving education, Art training, Dance training and Yoga.



Demography:

The village Baharu is about 30 km from the south Calcutta in South 24 parganas. The village population consists of two communities Muslims and Hindus. About 50% populations belong to Muslim community and 50% is from Hindu community. Currently in this school facility there are five class rooms (12 feet x 12 feet) and one Hall and two toilets constructed during this year.

Dr. Manas Roy also plans to develop such facility in coming years in Sundarban remote areas.

Sishu Aloy

West Bengal Government is one of the pioneering State to start child friendly ECCE programme aligning the National ECCE policy and RTE Act. The process has started from the year of 2012. This process has developed model of quality child friendly ECCE programme. Hon'Chilef Minister has named it as "SishuAloy"

Objectives

- Re-structure Early Childhood Education within the ICDS
- Improving delivery of quality ECCE programme for 3-6 age group.
- Improving the community involvement in AWC to improve ECCE programme
- Standardize the delivery of services related to ECE
- Holistic growth and development of children and their smooth transition to primary education.

Basic components of Sishu Aloy

Basic components has been developed aligning the principles of child friendly ECCE programme .

- Good infrastructure
- Provision of adequate natural light and ventilation
- Separate space allocated for cooking nutritionally balanced food.
- Adequate and safe drinking water, toilet
- Developmentally appropriate curriculum and Handbook with routine
- Developmentally appropriate ECE kit containing adequate appropriate TLM and Toys.
- AWW are trained to transact 4 hours routine of ECE curriculum
- Effective developmentally appropriate classroom processes including print rich environment (four corners , theme based decoration)
- Participation of Parents & community

Journey of Sishu Aloy : At a glance

West Bengal is one of the four runner who have started who had initiated ECCE programme aligning the National curriculum and policy. The process has started from 2012. Following activities have been completed from 2012.

- 2012: Development curriculum and handbook, activity bank through year long consultative process for curriculum development involving National and State level ECCE experts and agencies (CECED and NIPPCID), ICDS functionaries, Government representatives, School Education Department , NCERT and other partners.

2013 and 2014

- A capacity building strategy from DPOs to scale up to Anganwadi level developed
- 80 State resource groups , including DPOs , CDPO, Supervisor and principals of AWTC/MLTCs are trained on ECCE with series of workshop and hands on training
- 320 District Resource Group members (DRG) training involving CDPO & Supervisor

2015

- ECCE Council and Executive committee formed
- Model ECCE centre set up where good ECCE practices can be observed :
 - 64 centres developed at 08 districts for DRG training
 - 1000 centres developed in 2015
 - 02 AWCs at Womens' Correctional Home has also been upgraded to ECCE centre
- These 1066 ECCE centres are now functioning and being used for training of 24,000 AWC in 2016 – 2017 and eventually to 1,19,000 AWC

2016

- District Level Master Trainers (DLMT) training completed for all (2300) CDPOs and Supervisors
- Second set of 1000 ECCE centres developed across the state (50 each in 20 dist.), preparation
- AWW's training is now ongoing for 2600 AWW Achievement
- All CDPOs, Supervisors , MLTCs, AWTCs are equipped with knowledge of ECCE and provide onsite support
- More than 2000 Model centre are in place transacting quality ECCE programme, 10,000 will be ready by this academic year
- ECCE State council is in place to oversee and monitor the programme in a convergent platform

Way forward

- Scaling up 'SishuAloy' across the State : 10,000 in 2016-2017
- Enrolment drive to bring all 3-6 age group to SishuAloy
- ECCE Policy and perspective plan for three years on ECCE aligned with National ECCE policy
- Continue Mentoring and refresher of MLTCs, AWTCs, State and District Resource group and Supervisors to improve monitoring and mentoring of scaling up of 'Sishu Aloy'
- Strengthening the capacity of parents , community to support effective implementation of ECE programme by encouragement of their participation
- Roll out School readiness package and workbook in SishuAloy
- Strengthening inter -departmental convergence through ECCE State council.

Courtesy :

Dr. Shashi Panja, Minister of State, Dept. of Child Development (Independent Charge), Dept. of Women Development & Social Welfare (Independent Charge), Dept. of Health & Family Welfare, Govt. of West Bengal.



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MVA 200 Pro Medivision LED Smart Chart



FUJITRON SLIP LAMP : FSL-355H/ FSL-353Z & FSL-355-STUDIO



Keeler : PSL Classic



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Applanation Tonometer (Keeler/UK & Fujitron/Japan)



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Keeler/UK : Ophthalmoscope / Retinoscopes



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Matrix : A Scan, Pachymeters.



Matrix : A/B Scan & UBM



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Marsmedica Class-B Digital Flash Autoclaves :



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KKMERS AWARD FOR EXCELLENCE IN SOCIAL SERVICE - Girl Empowerment

Mrs. PROTIVA BISWAS - Founder Secretary, Divine Social Welfare Society



Mrs. Protiva Biswas has been involved with social service programs and projects for more than 4 decades now, and has been relentless in her pursuit of supporting and helping the underprivileged segments of our society.

After completing B.A. and B.Ed. from Calcutta University, she started her career as a teacher with a missionary school in Central Kolkata where she worked for 5 years. Thereafter, she worked with Lutheran World Service (India) as a school teacher for 20 long years. During her career with Lutheran World Service, she was greatly influenced and motivated by Mother Teresa. While she continued to witness the incredible work done by Mother Teresa and Missionaries of Charity, she developed a deep bond & relationship with Mother at a personal level. The inspiration of Mother Teresa made it possible for Mrs. Biswas to pledge herself into starting her own NGO after her 2 decades with LWS (India).

Thus, the journey started with Divine Social Welfare Society which was founded in 1992, with the blessings of Mother Teresa. Since then, the NGO has been serving the poor, needy and underprivileged for last 24 years across West Bengal & beyond. Mrs. Biswas currently runs 3 crèche and primary schools for poor children in the remote areas of Bagha Jatin and Mukundapur. Her other works include supporting the elderly who have been abandoned by their families, rehabilitation and education of poor street & slum children, education for orphan girl children and supporting old age homes, in association with various institutions in Kolkata and other rural areas of West Bengal – including All Bengal Women's Union Home, Asha Nayan (Boys Home), CASA, United Missionary School, Rotary Clubs, Shanti Niwas Thakurpukur (old age home), Diamond Harbour Thalassemia Society, Mohila o Sishu Unnayan Samity Kalyanpur, etc. to name a few.

She has always stood firmly in support of the girl child – empowering them with education, livelihood and a meaningful life, and have pledged herself in ensuring that more and more girl children acquires the ability to stand on their own feet and lead a self-sustainable and dignified life.

She is also the recipient of Manav Seva Award, constituted by World Human Service Society – apart from many other awards and accolades she has received over the last few decades.

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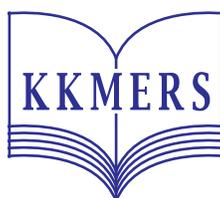
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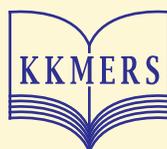
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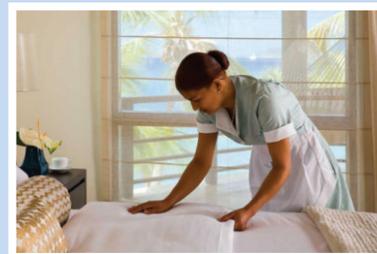
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