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লোকসাহিত্যে রবীন্দ্রনাথের লোকসংস্কৃতিবিজ্ঞান চেতনা

পর্ণা মন্ডল

অতিথি অধ্যাপক

দক্ষিণেশ্বর হীরালাল মজুমদার মেমোরিয়াল কলেজ ফর উইমেন

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দেবোপমা মিশ্র

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সাংবাদিকতা বিভাগ

EDITOR'S DESK

Scotopia, a bilingual Journal (ISSN: 2455 5975 (Online)) is an open access platform for publishing articles. Scotopia has been granted an ISSN (Online) in year 2016 and after publishing several regular Issues (Research/Review Papers in Previous 3 Years) invites you to submit research paper for publishing in the upcoming edition.

Scotopia encompassing all areas of academic ventures, will continue to publish all types of theoretical, quantitative and empirical studies, including work on the borders of finance, commerce, literature, public policies and strategy, management and governance, book reviews, while strengthening our expertise in traditional academic fields.

I would like to take this opportunity to thank current editorial members for their ongoing commitment to the standards to which the journal aspires. During the last few years they have handled the large majority of first-round submissions. As a result quality of the journal has been steadily improving.

As part of our future strategy we will continue our ongoing agreements to offer publication space to special and supplemental issues associated with seminars also. We aim for even higher standards in all aspects of the journal's management and operations.

We look forward to work with all of you as we continue to make Journal a success and we welcome your submissions, as well as feedback as authors, readers, and reviewers of the journal.

Dr. Soma Ghosh

**Chief Editor,
Scotopia
and
Principal,
H.M.M College for Women**

From the IQAC desk

Welcome to our 5th edition of *SCOTOPIA*, an online journal conceived by the journal and magazine sub-committee of our college in 2015.

A peer reviewed academic initiative to encourage young faculty members of the college keen to hone their writing skills and express their thoughts freely on multifarious issues. The sight of new contributors sharing their ideas and convictions lucidly every academic session, on this platform is truly praiseworthy. I am overwhelmed at the scholastic ventures of young minds engaging in depth research that provokes our thoughts to explore beyond limited boundaries and quell the thirst for knowledge. With such intriguing articles and literary pieces sketched with passion I am convinced that our little efforts would go a long way. I wish *Scotopia* sets on the lips of avid readers and transforms to a much acclaimed journal in times to come. My best wishes to all who are associated with the journal.

Dr Rupa Sen

IQAC Coordinator,

Associate Professor and Head,

Department of Political Science

HMM College for Women

Principles of New Public Management : Challenges in Higher Education

Dr. Soma Ghosh

Principal

Hiralal Mazumdar Memorial College for Women

The term New Public Management was coined by scholars from UK and Australia (Hood, 1991 and Jackson, 1991), who were working in the areas of public administration. New Public Management (NPM), which emerged in the 1980s, was an approach to run public service organizations more like a business and to improve the efficiency of the Government by using private sector management models. New Public Management borrowed ideas and management models from the private sector to make the public sector more focused on priority of citizens who were the recipient of the services or customers to the public sector. New public management system also proposed a more decentralized control of resources. This concept proposed a new perspective of the organizational design in the public sector; however after a decade, the meaning of this term in discussions and debates underwent several turns and twists. Some scholars choose to define it as the introduction of new institutional economics to public management and some used it to refer to changes in pattern in policy making. New Public Management, hereinafter referred as NPM, was designed to develop and explore a quasi-market structure where public and private service providers would be the competitors of each other in an attempt to provide better and faster services. For e.g. In UK the purchase and provision of healthcare was split up between National Health Services or NHS and Government funded GP fund holders; this increased efficiency as the hospitals now needed to provide low cost mechanisms to win both patients and funds.

In the late 1970s, financial crises, bureaucracy, the heaviness of administrative procedures, and a decreasing level of public trust increased the discontent with the public sector. Since then, public sector organisations and administrations in all over the world tried to modernize themselves so as to increase their efficiency and effectiveness, to enhance their performance and productivity and also to orient their services to be more responsive to the expectations of

their citizens (customers). This discontent led to the introduction of new managerialist ideas in the public sector and has been called the New Public Management. Thus the core focus of the New Public Management was on financial control, value for money and increasing efficiency, a command and control mode of functioning, identifying and setting targets and continuous monitoring of performance to attain the goals of 3Es, i.e., 'Economy', 'Efficiency', 'Effectiveness', handing over the power to the senior management, introducing audits at both financial and professional levels, using transparent means to review performances, setting benchmarks, greater customer orientation and responsiveness, deregulating the labor market, encouraging more entrepreneurial management than bureaucracy with high retrospective accountability requirements upward and introducing new forms of corporate governance. With the passage of time NPM started focusing on newer version of quasi-market system and emphasized on the creation of more fragmented or loosely contracted public sector organizations at the local level and relied on management of contract instead of management of hierarchy. It brought into forth the need for contracting out the non strategic functions, delayering and downsizing. Introduction of new managerial concepts like Management by Influence, creating network for of organizations, creating strategic alliances between the organizations and moving away from standardized service forms to more flexible and varied service forms became its primary themes. NPM tried to realign the relationship between public service managers and their political superiors by making a parallel relationship between the two.

Although the origins of NPM came from Anglo-Saxon regions, it expanded to a variety of other countries of Africa and Asia in the 1990s. In Africa, downsizing and decrease of user charges, as well as contracting out of services in the areas of waste management, cleaning, laundry, catering and road maintenance became popular. Performance contracting became a major theme in crisis ridden states of the world. NPM's characteristics, like marketisation, privatisation, managerialism, performance measurement and accountability were being introduced in many sectors, including health and education. The local management of the educational institutions adopted managerialist principles and the heightened influence of stakeholders in the daily management of academia. At the higher education level, institutions were expected to shift towards full-fledged corporate organisations. Since the end of the 1980s, the education system in the countries adhering towards new public management approach has gone through major reforms.

This paper investigates the way ideas connected to NPM reforms have been introduced and interpreted in the educational sector. Leadership and accountability became the dominant themes in this respect.

Based on the studies of selected policy documents from the last two decades, three areas of discursive struggle can be identified from a teacher-centered perspective:

- ideologies and the national history of schooling
- the contested issues of teachers' professionalism
- strategies for modernising and improving education.

The teacher-centered perspective is important for those interested in public policies and education, first, because of the teachers' expertise within the domain of education. Teachers' requirements in terms of resources, their opinion as to what measures are relevant, and the requirements they highlight in education, ought to be considered while going for the construction of policies in education.

The perpetuation of the neoliberal model and the logic of NPM introduced in India raise questions related to the extension and greater complexity induced in the system of imparting education. The insatiable attempt for standardizing and regulating diverse aspects related to education as per the NPM logic in order to improve its results and elevate the level of quality makes the case for a country with diversity very difficult and complex. The experimentation with NPM reforms in education has been criticized to have transcended a regime-shift from dictatorship to democracy. The quest for quality education since the beginning of NPM in India is said to have affected the teachers' professional role in the Indian society and has put a challenge for actually attaining quality education.

India and some other developing countries, including OECD countries started to initiate reforms in educational sector with a focus on four key characteristics of NPM: marketization, budgetary reforms, autonomy complemented by accountability, and a new management style. 'NPM pattern' was implemented with the rationale of 'modernisation' of higher education, but in respect to the outcome, substantial differences between the developed and developing countries can be identified. Differences can also be found in respect to the implementation of NPM-based reforms, that is, the timing, their intensity, and their content.

The concept of NPM is not a straight jacket, which fits everyone in the same style. Moreover, NPM takes it for granted that that private practices, business concepts, techniques and values can improve public sector performance, as Christopher Hood thought(1995). This perspective actually upholds obvious superiority of private sector techniques and assumes that its implementation in the public sector automatically will lead to an improved performance. But its efficacy depends on lots of other considerations, like organizational distance between policy implementation and policy making, quality of entrepreneurial leadership, mechanism of input and output controls, effectiveness and transparency in evaluation and performance management and audit, the disaggregation of public services to their most basic units and a focus on their cost effectiveness, growth of the markets, competition and contracts for resource allocation and service delivery within public services, the reorientation of attitude to treat service users as customers etc. The basic idea of the reforms can be highly comparable, which stresses some kind of uniformity, but local issues and attributes leave wider space for differences in implementation/execution, as well as in outcome. NPM not only proposes a ‘general belief’ and a ‘basic idea’, but also suggests various ways for implementation of this general belief in the concrete with various levels of intensity and at different periods. In this sense, NPM is principally an umbrella concept, accommodating variety of visions and missions regarding framing and implementation of the policies of public management.

The pro-NPM literature assumes that the application of business methods will make public sector less expensive, more efficient, and more responsive to its customers/clients. The opponents argue that NPM undermines the values of public service or social utility service. According to the critics, NPM creates fragmentation, diminished coordination, lower social cohesion and negative consequences on personnel and particularly in an increasingly pluralist world application of NPM often confronts with negative experiences, due to varied peculiarities of the public sector.

During the last decades higher education institutions (HEIs) have underwent lots of reforms; emergence of the knowledge society, increased competition, and demographic evolutions are the chief reasons for these reforms. At the same time economic crises led to budgetary restrictions by the governments, i.e. governments are reducing their expenditure on higher education and have increasingly introduced the market as a new coordination mechanism. There has been an increasing trend of using management principles such as

liberalisation and privatization in higher education sector. Those reform tendencies aim to increase the efficiency and the effectiveness in the higher education sector like other policy domains.

But the problem is that the principles of NPM cannot be implemented everywhere in the same way or in the same degree. Diversity remains the only constant factor in a multinational country like India. Not only the national context, but also regional and localized elements deserve adequate attention, while thinking in terms of implementing market based NPM concept in higher education.

In Higher Education, where institutional autonomy and academic freedom should be the fundamental values, the compatibility between the rationale of the reform policies, global market based competition, privatization in the substantive field and need to impart value based education as a social utility component is a debatable issue. The socio-political and economic environments in which these higher education institutions are supposed to operate leave a problematic space of dilemma for higher education sector. The situation more acutely becomes threatening and government intervention becomes boundless as the stakeholders in these higher education sectors are potential voters and their teachers are often identified by the political leaders of a country as the manipulators of these votes. Application of NPM philosophy, in this situation takes a very complicated form than in most other policy fields and ultimately education suffers a lot.

This overall skepticism has led to a period of post-NPM paradigms. Many other concepts evolved, like the concept of 'whole of-government' or 'digital-era-governance'; The concept of 'whole of-government' emphasizes integration and coordination instead of the economic perspective and the perceived disaggregated effect of NPM reforms is expected to be reduced. The concept of 'digital-era-governance' emphasizes the role of IT-centered changes and focuses on reintegration, need-based holism and digitization, striving to reintegrate functions into the government; this concept attempts to connect technological, organizational, cultural and social effects. A newer perspective is 'New Public Governance'(NPG), wherein public management reforms encourage a variety of interactive forms of governing that are less 'centered' and more focused on interactivity, transparency, collaboration and participation between stakeholders and networks. Educationists and the policy makers will

have to think over the issue so that the dignity and freedom of higher education institutions are retained, their autonomy and quality are enhanced, but their mode of operation can be moderated by accountability to the cause of education only.

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A Sociological Analysis of Escalating Rates of Suicides among Children in India

Dr. Chandrabali Dutta

Assistant Professor, Dept. of Sociology

Hiralal Mazumdar Memorial College for Women

Dakshineswar, Kolkata.

Abstract:

The notions of a good childhood are inextricably linked with the physical, mental and social well being of children. People all over the world consider their childhood to be the best phase of their life. But now, in present day India and more specifically West Bengal, lived experiences of children in both private and public domains undoubtedly threaten their well-being. Among many other issues, the escalating number of suicides, committed by children in the past few years has received serious attention of people from all sections of our society regarding what can be done to give the children a better place for living. In this backdrop, this article, based on secondary analysis aims to take up issues related to 'crisis of childhood' by analysing the vulnerable positions children are living in as well as identifying what factors are responsible for the commission of suicide in this tender age.

Key words: childhood, well-being, crisis, suicide

Introduction:

Sociological discourses on children and childhood burgeoned in the 1990s, during the socio-cultural, economic and political transformations caused by globalization and neo-liberalism. Since then substantial amount of research on various issues related to children has been conducted to bring into light the problems faced by them as well as to focus on their lived experiences in everyday life.

It was told long ago that a whole village or community plays a significant role in rearing up and socializing a child. Children were mostly considered passive recipients of social-structural and functional aspects in general and familial possessions in particular. However, since the emergence of the sociological discourses on child and childhood, their role as active agents has been recognized worldwide, and though later but India has also accepted this strand in recent past. Addressing various problematic areas of children's lives was of primary concern for the scholars. Thus, abuse of children (physical, mental, sexual), their psychological problems, problems faced by them within the so-called protective areas of

families and educational institutions etc. and many more gradually became noticed and documented for further understanding. However, in recent times children globally and of-course in our own country are going through phases that are not only 'risky' and full of challenges/crises but also pose serious threat to the overall well-being of them.

Childhood is regarded as perhaps the best phase of an individual's life, when they are free from the tensions and troubles of everyday life, when playing is the most desired activity and obviously dreaming about the future gives encouragement and strength to go ahead in life. But in recent past these beautiful essences of childhood have been lost in many cases, where failing to achieve more in life they fall prey to the pressures created by them, their families, peers and all others and thus ending life becomes the only option. Thus escalating number of suicides among the children in our society has become a major crisis today, which not only needs to be addressed as a serious concern but proper care has to be taken in order to channelize the efforts of children in several positive and productive arenas of life.

Sociological Discourses on Suicide:

Suicide or killing of one's own self has been researched by very few sociologists till-date. However, it has always been an interesting area of research for the psychologists and often medical practitioners. Eminent French sociologist Emile Durkheim (1858-1917) was the first one to have authored a whole book on suicide 'Suicide: A Study in Sociology' (1897). Durkheim's aim was to offer sociological explanations for the increasing number of suicides in the French and other European countries. Durkheim chose to study suicide because it is a relatively concrete and specific phenomenon. There were relatively good data available on suicide, and above all it is generally considered to be one of the most private and personal of acts. Durkheim believed that if he could show that sociology had a role to play in explaining such a seemingly individualistic act as suicide, it would be relatively easy to extend sociology's domain to phenomena that are much more readily seen as open to sociological analysis (Ritzer, 2011:84). As a sociologist Durkheim's concern was not to study suicide as an individualistic act, rather he was more interested to explain differences in suicide rates as well as identify what social factors are responsible for the commission of such act. Thus, his first and foremost concern was to define suicide. He wrote in the book (1897), "the term suicide is applied to all cases of death resulting directly or indirectly from a positive or negative act of the victim himself, which he knows will produce this result." (p. 44)

Comparative statistics for countries and categories of people within each country showed that suicide rates were relatively constant; therefore, it must be a social fact that a collective tendency towards suicide existed. These collective tendencies could be related to sets of causes to produce a classification of types of suicide. The sets of causes were theoretically postulated on the basis of Durkheim's conception of possible imbalances between centrifugal forces (too much individualism) and centripetal forces (too much social pressure) (Thompson, 2007:110). He identified that currents of egoism, altruism or anomie are each a measure of the social cohesion or integration in the society, and suicide therefore "varies inversely with the degree of integration of the social groups of which the individual forms a part" (1897b:209). Egoistic suicide as Durkheim says, occurs when the cohesion and

solidarity of the group or community has declined to such an extent that the individual cannot rely upon it for any support. The individual is isolated and potentially suicidal because the 'ties uniting him with others are slackened or broken' because of the 'weakening of the social fabric' (1897b:281). On the other hand, altruistic suicide is the result of excessive integration of the individual into the group. Suicide occurs because the 'ego is not its own property' (1897b:221). The suicidal individual who is completely absorbed by the group feels it is his or her duty to commit suicide in order to benefit the group or collectivity. Another form, Durkheim considered most important was anomic suicide, which is a result of the breakdown of moral community and the resulting disturbance of social equilibrium. According to Durkheim, it is 'man's nature to be eternally dissatisfied' and to have unlimited desires (1897b:257). But unlimited desires are 'insatiable by definition and insatiability is rightly considered a sign of morbidity (1897b:247). Man accepts the restraint of society as a 'conscience superior to his own'. But when this conscience is disturbed, it cannot exercise restraint, and the result is 'sudden rises in the curve of suicides' (1897b:252). Durkheim also identified a fourth type of suicide namely fatalistic suicide, however his discussion of it was very brief and he accorded very little significance to the nature of this type of suicide. He stated that fatalistic suicide was the result of excessive social regulation. Historically the suicides of slaves and those subject to 'excessive physical and moral despotism' were examples of this form of suicide. Nonetheless, Durkheim argued that it has little contemporary importance and examples are hard to find (Sydie, 2012:99).

Durkheim's classification and clarification of the types of suicide have emphasized mostly on the egoistic and anomic forms, underlying which are individualism and boundless appetites of individuals in the backdrop of industrialized societies. Similarly, in present day fast-paced globalized/ globalizing world individuals suffer from the everlasting wrangling and endless friction especially when relations between individuals are not subject to any regulative influence.

Children and Suicide: What leads to the ultimate decision of ending life?

As portrayed above, suicide has been studied and discussed in relation to various social forces or factors in the European societies of 19th and 20th century. Based primarily on Durkheimian theory of suicide, here the attempt is to identify the root causes behind the commission of suicide especially among the children and young generation of our present-day society.

The rates of suicide have greatly increased among youth, and youth are now the group at highest risk in one-third of the developed and developing countries (Radhakrishnan and Andrade, 2012:304). The World Health Organization (WHO) also estimates that of the nearly 900,000 people who die from suicide globally every year, 170,000 are from India. However, India's National Crime Records Bureau (NCRB) – which report official suicide rates based on police reports – estimated only 135,000 suicides in 2011. Suicide is a global phenomenon; in fact, 78% of suicides occurred in low- and middle-income countries in 2015. Suicide accounted for 1.4% of all deaths worldwide, making it the 17th leading cause of death in 2015 (Rane and Nadkarni, 2014:69).

India has one of the world's highest suicide rates for youth aged 15 to 29, according to a 2012 Lancet report, which illustrated the need for urgent interventions. At the same time, National Crime Records Bureau (NCRB) 2015 quoted that every hour one student commits suicide in India. According to NCRB, during 2015 total 790 cases of suicides were reported among male children below 14 years of age and 678 such cases were reported among female children below 14 years of age. However, as the definition of child refers to any boy or girl below 18 years of age, it was also noticed that 3672 boys between 14 and 18 years of age and 4268 girls of the same age group committed suicide in 2015 (NCRB Report 2015: Accidental Deaths and Suicides; p-200).

Causes of suicide among children:

Scholars have worked on this issue as a matter of serious concern, particularly over the last two decades. Both academic articles and newspaper investigations have claimed that a combination of several factors is actually responsible for the commission of suicides among the children all over India. Family problems, economic crisis in family, failure in educational achievement, peer-pressure as well as love affairs are among the many causes of suicides these days. As projected in NCRB data of 2015 (published on 29th July 2016), the primary causes of suicides among people below 18 years of age are- failure in examinations (1360 cases), family problems (2139), illness (904), love-affairs (814) etc. The report also presented that while in 2011 total 7696 cases of suicides were reported it gradually increased over the years and rose up to 8934 in 2015 and 9474 in 2016. Few cases in this context are worth mentioning, which not only have been reported as suicide cases but also have presented before us the 'dark-side of childhood experiences'.

Children all over the world are also often identified as 'students', because childhood is the phase of life when people initiate to go to schools. Gradually they also become active parts of many other social institutions. However, with time the little children not only experience various difficulties in life but also often succumb to them. 'Failure' becomes the major crisis of their life. Failure to do well in examinations or educational field as a whole leads them towards utter depression, which further compels them to take their own life. Failure in examinations led to 2,413 suicides by students in 2016—or seven every day—accounting for 25% of student suicides. Over 23,000 student suicide deaths in India (30%) have been attributed to failure in examinations between 2007 and 2016. "The popular perception is that failing exams or inability to cope with academics is the primary reason for student suicides," Shaibya Saldanha, co-Founder of Enfold India, an NGO which works with children and adolescents, had [told](#) IndiaSpend. "This is rooted in a sense of helplessness or extreme frustration."

Newspaper reports showed that a [16-year-old](#) from West Bengal, committed suicide allegedly after failing to clear the IIT-JEE- Mains in April 2017. Earlier in January, the same step was taken by a [19-year-old](#) medical-school aspirant from Himachal Pradesh, who, like many others, had made their way to the town with dreams of a brighter future. In another case, 24-year-old management student Arjun Bhardwaj, streamed his suicide as a 'live tutorial' on Facebook before jumping to his death from a Mumbai hotel. The student's father reportedly

told the police that his son was depressed "due to repeated failure in exams" (Times of India, January 8, 2018). Besides these, many reported cases of suicide of children have shown that poor academic performance followed by family pressure is the main reason for committing suicide. For instance, an eleventh standard student Samprit Banerjee (17 years) committed suicide on January 2018 at his residence at Paschim Putiary's Banerjee para, as his parents scolded him for poor results (India Blooms News Service, January 19, 2018). Parents' inability to achieve their desired success and reputation in life also often make the children stressed and burdened as they are expected to achieve those things that their parents could not get in their time. Heightened expectations and failure to fulfil them drive the children towards ending their life. Here, sociologically speaking Durkheim's concept of anomie is relevant because when there is lack of social regulation or control, individual's demands and expectations are heightened. Children aspire to be wealthy, famous and use every possible means to achieve success. Their unlimited aspirations and expectations are no more regulated by their family as well as other existing social institutions. Competition prevails everywhere in the lives of children of present times. Furthermore, huge population and diversity also do not allow everyone to get everything or things that they crave for. In such situations, the failure to get desired outcomes or things lead children to commit suicide. Thus, every year we find cases of self-killing of children in almost each corner of the country. Nonetheless, according to NCRB 2016 data, Maharashtra topped in students suicide (1350), followed by West Bengal (1147) and Tamil Nadu (981) respectively. Sociologist Samata Deshmane says in this context, "Society is transforming, and people are finding it difficult to cope with it, whether it is apparent or otherwise. One of the oldest definitions of our species says that we are social animals, but today we are less social and more individualistic. Apart from things like caste and religion, which also unite people at a superficial level, people are forced to be competitive and worry only about oneself, often depriving several others of a cushion" (Times of India, January 8, 2018).

Besides, peer-pressure is another major cause for children's suicide. Unrestrained desires followed by constant competition not only create fission among children but also impart in them the feeling of relative deprivation. Children are never a homogeneous category. There can be variations on the basis of their race, class, ethnic background, religion, region etc. and many more and thus there emerge multiple realities, experiences and often inequalities among children. While children from affluent families get their desired objects very easily, children from middle and lower class backgrounds often fail to get them. This undoubtedly creates a feeling of deprivation as well as unequal situations for the children. Little minds are not mature enough to understand such inequalities and failing to get what they want they often opt for the ultimate resolution, i.e. committing suicide. In this context we can once again go back to Durkheim, who emphasized exclusively on social forces behind the commission of suicide. His definitions of both egoistic and anomic suicide are relevant today, because individuals in general and children in specific nowadays are also very self-centred. Their individual ego prevails over the social ego and often being unaware of the outcome, they isolate themselves from the rest of the society. The attachment with the society and its people have become so less that the children do not find any friends or close ones to share their emotions as well as to seek support from and ultimately commit suicide. Thus, failure in the sphere of education, excessive family pressure, peer-pressure and feeling of relative deprivation drive the children off to the paths of committing suicide. The crisis becomes so big and significant that they can't even escape it.

Conclusion:

Today's children are tomorrow's future. But what kind of future are we planning for them? While on the one hand we are talking of sustainable development, we ourselves are making the society so brutal that our children are having difficulty to breathe in.

Till recently, suicide was a criminal offence in India. However, the overturning of Section 309 by the Indian Government, and thus decriminalization of suicide, is a welcome step in the direction of a pragmatic and compassionate approach to suicide. The stated reason for criminalization of this behaviour was the belief that law can act as a deterrent against other

such attempts in the society (Aggarwal, 2015:132). The change in policy in India followed a recommendation from the Indian Law Commission in 2008. This report mandated that people attempting suicide would be presumed to be suffering from mental illness and thus not liable for punishment. However, according to WHO data only about 60% of people who die by suicide in India suffer from a mental illness, when compared with up to 90% of those in high-income countries (Aggarwal, 2015:132). The decriminalization of suicide is likely to positively influence mental health practice in India. The anticipated changes include accurate reporting and recording of suicide as a cause of death, reduction in stigma associated with suicidal behaviour and use of these figures to inform suicide prevention strategies.

Moreover, it is the duty of parents, teachers, neighbours, relatives and all others to provide a healthy and peaceful environment for the children. We have to nurture them with care and affection, punish them as and when required but above all we have to listen to them, their everyday experiences, problems etc. and it is also our duty to understand them. Adults in our society have to understand and realize that children are not only passive recipients of our wills and actions, their voices also need to be heard. Apart from familial support, educational institutions also should take active part in counselling children as well as helping them channelize their efforts for some good causes. The government and other non-govt. and welfare organizations should also come forward to help parents to guide their children in each and every step of their life. Parents should also be taught how to deal with their children, the proper ways to guide them as well as most importantly to have patience to understand them. Children have to be convinced that failure does not mean the end of life, rather failure paves the way for future progress and success. On a final note it can be said that identifying and addressing the issues and problems in their life will surely help us to create a better humanitarian place for the children to live in. And then only the NCRB reports can project a downward curve in the suicide rate among children and India will no longer be in the top with regard to suicides among children and youth.

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LIBRARY CONSORTIA: an overview

Koyel Sengupta, Librarian

Hiralal Mazumdar Memorial College for Women, Dakshineswar, Kolkata

Abstract: Information society is a society where one needs information at every walk of life. Information should be communicated and shared for creating new knowledge. Information explosion has challenged the ways modern library functions and provides services to its users. No library can acquire all the documents that are being published till date. Hence, libraries are unable to meet the varied needs of its users. This has compelled the libraries to explore alternative ways of collection development, which will be both cost effective and economic. Recently, open access information resources have proved to be useful for research and study. At the same time, demand for the use of licensed information resources continues. Under these circumstances, library consortia came as a relief to the library community. An attempt has been made to briefly discuss the concept, the need, the advantages and disadvantages of library consortia and various consortia initiatives in India, helping towards resource sharing and propagation of knowledge.

Keywords: Information explosion, Information society, Library consortia, E-resources.

INTRODUCTION

‘Electronic resources’ is a term with which we all are well acquainted with. Electronic resource is defined as a resource which requires computer access or any electronic product that delivers a collection of data over the internet (Saini, 2017). There has been a sudden spurt in the production of electronic resources and it has also been noticed that dependence on electronic resources has increased tremendously. Individual need information primarily for study and research. There are two ways to have access to the electronic resources, the first one is open access resources which do not required any subscription and the second one is subscription-based resources which is subjected to licence agreement. Though open access resources disseminate valuable information but it has been often observed that the information desired by library users falls under subscription-based resources. The

subscription rate of electronic journals or books is too high for an individual to subscribe them. Inevitably information seekers look up to the libraries for gaining access to e-resources.

On the other hand, libraries have to deal with many challenges while catering to the users need. Information explosion or over-load makes it very difficult for the libraries to decide what to include in their collection development and what to exclude. Secondly, users visiting libraries has a very diverse information needs and to meet those needs libraries cannot depend on printed resources solely. Hence high expectation from the user end prompted the libraries to go for subscription of e-resources. Thirdly, budget constraint and rising cost of subscription rate turned out to be a serious concern for libraries, willing to subscribe electronic resources. Fourthly, the emergence of e-resources has led to a changing concept of 'library ownership of resources' to a concept of 'library gaining access to resources'. Consequently libraries have evolved a new strategy to counteract with these problems. Consortia based subscription of e-resources comes as a relief amid the crisis.

What is Consortia?

The term 'consortia' is a Latin word meaning fellowship or partnership. It is the plural form of consortium but is often used in in place of singular form. Consortium is an association of two or more individual companies organisations or government (or any combination of these entities) with the objective of participating in a common activity for pooling their resources for achieving a common goal. (Kumar, 2014)

Library Consortia refers to the cooperation coordination and collaboration between and among libraries for the purpose of sharing information resources. (Moghaddam and Talawar, 2009)

The aim of consortia is to achieve something that members of the group cannot achieve individually. Consortia reflect a real transformation from organizational self-sufficiency to collaborative resource sharing by the libraries. It enables paradigm shift from the concept of individual institution ownership to a collective access of distributed network resources. In fact A Consortium is not just limited to realise the financial restaurants of modern libraries but expanding is agendas for action in in multiple dimensions. (Pal, 2016)

In a nutshell, library consortia is a group of libraries coming together to realise a common goal. The main objective is to achieve what the members of the group cannot achieve individually. The purpose is sharing of resources, money and manpower.

Why Library Consortia?

Manjula and Bhuvana(2017) has identified the following needs for forming library consortia-

- Increased production of scholarly literature
- Diversity of user needs
- Impossibility of self sufficiency for individual libraries
- Budget constraints
- Modernization of library services

Objectives of Library Consortia

- Provides access to qualitative information at a lower rate of subscription
- To strengthen the resources and services offered by the participating libraries
- Collective representation of the common interest of all the member libraries
- Speedy and efficient dissemination of worldwide literature to students, teachers, scholars and researchers devoted to various discipline
- Providing constant support and training session for member libraries
- Standardization of prices of various information products marketed by Publishers
- Bridge the digital divide and pave the way for an information rich society

Advantages of Library Consortia

- Information resources can be accessed from anywhere at any time
- It provides access to wider range of information resources at a very reasonable and affordable cost
- It helps in maximum utilisation of allotted fund for purchasing e-resources

- It helps in building a digital library and a comprehensive collection of electronic resources, which otherwise, was not possible for an individual library
- It places emphasis on collective access of information resources than individual ownership
- It helps to save human efforts which was earlier required for cataloguing and providing abstracting and indexing services to the users visiting the library for printed journals.
- Better and enhanced library services add to the image and prestige of the library.

Disadvantages of Library Consortia

- Online access of resources led to non-possession of printed copies of journals, lack of archiving and back files for individual library
- Combination of essential and nonessential journals provided by publishers through consortia often do not suit the participating library purposes
- Specific hardware requirements and internet connectivity for libraries is must for participation in library consortia

Active Consortia in India

- **E-ShodhSindhu (Consortium of Higher Education e-Resources)**

<https://ess.inflibnet.ac.in>

An initiative by Ministry of Education, Government of India and it is being executed by INFLIBNET Centre. e-Shodhsindhu has been formed following the recommendations made by the Expert Committee under the Ministry of Human Resource Development, by merging three separate consortia, namely, UGC INFONET Digital Library Consortia, NLIST and INDEST- AICTE Consortium. The primary focus is to provide access to more than 10000 crore electronic resources in various disciplines from a large number of publishers to its member institutions, which includes universities, colleges (covered under 12B and 2F section of the UGC act) and centrally funded technical institutions in India.

- **NLIST (National Library and Information Services Infrastructure for Scholarly e Content)**

<https://nlist.inflibnet.ac.in>

A college component of E-ShodhSindhu, which provide access to selected electronic resources to its member institutions, which includes all the government, government-aided and non-aided colleges (covered under section 12B of the UGC Act) except Agricultural, Engineering, Management, Medical, Pharmacy, Dentistry and Nursing colleges. It provides access to more than 6000 electronic journals, 164300 electronic books under NLIST and 60000 electronic books through National Digital Library of India, in various disciplines and subjects.

- **National Knowledge Resource Consortium (NKRC)**

<http://nkrc.niscair.res.in>

An initiative of National Institute of Science Communication and Information Resources (NISCAIR) and is operational since 2009. It is a network of libraries and information centres of 43 CSIR and 26 DST institutes. Its origin goes back to the year 2001, when CSIR set up the Electronic Journals Consortium to provide access to the journals of Elsevier Science to all its users. It provides access to more than 5000 electronic journals, patents, standards, citation and bibliographic databases related to the field of engineering, science and technology.

- **IIM Libraries Consortium**

www.iimlibrariesconsortium.ac.in

The concept of forming a consortium of management institutes libraries was initiated in the year 2000. Presently twenty management institute libraries from all over India are the member of this consortium. It provides access to electronic resources related to the field of management science.

- **ERMED (Electronic Resources in Medicine) Consortium**

www.irmed.in

An initiative of Directorate General of Health Services (DGHS), Ministry of Health and Family Welfare (MOH & FW), Government of India. It is managed by National Medical

Library, New Delhi. It provides access to information resources in the field of medicine for delivering effective health care services. Presently seventy state and centrally funded government institutions including all AIIMS are its members. There is no membership fee charged from its members and the MOHFW has provided funds required for the purchase of electronic journals under NML-ERMED Consortium.

- **CeRA (Consortium for e-Resources in Agriculture)**

It is a Consortium of Agricultural Libraries under the Indian Council of Agricultural Research (ICAR), Ministry of Agriculture and Farmers Welfare, for National Agricultural Research and Education System (NARES) Libraries. It is operational since 2007 and is considered the first of its kind. It provides access to selected journals in agriculture and allied sciences. It has 152 consortium members which consists of ICAR Institutes, NRCS, Directorate, Project Directorate, National Bureau and state agricultural universities. The aim is to enhance agricultural education and research as well as achieving excellence and setting high standards in service to the society at large.

- **DeLCON (DBT-Electronic Library Consortium)**

<http://delcon.gov.in>

An initiative of Department of Biotechnology (DBT), Ministry of Science and Technology, Government of India. It is operational since 2009. It has 17 DBT institutes including ICGED, New Delhi and 18 North Eastern Region (NER) institutions as its members. The Biotechnology Industry Research Assistance Council (BIRAC), New Delhi is also a part of DeLCON. It provides access to selective journals in order to promote Research and Education in biotechnology.

- **NSTC (Nano Science and Technology Consortium)**

<http://nstc.in>

It is a non-government initiative for supporting, developing and promoting research, education, training and innovation in nanoscience and technology industry. Private as well as public sectors including SMEs and MNCs, research institutes, academicians and the students are its members it is operational since 2005.

Licence Agreements and Guidelines for Fair Use

This is one of the vital aspect of consortia formation. All the consortia based subscription of electronic resources are governed by licensing agreement. It is nothing but the terms and conditions regarding the use of information resources , which are clearly spelt out in the licence agreement. The Consortium takes utmost care to guard the rights of the member institutes before signing the agreement with the Publishers. The Consortium website provides detailed information on licences and fair use. Fair use is concerned about the usage of information resources for personal, educational and research purposes by the authorised users only and hence abstain themselves from any commercial use. Guidelines for fair use delineates what an authorised user is permitted to do. In case of any violation of license agreement publishers can adopt stringent measures against the violating member institute. Awareness program for librarians and users are regularly organised by the Consortium in order to educate them on the issues of licence and agreement.

Conclusion

It is believed that library consortia can bring equality and economy in information availability and usage. It has helped the libraries to provide access to worldwide scholarly information at an affordable price. Members of a consortium belong to different parent institutions with different organizations and rules, and administration of a consortium is not an easy task. (Satiya and Kaur, 2009). The consortia organisers must have a systematic planning, suitable partners with long term commitment as well as sustainable strategies to succeed. (Pal, 2016))

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Life and Teachings of Sarada Devi: A Milestone in History of Gender in India

Dr. Sreyasi Ghosh

Assistant Professor and HOD of History Dept., Hiralal Mazumdar Memorial College For Women, Dakshineswar, Kolkata- 700035.

Email- sreyasighosh@yahoo.com

Introduction- Sarada Devi (1853- 1920) , wife of Ramakrishna Paramahansa, famous Dakshineswar Kali temple priest , emerged as a major cult figure after death of her husband and was revered as Sri Ma or Holy Mother in contemporary Bengal. Ramakrishna used to identify all women as *manifestations of Ma Anandamoyee* and this extremely valorized mother- son relationship which later undoubtedly took patriotic colour was reflected in the journey of life of Sarada Devi whose traditionalist mother- goddess image was established through endeavour of Swami Vivekananda, most illustrious disciple of Ramakrishnadev and later by Nivedita. Sarada was completely engaged only in household duties during lifetime of her renowned husband and recalled her life with Ramakrishnadev in Dakshineswar as a tale of bliss. But she used to live in a tiny, dismal room with a doorway so low that anybody would hit his/her head entering it and there was no latrine for womenfolk. She had to prepare food whole day because devotees and disciples of her husband used to come at all hours. There were many weeks when Sarada could not even get the coveted opportunity of seeing Ramakrishna but in spite of all suffering she called her life a tale of *ananda* because her husband never had beaten her and even worshipped her as embodiment of the Divine Mother . Through utmost ordeal her body became *dev- sharir* and Ramakrishna in a dream instructed her to start giving diksha . She also started going into *Samadhi* and claimed herself to be *jagater ma*. Sumit Sarkar had rightly opined that in Ramakrishna Cult women became tolerable only if somehow completely desexualized.

Early Life and conjugal understanding- Sarada Devi was the first child of Ramachandra Mukhopadhyay , a poor Brahmin of Jayrambati village of Bankura Zilla. She was married to Ramakrishnadev, famous priest of Dakshineswar Kalimandir of Rani Rashmoni when she had been only six years old. She came to Dakshineswar to live with her husband when she was almost eighteen years old. She was completely controlled by traditionalist thought about conjugality in which a woman would achieve supreme success through her selfless devotion towards her husband. Her marriage with Ramakrishnadev was never consummated because

he already embraced the life of an ideal sannyasin. Swami Saradananda told that Ramakrishna married to show the world an ideal of a sexless marriage. In his *Shodashi Puja* Ramakrishna worshipped his wife Sarada as an incarnation of the divine mother. Sarada was also regarded as first disciple of her eminent husband. Her days used to begin at 3 a.m. She practised *japa* and meditation until daybreak. Most of her time had been spent in cooking for her husband and his devotees keeping herself completely in the background. Some female devotees became her lifelong companions. Sarada played a very prominent role in nursing Ramakrishnadev when his days were numbered due to throat cancer. She used to prepare suitable food for him and his growing number of devotees. After his death when Sarada thought of dressing like a conventional widow, she had a vision of Ramakrishnadev asking her not to do so. She played the role of spiritual guide of the nascent socio-religious movement for the next 34 years.

Divine status after death of Ramakrishnadev - Sarada Devi, a major cult figure as Sree Maa during her widowhood, began her pilgrimage through North India with some illustrious female devotees such as Lakshmi Didi, Gopal Maa etc. and went to visit Vishwath Temple of Lord Shiva at Varanasi and Vrindavan. In Vrindavan Sarada began her role as Guru and started initiating a large number of disciples of Ramakrishna movement. She used to tell that one must have devotion towards own Guru. Everybody ought to practise meditation and in that process mind would become calm and fixed. After the pilgrimage she lived all alone in Kamarpukur, the village where her husband was born and had to go through extreme poverty. She tried her level best to hide her situation but the news reached to all the devotees in Calcutta and they invited their Holy Mother to come to the city where a permanent house was built through endeavour of Swami Saradananda (the Udbodhan House). In that house Sarada spent the longest time of her life outside Jayrambati being accompanied and assisted by Golap Ma, Yogin Ma, Gopaler Ma, Lakshmi Didi and Gauri Ma. Occidental women followers of Ramakrishna Movement (through efforts of Swami Vivekananda) including Sister Nivedita became close to Sree Maa. Actually Sarada treated all her disciples as her own children. Ramakrishnadev wanted his devotees not to make any distinction between himself and Sarada Devi and so she got the highest reverence from the Ramakrishna Order quite easily. Her hospitality was characterised by motherly care and some of her devotees dreamt of her as a Goddess though they never saw her picture before.

Sarada Devi spent her last years in Jayrambati and Calcutta and breathed her last on July 20, 1920 in *Mayer Badi* of Calcutta. Her last message to the world is – If you want peace of

mind, do not find fault with others. Rather discover your own faults. Learn to make the whole world your own . She did not write books but her teachings, quotes and reminiscences were recorded by her devotees and disciples such as Swami Nikhilananda and Swami Tapasvananda. Renowned scholars like Gayatri Chakravorty Spivak highly appreciated her for tact and wisdom. Swami Vivekananda went to attend the Parliament of Religions in Chicago only after obtaining the blessing from the Holy Mother Sarada Devi.

Her influence on socio-cultural and educational environment of contemporary Bengal –

Ramkrishnadev himself instructed Sarada to shoulder responsibility of keeping future of his ideological movement safe and secure in urban environment of Calcutta. He told- *Dekho, Kolkatar lokgulo jeno andhakare pokar moto kilbil korchhe, tumi tader dekho*. According to his vision an ideal woman would be an embodiment of sacrifice and selfless dedication and his wife was totally committed to that sita- sabitri- damayanti model upheld by Vivekananda. But Ramakrishna did not encourage struggle for emancipation of women and demand for equal rights in world outside our domestic sphere. He wanted to give equal right and prestige to women only in world of religiosity and was ready to tolerate women only as embodiment of universal motherhood. So when Vivekananda, his most renowned disciple, wanted to take the path of empowerment of women following teachings of *Sanghajanani* Sarada Devi he could not deviate from revivalist tradition and Sister Nivedita and Gaurimata all were completely obedient to this traditionalist ideology very much different from Brahma thought-process.

Though almost uneducated herself, Sarada always was a great supporter of education and self- realisation for Indian women. She always advocated that through self- confidence and self- help a woman could achieve her proper place in her family and society. She did not uphold theory of financial independence for women in outside world just like men but in the limited sphere of domestic place she always encouraged her female devotees to involve actively in some work which had monetary value. She herself was involved in such work to earn her livelihood in Jayrambati and Kamarpukur in her widowhood. She tried her level best to spread education for women in her own village and she did not think that marriage would be mandatory for every woman. She herself told one of her female devotees that- *Be dite na paro, eto bhabna kore ki hobe? Niveditar schoole rekhe dio, lekhapara shikhbe, besh thakbe*. According to her version in countryside uneducated women were forced to live their lives as animals . She always encouraged indigenous teaching method but was liberal enough to

embrace western education in special cases. Radhu, her relative, got opportunity of western education till she was thirteen/ fourteen years old. She arranged for training in Nursing for a woman entitled Parul of Guptipara. She vehemently opposed child marriage and fully appreciated two girls of Madras who used to study in school of Nivedita in unmarried condition upto twenty/ twenty –two years. She very often encouraged establishment of *Brahmacharini* organisation so that unmarried women could lead their lives with prestige and security. She always was a great champion of maintaining chastity and purity of womanhood. She told - *Chandreo Kalanka Achhe, amar mone jeno kono daag na thake*. But she took some exemplary steps also. She violated order of her husband and gave shelter to a woman of questionable character during lifetime of Ramakrishnadev. Drama artists such as Niroda Sundari, Tinkari and Tarasundari often criticised as nothing but prostitutes obtained blessing and support of Sarada Devi. Girishchandra Ghosh, Vinodbehari Som and Padmavinod who were criticised for their lifestyle in contemporary society were not at all rejected or ostracised by this Holy Mother and they recognized that this blessing and motherly affection brought positive change in their lives. Sarada was undoubtedly an embodiment of religion of humanity. She told- *Ami satero maa asatero maa. Satiro maa asatiro maa*. Even sometimes men and women involved in extramarital relationship got her mercy and pity. She did not bother to announce that if sannyasi sangha could not support entry of socially ostracised women as devotees in her place she could disconnect relationship with sangha.

Sarada always thought that in domestic sphere women either married or widow should get due respect and recognition from husband or other family members. She used to give example of her own conjugal life and announced that her renowned husband never violated her prestige during his lifetime. She always protested against physical abuse of women within domestic sphere. While condemning domestic violence she uttered- *Santander anekke to dekhi nijeder bhul- truti aparadher yiyotta nei, tabu tara chay bou- jhira tader kachhe noto hoye thakuk. Ei anyayer phale sedin aschhe, meyera ar prithibir moto saibe na*. She turned down obstacles created by conventional thought process of contemporary society and Hindu shastra which did not authorise women to perform puja in their own hands and gave that right to Lakshmidēvi, a relative of her husband in Koyalpara Ashram. She was realistic enough while making comment on family planning system. She always declared that any indigenous married couple should practise control in their conjugal life after birth of one child or two babies. But here she was not influenced by occidental thought process. In some cases she rejected social orthodoxy but she did not prefer to offer food items given by renowned drama

artist Tarasundari to sadhus or brahmacharis. She supported her action by telling that *samajer sab bidhinishedh bhenge diye jar ja khushi moto challe samaje srinkhala ba sansare shanti bajay thake na.*

Sarada devi was a big pillar behind establishment of Belur Math by Swami Vivekananda in 1897. In 1898 Swamiji decided to sell Math for collection of money for the sake of people attacked by plague but Sarada as *Sanghajanani* remained firm to maintain identity of Belur Math intact because it was the lifeline of Ramakrishna Movement. But she always supported social welfare besides promoting religiosity. She did not encourage Vivekananda when he wanted to make arrangement of animal slaughter in Durgapuja ceremony of Belur Math. Revolutionaries such as Debabrata Bose, Sachindranath Sen, Priyanath Dasgupta participated in Ramakrishna Sangha and Sarada was firm and determined enough with all her tact and wisdom to protect them from colonial government. She advised her disciple Swami Saradananda to meet with the Viceroy so that wrath of police could not destroy Belur Math. But she as an individual did not support bloody path of revolutionary terrorism but always was in favour of constructive swadeshi such as upliftment of cotton industry.

Sarada Devi wanted a separate organisation for female devotees of Ramakrishna order. After independence following her thought process Sarada Math and Mission was established in Dakshineswar area and its branches were founded in various places of India and also abroad. She was connected with her heart and soul to School of girls of Sister Nivedita and Saradeshwari Ashram of Gaurimata. When Nivedita started her work for welfare of indigenous women in 1898 she at first took shelter in house of Sarada Devi at Bagbazar. Sarada inaugurated school of Nivedita at Bospara Lane in 1898. In her inaugural lecture she told- *Ami prarthana korchhi , jeno ei vidyalayer upar Jaganmatar ashirvad barshito hoy, ebong ekhan theke sikshaprapto meyera jeno adarsha balika hoye othe.* Traditional ideology of preparing girls as perfect mother, ideal wife and loyal daughter was encouraged in oriental educational system of Nivedita school. Nivedita herself was influenced by Hindu revivalist ideology and cultural nationalism and wanted to uplift images of Sita- Sabitri- Uma as model of Indian womanhood. Sudhira Devi, an eminent teacher of that school got extensive moral support of Sarada Devi in her various endeavour. Renowned Brahamo women like Labanyaprabha Basu, Abala basu, Pushpa Devi, Amiya Devi and Saralabala Sarkar became involved with teaching in Nivedita school. This educational institution which received blessing of the Holy Mother in its nascent stage got recognition from University of Calcutta in 1949.

Besides this Gaurimata, a famous female devotee of Ramakrishnadev, established Saradeshwari Ashram in 1895. Due to experience of long pilgrimage she became eye witness of wretched condition of our indigenous women in various places of India. She was directly instructed by Ramakrishna and encouraged by Sarada Devi for upliftment of women of our motherland. When she started her ashram following footprints of Sarada in Barrackpore she had to face extreme poverty and other hindrances. Many times members of Saradeshwari Ashram had to remain half- starved but Sarada herself was always eager to support Gaurimata in her efforts. Gaurimata later established branch of her organisation in North Calcutta and obtained support of renowned personalities such as Ray Madhav Chandra Ray and his wife Keshabmohini Devi, Chandranath Niyogi, Mohit Mukhopadhyay, Nagendranandini Devi, Bipinchandra Ganguli , Sir Gurudas Bandopadhyay, Saradacharan Mitra and Surendranath Sen. Esteemed periodical such as Bangalakshmi upheld ideology of her ashram where in educational system traditional thought process about ideal Indian womanhood was encouraged. Girls were guided here to become expert in Hindu philosophy, cooking and other household chores, puja etc. Granddaughters of Balaram Basu, a famous devotee of Ramakrishna and Sarada Devi used to study in ashram of Gaurimata. Widows often got shelter and support from it. Gaurimata established full- fledged executive body for her ashram in 1911 but in all disputes she always upheld decision of Sarada Maa as final and binding. Women who were socially ostracised for their questionable character did not get permission from Gaurimata to participate in activities of her ashram. She encouraged both sannyasdharma and role of ideal housewife for Indian women but in all states they should not deviate from chastity and moral purity.

After death of Sarada Devi in 1920 , Gaurimata was more active in maintaining stability of her ashram just to keep intact ideology of her Holy Mother. Durgapuri Devi, who got Higher education through blessing of Sarada and Swamiji, skilfully guided Saradeshwari Ashram. She got the coveted opportunity of occidental education but while guiding ashram of Gaurimata she also strictly adhered to traditional thought process about ideal Hindu/ indigenous womanhood. Even after death of Durgapuri Devi in 1963 this ashram kept its identity intact and celebrated its centenary in 1995. Besides a very strong influence of Brahma Movement these organisations mentioned above tried their level best to enlighten socio- religious and cultural life of contemporary Bengal being guided by Ramakrishna- *sahadharmini* Sarada Devi.

Conclusion - Sarada Devi was completely devoted to the role of advisory head of a nascent organisation that became famous as the Ramakrishna Mission. Ramakrishna- Vivekananda Movement achieved popularity in the second half of 19th century when the Age of Consent controversy touched its zenith as a struggle of power and prestige between the oriental and the occidental powers. In that historical context cultural nationalism and Hindu revivalist ideology got central position. Then it was quite natural that traditionalist thought process about indigenous womanhood where motherly care and affection obtained main place would influence psychological world of renowned women such as Sarada Devi or Gaurimata. Sarada was undoubtedly a prominent representative of late 19th century Bengal and her ideology of religious development, conformity to tradition, idea of social welfare with motherly affection for all women nurtured our cultural nationalism where women were nothing but embodiment of glory of our ancient heritage and civilisation. Sense of responsibility of nation- building became quite fruitful when women from Bengal and other places of India began to take active part in nationalist politics and enormously encouraged social welfare in 20th century. Here lies true importance of organisations such as Saradeshwari Ashram and its eminent founder Gaurimata, an ardent follower of Sarada Devi, rightly opined that- *Tomra mayera kom kise go? Ei je yuge yuge koto sadhu sannyasi abatar ese jagater kalyan korchhen, era sobai mayeder petei janmo niyechhen. Mayerai samaj ebong dharmoke dhore rekhechhe.*

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Swarnakumari Devi and changing role of women in late colonial Bengal: From mother to the daughters

Dr. Madhumita Mondal

Assistant Professor

Department of History

Hiralal Mazumdar Memorial College for Women

Swarnakumari Devi (1856-1925), the earliest woman novelist and one of the most renowned literary figures of her time was born in a crucial phase of Bengal's history. In colonial India she was one of the earliest Bengali women who attended 5th session of Indian National Congress in 1889 as a delegate along with Kadambini Gangooly (1861-1923), the first female physician of colonial India as well as of south Asia. It indicates that role of women was gradually changing and they step out for greater cause like serving the nation and so on. Their participations in Indian National Congress lead the changing perception of Gender in the process of modernization in late nineteenth century Bengal as well as India. The socio-cultural and political scenario of Bengal was undergoing a process of gradual but significant changes at that time. Swarnakumari was born in 28 August, 1856. She was the eleventh child and the fifth daughter of Debendranath Tagore and Sarada Devi. Debendranath promoted women education and he was an initiator of public welfare. Debendranath sent his eldest daughter Saudamini Devi (1847-1920) to school soon after the establishment of Bethune School.

Swarnakumari was very talented like her brothers i.e Satyendranath Tagore, the first ICS (Indian Civil Service), Jyotirindranath Tagore and Rabindranath Tagore. Swarnakumari was fortunate enough to have a liberal childhood compared to thousands of girl child born and brought up in contemporary families of Bengal. The year Swarnakumari was born is the year in which a collection of verse by a woman, Krishnakamini Devi was published. Yet female education had not really advanced in those days. The Tagore family was an exception. Debendranath being an active member of the Brahmo movement, always encouraged female education.

On the contrary, there were a few who were particularly learned and therefore respected. Along with food, recreation and daily rituals, study was a daily practice among the women of the *antahpur*. A *Vaishnavi* came to teach Sanskrit and *puranic* literature in the *antahpur* to newly married young wives and daughters. The *Vaishnavi* had a booklet called *Sishubodhak* (a text earlier than Vidyasagar's *Barnaparichaya*) to teach the Bangla alphabets. That single booklet helped in teaching everything including letters, spellings, invocation of Gods and Goddesses, description of the different hours of the day and also the method of writing. To quote Swarnakumari, "...her intellect and learning were extraordinary. Quite well versed in Sanskrit,

she evidently knew Bangla well. Moreover, she had an excellent flair for descriptions and she would enchant everyone with her art of storytelling. The language of invocations and descriptions was so difficult and obscure that it was claimed that if it could be read and understood well, one would acquire the complete process of Bangla learning”. (‘Sekele Katha’)

The children initially practiced writing on palm leaves and then on banana leaves. Later they used paper to write with pens of bamboo twig. Swarnakumari noticed since her childhood that in the *antahpur* there were cupboards full of dolls, toys, cloths, along with others full of books in every household. A European lady used to come to their *antahpur* to teach the children English. Later a new *Pundit*, the *Acharya* of the *Adi Bramho Samaj*, Ayodhyanath Pahrashi was appointed as a teacher in the *antahpur*. Debendranath’s appointment of a male member in the *antahpur* of Jorasanko house to educate the daughters and wives of the family was an event of great significance in contemporary society. Swarnakumari wrote: A gentleman not related to the family gained access to the *antahpur*. My father did not think that the English lady’s method of teaching had produced the desired result. A new *Acharya* of the *Adi Bramho Samaj*, Ayodhyanath Pakrashi was appointed as a teacher in the *antahpur*. (‘Sekele Katha’)

Swarnakumari was married to Janakinath Ghoshal on 17 November, 1867. She was only eleven and Janakinath was twenty seven years then. The marriage was so special that the news was published in contemporary journals and newspapers. Janakinath was an active member of the Indian National Congress and became a deputy magistrate. He abandoned the sacred thread forever and denied castes. Swarnakumari was influenced by him and she also denied caste at the time of her son’s marriage. Jyotsnanath Ghoshal (1870-1862), the only son of Swarnakumari became an I.C.S and after Satyendranath he was the one to achieve that distinction among the members of the Tagore family. Jyotsnanath was married to Sukriti Devi, the granddaughter of Brahmo leader Keshabchandra Sen. Debendranath disapproved the inter-caste marriage. But Swarnakumari supported her son’s decision and argued against her father on that issue. At last the marriage was taken place and Debendranath sent his blessings to his grandson and grand daughter-in-law. Swarnakumari did not believe in caste discrimination unlike many of her contemporaries from Brahmo and Hindu communities. Janakinath also refused to abide by the norms of Tagore family. He did not accept Bramho religion. Jyotirindranatha appreciated the changes took place in the Tagore family after this marriage: “A change took place in *antahpur* when Swarnakumari married with Janakinath Goshal. Janakinath had a sense of household decoration. Gradually the *antahpur* began to change with the effort of Janakinath- and the *antahpur* decorated and cleaned. Beside hygiene conscious he introduced Homeopathy treatment for health care”. (Jyotirindranather *Jibansmriti*, p.41)

Swarnakumari was very much exceptional comparing with the contemporary women of Bengal in terms of thoughts and practices. Since her childhood she was busy with study and literary creations. Her desire was to be equal as her brothers in every domain. She used to go to *Pathshala* with her brothers. That was not a common scenario in those days. She was always keen to acquire knowledge rather than any other regular household chores which were usually taught to women. She had least interest in household works. Her daughter Sarala wrote in her memoir that Swarnakumari rarely joined the long *adda* sessions or spent too much time on household chores like the other women in the family. She had an extremely independent approach in this matter with respect to her sisters and other wives in the family. Sarala wrote, "In the act of peeling and cutting vegetables and preparation of other food items we saw mostly my maternal aunts being involved which included my 'bodomasima', 'mejomasima' and 'chotomasima'. Also the presence of my 'bodomami', 'notunmami', 'n-mami', 'Sarojadidi' and 'Sushiladidi' was noted frequently. Even my sister used to be there. However, my mother never used to be present there. Mostly my aunts were assigned to carry out all the household work. It was only on certain select occasions that my mother used to visit the kitchen; otherwise, it was never her area of interest".

At a time when useless chatting, gossip and card playing in afternoons were a regular practice especially among women of upper class families, Swarnakumari strove to set an example to her contemporaries. The history of modern Bengali literature and culture is intertwined with the history of the Tagore family of Jorasanko. The cultural ambience of Jorasanko helped Swarnakumari to develop her skill. Her liberal, cultured family provided her sustenance to develop her literary faculty. The kind of domestic life that her family led certainly helped. Swarnakumari involved herself in the field of literature since childhood. Her early writings prompted Debendranath to bless her in her childhood saying 'let it be raining flowers on your writings'. In later days she proved her talent as a novelist, poet, playwright, music composer and editor that made her the most distinguished literary figure of her time. Swarnakumari Devi was eager to have a home in its real sense where she could nurture her knowledge and be able to keep herself at a distance from many household troubles.

Swarnakumari introduced herself to the literary world of Bengal by publishing *Dip-Nirban* in 1876 at the age of eighteen. Though the novel was published anonymously, it was able to draw the notice of *Hindoo Patriot*. It became public in course of time that the accomplished writer was a young Hindu lady. There was much speculation about the author's gender identity. The Calcutta Review praised the novel: "We have no hesitation in pronouncing this book the best, that yet been written by a Bengali lady and we should no more hesitate to call her the most skilled women writer of Bengal".

Swarnakumari's literary creations thus offer an insight into thoughtful minds. She expressed her views on some of the most pertinent subject of her time through them. Issues crucial to interest of women and society at large were addressed. Not only did she enrich Bangla literature but also

expressed her devotion to the cause of liberation of women. Sympathetic to the condition of widows she highlighted the need for education. She addressed the importance of the development of the personality of women in it entirely. Her daughters Hiranmayee and Sarala were very much inspired by their mother and followed the thoughts and practices of her mother throughout their lives. They always accompanied their mother in almost all inspiring activities like editing journals, setting up women organization, joining national movement, fighting against gender discrimination and taking part in cultural activities. Her son Jyotsnanath also joined with them for many times.

Among the children of Swarnakumari, her elder daughter Hiranmayee Devi (1868 – 1925) accompanied her in most of her activities. Jyotirindranath Tagore together with Swarnakumari Devi, Akshay Dutta and Rabindranath Tagore wrote a dance drama called *Bibaha Utsav* on the occasion of Hiranmayee's marriage ceremony in 1884. Hiranmayee was married to Phanibhushan Mukhopadhyay (1860—1927) who was a science graduate from London University. Phanibhushan contributed a number of scientific essays in *Bharati* and wrote two books on education. He encouraged his mother-in-law Swarnakumari to write essays on scientific topics. Phanibhushan and Hiranmayee lived in Kasiyabagan at Kolkata. Hiranmayee edited *Bharati* along with Sarala for three years. She contributed some essays in *Bharati*. Hiranmayee took the charge of publishing *Bharati* when Swarnakumari's health deteriorated. In the name of her younger sister (Sarala) she began to publish *Bharati* regularly. Due to her untiring efforts, *Bharati* reached a new level of maturity. She gathered around her a group of intellectuals like Ramendrasundar Trivedi to serve *Bharati*. Hiranmayee was closely associated with *Bharati* for a long time. She edited the journal between 1302—1304 B.S. Sarala wrote in *Bharati* about her contribution to the journal after her death: "She began to serve *Bharati* some thirty years ago, initially to help our mother. She remained behind the curtain and helped Swarnakumari Devi a lot to publish the journal. She did not write creative essays but she was engaged with translating necessary contemporary information from English into Bangla to provide easy access to the Bengali reader. She was the first to introduce science based topics like Pastur's Institute etc. She also published a number of translated literatures. Her creative genius was in writing Sonnets. Her verses were simple and excellent—some musical talents are soothing to hear and have pathos in the tone though they are not great singer—her verses are like that".

Hiranmayee also retained her interest in active social work since her childhood. She established a volunteer girls' school at their Kasiyabagan house. She was able to gather, a number of girls from the locality to attend that school. She was the head mistress and Sarala, became her assistant. She was fifteen years old, Sarala was eleven only. After her marriage Sarala took charge of the school for a short period. The number of the students was around twenty. The students were mainly unmarried excluding some child-widows. They were generally taught Bengali, English, Sanskrit and Mathematics. Hiranmayee and Sarala arranged examinations for

the students. Once, Rabindranath was there to evaluate the students and awarded them. At the time of Sarala's entrance examination the school was closed for ever.

After marriage, Hiranmayee became her mother's assistant in activities other than publishing *Bharati*. Theosophy was very popular at that time and their house became the meeting place of the women's branch of Theosophical Sabha. Women from different families used to visit their place to attend the *Sabha* and they became the 'sakhi' (friend) of her mother. Later, Swarnakumari established an organization for women in the name of Sakhi Samiti. Hiranmayee became the chief assistant of Swarnakumari in all the activities of the 'samiti'. She founded Shilpashikshashram for the welfare of the needy and helpless women. Gradually 'shilpashram' was transformed into Bidhaba Shilpashram. Handicraft products were made there and were sold by the 'ashrama'. Sarala started 'Lakshmir Bhandar' to promote the handicraft products among the common people.

Sarala Devi Choudhurani (1872—1945), most promising among the children of Swarnakumari, was born on 9 September, 1872. Her youngest sister Urmila (1874—1879) died in an accident at the age of six. In early childhood, Sarala felt quite neglected by her mother. In Jorasanko, the children used to live separately from their parents. The servants were there to look after the children. Sarala wrote: "One more convention of the wealthy family of the time was very much practiced in the Jorasanko Tagore family—that is the children of the family were brought up with foster-mother's ('dhatri-ma') breast. Babies were detached from the mother immediately after birth and were sent to a maid who used to breast feed and there were other maid to look after the babe. They had no contact with the mother then onward. This happened to me too". (*Jibaner Jharapata*) Not much is known of Sarala's paternal family. There is no mention of their having ever visited their paternal home in the ancestral village. However, Sarala mentions that her paternal grandfather sometimes visited them in their house at Kashiayabagan in Calcutta. He brought with him a breath of fresh air and rustic charm. The children were very fond of their grandfather who was very indulgent towards them. Sarala had her 'hate khori' (a traditional custom to introduce the alphabets to the younger people at a certain age) at the age of five in Jorasanko. A pundit was appointed to impart primary learning. She continued her lessons at home till the age of seven. Then she was admitted to Bethune School. By that time her father came back to India and they left the Jorasanko house and started to live in Kasiyabazar. From that time Sarala and her sister Hiranmayee began to collect the children of their neighbors and used to teach them. When Hiranmayee got married Sarala alone continued the practice. She was a prolific writer, wrote many poems and essays. At the age of thirteen Sarala passed the entrance examination (1886) from Bethune school and entered into F.A. class. In the meantime, Bethune School became Bethune College (1886). Sarala completed her F.A. and B.A honours in English. She received Padmabati Gold Medal in 1890 for securing the highest marks in her B.A.

examination. She was the first recipient of the medal and also the earliest woman of Jorasanko family to be a graduate. She learned Sanskrit and also tried for M.A. in Sanskrit as a private student. However, she did not appear for the examination. She also learned French and Persian. She challenged the traditional norm of men alone studying science. She opted for Physics in Mahendralal Sarkar's Institution. Sarala was the only female student of the institution and used to seat separately from the boys. Sarala's two brothers accompanied her in those days. Accordingly, she was allowed to attend evening classes of the Science Association while her brothers kept guard on either side of her. Sarala was a bright student who developed a great interest in the natural sciences which she wanted to pursue at college level. Her mother advocated science education to make the people especially the women health conscious and free from superstitions. In *Bharati*, she attempted to popularize science education. She thought science education was very important for the society. She also felt the importance of the knowledge of good health. Sarala was deeply inspired by such thoughts of her mother. She thought that the chief duty for a woman was to maintain a good household with health care and a sense of hygiene. She emphasized on a mother's concern regarding her children's health. To maintain a healthy lifestyle a mother should be educated, she believed. She emphasized on female education to make women conscious. Sarala also thought that education could remove superstitions from their mind. Sarala thought that normalcy of family life was disturbed if hygiene sense, cleanliness and sense of punctuality were not taken care of. She emphasized on the mother's sense of hygiene. She wrote, "How can a mother teach health care to her children when she herself was indifferent about that?"

Sarala graduated successfully but did not continue with her master's degree: "In my mind, a tremendous restlessness started setting in. I wanted to leave home which was like a cage and rush out, on some purposeless and random journey. Like my brothers, I wanted to earn an independent livelihood". After the completion of her study she went to Mysore and took up a paid job of teaching and began to live independently there. She thought that financial independence is important to achieve women empowerment. She made an example of an attempt to empower the Indian women. She also worked as a private secretary to the Maharani of Baroda. A woman, who was educated, cultured and willing to earn an independent livelihood, she gave a new dimension to the women's question in the late nineteenth century Bengal. She was though criticized by *Bangabasi*, a contemporary journal for going outside the *antahpur* for a job to achieve financial independence: "What was the need for women of such families to travel alone to distant places to take up a job? Surely they are not wanting in food and comforts. Why create problems for one? Was she needy? The question is why she took such a decision. Is that only to enjoy a free life or something else?" Sarala was content to make the experiment and did not exhibit any concern for making the right to gainful employment a right to be fought for. In her words: "To know oneself

one must be away from the cloying atmosphere of one's home I came to realize this when I was away and living on my own in Mysore. My country, India, came alive to me, and I developed an understanding of Hindu religion and culture. No longer am I restless like a cage bird, for I have seen the outside world and come to understand myself.”

Whatever the consequence, it was true that Sarala showed the path of independent living to the women of her time. Her message was that one should take a job not only to earn money, but what was more important was to achieve an identity. She thought that only financial independence could ensure a position or prestige to a woman in her family as well as in society. Soon she left the job due to ill health. Besides, in those days it was not easy for a single woman to live alone in an unknown place far away from home. One of the reasons was that her Brahmo set of mind could not accept the conservative society of South India. Secondly, she was attacked by a mob one night and finally, she lost her interest in that job. Returning from Mysore she had to face many questions. She wrote: “Wherever I go in Calcutta, whoever I meet, make fun and say ‘Has the fancy for a job gone? Is the fancy to be independent over?’” She added that while the attraction for a job had declined, her desire for independence increased.

Returning from Mysore she devoted herself to the cause of her motherland through literature and music. Sarala inherited her literary mind from her mother and following her father became a nationalist. She became very busy in editing *Bharati* as well as in her public life and commitment to nationalist politics. Through the columns of that journal she began to spread the message of the necessity for self-defense and physical strength. Sarala was sensitive to the weakness and alleged cowardice of the Bengalis and felt that development of physical strength and strength of the mind of the youth is necessary. It is interesting to note that most of the male organizations recognized Sarala's potential and invited her to address people in meetings and to distribute prizes at public functions. Towards the end of the century, Sarala organized an ‘akhra’ for young men, where physical fitness was to be combined with training in the martial arts. These are considered as early revolutionary activities in Bengal. However, Swarnakumari encouraged silently her daughter Sarala in her extremist activities. Sarala wrote: “When I opened a club for young men in the house, when I handed them knives and sticks, organized ‘Birastami Utsav’ and so on, what did my parents and others say? Nothing at all –they did not put any constraints in my way. Their silent approval was the basis of my strength without this I would not have been proceeded even a single step.”

Sarala began her musical lessons on her mother's piano. Swarnakumari learned to play piano and later she encouraged her daughter Sarala to learn music. Sarala was a good composer and singer and she used her talent to instill patriotic feelings. She became highly successful in this field. She had the power to organize the youth of Bengal to serve the nation. Sarala made her

active debut in politics through her music. Once, Mrs. Sevier, a disciple of Swami Vivekananda, told Sarala that she could inspire the whole nation through her music. She wrote a number of patriotic songs that deeply stirred the people. Her music touched the hearts of millions.

Realizing early marriage and *purdah* system were of the main obstacles to female education, Swarnakumari arranged good education for her daughters. She represented the role of a 'new' mother. That helped her daughters to lead their lives in a different manner. She arranged music lessons for Sarala beside regular study. When Sarala wished to be financially independent like her brothers and took a paid job in Myshore far away from home, Swarnakumari stood beside her against every odd. She believed that financial independence is most important for women. Swarnakumari motivated Sarala to have a deep concern for the welfare of the nation. It is significant that while even Rabindranath Tagore accepted the prevalent custom of early marriage for his daughters, Swarnakumari refused to abide by the convention. Swarnakumari did not believe in caste discrimination and denied caste at the time of her son's marriage. She was free from that evil of the society unlike many of her contemporaries from Bramho and Hindu communities. If her daughter Sarala Devi is considered the role model for 'new women' in early twentieth century, Swarnakumari herself was very advanced in respect of her time and gender identity. Her roles in education, in socio-political and cultural domain as well as in promotion of women issues were very significant. She changed the definition of perception of women in their time. She came out from the stereo-type social structure of contemporary society. Her family ambience and connection with Tagore house made a significant impact on her inner world. Moreover, her individuality, analytical power, philosophy of life, elite cultured background enriched her and helped her to overcome the narrow confines of paternal society. Most importantly she was successful to motivate and to guide her own daughters to this 'new' journey for Indian women.

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VALUES AND ETHICS IN SECONDARY EDUCATION IN INDIA AND GERMANY: A CRITICAL COMPARATIVE ASSESSMENT

Mriganka Narayan Das

Assistant Professor, Department of Education,
Hiralal Mazumdar Memorial College for Women
Dakshineswar, Kolkata, West Bengal
INDIA
Email: mriganka1981@gmail.com

PRELUDE:

In this 21st century, India and Germany are two important countries in respect of many dimensions especially in terms of education. In this present world, India is the largest democracy and also a developing country. On the other side, Germany is familiar as a well-developed economy and also having advanced infrastructure across several areas of its society. This study aimed to compare values and ethics in secondary education between India and Germany. It is mainly a qualitative study. The data were collected through different internet sources, different research papers, books and various official websites related to secondary education of India and Germany. The data were analyzed critically with logical approach considering various factors related to the values and ethics in secondary education. The study has revealed that in case of values and ethics in secondary education in India and Germany, there are much significant differences between these two countries although there exists some similarities. It is also revealed that there are critical issues on which India should give attention immediately in terms of values and ethical education for holistic development of the country's secondary education.

Keywords: Values, Ethics, Comparative, Secondary Education, India, Germany.

1.0 INTRODUCTION:

Values and Ethics together lay the foundation for sustainability of our progress individually as well as socially. Values and Ethics are so much important in every aspect of life. Values are the essential and stable faiths based on which a human being takes his or her own judgements in the journey of life. Both of these two abstract entities exist at the core of each human being's life which actually determines the standard of our behaviour. It severely affects the emotionally oriented mind of a human being. Values are such inner powers that indirectly influence a human being's behaviour in a specific way. It sets our priorities in life, i.e. what we consider in the first place (Surbhi, 2017). On the other side, ethics is mainly a part of moral beliefs of a person, a perception of logic about the action of whether it is right or wrong. Ethics is a state of our inner sense which identifies and compares between good or evil, fair or unfair and justified or unjustified issues about our moral responsibilities.

Values implies to the state of understanding or intrinsic beliefs for which a human being has a stable preference. On the other hand, **ethics** are the set of rules set up by certain group of people or by society that govern the behaviour of a human being (Surbhi, 2017). Education for imparting ethics and values in students covers a broad diversity of conceptual frameworks, different aspects, topics, and approaches. These are of key importance on all levels of educational process (Strahovnik, 2016).

In this present era, ethics and values have important place in all areas of life. Ethical sense of our behavior should be sited as a fundamental lesson in the educational system. In family, ethical education should focus on descriptive facts. It is a well known fact that children always carefully observe the ethical behaviors of their parents (who are the role models in the eyes of children) and they gain knowledge of different social facts about ethical behavior from their family first. In school, students should learn what is right and what is wrong. Teacher should impart value education to the pupils in regular classroom practice in an informal way (Gülcan, 2015).

To become a peaceful society as a whole, its constituent members must require protections from any sort of violence, injustice, dishonour and discrimination. It is well established fact about a child that he or she is not simply a materialistic creature but also a holistic living individual (National Council of Educational Research and Training, 2003).

The second most important factor in nurturing values is the family of a child that absolutely plays a decisive role in inculcating values in a child. That is the reason why a child growing with conflict in a home is improbable to have peace in their mind. It is always true that strong healthy relationships in a stable family create sound values and ethics in the mind of a child. Therefore, child's home is the nursery for inculcating values as well as ethics. The community is the third building block of values and ethics in which an individual finds him or herself to exist. The fourth structural block for fostering ethics and values in a person is the society as a whole. According to many educationists, it is a fact that the society in its nature is an extended family which is mainly characterised by diversities of human beings, and also the welfare of families and communities.

Lastly, the entire country is the supreme or ultimate building block of ethics and values. It is of no doubt that if a nation that permits its people to be overtaken by hate and negative thoughts, then, certainly it lets their energies to be simply wasted (NCERT, 2011).

2.0 REVIEW OF RELATED LITERATURE:

According to Seshadri (1981), in India, the problem of moral as well as ethical education has not produced great attention as well as deep anxiety on the part of the thinkers from education sector and administrative domain on such a scale which can be comparable to what Western countries has done in this respect.

Boehnke, Dettenborn, Horstmann, and Schwartz (1994) stated that in the East Germany and the West Germany, moral values and ethics of the teacher as well as the students were seen as opposite to each other. The authors also mentioned that value education is delivered through the curricula of the schools in Germany.

According to Erasmus (2015), at the E.U level, there are as such no proper and explicit guidelines or strategies for value education in different schools. It is only Germany which has a dedicated subject of values and ethical education in school education curriculum.

Yadav and Saini (2016) stated that various changes such as privatization and globalization accompanied with many problems are the main reasons for declining ethics and values in Indian society. Thus there is an urgent need to introduce value oriented education

(specifically with human values) in the curriculum of school education to redesign the fabric of education system of the country.

3.0 OBJECTIVES OF THE STUDY

1. To study the values and ethics in secondary education of India and Germany.
2. To compare the values and ethics in secondary education between India and Germany.
3. To find out some important critical issues on values and ethics in secondary education of India for overall development of secondary school education of the country.

4.0 METHODOLOGY

This is a qualitative study. It adopted analytical method with logical approach since it aims to compare the values and ethics in secondary education between two countries- India and Germany. The data were collected through internet sources, different research reports, research papers and various official websites related to the secondary education of India and Germany. The data were analyzed critically with logical approach considering various factors related to the values and ethics in secondary education of India and Germany.

5.0 VALUES AND ETHICS IN SECONDARY EDUCATION OF INDIA

India has long rich cultural history of inculcating values and ethics in the society. Inner sense of its people of this country towards positivism in life and inherent quality values among them have certainly added strength to the artistic and cultural philosophy of the numerous communities belonging to several religions and beliefs in the entire country (Lakshimi, 2009).

The Need for Value and Ethical Education in modern India:

According to NCERT (2011), a largely vital rationale for re-orientation of education for imparting values and ethics in the school education of India is the fact that the existing form of education produces irregular improvement of the students. This prevailing model of education generally stresses extra spotlight on cognitive domain of the pupils but it neglects the affective domain of educational objectives. In this present era of extreme competition in every aspect of life, today's children are nurtured within the family in an environment of disproportionate competition among them and they are taught right from the beginning of

their life to struggle with this violent competition. As a result, original facts and holistic education are detached from contexts of their life. In this present educational context, the individualistic idea of excellence which emphasizes only on personal development is being promoted at the expense of emotional and relational abilities. It is of great concern that young pupils are not well known of the fact that how they should live in the environment surrounding them and how to commit themselves for the interests of the whole nation. They hardly know the fact how to think about the surroundings as well as other social and moral issues. The young people of this country have no vivid idea of what sort of human being they expect to become in future when they finally complete the education at the school level. This new extra-ordinary kind of education actually transforms the children into machines. This kind of standpoint generally destroys the holy purpose of education.

The recent revival of interest in delivering proper education which is considered as a powerful means to foster values among children is also due to the fact that there is a fast deterioration of ethics and values in the society of the country. Though our society has made substantial progress, but still, it is distressed by social conflicts, corruption and also by extreme violence. In the recent period, a distortion in the value system in our society is being observed. Majority of the individuals are only interested in their own families and are not fascinated in the development of the entire society. Even though, decay of values and ethics was being in existence right through the history of human being and it is collectively shared by all cultures in the world but in India, the current degradation of values has become a serious matter of great concern. Some typical instances of degradation of values and ethics in the present society of India are: people are becoming more selfish and greedy; honesty is disappearing from the society; violence is becoming the more frequent; corruption and abuse have turned out to be more familiar. Vandalism, drug abuse, stealing, cheating and also commercialization are witnessed more often than ever before. In this crucial context, parents, schools and public generally sense that the young people have lost qualities of courteousness, respect and responsibility. In this country, in fact, there is a public call for proper education and actions because of the degeneration of our cultural philosophy.

In India, approximately each policy on education has given emphasis to the responsibility of education system in promotion of values and ethics among the children. Kothari Commission (1964-66) suggested that moral along with spiritual values should be introduced in the school education curriculum. Necessity of education for values and ethics in this country was also recommended by the National Policy of Education (1986) to eradicate violence, intolerance, superstition from the society and to encourage cultural as well as

scientific principles for building India an ideally democratic, secular and also a progressive country getting pride in its rich cultural heritage. Values and ethics were also considered by the National Curriculum Framework for School Education (2000) which brought the spotlight on eradication of social as well as spiritual values and ethics. It recommended the amalgamation of ethics and values in the school curriculum in India.

Again, National Curriculum Framework, 2005 firmly advocated for nurturing specific values and ethics like reverence for human rights, co-operation, proper justice, tolerance, responsible as a citizen of the country, diversity, admiration to democracy and peaceful argument resolution. It also promoted 'education for peace' as an extremely important national as well as global topic. In this country, values and ethical education is not unique in recent times but the erosion of values and ethics has forced introspection and reflection in this present education system (Central Board of Secondary Education, 2012).

It was emphasized by the National Council of Educational Research and Training (NCERT) in India on development of ethics, fostering values, developing attitudes and skills required for existing harmoniously with each others. In India, Central Board of Secondary Education (CBSE) has recently commenced 'Life-Skills education' in those schools that are affiliated to this board, which upholds and nurture inculcation of values and ethics among the students (Ministry of Human Resource Development, GoI, 2019).

Approaches and Strategies for integration of values and ethics in secondary school education in India:

According to Central Board of Secondary Education (2003), the main objectives of value and ethical education in schools in India are-

- ❖ Holistic development of the child;
- ❖ Revisiting the concept values and ethics and making everyone aware of present degradation of values and ethics;
- ❖ Nurturing the perception of interdependence between a family, society, country and the whole world;
- ❖ To bring in a positive societal ethics;
- ❖ Upgrading of the excellence of education;
- ❖ To bring peace as well as harmony in oneself.

It has been a common view that values and ethics are generally acquired and are best inculcated through experiences. But, these certain experiences must to be consistent and

inherent to the personal as well as social environment of the particular pupil. That is why, wherever possible, NCERT has included such serious concerns in the textbooks for different stages of school education. Considering the recent context of education in India, NCERT has also brought out values and ethical education framework which precisely provides guidelines to all the schools in this country to categorize their own priorities of values and accordingly to sketch their actions. An important resource book for all the teachers of India has also been developed by National Council of Educational Research and Training and it is entitled as 'Ways to Peace'. According to NCF (2005), the development of self-esteem and ethics, must receive primacy in formulating the guiding principle of curriculum development. NCERT recommended to insert 'Peace Education' in the curriculum at the secondary and higher secondary stage in India in NCF (2005). According to NCERT, education for peace aims for fostering development of ethics, cultivating the proper values and attitudes especially obligatory for living in harmony within the nature. This subject (Peace education) incorporates the natural joy of living of human being and also the development of personality with the qualities of love. To teach this special topic, all the concerned teachers should deliberately try to instill and reinforce the significance of values related peace that is appropriate with the textual content taught in school and also the stages development of children (National Council of Educational Research and Training, 2005).

On the other hand, CBSE has effectively developed 'Values Education Manual and Values Education Kit' for the students of classes I-XII. This central board has also developed important manual for all the teachers on adolescent and environmental education that facilitates to inculcate values in children. CBSE also normally set up different programmes for building capacity in Values Education for all the teachers related to its affiliated schools (Ministry of Human Resource Development, GoI, 2019).

According to NCERT (2011), there is a general acceptance that education must provide the thrust of nurturing values and ethics. However, it is not evident how this is to be achieved in schools. Some schools or organizations have a preference to keep values and ethics as a separate subject while others believe that value education to be integrated with regular school activities. In India, while, education about religions, yoga and meditation are stressed by some school authorities, other schools mainly emphasize on inculcating democratic and national values among the students. Views are also different in terms of aims and objectives of value and ethical education in school and how it is to be delivered. In

majority of schools in India, values and ethics do not find deliberate focus in the school system. The main centre of attention of the schools is only to provide knowledge, while knowledge itself is not separated from values and ethics. On the other hand, in some of the schools of the country, separate time slot is specified on all the working days in a week to stress values and ethical education a special focal point. So, for the schools which emphasize on delivering value and ethical education, the basic assumption is that value education as well as ethical education is one of the important components of the entire curriculum of the school, and certainly this deserves some special attention. In this approach of the schools on delivering value and ethical education in school, there exist certain textbooks (class wise), teacher's working material with effective lesson plans for teaching of values and ethics in the school curriculum. The teachers employ different methods and techniques for delivering value and ethical education. Generally, in those schools, formal evaluation is an important part of this approach on value education.

In schools, ethics and values are best inculcated through practical and participatory modes of teaching-learning. To instil values and ethics in students, several empirical and reflective strategies that can be effectively used and properly integrated with the entire curriculum and activities in schools and they are -

- Value explanation
- Role playing and stories telling
- Presenting biographies of great personalities
- Anecdotes
- Group singing
- Group activities
- Discussion with questioning
- Silent sitting

6.0 VALUES AND ETHICS IN SECONDARY EDUCATION OF GERMANY

After the end of Second World War, in Germany, there was evolving an important question in the society and it was if at all, what sort of ethical essence were existed after the end of extreme fascism in the country and the corresponding degradation of the values of humanism and the ideals of high culture? In that significant zero-point circumstance, the first trend took an important direction in the after-war environment of Germany's society. At that very time, the great effort of survival was first aimed by building-up the cities, towns and

destroyed industries. The first priority of the German society was paid to the focus on materialistic values, assisted by the rapid re-establishment of previous political groups and economical structures. After the Second World War, the largely materialistic orientation of the entire society strongly influenced the schooling as a whole with a desire of the parents that their children might probably pass through secondary schools to achieve higher positions in social community.

During the seventies and eighties in Germany, in the environment of the restrictive politics, powerful efforts were carried out to call for the old moral values and virtues of citizenship of the country. During this time, the proclaimed values and ethics were to confirm and re-install the older virtues of the society such as diligence, discipline and also subordination (Kümmel, 1995).

Importance of value and ethical education in Germany:

Like in all other European countries, Germany's culture and moral values has also been evolved through many significant changes in the society. In these present days, in Germany's society, there are many problems related to inequalities in several dimensions, fluctuation of harmony and tolerance among the people of the society. In Germany, modern children actually need a different type of social environment, which contemporary society is no longer able to provide. They actually need to sort out all things in only good or bad, i.e. they prefer to have distinct alternatives and definite orientations (Kümmel, 1995).

According to Kopp, Niedermeier, and Mandl (2014), main aims and objectives of value and ethical education in Germany are to improve the quality of social life in the ways of-

- ❖ Maintaining democracy
- ❖ Providing justice
- ❖ To retain tolerance
- ❖ To instill harmony in the entire society

These aims and objectives of value and ethical education in Germany are in accordance with the Basic Laws of Germany in which democratic, well-justified, tolerant and solidary life is guaranteed to the people of the country. In Germany, pertaining to the value oriented education, there is a particular German constitutional standing. The article 7 of the constitution of the country regards religious education (which is a form of imparting moral

values and ethics to the students) as an essential subject for all the school students with the restriction that a pupil does not have to take part if his or her parent refuses.

In Germany, value and ethical education is socially, politically, scientifically, and also educationally of immense significance. It highlights the lively participation of the people with their environment and it also encourages diverse values in the society which are usually arises through experiencing and reflections of different political and social issues (Multrus, 2008).

Approaches and Strategies for inculcating values and ethics in secondary school education in Germany:

Moral education in Germany in public schools has generally stricter conditions and higher-leveled criteria. All schools in Germany necessarily are involved in delivering value and ethical education. The teachers in the schools always continuously and unavoidably try to impart moral education to the children about different rules and regulations of the school as well as values and ethics about the behavior of the pupils toward one another. It is also observed that at the school level (primary or secondary), several ethical arguments and values such as readiness to help others, multi-culturality, social tolerance, and friendship are emphasized in different educational approaches as well as in many institutional settings (Kümmel, 1995).

In Germany, it is defined in the education acts of all federal states of the country that democracy, tolerance and participation of the people should be inculcated in the society. These shape a general frame, which decides actions regarding schools and curriculum of the school education of the country. In Germany, teaching common values is essentially connected with the subject of citizenship education. The past history of citizenship education in the country is further strongly associated to the practice of the totalitarian rule in the early existence of its democracy. In Germany, there is also civic education which was introduced in between 1950s and 1960s as a separate school subject in Western Germany. Through this civic education moral values and ethics are being imparted to the students (European Parliament. (2017).

To create an appropriate and effective curriculum for fostering moral values and ethics in students, Germany has emphasized on the following aspects of moral values (Kümmel, 1995)-

- ❖ Proper reasoning about the justification of moral validity and obligation

- ❖ Motivating for social responsibilities and social engagement
- ❖ Insightful learning of what is good
- ❖ Critical reflections of the contemporary political and social practice

In Germany, Religious instruction, as an element of the regular curriculum of school education is an essential component of moral and ethical education in Germany. It is inherent to the present education system's mandate. It reaffirms the religious freedom of the German students at the same time respecting the social pluralism of the country. In this educational system, children and adolescents are placed in a situation to freely and independently choose their religious orientation.

At the primary, lower and upper secondary level, religious education of the catholic and protestant church is a mandatory subject in all public schools (primary or secondary) in Germany. In delivering religious education, there is a problem that many students in different states are non-Christians. So the governments of the different states are forced to institutionalize an alternative for religious education, which is officially named as values and ethics. They (values and ethics) are about the significance of life and destination of human beings as well as the place of an individual in society. In Germany, education about ethics and values in the curriculum is subjects of lessons in the primary schools and is also a conventional part of the studies in philosophy in secondary schools. Different types of values and ethical education (for example social morals, Aristotelian philosophy, ethics of Kantian reason and Humean tolerance, moral values of emotion) are there in the curriculum (Kümmel, 1995).

In this country (Germany), the condition concerning ethical and value education in fact differs with dissimilar regions i.e. it differs state to state. For example, in the state of Berlin, it is generally opined that state-imposed instruction in philosophical or religious issues does not conform completely to the fundamental principles of a free and democratic society. In this special state, young pupils are bound to join school classes of ethics without having the option of confessionally-oriented religious lessons provided by the different churches or other philosophically-minded communities (Vetter, 2008).

In general, in all most all states, there are a number of ethics related subjects such as General Ethics, Ethical Education, Philosophy, Value and Norms, Religious education etc., that are mandatory or compulsory-electives for the grades 1 to 12 of primary along with secondary schools in Germany. The main substances of those subjects or topics mainly focus

on accountable and norm-oriented behavior. These subjects also discuss a wide range of values and ethics (for example-democracy, social tolerance, religions, justice, harmony, peace dignity, community, nature, fraternity, critical thinking and many others). By and large, the German school educational system generally calls for a special training for the school teachers to deliver education related to values and ethics in the classes. Those teachers in the schools who want to teach ethical education, are required a unique professional expertise. Teachers can acquire this professional expertise at a university having the major subjects in ethics or philosophy or values and norms. Furthermore, the federal states of Germany can qualify school teachers within these value-oriented subjects in the course of highly developed educational trainings as well, though there may be regional differences (Erasmus, 2015).

There are some general teaching-learning methods in the country to instill values and ethics among the students and they are-

- Creative learning;
- Self-organized learning
- Collaborative activities;
- Experimental activities.

7.0 COMPARATIVE ANALYSIS

Summarizing the above discussion, it can be stated that there exist some significant differences and also a commonality in values and ethics in secondary education between India and Germany.

In Germany, there are special German constitutional laws regarding the implementation of values and ethics in school education curriculum. German constitution considers the religious education (a form of imparting values and ethics to the students) as an obligatory subject for all school students. On the other hand, in India there is no such constitutional obligation regarding values and ethics in school education curriculum. Certainly, values and ethical aspects like fraternity, equality, sovereignty, and justice are there in the Indian constitution for all its people to follow. But still there is no such rule in India that every school is bound to incorporate values and ethics in the school education curriculum. Recently NCERT recommended to include values and ethical education in Indian school curriculum. But this is not mandatory. Still there are many states in India where value education is not incorporated in the school education curriculum.

Another significant difference between India and Germany is that religious education (one way to deliver instruction about values and ethics) is compulsory subject in upper secondary curriculum in Germany, but in India, there is no such religious education in any board except the Madrassas. In India, some boards of secondary education implemented Life-Skills education (like CBSE) or Peace Education in the curriculum to impart values and ethical education to the students.

There is another significant difference in respects of how much importance the country is giving in implementation of value and ethical education in the school education. In India there is a general acceptance that education must provide the thrust of nurturing values and ethics. Many committees and commissions on education of India and many organisation of this country repeated surged voices time to time about value and ethical education in schools but implementations of these recommendations are still not be done properly in Indian school education. On the other side, Germany stress great importance on delivering values and ethical education to the students in schools incorporating subjects such as Ethics, Ethical Education, General Ethics, Philosophy; Value and Norms, religious education etc. in the curriculum which are compulsory or compulsory-electives in grade 1 to 12 from primary to upper secondary level.

In Germany, a special training or special professional expertise for teachers who want to teach values and ethical education in the classes is needed in most of the school educational systems of different states of the country. But in India, there is no such special training or professional development programme for the teachers.

One similarity has been observed on value and ethical education at the secondary level between India and Germany. In both countries, value education and ethical education are being imparted to the secondary school students at present time and the overall objectives of the value and ethical education in these two countries are almost the similar. Both the countries intend to instill values and ethics in students for maintaining democracy, tolerance and peace and justice in the society.

8.0 EDUCATIONAL IMPLICATIONS OF THE STUDY:

It has been undoubtedly observed from the above discussion that in Germany there are special constitutional laws related to the effective implementation of values and ethical education in school education curriculum. On the other side, in India there is no such

constitutional obligation related to values and ethical education in school curriculum. So in this context, India also can adopt values and ethical education in the school curriculum as a constitutional obligation for enhancement of harmonious and quality development of the country's entire education system for all its states.

9.0 CONCLUSION:

From the previous discussion it can be stated that Germany stresses more on values and ethical education in secondary school education than India. Though many committees and commissions on education of this country have repeatedly advocated for value and ethical education in schools but still now value and ethical education is not made compulsory at the secondary level of education of the country. So the government of India should take urgent steps to implement value and ethical education in school education curriculum keeping in view of the importance of value education in the present context social-economic scenario of the entire country.

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Biofilm, the microbial threat and its prevention by application of herbal agents

Ritwik Acharya

rittik.acharya@gmail.com

Department of Botany, and Environmental Science HMM College for Women

Abstract:

Many plants possess antimicrobial agents and provide effective remedies from biofilm related infection. Investigation of plants from different ethno botanical usage groups for inhibition of growth and biofilm infection. Cells embedded in biofilm are up to 1000-fold more resistant to antibiotics compared to their planktonic ones. Several mechanisms have been proposed to explain biofilms drug resistance. Over the past decade, interest in drugs derived from medicinal plants has markedly increased. It has been well documented that medicinal plants and natural compounds confer considerable antibacterial activity against various microorganisms including cariogenic and periodontal pathogens.

Key Words: Biofilm infection, Ethnobotany, Drug Resistance, Antibacterial activity.

Introduction :

For most of the history of microbiology, microorganisms have primarily been characterized as planktonic, freely suspended cells and described on the basis of their growth characteristics in nutritionally rich culture media. Rediscovery of a microbiologic phenomenon, first described by Van Leeuwenhoek, that microorganisms attach to and grow universally on exposed surfaces led to studies that revealed surface-associated microorganisms (biofilms) exhibited a distinct phenotype with respect to gene transcription and growth rate. A biofilm is an assemblage of surface-associated microbial cells that is enclosed in an extracellular polymeric substance matrix. The first recorded observation concerning biofilm was probably given by Henrici in 1933, who observed that water bacteria were not free floating, but that they grew on submerged surfaces. After adherence to a surface, these microorganisms adapt to the environment of the biofilm by increasing the secretion of exopolysaccharide. This helps the microorganisms to escape their killing by antibiotics.

Approximately 60% of human infections are reported to be a result of biofilm formation on human mucosa. Nowadays, the interest in natural substances as possible alternatives to

antibiotics and new antimicrobial/anti-biofilm drugs, namely the natural substances produced by plants, whose bioactive compounds are well known for their antimicrobial properties. The vast range of secondary metabolites produced by plants serves to protect them against microbial pathogens and from parasitic induced damages. Perhaps it was this fact that has triggered interest in this type of compounds for the treatment of infections in humans. Plant-derived compounds have gained widespread interest in the search to identify the alternatives for microbial control. The compounds are widely accepted because of the perception that they are safe and have a long history of use in folk medicine for the prevention and treatment of diseases and infections. In 2009, M. Sandasi, C.M. Leonard and A.M. Viljoen studied in vitro antibiofilm activity of some culinary herbs and medicinal plants against *Listeria monocytogenes*. Dowd et al. Used pyrosequencing, shotgun Sanger sequencing and denaturing gradient gel electrophoresis to survey the microbial populations in 30 human wounds. The study and others provided evidence of the incredible microbial diversity present in chronic wounds. Trevor Dalton et al observed that wounded mice given multispecies biofilm infections displayed a wound healing impairment over mice infected with a single species of bacteria. Addition, the bacteria in the polymicrobial wound infections displayed increased antimicrobial tolerance in comparison to those in single species infections. These data suggest that synergistic interactions between different bacterial species in wounds may contribute to healing delays and/or antibiotic tolerance. Anti-biofilm activity of tanreqing, a traditional chinese medicine used for the treatment of acute pneumonia, was done By Wang Y, Wang T, Hu J, Ren C, Lei H, Hou Y, Brantner Ah, studies were also done like effective antibiofilm agent against *Pseudomonas aeruginosa* biofilm from traditional thai herbal recipes used for wound treatments was studied by Chusri S, Jittanon W, Maneenoon K, Voravuthikunchai Sp.

Conclusion :

Many biofilm infections develop slowly, producing very few symptoms initially, but in the long run, they may produce immune complex sequelae and may act as reservoirs of infection. Standard, in vitro antibiotic susceptibility tests are not predictive of the therapeutic outcome of biofilm associated infections. The overall healthcare costs which are attributed to the treatment of biofilm associated infections are much higher due to their persistence.

Besides, a longer hospital stay is another factor for higher costs. Early detection of biofilm associated infections and newer treatment options for the management of the same are needed. Plants have been reported to possess a broad spectrum of antimicrobial activity having future prospect in controlling the biofilm.

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The impact of the Covid-19 outbreak on the Economy: An event-study approach

- **Dr. Kathakali Bandopadhyay**

Assistant Professor, Department of Geography, Subarnarekha Mahavidyalaya

- **Dr. Sonali Mukherjee**

Associate Professor, Department of Economics, Hiralal Mazumdar Memorial College For Women

- **Koushik Chatterjee**

Assistant Professor, Department of Commerce, St. Xavier's College [Autonomous], Kolkata

- **Muskaan Bhalotia**

Final semester student, B.Com., St. Xavier's College [Autonomous], Kolkata

ABSTRACT

The effects of the Covid 19 on economic activities across various sectors ranging from the FMCG sector to the Oil and Gas sector have distinctly impacted every citizen of every country. This paper seeks to use the Event Study Approach in order to find out which sectors were significantly affected by this outbreak, how different Indian sectors reacted to the changing global situations in the crisis, starting from the lockdowns in China to a halt in international trade and travel, and also to the domestic happenings from the discovery of the first case in the country, to crossing the 15000 mark in just 2 months.

The data used in this study are daily closing prices of the Nifty 50, the benchmark broad based stock market Index, by the National Stock Exchange of India and the different sectoral indices that portray the performances of the sectors and the sentiment of the market towards the same. The implication is, particularly, of interest for the portfolio managers who are engaged in devising diversification strategies for their portfolios and for analysing the aspects that cause firm specific and market specific variability in the stock returns.

1.1 Overview

India was successful in taking the bold step of a 21 day lockdown at the initial discovery of the outbreak, which has led to a control in the spread of the virus as much as the population of the country could have been prone to. This lockdown has reduced business activity and threatened the citizens of the country in terms of lack of business opportunities, a fall in the supply as well as demand of products, downsizing, and retraction of job offers and has impacted the daily wage earners, the most. The government of India is taking various measures such as, enhancement of facilities to work from home, Funds like the PM Fund to combat Covid-19, measures by the RBI, relief on essential items etc. The overall impact on the economy and factors that have impacted specific sectors , that has been discussed later in the study.

1.2 Research objectives

The objective behind this research, is

- to examine the degree of impact of the pandemic on the economy overall.
- It also seeks to identify and analyse the sector-specific factors that have caused the movement of returns on stocks of companies belonging to these sectors, and the sentiments of its consumers, to be in line with that of the broad based market return, or away from it.

The clouds of uncertainty and unpredictability surround the globe with this outbreak and this has led to changes in behavioural patterns of the consumers and a change in purchasing patterns.

1.3 Literature Review

The evolution of the new coronavirus, Covid-19 continues to be highly unpredictable and uncertain even after 4 months of discovery of the same while the wait for the vaccine does not seem to be nearing its end. It is highly difficult for analysts and policymakers to formulate strategies and plans, that can successfully combat the outbreak.

In a paper named ‘The Global Macroeconomic Impacts of Covid-19: Seven Scenarios’, the authors from the American National University, have explored the seven possible scenarios of what the future holds for the world as a whole. It shows the economic spending or scale of activities taken up by the statutory bodies in respect of the public health system, especially in underdeveloped economies like India, with a high population is an important means of combating the outbreak in the short run to reduce long term impacts. The Government of India has taken strict measures with respect of restrictions on activities like international trade, travel and domestic lock downs, but the measures and policies adopted, although causing high short term impacts, is expected to help the economy.

‘How will country-based mitigation measures influence the course of the COVID-19 epidemic?’, is an article published on The Lancet (Volume 395, Issue 10228) also supports the fact that measures taken to save lives will have short term impacts on the economic activities and the long run impacts will depend on the severity of the nearing future. It states that the reason behind the initial rapid spread of the disease is that the detection of the virus and the quarantine activities are being done after significant time, during which the compromised patient, unknowingly, becomes the transmitter to others. This rapid spread leads to panic among the consumers, causing anxiety, panic, behavioural changes, thus leading to a change in the consumption pattern of the consumers [As pointed out in ‘Immediate Psychological responses and Associated Factors during the Initial Stage of the 2019 Coronavirus Disease (Covid-9) Epidemic among the General Population in China’, research article in the International Journal of Environmental Research and Public Health].

Campbell et al, 1997, on an issue of the Princeton University Press, Princeton, NJ(1997) discusses the appropriateness and calculations involved in calculation of the impact of a certain event in the Financial Market performances, in its paper named ‘Event Study Analysis. The Econometrics of Financial Markets’, that adopts the measures introduced by Dodd and Warner

(1983) in the Journal of Financial Economics,11(1983). The methodology of this study is influenced by their work.

The 2019-20 coronavirus outbreak is an ongoing public health emergency of international concern. The virus mainly spreads between people via respiratory droplets produced in coughs and sneezes. Majority of the people infected with this virus show symptoms of slight to medium respiratory illness, whereas others, especially the ones with underlying medical problems, develop serious illness.

2.1 What are Sectoral Indices?

Sectoral Indices are released by the National Stock Exchange of India (NSE) and represents the movement of various stocks from companies belonging to a sector, and thus indicates its performance. The Indexes are calculated on the basis of free float market capitalisation method and takes into account the stocks that are traded and listed and traded but not listed, on NSE.

- **NIFTY Auto Index:** Is calculated on the basis of stocks (maximum 15) belonging to manufacturing of motorcycles, cars, heavy vehicles, auto ancillaries, etc.
- **NIFTY Bank Index:** Is calculated on the basis of stocks (maximum 12) belonging to large and liquid banks.
- **NIFTY FMCG Index:** The index comprises of maximum of 15 companies. Is calculated on the basis of stocks (maximum 15) belonging to companies manufacturing FMCG products, which include non-durables, and products that are mass produced and are available off the shelf like food products, beauty products, groceries, essential items etc..
- **NIFTY IT Index:** Is calculated on the basis of stocks (20 stock) belonging to companies that are in activities like IT education, infrastructure, software training and development, hardware, support and maintenance etc.
- **NIFTY Metal Index:** Is calculated on the basis of stocks (maximum 15) belonging to the Metals sector including mining.
- **NIFTY Pharma Index:** Is calculated on the basis of stocks (maximum 10) belonging to companies into manufacturing of pharmaceutical products.
- **NIFTY Oil & Gas Index:** Is calculated on the basis of stocks (maximum 15) belonging to the companies of the Oil, Gas and Petroleum industry.

2.2 Global Scenario

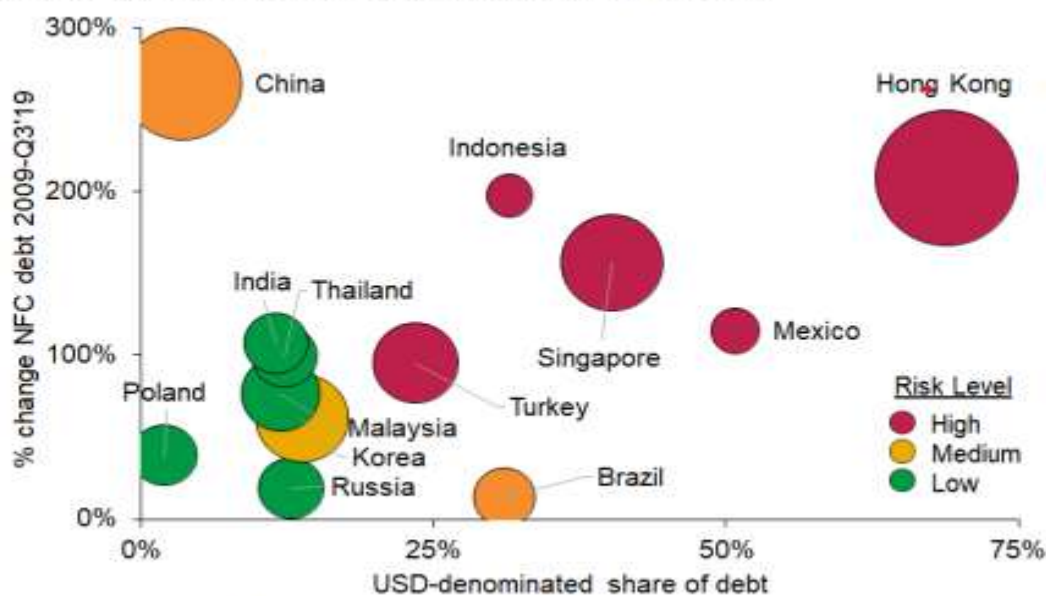
“Pandemic could cause deepest economic recession of our lifetimes.”

- WTO Chief, Roberto Azevedo

In the current unprecedented situation, the political and economic impacts continue to worry globally. As a measure to combat the spread of the virus, people are staying at home and this restriction to mobility has caused a pause in the economies that have a substantial impact on supply chains, collapse of industries, sporting events and movie releases being postponed, and extraction of job offers.

Global Trade is expected to plummet by up to a third in 2020 due to the new coronavirus pandemic, said the World Trade Organisation. It is expected to fall between 13 per cent and 32 per cent in 2020, while releasing its annual Trade Statistics and Outlook Report, adding that the decline would likely exceed the trade slump brought on by the global financial crisis of 2008-09, as the constant spread disrupts normal economic activity and life as a whole.

China debt grows to USD21 trillion over 10 years

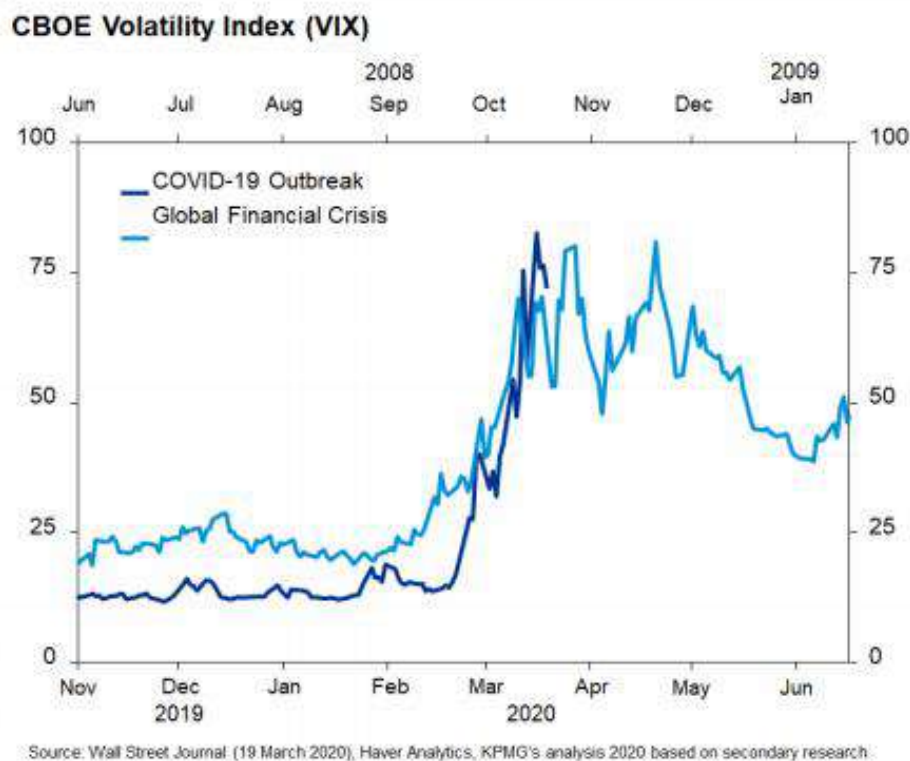


Source: IIF, Haver Analytics, KPMG's analysis 2020 based on secondary research

As per The United Nations, the global economy could shrink up to 1 per cent [world output was expected to expand at 2.5 per cent in 2020], or could contract more if the halt on production and trade continues without proper fiscal responses. The contraction could be even higher if governments do not provide proper income support and make efforts to boost consumer spending in the economies. The support from the government is being extended towards mitigation of the crisis by spending on healthcare and safety measures, as well as on providing financial relief to workers and businesses so as to protect livelihoods and support, particularly in significantly impacted sectors and developing countries.

According to IMF, The contraction in the global economy is worse than the global financial crisis of the years, 2008-09 .

The market volatile (VIX index) at Global Financial Crisis levels



The seriousness of the economic impact, all over the world, largely depends on - the duration of restrictions on the mobility of people, products, material and parts in major economies; and the extent and efficiency of the fiscal policies or support provided by the government. It is, therefore, essential to stimulate the economy, employment, provide support to the enterprises as they restart, and focus on the protection of the citizens. Social distancing requirements, including the prohibition of gatherings of large numbers of people, not just curtails consumption, but also negatively impacts the rate of recovery

2.3 Indian Scenario

As per World Bank's forecast, India's economic growth will be 1.5-2.8 per cent in 2020, IMF at 1.5 per cent and Barclays has projected zero growth for 2020. Nifty and Sensex continually plummet since the Indian government has started taking preventive measures like imposing restrictions to protect the citizens of the country from the widespread spread of the Covid-19. While, WHO and other experts congratulate the early measures adopted, the economy of the country responds rather drastically. From restrictions of travel to and from some affected international countries, to a complete ban to international travel in the form of a Lockdown, popularly termed as "Janata Curfew" from March 22nd, 2020, in 30 states and 1 Union Territory. The need for social distancing also led to a halt in manufacture and production as the

factories closed, a huge impact on business due to the disallowance of the gathering of large groups of people [more than 4-5], has brought the economy to a standstill. Stores and facilities of essential items continue to be exempt from this lockdown as this eases life of citizens and eliminates the need to hoard basic items unnecessarily. The three main contributors to the GDP of India, private consumption, investment and external trade have been hugely impacted.

The Indian economy was already in a precarious state as the real GDP of the economy was at its 6 year lowest in the third quarter of the fiscal year 2019-2020¹.

As the means to fight the spreading of the Covid-19, social distancing has been given top priority. In order to follow the same, the stop in the urban activity has caused a fall in a number of activities, such that, tourism, durables, hospitality and aviation are the most affected sectors. Closing of malls, schools, colleges, cinema halls, restaurants etc, have reduced the consumption expenditure of households and if the essential items were not made available in an efficient manner, the effect felt could be worsened. Another reason why the consumption and investment expenditure seems to stoop so low, is because of loss of jobs and a decrease in income levels especially for the wage earners on a daily basis due to a halt or slowing down in activities like construction, entertainment, the disallowance of a meeting of a large group of people at the same place, etc. The uncertainty of the situation is causing a delay in purchase decisions as the confidence level of consumers fall seeing travel plans, sporting events, movie releases, examinations etc getting cancelled in the country.

On the supply side, the disruption in production and transportation of intermediate goods as well as final products from China, is causing the business sentiment, production plans, and investment plans to go haywire. The halt in import of raw material and components for industries like pharmaceuticals, automobiles, electronics etc are majorly affecting not just production, but the GDP of the economy as a whole.

¹ Ministry of Statistics and Programme Implementation data on 28th February, accessed on 26th March

India's real GDP decelerated to its lowest in over six years in 3Q 2019-20¹, and the outbreak of the COVID-19 posed fresh challenges. Steps taken to contain its spread, such as nationwide restrictions for 21 days and a complete lockdown of states, have brought economic activity to a standstill and could impact both consumption and investment. While Indian businesses, barring a few sectors, can possibly insulate themselves from the global supply chain disruption caused by the outbreak due to relatively lower reliance on intermediate imports, their exports to COVID-19 infected nations could take a hit. In sum, **the three major contributors to GDP -- private consumption, investment and external trade -- will get affected.**



Source: Quarterly estimates of gross domestic product for the third quarter (Q3) of 2019-20, Ministry of Statistics and Programme Implementation (MoSPI), 28 February 2020, accessed on 24 March 2020

2.4. Methodology and data

To examine the impact of the Covid-19 outbreak on the performances of different Sectoral Indices of Nifty, I applied the event-study methodology, which is often used to accurately measure the impact of an economic crisis or a major economic change on the stock returns. I first estimated what returns on such indices would have been if the Covid-19 event had not occurred so as to eliminate the impact of general forces of the market. This model lets us differentiate between the components of index return movement due to firm-specific events and the ones due to market-wide movement. Abnormal Return (AR), is calculated as the difference between actual return and expected return in the time frame in and around the event, which tells us the change in such values due to firm specific events. If an occurrence of an event is advantageous [like the announcement of government subsidy for a sector], the AR is positive, indicating that the event will improve the stock's value. Whereas, when AR is negative, it indicates bad news as per the market which means, that firm's future profitability is going to fall. [like in case of a disaster attacking a particular sector].

The data used in the study, are the prices of Nifty 50 and Nifty Sectoral Indices⁽¹⁾, namely, Nifty Bank, Nifty Auto, Nifty FMCG, Nifty IT, Nifty Pharma, Nifty Metal, , Nifty Oil and Gas. The closing prices on the same have been taken from the official website of the National Stock Exchange.

Accordingly, mean abnormal return is calculated, along with the cumulative mean abnormal return on an event date and a few days following the same, so as to know the valuation impact of the pandemic on different sectors. Then, the statistical significance of the Cumulative Abnormal Returns is checked to show if the pandemic has significantly influenced the stock prices and to decipher the reasons for the same.

While the expected return represents the value that the index would have taken due to the market forces, the abnormal return shows the return exclusive to the sector. The firm's beta is the vulnerability of the index to the market index, and is calculated over an estimation period of 90 days prior [starting on 4th July, 2019] to event window. The actual return of the stock is measured over a period of 50 days prior and post the news of the first case of Covid-19 was announced in India [20th January, 2020] (event window of 101 days where the date of the first case's news report, is designated as day 0 in event window). The estimation window is spread over 50 days so as to eliminate an exceptional fall or rise in the return due to factors other than the threat of the pandemic.

To measure the Expected Return, we have adopted the Market Model which is the most widely used method in event study literature because the Market Model takes account of the risk associated with the market and mean returns. In order to calculate the returns, we use the formula,

$$R_{k,t} = \ln (P_{k,t} / P_{k,t-1}) \times 100$$

Where,

$P_{k,t}$ = the price at the end of the day, of index k on day t

$R_{k,t}$ = Return on a sectoral index (k) on day (t)

The regression equation used -

$$R_{k,t} = \alpha_k + \beta_k R_{m,t} + \varepsilon_{k,t} \dots\dots\dots (1)$$

Where,

$R_{k,t}$ = Return on a sectoral index (k) on day (t)

$R_{m,t}$ = Return on the market's index (m) on day (t)

β_k = the beta coefficient that portrays how sensitive the return on the dependent variable, the sectoral index, is to the market and calculates its risk

α_k = the mean return on the sectoral index that is independent of the market variability

$\varepsilon_{k,t}$ = the measure of statistical error, $\sum \varepsilon_{k,t} = 0$

The data used in this study has been taken from the historical database of the NSE website, and the estimation window [starting on the 4th of July, 2019] consists of a 90 trading days before the event window, $[-t_1, t_2]$ where, t_1 are the days just before the first case of Covid-19 was discovered in India [30th January, 2020], and t_2 are the trading days after the discovery. Estimated coefficients from the regression equation (1), are then used to calculate the *ER* of sectoral indices over the event window.

The *AR* in the window is calculated using:

$$AR_{k,t} = R_{k,t} - ER_{k,t} \dots\dots\dots (2)$$

$$ER_{j,t} = \alpha_k^\# + \beta_j^\# R_{m,t} \dots\dots\dots (3)$$

Using regression analysis (Ordinary Least Squares), that is in equation (3), the market model gives predicted return for an index for days in the event period.

where the coefficients, $\alpha_k^\#$ and $\beta_j^\#$ are estimates obtained using the actual return on market index obtained on actual day t

The Abnormal Return so obtained, contains the market and the sectoral component, representing the impact of the market and sector specific factors, respectively.

Consequently, the standardized abnormal return (*SAR*), also termed as the t-statistic of *AR*, can be determined by using the following statistic (as per the method used by Dodd and Warner, in the year 1983):

$$SAR_{k,t} = AR_{k,t} / s_{k,t} \dots\dots\dots (4)$$

Where,

$s_{j,t}$ = the estimated standard error of the abnormal returns of index k for the event period t

The *CAR* over the event period interval $t = [-t_1, t_2]$ is taken by the aggregate of the t-statistic of *AR*, i.e.

$$CAR_k = \frac{1}{\sqrt{m}} \sum_{t=-t_1}^{t_2} SAR_t \dots\dots\dots (5)$$

The expected *CAR* is zero when there are not any abnormal returns. To establish statistical significance of *CARs*, the test statistic on any day t in the event window for all sectoral indices:

$$T\text{-statistic} = CAR_k / (S.D.* \sqrt{m}) \dots\dots\dots (6)$$

Where, S.D. is the Standard Deviation of the returns.

The standard normal distribution is followed by the test statistic (Campbell et al., 1997). If the pandemic caused abnormal returns from the stocks, the t -statistic would not be zero. Thus, we test the **null hypothesis**:

H_0 : Covid-19 pandemic had no impact on the performance of the sector

H_1 : Covid-19 pandemic had an impact on the performance of the sector

4.1 Results and analysis

The Covid-19 outbreak has devastated a number of industries in the country. The impact on the oil and gas industry, has been the highest, as per the study. This study examines 6 sectors of India on the basis of returns on Sectoral indices and the formulas explained in the methodology.

We examined the CAR value in the event window period and the significant shift of its value from 0, shows the impact of the outbreak on the respective sectors. The CARs have been examined for a period of 20 and 50 days post the first patient being discovered in India, that show the impact of not just the outbreak of the virus, but the impact of the lockdown so imposed. Overall, there was a negative CAR in all the sectors before and after the lockdown was announced, which shows that the outbreak, and not just the resultant lockdown, has impacted consumer sentiments and hence, the market outbreak. At the 5 per cent level, CAR is significant if the value of T-Statistics of CARs is greater than positive or negative 1.96, since the data follows normal distribution.

- **Oil and Gas Sector**

India is the third largest consumer of energy in the world, therefore the impact of the Covid-19 pandemic and therefore the impact of the economic and financial crisis will further be felt as the days pass by, even after the economic activities in the economy resume. The prices of Crude [a raw material for the same] had been at a precarious state due to price and supply wars before the Covid-19 was discovered in the Indian Subcontinent, hence we see that the owing to the supply, this sector had been noticing significant hits before the announcement date, and much before the lockdown was announced. At a global level, the lockdowns have hugely impacted the import and export of oil which has impacted India in both forums as an important importer [India imported oil worth INR 7659.5 billion between April, 2019 to January 2020]² as well as an exporter to neighbouring countries. Since the lockdown, the demand for oil has hugely fallen due to reduced retail demand because of restrictions on passenger movement and domestic and international travel being shut.

² Export and Import database from the Ministry of Commerce, accessed on 25th March

PNG, CNG and fertilisers(most common forms of Natural Gas) and LPG, largely used in urban areas, are mostly imported and therefore the supply being cumbersome, has impacted the supply of the same. The unpredictability of the situation and lack of a clear prediction of the future of this pandemic, has resulted in a significant impact on this sector, as seen in **Table 1** where we assess the CAR of 20 and 40 days³ before and after the first case in India. The statistical significance of the outbreak on the stock returns are significant not just because on the case in India, but more so due to global restrictions. The downward sloping graph in **Chart 1**, shows the fall in prices of the Nifty Oil Index. The Chart indicates that the prices of the sector were affected even before the first case in India because of high dependency on global trade and the lockdowns in other country influenced the price in India.

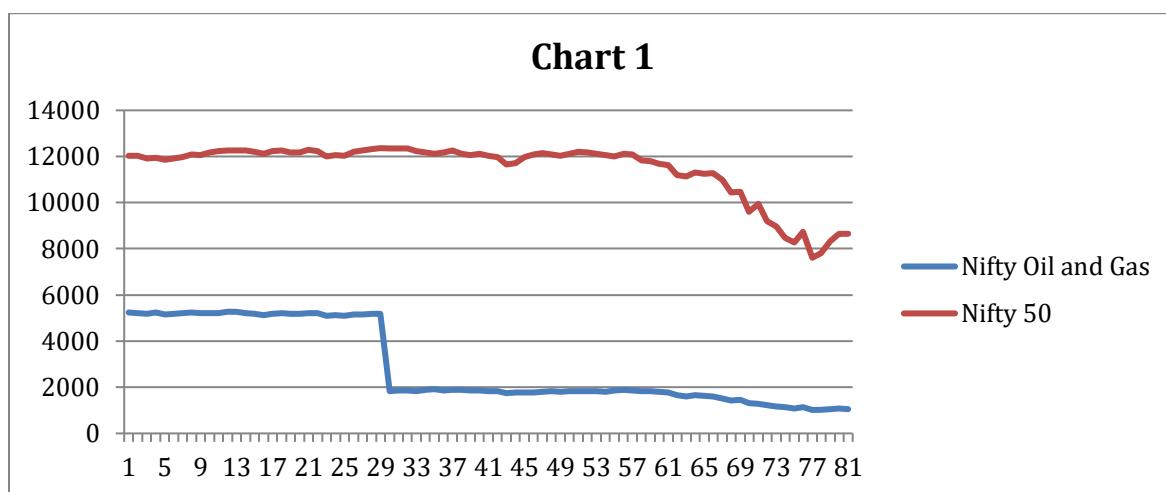


Table 1

Window	CAR	t (No of days in window)	t- stats of CAR
-40	-1.066668088	40	-14.28798073
-20	-1.023191795	20	-19.38266993
20	-0.028876042	20	-0.547008687
40	-0.198870562	40	-2.663864036

- **Banking Sector**

As per the S&P Global Ratings, the Chinese Banking Sector is expected to have an increase in the Non Performing Asset Ratio by 2 per cent in the year 2020, and India is expected to have a similar ratio as China, and is also expected to have the credit cost ratios to increase by approximately 130 basis points. Although the strain on the banking sector due to the pandemic

³ 40 days instead of 50 due to lack of availability of data on the NSE website, as on 15th April

has not been as much as the corporate sectors in the initial stages, the impact seems to be slow but long because of indirect impacts from other sectors.

RBI has taken some steps to help the situation. The RBI has announced a cut in repo rate by 75 basis points to 4.4 per cent while reverse repo rate was reduced by 115 basis points to 3.75 per cent to increase liquidity in the banking system, has Reduced CRR by 100 basis points [expected to release Rs 1,37,000 crore across banking system] and has made accommodation under Marginal Standing Facility till June 30 [expected to release Rs 1.37 lakh crore into the system]. At the same time, the special refinance facilities for an amount of Rs 50,000 crores is being provided to NABARD, SIDBI, NHB. The 90-day NPA norm was removed from the moratorium granted on existing loans by banks and Liquidity Coverage Ratio (LCR) requirement for scheduled commercial banks (SCB) was brought down from 100 per cent to 80 per cent to help banks maintain sufficient high-quality liquid assets in the wake of the economic crisis. For the next three months, no EMI would be deducted from the account of anyone who has a loan outstanding, without any hit on credit score. The 3-month moratorium will apply to corporate loans, home loans and car loans. RBI had auctioned targeted long term repo operations (TLTRO) of 3-year tenor for a total amount of Rs 1,00,000 crore at floating rate and conducted a second round of TLTRO for an initial amount of Rs 50,000 crore which was aimed at helping in refinancing NBFCs and MFIs to maintain healthy cash flow to the small and medium enterprises.

Such measures have helped the banking sector. The different banks seem to be digitalising their operations and services, especially payments, to provide some relief to the customers, that allows this sector to accelerate digitised services in the future. The Bank's profitability seems to be under pressure due to reduced off take of the amount lent out, in the recessionary market, reduced income on operations, and drop in fee of income from the sale of wealth products. The risk of potential defaults and insolvencies, for both, individuals and corporates, has become very high due to the slowing down of the business activities. The measure taken by RBI has cushioned the acute liquidity crisis and the moratorium allowances have benefitted the common man for the time being, this along with the continuity of functions from home, is why the impact of the pandemic hasn't been significant over all, as seen by the t-statistic of CAR in **Table 2. Chart 2** that the major fall in prices posts the lockdown.

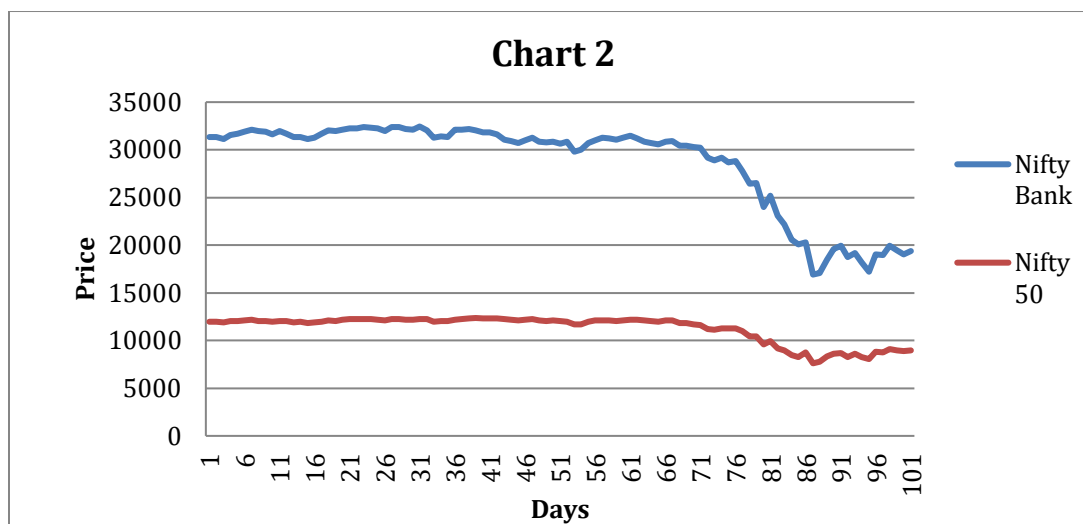


Table 2

Window	CAR	t (No of days in window)	t- stats of CAR
-50	-0.030541281	50	-0.311274296
-20	-0.031154207	20	-0.502045077
20	0.008271759	20	0.133298075
50	-0.033116443	50	-0.337520138

- **Automobile Sector**

The automobile industry had been experiencing a low demand even before the crisis hit. Hubei, in China accounts for 27 per cent of India's automotive parts imports. This is why the sector has been experiencing the hit since the beginning of the year. This is caused by restrictions on international import and export, lockdowns across the globe, slowing down production of intermediate goods or parts that are imported by India. The production in the economy is at a halt because of the lack of mobility of contract labour for performing the functions and carrying out the supply.

Demand for the products have fallen significantly because the sector is highly impacted by the market conditions and purchasing power. This slowdown in business seems to impact not just the present but also the near future of this sector. The uncertainty of the fatality of the Covid-19 also makes the investors uncertain and apprehensive. The present lockdown scenario seems to have reduced the prices majorly as seen in **Chart 3** this sector as seen in negative abnormal returns because of the outbreak as we see that the value of CAR is not 0 in **Table 3**.

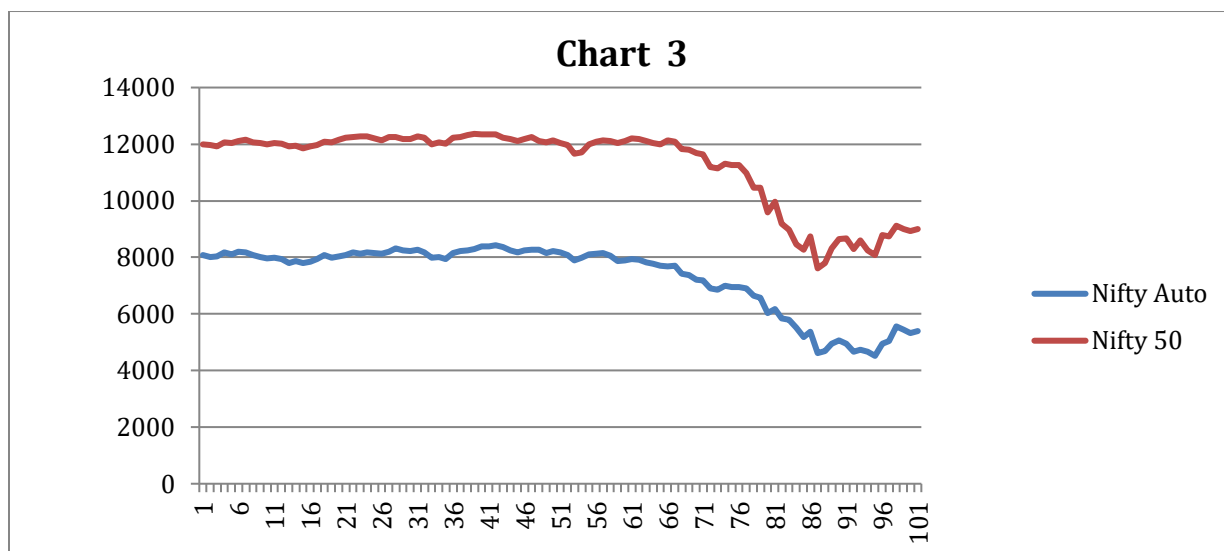


Table 3

Window	CAR	t (No of days in window)	t- stats of CAR
-50	-0.005073390	50	-0.045299749
-20	0.008271252	20	0.116772035
20	-0.052086114	20	-0.735342287
50	-0.041584330	50	-0.371301999

- **FMCG**

The Retail sector in India, alone contributes 10 percent to the GDP of India. The closing down of malls, theatres, restrictions on travel etc has made consumers aversive towards discretionary spending on luxury items, restaurants, apparel, or order from ecommerce websites. The uncertainty of the situation has led to people stocking up on essentials to an extent that shops are out of stock. This seems to balance out the loss of companies due to import restrictions, production slowdown and lack of demand by consumers as consumers continue purchasing essentials and postponing the expenditure on non-essentials. The supply chain of products have been bearing downfalls, along with the availability of labour to continue the same level of production as before. The flow of cash in the sector seems to least affect grocery and food items, while items requiring higher spending, can be seen to result in a disadvantage to the sector. Another reason behind the fall in the performance of this sector is social distancing as it deprives the consumers of the opportunities that cause the purchase demand to fall. The prices of this sector also seemed to fall post lock down as before that the activities in households were more or less, not affected majorly, as seen in **Chart 4**. The prices then saw a significant rise because of increased demand in households as the uncertainty of the situation made consumers hoard and pile up necessities at home. The **Table 4** shows that this sector, unlike others, saw an increased statistical significance of the outbreak in the stock returns because of consumer behaviour and market behaviour.

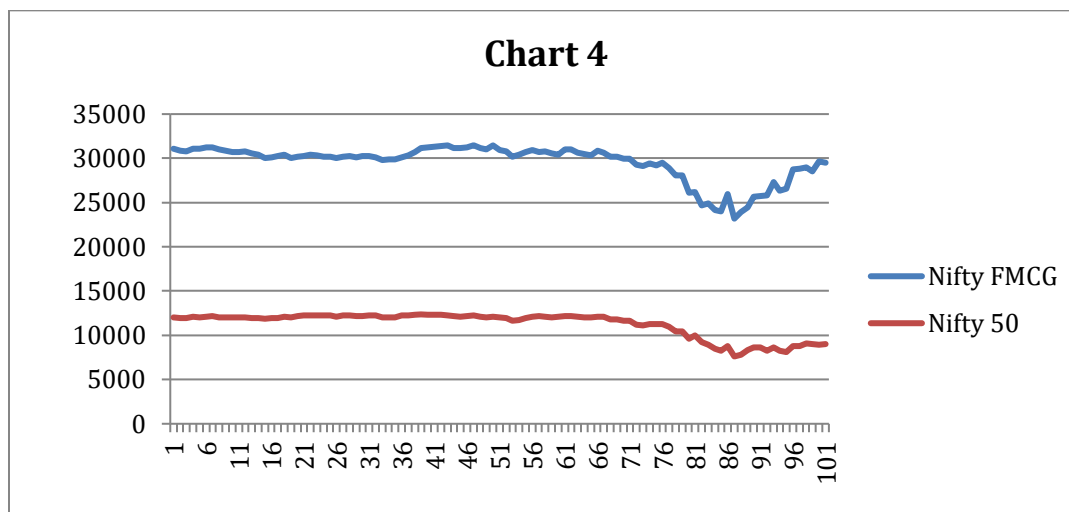


Table 4

Window	CAR	t (No of days in window)	t- stats of CAR
-50	-0.017111077	50	-0.238934615
-20	0.033885382	20	0.74814216
20	-0.012479177	20	-0.275522889
50	0.148228621	50	2.069825848

- **IT**

According to the rating agency ICRA, Indian IT services industry is expected to see a fall in growth to 3-5 per cent in this financial year as compared to the expected growth rate of 6-8 per cent before the crisis struck. The pandemic has impacted all the big corporates around the world which will have an indirect impact on the level of work or services needed by them and the revenue paid for such services. There was a significant impact on the sector in the Global Financial Crisis, which is why the impact of this economic recession is also being predicted as rather threatening. The initial impact of the lockdown has restricted the service providers from traveling to the client office and has differed a number of projects, which is impacting their cash flows. Although the work from home facility and advanced digitalisation in the sector that the impact felt due to the pandemic is not directly major. The fall in prices show the falling confidence in the sector and is also causing a large number of job offers being retracted and downsizing taking place, which again affects the consumer sentiments.

These add up to a fall in the prices of stocks in this sector, as seen in **Chart 5**, and there is a significant impact on the returns post lockdown, as seen in **Table 5**.

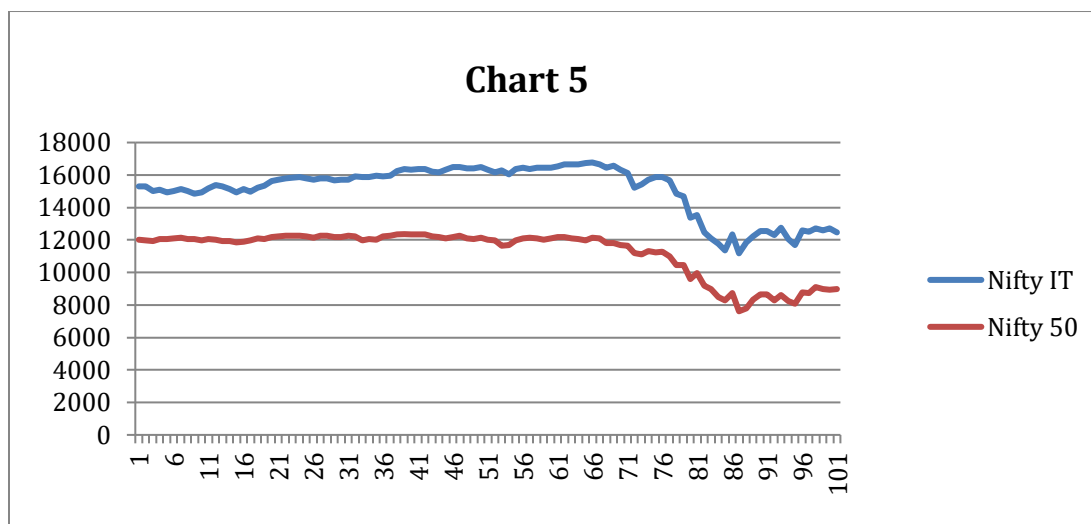


Table 5

Window	CAR	t (No of days in window)	t- stats of CAR
-50	0.093531294	50	1.226404251
-20	0.056916369	20	1.180005123
20	0.014696794	20	0.304697806
50	-0.191552051	50	-2.511675394

- **Pharma**

India manages around 80 per cent of the global demand for generic drugs, and 80 per cent of the drug related to AIDS globally. Although as an essential item, the production and transport of drugs is not restricted, the lack of labourers and the fall in availability of raw materials that are imported (around 70 per cent of raw materials are imported from China and as the production and import of the same has paused, the country seems to rely on the inventory of the piled up stock). The supply, distribution of essential medicines, sanitizers and other essential healthcare items like gloves, masks etc seem to impact the sector immensely, although the lack of raw materials has slowed down the same. High demands of export of essential items, testing kits etc to developed nations like the U.S.A seem to open up opportunities for the sector to experience positive actions from the investors.

The stock prices of this sector fell due to incapacity to internationally trade, but post the initial decline the prices began to increase because of increased purchase of medicines and drugs not just by households, but also by the increased use for treatment purposes in hospitals and health centres. The export of Hydroxychloroquine by India also acted as a major booster to the returns on Pharma stocks. The Pharma sector is another Sector that experienced significant impact on its returns, as seen in **Table 6** that the statistical impact in case of 50 days post the first case, has been significantly positive. **Chart 6** shows that the prices have been on a rise.

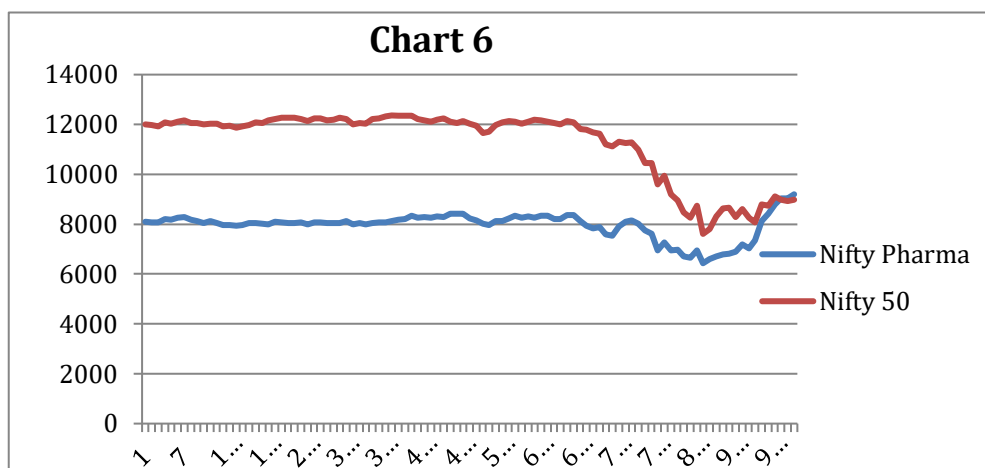


Table 6

Window	CAR	t (No of days in window)	t- stats of CAR
-50	0.073909075	50	0.920061498
-20	0.052227182	20	1.027982412
20	-0.001394848	20	-0.027454654
50	0.283809418	50	3.533018352

Conclusion

An event study of the Covid-19, provides the investors, managers, owners, etc an idea of the impact of a pandemic on the different sectors of an economy. The lockdowns in different countries and restrictions on international trade and travel did not just have an impact on the aviation sector and tourism sector, but also impacted production around the globe which has further impacted consumer sentiments in the market taking a huge toll on international prices and domestic prices, across sectors. Social distancing being an important means to combat the virus, it hampers manufacture, trade, business practices and hence causes the investors to change their purchasing patterns and their speculation of poor performances, leading to changes in the stock prices.

The pandemic has impacted the economy in a matter of 3 months and if the disease was to spread further and the lockdowns were to continue, the impact on the economy would worsen and this study could help the investors take their investment decisions in the stock market.

A major impact on these sectors is that the negative cash flows of the corporate impose a threat to the recovery of the businesses. The effect of the disruption to the supply chain also seems to have long term and worsening impacts on the same.

The annexure contains of the tables of different sectors, showing the t-statistics of the abnormal returns on particular dates. This helps in analysing the period in which the impact was majorly felt. As seen in the annexure attached, we see that the impact of the pandemic is majorly because of domestic restrictions although sectors like Oil and Gas had shown significant changes due to international severity if the situation.

Work from home facilities have been beneficial for only some sectors and many sectors have realised the importance of digitalising work in the modern era. For some companies, especially the ones relating to manufacture and production, physical presence to operate machines is needed while in case of IT and Banks, it poses security threats.

Although, the government is taking considerable steps, the uncertainty of the future makes it difficult to predict what the stock performances will be in the future. Although, in the current scenario, Oil and Gas sector seems to have felt the impact the highest and can further worsen if the virus imposes more international restrictions and domestic lockdowns. The pharmaceutical industry is experiencing positive returns and that is expected to continue in the near future, especially owing to India's export. Once the economy resumes operations, things will take time to come to square one and the correct policies and actions by the government and diligent execution of the same, can help the economy to reduce harms.

Further study can be conducted on the change in impact of the coronavirus as and when the scenarios change, changes when the vaccine is found, changes in the impact when important and significant decisions are taken by international authorities and central banks across the globe. The impact of the current disasters can be compared to the epidemics in the past to know the degree of the same, relatively.

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Annexure

1-Oil and Gas

Date	Return	Market Return	Normal Return	Abnormal Return	t Stats of AR
15-Jan-20	-1.03985536	-0.001538113	-0.001043059	-1.038812306	-114.0666806
21-Jan-20	0.021982459	-0.004484643	-0.003881897	0.025864356	2.84003306
22-Jan-20	0.017171205	-0.005186044	-0.004557662	0.021728867	2.38593606
23-Jan-20	-0.0196523	0.006048459	0.006266234	-0.025918532	-2.845981765
01-Feb-20	-0.04422641	-0.025420488	-0.024052562	-0.020173848	-2.215187354
04-Feb-20	0.001684731	0.022945549	0.022545755	-0.020861024	-2.290642646
05-Feb-20	-0.00986785	0.009098979	0.009205261	-0.019073112	-2.094321192
07-Feb-20	0.019284496	-0.003267828	-0.002709555	0.021994052	2.415054629
18-Feb-20	0.018397796	-0.004434597	-0.003833680	0.022231476	2.441125
27-Feb-20	-0.02432473	-0.003877869	-0.003297300	-0.021027428	-2.308914575
02-Mar-20	-0.04655707	-0.006178801	-0.005514136	-0.041042934	-4.506715221
06-Mar-20	-0.05053014	-0.025119871	-0.023762932	-0.026767212	-2.939171016
09-Mar-20	-0.06881048	-0.050194997	-0.047921592	-0.020888883	-2.293701703
11-Mar-20	0.019931907	0.000664758	0.001079300	0.018852607	2.070108624
12-Mar-20	-0.1089732	-0.086668953	-0.083062470	-0.025910728	-2.845124873
13-Mar-20	-0.01685716	0.037358498	0.036431928	-0.053289083	-5.851402406
16-Mar-20	-0.04489671	-0.079174192	-0.075841633	0.030944921	3.397903915
17-Mar-20	-0.06130029	-0.025364087	-0.023998223	-0.037302069	-4.095949906

18-Mar-20	-0.01059226	-0.057167926	-0.054639669	0.044047412	4.836621628
19-Mar-20	-0.04857546	-0.024546646	-0.023210658	-0.025364805	-2.785179892
23-Mar-20	-0.10600537	-0.139037542	-0.133517050	0.027511676	3.020916864
25-Mar-20	0.022759289	0.064145468	0.062239867	-0.039480577	-4.335160834
26-Mar-20	0.01135225	0.038166585	0.037210480	-0.025858230	-2.839360388

2- Banking

Date	Return	Market Return	Normal Return	Abnormal Return	t Stats of AR
31-Jan-20	0.006057174	-0.0061422	-0.008775858	0.014833032	2.196205516
24-Feb-20	-0.015888487	-0.0210336	-0.030023919	0.014135432	2.092917571
28-Feb-20	-0.03505423	-0.0378017	-0.053949774	0.018895544	2.797708327
09-Mar-20	-0.049355762	-0.050195	-0.071633463	0.022277700	3.298476556
12-Mar-20	-0.099833226	-0.086669	-0.123677077	0.023843851	3.530363626
16-Mar-20	-0.085629358	-0.0791742	-0.112983023	0.027353665	4.050032976
20-Mar-20	0.011588923	0.0566914	0.080879574	-0.069290650	-10.25929881
23-Mar-20	-0.18313005	-0.1390375	-0.198400274	0.015270224	2.260936957
24-Mar-20	0.011147817	0.0247623	0.035320921	-0.024173104	-3.579113373
25-Mar-20	0.07724061	0.0641455	0.091515579	-0.014274969	-2.113577701
27-Mar-20	0.017942573	0.0021732	0.003089172	0.014853401	2.199221331
31-Mar-20	0.019069089	0.0375247	0.054054479	-0.034985389	-5.013672197
03-Apr-20	-0.054108717	-0.0208116	-0.03009515	-0.024013567	-3.441326731
07-Apr-20	0.099951491	0.0840029	0.121098776	-0.021147285	-3.030566626

3-Automobile

Date	Return	Market Return	Normal Return	Abnormal Return	t Stats of AR
04-Feb-20	0.013978592	0.022945549	0.035570554	-0.021591962	-2.007966814
06-Mar-20	-0.008484571	-0.025119871	-0.039365672	0.030881100	2.871819884
09-Mar-20	-0.038867476	-0.050194997	-0.078458958	0.039591482	3.68185083
12-Mar-20	-0.084967185	-0.086668953	-0.135323551	0.050356367	4.682942442
13-Mar-20	0.024331144	0.037358498	0.058041010	-0.033709866	-3.134883835
16-Mar-20	-0.056277686	-0.079174192	-0.123638871	0.067361185	6.264323094
17-Mar-20	-0.006842667	-0.025364087	-0.039746416	0.032903748	3.059918135
18-Mar-20	-0.050777889	-0.057167926	-0.089330078	0.038552189	3.585200719
19-Mar-20	-0.062842025	-0.024546646	-0.038471987	-0.024370037	-2.266316854
20-Mar-20	0.035954264	0.056691389	0.088181887	-0.052227622	-4.856961788
23-Mar-20	-0.149055198	-0.139037542	-0.216968616	0.067913418	6.315678563
24-Mar-20	0.01434597	0.024762317	0.038402979	-0.024057009	-2.237206414
25-Mar-20	0.050439062	0.064145468	0.099803142	-0.049364080	-4.590663706
26-Mar-20	0.025037692	0.038166585	0.059300856	-0.034263163	-3.186338331

27-Mar-20	-0.024521229	0.002173198	0.003185492	-0.027706720	-2.576615137
31-Mar-20	0.013222964	0.037524731	0.058920514	-0.04569755	-4.096683488
01-Apr-20	-0.015710447	-0.040826841	-0.064123217	0.04841277	4.340096897

4-FMCG

Date	Return	Market Return	Normal Return	Abnormal Return	t Stats of AR
14-Jan-20	0.013965892	0.002652699	0.002200721	0.011765172	2.035261887
12-Feb-20	0.018622445	0.007676175	0.005931200	0.012691245	2.195463758
13-Mar-20	0.004780947	0.037358498	0.027973561	-0.023192615	-4.012099934
17-Mar-20	0.008952968	-0.025364087	-0.018604798	0.027557767	4.767229389
18-Mar-20	-0.03027125	-0.057167926	-0.042222616	0.011951362	2.067471037
20-Mar-20	0.078627965	0.056691389	0.042330341	0.036297624	6.279140875
24-Mar-20	0.031889814	0.024762317	0.018619523	0.013270291	2.295633098
25-Mar-20	0.022162991	0.064145468	0.047865808	-0.025702817	-4.446340806
26-Mar-20	0.048199025	0.038166585	0.028573654	0.019625371	3.395001016
30-Mar-20	0.003532929	-0.044767781	-0.032679768	0.036212696	5.997368459
31-Mar-20	0.055993139	0.037524731	0.028128151	0.027864988	4.614862161
03-Apr-20	0.006766063	-0.020811641	-0.014978	0.021744062	3.601144517
07-Apr-20	0.079906028	0.084002906	0.062471992	0.017434036	2.88733914
09-Apr-20	0.003920888	0.040670419	0.030452575	-0.026531686	-4.394047267
15-Apr-20	0.040457914	-0.00765107	-0.005253336	0.04571125	7.570472228
16-Apr-20	-0.00590043	0.007534317	0.005967511	-0.011867941	-1.965509949

5- IT

Date	Return	Market Return	Normal Return	Abnormal Return	t Stats of AR
04-Feb-20	0.017954402	0.022945549	0.004342014	0.013612388	1.264304006
09-Mar-20	-0.0530002	-0.050194997	-0.011637172	-0.041363024	-3.841753334
12-Mar-20	-0.09246165	-0.086668953	-0.019605722	-0.072855929	-6.766780675
16-Mar-20	-0.08375274	-0.079174192	-0.017968324	-0.065784420	-6.109986492
17-Mar-20	-0.02868558	-0.025364087	-0.006212305	-0.022473278	-2.087294024
19-Mar-20	-0.03577223	-0.024546646	-0.006033717	-0.029738512	-2.762081137
20-Mar-20	0.086404197	0.056691389	0.011714546	0.074689650	6.937094712
23-Mar-20	-0.10064981	-0.139037542	-0.031046810	-0.069602996	-6.464651697
24-Mar-20	0.059506415	0.024762317	0.004738928	0.054767488	5.086745571
31-Mar-20	0.035474736	0.037524731	0.006744226	0.02873051	2.610752714
01-Apr-20	-0.05788108	-0.040826841	-0.008282077	-0.049599008	-4.507081297
03-Apr-20	-0.03083794	-0.020811641	-0.004443552	-0.026394392	-2.398468744
07-Apr-20	0.074937187	0.084002906	0.015657834	0.059279353	5.386738057

6-Pharma

Date	Return	Market Return	Normal Return	Abnormal Return	t Stats of AR
03-Mar-20	0.049894857	0.015203504	0.008923977	0.040970881	3.77864453

04-Mar-20	0.020735227	-0.004637705	-0.002755801	0.023491028	2.166520338
12-Mar-20	-0.09350741	-0.086668953	-0.051044531	-0.042462879	-3.916247938
13-Mar-20	0.045812008	0.037358498	0.021965793	0.023846215	2.19927834
25-Mar-20	0.012700635	0.064145468	0.037734281	-0.025033646	-2.308792212
30-Mar-20	0.012101643	-0.044767781	-0.024820801	0.036922444	3.403514926
03-Apr-20	0.046560122	-0.020811641	-0.011683001	0.058243123	5.368857433
07-Apr-20	0.098649966	0.084002906	0.045798405	0.052851561	4.871862704
08-Apr-20	0.034755767	-0.004954132	-0.002986575	0.037742342	3.4790932
09-Apr-20	0.045119823	0.040670419	0.022034411	0.023085413	2.128015876
13-Apr-20	0.027337397	-0.013040241	-0.007421083	0.03475848	3.204040481

লোকসাহিত্যে রবীন্দ্রনাথের লোকসংস্কৃতিবিজ্ঞান চেতনা

পর্ণা মণ্ডল

অতিথি অধ্যাপক,

বাংলা বিভাগ

দক্ষিণেশ্বর হীরালাল মজুমদার মেমোরিয়াল কলেজ

ফর উইমেন

“ও পারেতে বৃষ্টি এল,

ঝাপসা গাছপালা।

এ পারেতে মেঘের মাথায়

একশো মানিক জ্বালা,

বাদল হাওয়ায় মনে পড়ে

ছেলেবেলার গান -

‘বৃষ্টি পড়ে টাপুর টুপুর

নদেয় এল বান।’ ”^১

বাংলার বিখ্যাত লৌকিক ছড়া ‘বৃষ্টি পড়ে টাপুর টুপুর’ - এর অভিনব প্রায়োগিক একটি ক্ষেত্র উপরোক্ত রবীন্দ্রনাথের ‘শিশু’ কাব্যগ্রন্থের এই কবিতাংশটি। আসলে, সমাজ-সংস্কৃতি -সাহিত্যকে নিবিড়ভাবে অন্তরে বুনন করে, বৈজ্ঞানিক আতশ কাচে চোখ রেখে তাকে দেখার এক নাম বৈজ্ঞানিক দৃষ্টিভঙ্গি। রবীন্দ্রনাথ ও বৈজ্ঞানিক চিন্তা-চেতনার প্রসঙ্গ ইদানীং আলোচ্য বিষয় তো বটেই, পাশাপাশি লোকসংস্কৃতির অন্যতম ধারা লোকসাহিত্য রবীন্দ্রনাথের হাতে নবজীবন লাভ করে যুক্তিসঙ্গত বৈজ্ঞানিক ক্ষেত্রকেও উন্মুক্ত করেছে। বিজ্ঞানের সাথে ওতপ্রোতভাবে জড়িয়ে যেমন আছে যুক্তিগ্রাহ্য মনোভঙ্গি, তেমনই আছে ক্ষেত্র সমীক্ষা, তথ্য সংগ্রহ, তথ্যের প্রায়োগিক দিক এবং পদ্ধতির প্রয়োগে বিশ্লেষণভঙ্গি ইত্যাদি বিভিন্ন সূক্ষ্ম প্রযুক্তিচেতনা। প্রথমেই ধরা যাক, ক্ষেত্রসমীক্ষা ও তথ্য সংগ্রহের দিকটি। ১৩০০ বঙ্গাব্দের ১৭ আষাঢ় অধুনা বাংলাদেশের শিলাইদহের কুমড়াখালি থেকে রবীন্দ্রনাথের সরলা রায়কে লেখা একটি চিঠি এক্ষেত্রে বিশেষ তাৎপর্যপূর্ণ।

“মাননীয়াসু ,

ইংরেজীতে যেমন Nursery Rhymes আছে আমি সেইরূপ বাংলার সমস্ত প্রদেশের ছড়া সংগ্রহ করতে প্রবৃত্ত হইয়াছি। কতক কতক সংগ্রহও হইয়াছে। আপনি যদি পূর্ববঙ্গ হইতে আপনাদের আত্মীয় পরিচিত নিকট হইতে যথাসম্ভব আহরণ করিয়া দিতে পারেন ত বড় উপকার হয়”^২

অনুসন্ধানী মন নিয়ে রবীন্দ্রনাথ যেমন নিজে উদ্যোগী হয়েছিলেন তথ্য সংগ্রহের বিষয়ে, তেমনই অন্য সংগ্রাহকদের দ্বারা অনুসন্ধানের বিষয়টিও নজর কাড়ে। রবীন্দ্রনাথের পূর্ববর্তীকালে কোনো আদর্শ বা মানদণ্ড ছিলনা এমন ছড়া সংগ্রহের ক্ষেত্রে। সুতরাং, রবীন্দ্রনাথই প্রথম এমনভাবে সংগ্রহের আদর্শ গড়ে তুললেন। নানাভাবে তথ্য সংগ্রহের পর সেই তথ্যকে প্রকরণভেদে বিভিন্ন ক্ষেত্রে বিভাজনের মুনশিয়ানা বৈজ্ঞানিক দৃষ্টিভঙ্গিরই পরিচায়ক। যেমন- ‘ছেলেভুলানো ছড়া’, ‘ছেলেভুলানো ছড়া : ২’, ‘কবি-সংগীত’, ‘গ্রাম্যসাহিত্য’ ও তার অন্তর্ভুক্ত আলোচনার নানান প্রেক্ষিত ইত্যাদি।

সচেতনভাবে না হলেও লোকসংস্কৃতিবিজ্ঞানের বেশকিছু পদ্ধতি অর্থাৎ মেথড নানাভাবে রবীন্দ্রনাথ দ্বারা প্রয়োগের প্রমাণ মেলে, যা অবশ্যই তাঁর লোকসংস্কৃতিবিজ্ঞান চেতনার প্রতিফলন। যেমন- তুলনামূলক পদ্ধতি, জাতীয়তাবাদী পদ্ধতি ইত্যাদি তাঁর ‘লোকসাহিত্য’ সম্বন্ধীয় আলোচনায় ও অন্যত্র লক্ষণীয়। হরগৌরী ও রাধাকৃষ্ণকথা বিষয়ক ছড়ার সাধারণ বৈশিষ্ট্যকে সূত্রাকারে তুলে ধরতে যে তুলনা অবলম্বন করেছেন রবীন্দ্রনাথ ‘গ্রাম্যসাহিত্যে’, তা নিঃসন্দেহে অভিনব। এই প্রসঙ্গে বিশিষ্ট লোকসংস্কৃতিবিদ শেখ মকবুল ইসলামের মন্তব্যটি বিশেষ প্রণিধানযোগ্য -“দেখা যাচ্ছে বিশ্লেষণের প্রক্ষে ‘কমপ্যারেটিভ অ্যাপ্রাচ’ কে রবীন্দ্রনাথ প্রয়োগ করেছেন। যেমন হরগৌরীর কথা ঘরের কথা, রাধাকৃষ্ণের কথা মর্মের কথা। প্রথমটি সমাজের গান,

দ্বিতীয়টি সৌন্দর্যের গান- এই সব ছোট সংহত অভিধায়, তাঁর তুলনাত্মক প্রকাশকে, রবীন্দ্রনাথ দ্যুতিময় করে তুলেছেন। আধুনিক লোকসংস্কৃতিবিজ্ঞানের দৃষ্টিতে বলতে হয়, রবীন্দ্রনাথের এই তুলনাত্মক ভঙ্গী, বাংলা লোকসাহিত্যের আলোচনায় কমপ্যারেটিভ ফোকলরের পথ প্রস্তুত করেছিলেন”।^৩

“..... ছড়াগুলি স্থায়ীভাবে সংগ্রহ করিয়া রাখা কর্তব্য সে বিষয়ে বোধ করি কাহারো মতান্তর হইতে পারেনা। কারণ, ইহা আমাদের জাতীয় সম্পত্তি। বহুকাল হইতে আমাদের দেশের মাতৃভাষায় এই ছড়াগুলি রক্ষিত হইয়া আসিয়াছে, এই ছড়ার মধ্যে আমাদের মাতৃমাতামহীগণের স্নেহসংগীত স্বর জড়িত হইয়া আছে, এই ছড়ার ছন্দে আমাদের পিতৃপিতামহগণের শৈশব নৃত্যের নূপুরনিষ্কণ ঝংকৃত হইতেছে”।^৪ সুতরাং ১৩০১- ১৩২০ বঙ্গাব্দ- এই সময়টি ছিল রবীন্দ্রনাথ ঠাকুরকে কেন্দ্র করে লোকসংস্কৃতির ক্ষেত্রে জাতীয়তাবাদী ভাবনার এক উন্মেষপর্ব। প্রসঙ্গত উল্লেখ্য - পদ্ধতিবিজ্ঞান অনুযায়ী জাতীয়তাবাদী ভাবনা লোকসংস্কৃতিতে এসেছে ১৯৩৪ খ্রিস্টাব্দ নাগাদ। অথচ রবীন্দ্রনাথ তার কত বছর আগে প্রায় বলা যায় ১৮৯৪ খ্রিস্টাব্দ নাগাদ এমন ভাবনার দিক খুলে দিলেন। বিংশ শতাব্দীর শুরুতেও রবীন্দ্রনাথের এই জাতীয়তাবাদী ভাবনা প্রকাশ পেল ‘ঠাকুরমার ঝুলি’ প্রসঙ্গে। ১৯০৫ খ্রিস্টাব্দে বঙ্গভঙ্গের প্রস্তুতাবে আলোড়িত হয়ে খন্ডতা রোধে উদ্ভূত জাতীয়তাবোধের ঐতিহাসিক প্রেক্ষাপটে রবীন্দ্রনাথ লিখলেন দক্ষিণারঞ্জন মিত্র মজুমদারের ‘ঠাকুরমার ঝুলি’র ভূমিকা। সেখানেও তিনি ‘ঠাকুরমার ঝুলি’কে স্বদেশী জিনিস’ বলে উল্লেখ করেছেন। এই ‘স্বদেশী জিনিস’ ‘ঠাকুরমার ঝুলি’র হাত ধরেই পৌঁছে যাওয়া যায় লোকসাহিত্যের আরেক অঙ্গ ‘রূপকথা’র জগতে। রূপকথা হল একপ্রকার লোককথা। শৈশবকালে রূপকথার জগতে আবিষ্টি হয়নি এমন ব্যক্তি পাওয়া দুষ্কর। রবীন্দ্রনাথের কবিতায় রূপকথার প্রত্যক্ষ প্রয়োগ অনন্য ভূবন সৃষ্টি করে। লোকসংস্কৃতিবিজ্ঞানের দৃষ্টিতে এটি অবশ্যই লোকসংস্কৃতির প্রায়োগিক দিক। অজস্র উদাহরণের ভান্ডার থেকে কেবল কয়েকটি উদ্ধার করা যেতে পারে। যেমন -

“রাজার মেয়ে শোয় সোনার খাটে,
স্বপনে দেখে রূপরাশি।
রূপোর খাটে শুয়ে রাজার ছেলে
দেখিছে কার সুধা হাসি।”^৫

অথবা

“শুনেছি রূপকথার গাঁয়ে
জোনাকি জ্বলা বনের ছায়ে
দুলিছে দুটি পারুল কুঁড়ি,
তাহারি মাঝে বাসা-
সেখান থেকে খোকর চোখে
করে সে যাওয়া-আসা।”^৬

সুতরাং, বাংলা সাহিত্যের বিভিন্ন ক্ষেত্রে আদর্শের পথপ্রদর্শক রবীন্দ্রনাথ যে লোকসংস্কৃতি চর্চার বৈজ্ঞানিক মনস্কতার পথও খুলে দিয়েছিলেন, একথা জোরপূর্বক স্বীকার্য।

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❖ তথ্যসূত্র :

১. রবীন্দ্রনাথ ঠাকুর, ‘বৃষ্টি পড়ে টাপুর টুপুর’, ‘শিশু’, ‘রবীন্দ্র-রচনাবলী’ (পঞ্চম খন্ড), বিশ্বভারতী গ্রন্থনবিভাগ, কলকাতা, পৌষ ১৪১৫, পৃ. ৪৪।

২. রবীন্দ্রনাথ ঠাকুর, সরলা রায়কে লেখা চিঠি, (অনাথনাথ দাস ও বিশ্বনাথ রায় সম্পাদিত 'ছেলেভুলানো ছড়া', পৃ: ২৬০) শেখ মকবুল ইসলাম, 'লোকসংস্কৃতিবিজ্ঞানের দৃষ্টিতে রবীন্দ্রনাথের লোকসাহিত্য', 'তবু একলব্য' (বিশেষ সংখ্যা: রবীন্দ্র আবিষ্কার), দীপঙ্কর মল্লিক সম্পা. , কলকাতা, ষষ্ঠ বর্ষ, প্রথম সংখ্যা, ১৪১৭, পৃ. ৫৭২
৩. তদেব, পৃ. ৫৭৩-৫৭৪
৪. রবীন্দ্রনাথ ঠাকুর, 'ছেলেভুলানো ছড়া: ২' (ভূমিকা), 'লোকসাহিত্য', বিশ্বভারতী গ্রন্থনবিভাগ, কলকাতা, বৈশাখ ১৪১৯, পৃ. ৪৯
৫. 'রবীন্দ্রনাথ ঠাকুর, 'রাজার ছেলে ও রাজার মেয়ে' : ৪-'নিশিথে', 'সোনার তরী', 'রবীন্দ্র-রচনাবলী, (দ্বিতীয় খন্ড), বিশ্বভারতী গ্রন্থনবিভাগ, কলকাতা, আশ্বিন ১৪১৫, পৃ. ১৫
৬. রবীন্দ্রনাথ ঠাকুর, 'খোকা', 'শিশু', 'রবীন্দ্র-রচনাবলী' (পঞ্চম খন্ড), বিশ্বভারতী গ্রন্থনবিভাগ, কলকাতা, পৌষ ১৪১৫, পৃ. ১০.
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সাময়িকী থেকে সংবাদপত্রে সাহিত্যের রসধারা
দেবোপমা মিশ্র,
State Aided College Teacher,
সাংবাদিকতা বিভাগ
হীরালাল মজুমদার মেমোরিয়াল কলেজ ফর উইমেন

সাহিত্য তিলে তিলে গড়ে উঠেছে, নিজেকে পরিবর্তিত ও পরিবর্ধিত করেছে, সমকালীন বাস্তবতার চাদরে মুড়ে নিজেকে সজ্জিত করেছে- আর লেখকদের সেইসব সৃষ্টি মুদ্রণমাধ্যমের হাত ধরে পৌঁছে গেছে পাঠকমহলে। মুদ্রণযন্ত্র আবিষ্কারের পর মুদ্রণমাধ্যমই একমাত্র আশা ভরসার স্থল। প্যাপিরাস গাছের বাকল, কাপড়ে সাহিত্য রচনা এবং সংরক্ষণ কিংবা গুহার প্রাচীরে সাহিত্য খোদাই-এর তুলনায় তা অনেকবেশী গ্রহণযোগ্য। নতুন মাধ্যমের যুগের সূচনাও তখন শুরু হয়নি। যদিও বর্তমান দিনেও পাঠকের বহুলাংশ সাহিত্য রসাস্বাদন কালে নতুন বই-এর আঘাণ এবং ছাপার কালির ছোপ হাতে পেতে বেশী আগ্রহী। তবে মুদ্রণমাধ্যম বলতে ব্যক্তিগতভাবে যে আমার চোখের সামনে ভেসে ওঠে তা হল সংবাদপত্র ও সাময়িকপত্রগুলি। আর সেই সংবাদপত্র ও সাময়িকপত্রগুলিতে সাহিত্যের প্রকাশ বিষয়ে এইবার চোখ বুলিয়ে নেবার পালা।

ভারতীয় সংবাদপত্রে সাহিত্যের ধারা বয়ে আসছে তার সূচনা লগ্ন থেকেই। ১৭৫৮ খ্রীষ্টাব্দে জেমস অগাষ্টাস হিকির পত্রিকা ‘হিকিস বেঙ্গল গেজেট অর দি অরিজিনাল ক্যালকাটা জেনারেল অ্যাডভারটাইজার’ প্রকাশের পরে লক্ষ্য করা যায় হিকি সাহেব সংবাদ ও বিজ্ঞাপনের পাশাপাশি রেখেছেন একটি বিশেষ বিভাগ নাম ‘পোয়েটস কর্ণার’। ইংরেজী ভাষার পত্রিকা তাই কবিতার মাধ্যমও ছিল ইংরেজী। এই ‘পোয়েটস কর্ণারে’ হিকি প্রথম দিকে স্বয়ং কবিতা প্রকাশ করতেন। পরে আরো কয়েকজন কবি এই বিভাগে তাঁদের সৃষ্টিকে অপর্ণ করেন। কবিতাগুলি ছিল কখনো প্রাকৃতিক সৌন্দর্যকে কেন্দ্র করে কখনো ঋতু বিষয়ক আবার কখনো সাম্প্রতিক বিষয়ের ওপরেও দৃষ্টি দিয়েছেন হিকি। তবে সব ক্ষেত্রেই কবিতার পটভূমিকা হিসেবে বেছে নিয়েছেন ইউরোপীয় মনোভাবকে। ঋতু বিষয়ক কবিতায় হিকি তার পত্রিকায় লিখেছিলেন-

The flower of July Can't compare
To the fragrance that hangs on her lips,

আবার ১৭৭৮ খ্রীষ্টাব্দের ৬ই ফেব্রুয়ারী ফ্রান্স ও আমেরিকার মধ্যে একটি চুক্তি হয়েছিল। সেই চুক্তির দিকে ব্যঙ্গের তীর্যক বাণ নিক্ষেপ করে ১৭৮০ খ্রীষ্টাব্দের ১লা এপ্রিল হিকি তাঁর পত্রিকায় লেখেন-

Rejoice, Americans rejoice!

Praise ye the lord with heart and voice.

The treaty's sign'd with faithful France,

And now like Frenchmen, sing and dance!

Say, yankies don't you feel compunction

At your unnatural, rash conjunction?

এমনই ছিল শুরুর পথের রেখাটা। তাই ইংরেজী মাধ্যমের সংবাদপত্র ছাড়াও ভারতীয় ভাষার সংবাদপত্রগুলি যে এই খাতেই বইবে সে বিষয়ে বিশেষ সন্দেহ ছিল না। ভারতবর্ষে সংবাদপত্র প্রকাশনার ক্ষেত্রে শ্রীরামপুর মিশনের ভূমিকা সম্পর্কে সকলেই মোটামুটি অবগত। এর গতি আরো খানিকটা বৃদ্ধি পেয়েছিল ভারতীয় সংবাদপত্রের নব ভগীরথ রামমোহনের হাত ধরেও।

রামমোহন রায় ভারতীয় সমাজের চেতনার জগতে নবজাগরণের উন্মেষ ঘটাতে মাধ্যম হিসেবে বেছে নিয়েছিলেন সংবাদপত্রকেই। একদিকে খ্রীষ্টান মিশনারি অন্যদিকে গোঁড়া হিন্দুধর্ম, ব্রাহ্মধর্ম ও প্রগতিশীল ধর্মে সমাজ তার নিজস্ব কুঠুরিতে আবদ্ধ হয়ে পড়ছিল। ১৮২১ সালে সমাচার দর্পন পত্রিকায় 'কোন বিজ্ঞ ব্যক্তি দূর দেশ হিতে কয়েক প্রশ্ন সম্বলিত' একটি মিশনারিদের কর্তৃক চিঠি প্রকাশিত হয়। যাতে তাঁরা হিন্দুধর্মের ওপর অহেতুক আক্রমণ চালিয়েছে-এমনই মনে করে রামমোহন শিবপ্রসাদ ছদ্মনামে একটি প্রতিবাদ পত্র পাঠান। কিন্তু এই প্রতিবাদ পত্র প্রকাশিত না হওয়ায় তার ফল স্বরূপ রামমোহন প্রকাশ করলেন ব্রাহ্মণ সেবধি, ব্রাহ্মণ ও মিশনারি সংবাদ সং ১। এবং মাত্র তিনটি সংখ্যায় প্রকাশিত এই পত্রিকার মাধ্যমে আমরা পাই বলিষ্ঠ কিছু নিবন্ধ যা রামমোহন রায়ের গ্রন্থাবলীতেও সংরক্ষিত রয়েছে। নিভীক ও বলিষ্ঠ নিবন্ধের প্রমাণ আমরা সম্বাদ কৌমুদী'তেও পেয়ে থাকি। তা সমাচার দর্পণের যোগ্য জবাব হিসেবেই হোক কিংবা সমাচার চন্দ্রিকার গোঁড়া হিন্দুত্বের প্রতিবাদ করেই হোক। অন্যদিকে সমাচার চন্দ্রিকাও ভবানীচরণ বন্দ্যোপাধ্যায়ের লেখনীতে বাংলা নিবন্ধ সাহিত্যকে সমৃদ্ধ করেছে।

এর পরবর্তী কালেও সংবাদপূর্ণচন্দ্রোদয় পত্রিকা, বামাবোধিনী পত্রিকা, সুলভ সমাচার, সর্ব শুভোকরী পত্রিকায় নানা প্রবন্ধ প্রকাশিত হয়। সংবাদপূর্ণচন্দ্রোদয় পত্রিকায় স্ত্রীশিক্ষা, সর্বশুভকরী পত্রিকায় বাল্য বিবাহের দোষ, কিংবা সুলভ পত্রিকায় 'এতদেশীয় বিদ্বান ব্যক্তিদিগের বিদ্যানুড়প ব্যবহার না করণের বিষয়' নামাঙ্কিত প্রবন্ধগুলি বিশেষ প্রভাবসৃষ্টিকারী। সুলভ পত্রিকায় প্রকাশিত উক্ত প্রবন্ধে একটি কবিতার উল্লেখ আছে-

ধন জন যৌবনের গর্ভ কর মন।

জাননা নিমেষে হরে সকলি শমন।।

অতএব রিপুকুলে করিয়ে দমন।

যাতে জ্ঞানোদয় হয় করহ এমন।।
জ্ঞানী লোক লোকান্তরে করিলে গমন।
কীর্তি তার ধরাতলে করয়ে রমণ।।
দিবাকর নিশাকর দীপশিখা আর।
চন্দ্রকান্ত সূর্যকান্ত মণি চমৎকার।।
না পারে নাশিতে অন্তরের অন্ধকার।
ওরে মন জ্ঞান বিনা সাধ্য নাহি কার।।

এই কবিতা প্রসঙ্গেই বলা যায় সমাচার সুধাবর্ষণ পত্রিকায় ১৮৫৫সালের ১০ই জুলাই একটি ‘বিধবা বিবাহ’ বিষয়ক কস্যাচিত জনস্য ছদ্মনামের প্রেরিত পত্র প্রকাশিত হয়েছিল। যার রচনাই করা হয়েছিল কবিতার আকারে। তার কিছু লাইন উদাহরণ স্বরূপ এখানে তুলে ধরা হল-

শিলা জলে ভাসে শাখা মুগে গীত গায়।
বিধবার পরিণয় শুনে হাসি পায়।।
পন্ডিতে ব্যবস্থা দিবে মনঃ বিচারিয়া।
ছিল সবে সেই আশা পথ নিরখিয়া।।
নৃপতি ভবনে তর্কবাগীশের মেলা।
পরাস্ত হইল সবে মীমাংসার খেলা।।.....

ঐ বছরই ১২ই নভেম্বর প্রকাশিত হল সেই বিষয়ক আরো এক কবিতা-

শুন শুন বিধবারা শুভ সমাচার
বিধবাবিবাহ হবে রচে সমাচার।।
হইয়াছে যত গ্রন্থ বিবাহ বিপক্ষে।
তিষ্ঠিতে না পারিবেক সাগরসমক্ষে।।
দ্বিতীয় ঈশ্বর বিদ্যাসাগর সন্ধান।
কেহ না জানেন কিছু তাহার সন্ধান।।
করিয়াছিলেন বাধা বহু ভট্টাচার্য্য।

সমুদ্র তরঙ্গ তাহে না হয় নিবার্য্য।।.....

বাংলা সাহিত্যের প্রগতিশীল চিন্তাভাবনার কথা ইয়ংবেঙ্গল দল ছাড়া অসম্পূর্ণ। তাদের জ্ঞানান্বেষণ, বেঙ্গল স্পেকটেক্টর তাদের প্রবন্ধের দ্বারা নিজস্ব চিন্তাভাবনাকে সকলের সামনে তুলে ধরেছে। প্যারিচাঁদ মিত্র ও রাখানাথ শিকদার প্রকাশিত মহিলাদের ‘মাসিক পত্রিকা’-র সপ্তম সংখ্যায় প্রকাশিত হয় প্যারিচাঁদ মিত্রের ‘আলালের ঘরের দুলাল’।

বাংলা সংবাদপত্র এবং সাহিত্যের ইতিহাসে যে পত্রিকা লেখক তৈরীতে বিশেষভাবে সহায়ক হয়ে উঠেছিল তা হল ঈশ্বরচন্দ্রগুপ্তের সংবাদ প্রভাকর। লেখক তৈরীর সাথে সাথে সাহিত্যের ইতিহাস, সমালোচনা এবং ঈশ্বর গুপ্ত কর্তৃক গদ্যে ভ্রমণ কাহিনী রচনা নতুন ধারা পরিলক্ষিত হয়েছিল। ঈশ্বর গুপ্তের সোজাসাপটা অথচ ব্যঙ্গের প্রলেপ সমৃদ্ধ লেখা পাঠককে বেশ আকৃষ্ট করত। শিবনাথ শাস্ত্রী প্রভাকরের জনপ্রিয়তা প্রসঙ্গ বলেছেন “প্রভাকরের কবিতা পড়িবার জন্য বাঙ্গালা দেশের লোক পাগল হইয়া উঠিল।” তেমনই ছিল প্রভাকরের জ্যোতি। নীলবিদ্রোহের

প্রেক্ষাপটে সংবাদ প্রভাকরে প্রকাশিত ঈশ্বরচন্দ্র গুপ্তের নীলকর কবিতাটি ছিল মহারাণী ভিক্টোরিয়াকে উদ্দেশ্য করে লেখা।

কবিতাটি নিম্নরূপ

তুমি মা কল্পতরু আমরা সব পোষা গরু
শিখিনি শিং বাঁকানো
কেবল খাবো খোল-বিচুলি-ঘাস।
জানো রাঙা আমলা তুলে মামলা
গামলা ভাঙে না
মা!
পেলে ভূষি
তাতেই খুশি
ঘুষি খেলে বাঁচব না!

আবার আধুনিক শিক্ষা সম্পর্কে ঈশ্বর গুপ্ত বলেছিলেন-
হ্যাদেহে ছেলের বাপ
উপদেশ নাও
সন্তানের শিক্ষা হেতু
সাবধান হও

সিপাহী বিদ্রোহের সময় ইংরাজপক্ষকে সমর্থন করে লেখা একটি দীর্ঘ কবিতা লেখা হত তার সম্পাদকীয়তে। সেইসময়ে সোমপ্রকাশ বিদ্যাदर्শন ও তত্ত্ববোধিনী পত্রিকাও কখনো সমসায়িক ঘটনার নিরিখে কখনো বা ধর্মসভার মুখপত্র হয়ে বহু প্রবন্ধের মালা গৈঁথেছে। সাহিত্য ও সংবাদের কথায় রবীন্দ্রনাথ ঠাকুরের কথা উল্লেখ না করলে ত্রুটির পরিমাণ বহুলাংশে বৃদ্ধি পাবে। রবীন্দ্রনাথের সম্পাদনায় প্রকাশিত সংবাদপত্রগুলি হল সাধনা(১৩০২বঙ্গাব্দ), ভারতী(১৩০৫বঙ্গাব্দ), বঙ্গদর্শন(১৩০৮-১২বঙ্গাব্দ), ভাভার(১৩১৪বঙ্গাব্দ), তত্ত্ববোধিনী (১৩১৮-১৯বঙ্গাব্দ)। এর মধ্যে ভারতী ছিল ঠাকুর বাড়ির নিজস্ব পত্রিকা। আবার রবীন্দ্রনাথের বৌদি জ্ঞানদানন্দিনী দেবী প্রকাশিত বালক পত্রিকা রবীন্দ্রনাথই পরিচালনা করতেন। পরে বালক ভারতীর সঙ্গে যুক্ত হয়ে যায়। পদ্মিনীমোহন নিয়োগীকে লেখায় এক চিঠিতে স্বয়ং রবীন্দ্রনাথ বলেন- “সাধনা পত্রিকায় অধিকাংশ লেখা আমাদের লিখিতে হইত এবং অদ্য লেখকদের রচনাতেও আমার হাত ভুরি পরিমাণে ছিল। সাধনা বাহির হিবার পূর্বেই হিতবাদী কাগজের জন্ম হয়।..... সেই পত্রে প্রতি সপ্তাহেই আমি ছোট গল্প, সমালোচনা ও সাহিত্য প্রবন্ধ লিখিতাম। আমার

ছোটগল্প লেখার সূত্রপাত ঐখানেই। ছয় সপ্তাহকাল লিখিয়াছিলাম।” তবে শুধু ছোটগল্পই নয় রবীন্দ্রনাথের প্রথম প্রকাশিত কবিতা ‘অভিলাষা’ ১৮৭৪ খ্রীষ্টাব্দে তত্ত্ববোধিনীপত্রিকায় প্রকাশিত হয় এবং এর পরের বছর হিন্দুমেলায় পরিবেশিত কবিতা হিন্দুমেলার উপহার ১৮৭৫ খ্রীষ্টাব্দে অমৃতবাজার পত্রিকায় প্রকাশিত হয়। তাঁর বহু রচনা বহু সময়ে বিভিন্ন পত্রপত্রিকায় প্রকাশিত হয়েছে। পরবর্তীকালে প্রমথ চৌধুরী সম্পাদিত সবুজপত্র পত্রিকাতেও প্রকাশিত হয়েছে অসাধারণ কীর্তি। যাদের মধ্যে উল্লেখযোগ্য হল বলাকা, ঘরে বাইরে, চতুরঙ্গ, স্ত্রীর পত্রের মতো লেখনী। রবীন্দ্রনাথ ব্যতীত এই পত্রিকায় নিজ সৃষ্টিকে বিকশিত করেছিলেন প্রমথ চৌধুরী, অতুলচন্দ্র গুপ্ত, বরদাচরণ গুপ্ত, সত্যেন্দ্রনাথ বোস প্রমুখেরা। রবীন্দ্রনাথের বোন স্বর্ণকুমারী দেবী সেযুগে কলম ধরেছিলেন নিজের মতো করে। ভারতী পত্রিকায় একাধিকবার তিনি তাঁর লেখনীকে তুলে ধরেছিলেন।

পত্রপত্রিকায় রবীন্দ্রসৃষ্টিকে সম্পূর্ণ করা সম্ভব নয় বঙ্গদর্শনকে বাদ দিলে। তবে নবপর্যায় বঙ্গদর্শন বলার আগে অবশ্যই উল্লেখ করা প্রয়োজন বঙ্কিমচন্দ্র চট্টোপাধ্যায়ের বঙ্গদর্শনের কথা। বহু সমালোচনা, বেদ পুরাণ সম্বলিত নিবন্ধের পাশাপাশি প্রকাশিত হয়ে বঙ্কিমচন্দ্রের বহু উপন্যাস। ১৮৭৩ সালে এই পত্রিকায় প্রকাশিত হয় তার প্রথম উপন্যাস বিষবৃক্ষ। ইন্দিরা, যুগলাঙ্গরীয়, রাধারানী, চন্দ্রশেখর, কৃষ্ণকান্তের উইল, রাজসিংহ এবং সর্বোপরি আনন্দমঠের মতো উপন্যাস পাঠকবর্গ পেয়েছিল এই পত্রিকা থেকে। এই সাময়িকীতেই দেশবাসী পেয়েছিল তাদের জাতীয় সঙ্গীত (national song) ‘বন্দে মাতরম’- গানটিকে। বঙ্কিমচন্দ্রের পরবর্তীকালে রবীন্দ্রনাথের নবপর্যায়ের বঙ্গদর্শনেও সাহিত্য সৃষ্টির ধারা অক্ষুণ্ণ থাকে। প্রথম পূর্ণাঙ্গ উপন্যাস হিসেবে চোখের বালিকে বেছে নেন ক্রমানুসারে প্রকাশের জন্য। এছাড়াও বাংলা দেশের জাতীয় সঙ্গীত আমার সোনার বাংলা আমি তোমায় ভালোবাসি গানটি এবং গীতাঞ্জলির বহু কবিতা এই পত্রিকায় স্থান পেয়েছে।

অন্যদিকে বাংলার বিদ্রোহীকবি কাজী নজরুল ইসলাম পাঠকের কাছে অনেকক্ষেত্রেই নিজেকে মেলে ধরেছেন তাঁর ধূমকেতু পত্রিকার মধ্য দিয়ে। ধূমকেতু, আনন্দময়ীর আগমনের মতো বহু বিখ্যাত সৃষ্টি তাঁর এই পত্রিকার মাধ্যমে আমরা পেয়েছিলাম। প্রথম জীবনে তাঁর মুক্তি কবিতাটি প্রকাশিত হয়েছিল বাংলা মুসলিম সাহিত্য পত্রিকায়। মোসলেম ভারত, মুসলমান সাহিত্য পত্রিকা, উপাসনা পত্রিকায় সাংবাদিকতায় নিযুক্ত থাকাকালীন এই পত্রিকায় প্রকাশিত তাঁর অন্যান্য উপন্যাস গুলির মধ্যে উল্লেখযোগ্য হল-বাঁধনহারা। এবং খেয়া -পারের তরনী, বাদল প্রাতের শরাব, বোধন, কোরবান প্রভৃতি কবিতাগুলি পরবর্তীকালে বিশেষভাবে প্রশংসিত হয়েছে।

অন্যদিকে কথাশিল্পী শরৎচন্দ্রও সম্পাদক ফণীন্দ্রনাথ পালের অনুরোধে রামের সুমতি গল্প পাঠিয়েছিলেন যমুনা পত্রিকার জন্য। যা ১৩১৯ বঙ্গাব্দে ফাল্গুন ও চৈত্র সংখ্যায় প্রকাশিত হয়। এরপরেও তিনি ভারতবর্ষ পত্রিকার জন্য আরো নানা সৃষ্টিশীল কাজ রেখে যান।

বাংলাপত্র পত্রিকায় উঠে এসেছে অক্ষয়কুমার দত্ত, কেশবচন্দ্র সেন, সুরেন্দ্রনাথ ব্যানার্জীর মতো ব্যক্তিত্বের নাম। আর তাদের হাত ধরেই বহু সময়ে উঠে এসেছেন কালজয়ী লেখকেরা। বাংলা পত্র পত্রিকায় সাহিত্যের ধারা বিষয়টিয়ে এক ছাদের তলায় নিয়ে আসার চেষ্টা করলে এক মহলা বাড়িও কম পড়বে। তবু খামখেয়ালীর পর্যায়ক্রমে টুকরো টুকরো ছবি দিয়ে সাজনো এক কোলাজ

রাখার প্রয়াসী হলাম- হয়তো বাকি থেকে গেল এক পৃথিবী বাংলা সাহিত্য।