



ঐষগা

মাঘেৰিটা মহাবিদ্যালয় আলোচনী

বিংশতিতম সংখ্যা
২০২১-২২ আৰু ২০২২-২৩ বৰ্ষ



সম্পাদিকা
সুষমা শইকীয়া

মহাবিদ্যালয় গীত

ৰচনা : ড° ৰমেন হাজৰিকা
সুৰ : ড° দিপালী বৰপূজাৰী

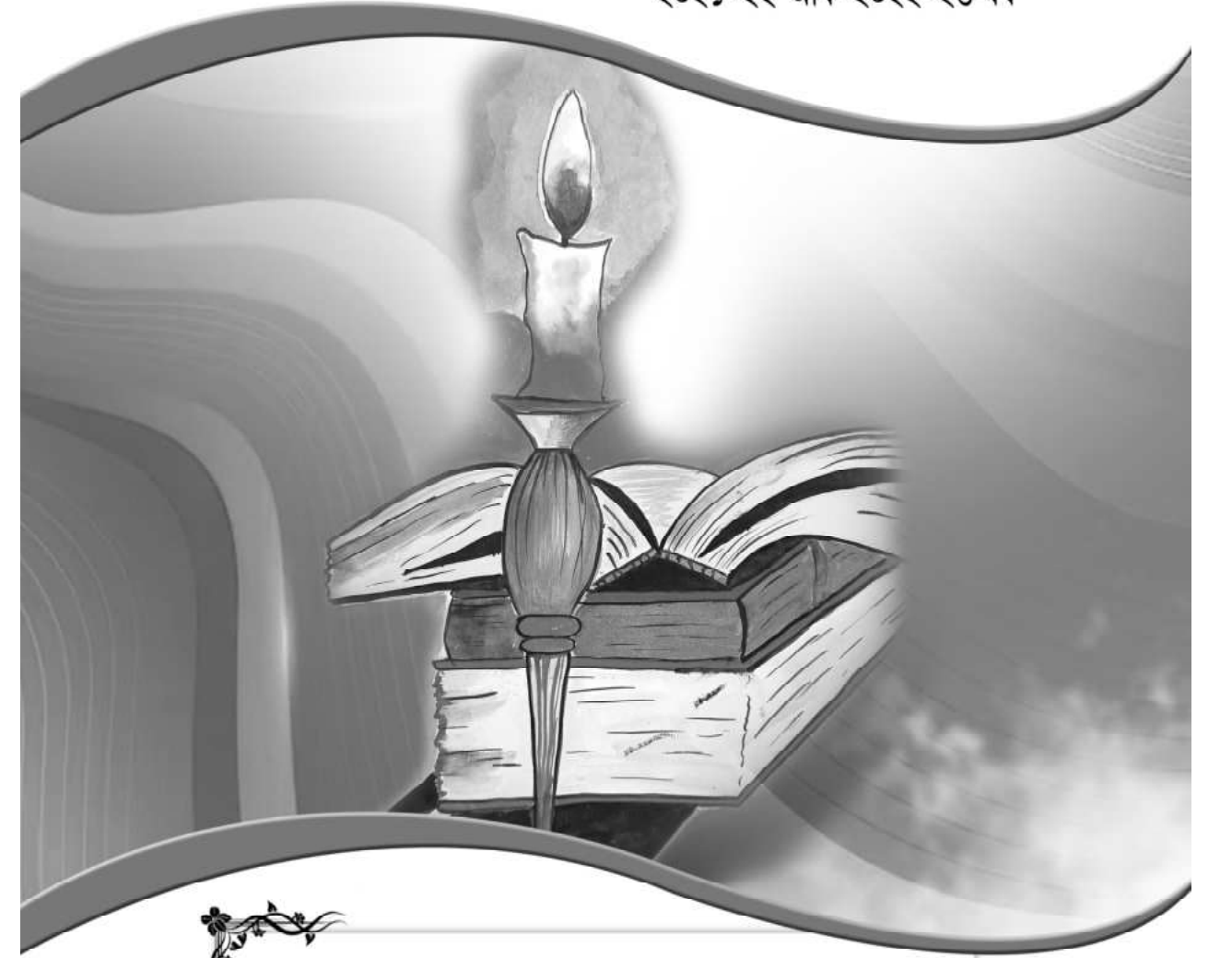
তেজস্বীনাবধিত মন্ত্ৰ মা বিদ্বিষাবহৈ
পাটকাইৰ সেউজীয়া আঁচলৰ ছাঁ
দিহিঙৰ খৰসোঁতে শীতলোৱা বা
তাৰেই তীব্ৰত জ্ঞানৰ আলয়
জনগণৰ আশাৰ আশ্ৰয়
অ..... আমাৰ মহাবিদ্যালয়।
জ্যোতিৰ দেউল সাজিম অভ্ৰভেদী
গৰিমা বিলাম বিশ্বব্যাপি
অজ্ঞানতাৰ আন্ধাৰ নাশি
জ্ঞানৰ জ্যোতিৰে জ্যোতিৰ্ময়
অ.... আমাৰ বুকুৰ আপোন মহাবিদ্যালয়।
আমাৰ কাম্য মহা প্ৰগতিৰ
সাধক আমি মহাশক্তিৰ
পূজাৰী আমি জ্ঞান মন্দিৰৰ
গঢ়িম জীৱন সহস্ৰ জনৰ
সূৰ্যমুখী যাত্ৰা আমাৰ বিজয় আমাৰ পণ
বিজ্ঞান প্ৰযুক্তি নিতে নব প্ৰগতি
তাৰেই গঢ়িম সমাজখন
নৈতিকতাৰ মূল্যবোধৰ বৌদ্ধিকতাৰ নৱচেতনাৰ
ইয়েই হওক সৃষ্টিৰ আলয়
অ... আমাৰ সৃষ্টিধাৰিণী মহাবিদ্যালয়।
আকাশমুখী উন্নতিৰ জিলিকি উঠিছে আজি
সমাজৰ প্ৰতি দায়বদ্ধতাৰে অতুল ৰূপেৰে সাজি
স্বদেশ স্বজাতি ৰাখি স্বকীয়তা
অমৃত পণ পুত বিশ্বভ্ৰাতা
সৌমাৰত আজি উদ্বিগ্ন অৰুণ
চৌপাশ সোণোৱালী পোহৰেৰে ভৰুণ
আন্ধাৰৰ নাই সংশয়
অ..... আমাৰ প্ৰাণতো অধিক মহাবিদ্যালয় ॥



ঐষগা

মাঘেবিটা মহাবিদ্যালয় আলোচনী

বিংশতিতম সংখ্যা
২০২১-২২ আৰু ২০২২-২৩ বৰ্ষ

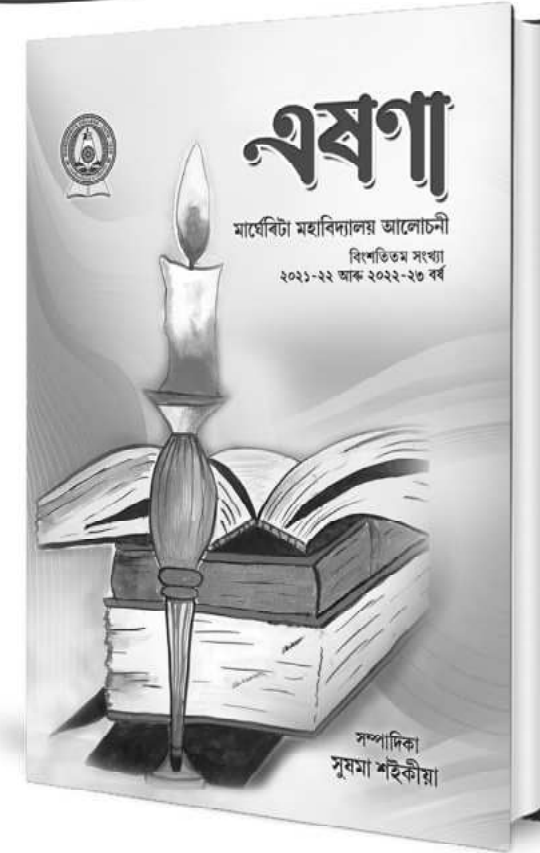


শ্রদ্ধা আৰু
আন্তৰিকতাৰে

সম্পাদিকা
সুষমা শইকীয়া



20th Edition of Margherita College Magazine 'AKHANA', the annual publication of
Margherita College, Margherita, Tinsukia (Assam)
Published by Margherita College Students' Union, 2021-2022 & 2022-2023.



সম্পাদনা সমিতি

মুখ্য উপদেষ্টা

ড° অতনু কাকতি

উপদেষ্টা

ড° দিপাশ্রী দাস সবকাৰ

ড° মজিবুৰ বহমান

ড° মিনালী গিৰী

উজ্জ্বল দাস

বিতুমণি মালিয়া

অঞ্জন কুমাৰ বৰদলৈ

সোমালী বাহা

দিপজ্যোতি ভট্ট

সম্পাদিকা

সুসমা শইকীয়া

সদস্যা

আশিক ছেত্ৰী

প্রশান্ত কুমাৰ বৰ্ণোৱাল

শান্তনু হাজৰিকা

বেটুপাতৰ ফটোসংগ্ৰহ : সুসমা শইকীয়া

বঙীণ পৃষ্ঠা সজ্জা : চাও জ্যোতি

ডি.টি.পি : ভূপেন, উজ্জ্বল, হিমাত্ৰী, পংকজ, অখিল

অলংকৰণ : অংশুমালা

প্রকাশক : মাৰ্গেৰিটা মহাবিদ্যালয় ছাত্ৰ একতা সভা, ২০২১-২২ আৰু ২০২২-২৩ বৰ্ষ

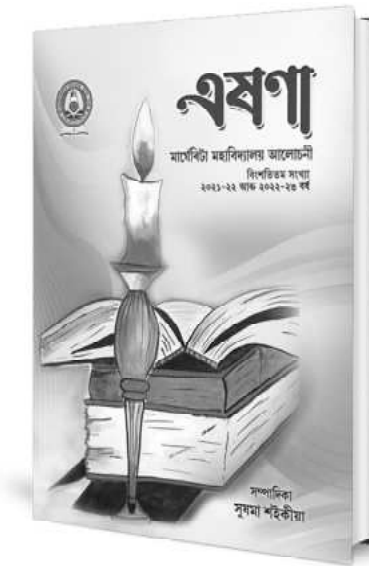
প্রকাশকাল : ছেপ্তেম্বৰ, ২০২৩

মুদ্ৰণ : দি অসম কম্পিউটাৰ্চ, তিনিচুকীয়া

‘এষণা’ৰ এই সংখ্যাত প্রকাশিত সকলো লেখা আৰু ইয়াত প্রকাশিত মতামত লেখকসকলৰ সম্পূৰ্ণ নিজা।

ইয়াৰ বাবে সম্পাদনা সমিতি আৰু মহাবিদ্যালয় কৰ্তৃপক্ষ দায়বদ্ধ নহয়।

উছৰ্গা



মার্ঘেৰিটা মহাবিদ্যালয়ত
কৰ্মচাৰী হিচাপে সুদীৰ্ঘকাল সেৱা আগবঢ়াই যোৱা
প্ৰয়াত মহেন্দ্ৰ গগৈৰ স্মৃতিত
এই সংখ্যাৰ 'এষণা' উছৰ্গা কৰা হ'ল।



আমি শ্রদ্ধাৰে সুঁৰিছোঁ



লক্ষ্মীনন্দন বৰা
হোমেন বৰগোহাঁই
নীলমণি ফুকন
দেৱেন দত্ত

আৰু এই দুটা বছৰত আমাৰ মাজৰ পৰা হেৰাই যোৱা
মহাবিদ্যালয়ৰ ছাত্ৰ-ছাত্ৰীসকলৰ লগতে
মহাবিদ্যালয়খনিৰ লগত জড়িত জ্ঞাত-অজ্ঞাতসকল।



MARGHERITA College

"The spirit of Quality and Excellence"

Motto :

Knowledge is Power

Vision :

To build up Margherita College in to a CENTRE OF EXCELLENCE emitting light and energies in this entire backward locality, inhabited by various ethnic groups including indigenous tribes.

Mission :

Empowerment of the generation of the entire locality from powai upto and beyond the boundary of Arunachal Pradesh including the tribal areas of Tirap, Ketetong and Vitar powai and the numerous settlements of tea-tribe communities scattered all over this area of around five hundred spare kilometers, with a view to ensuring humane, equitable and continuous of the quality of life around.



Message

I extend my warmest greetings and heartfelt congratulations on bringing out the joint issue of your college magazine for the session 2021-22 and 2022-23. A college magazine serves as a testament to the vibrant spirit, intellectual curiosity, and creative prowess of the students and faculty of a college. It is a platform that showcases the diverse talents, innovative ideas, and insightful perspectives that thrive within your esteemed institution.

I express my sincere appreciation to the editorial team, faculty advisors, and all the contributors who have poured their time, efforts, and creative energy into making this publication a reality. The commitment of the students to excellence, their passion and dedication to capturing the essence of college life have resulted in the issue that reflects the dynamic and vibrant atmosphere of Margherita College. I commend the creativity, passion, and intellectual curiosity of those whose contributions offer a glimpse into the plentiful experiences, thoughts, and aspirations that define your college journey. May this magazine serve as a platform to nurture and showcase the young minds, encouraging them to further explore their passions and pursue excellence. The invaluable support extended by the authorities of the college for bringing it out has undoubtedly played a significant role in shaping the talents in this issue, which is a testament to the indomitable spirit and determination that characterizes the institution as a whole.

I am confident that this will serve as a source of inspiration, fostering a sense of encouragement with togetherness. May it continue to be a platform for self-expression, intellectual discourse, and artistic exploration, creating a lasting legacy for future generation of the students of Margherita College.

I extend my best wishes for your continued success and growth. I am hopeful that you would continue to inspire and empower your students, nurture the love for learning, and uphold the values of academic excellence, integrity, and community engagement.

Once again, congratulations to the entire team on this wonderful achievement. May this issue serve as a cherished memento, preserving the memories and achievements of these two significant academic sessions.

With warm regards,

Dated Dibrugarh, the 22nd June, 2023


(Prof. Jiten Hazarika) 22/6/2023

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Date... **23-06-2023**



শুভেচ্ছা বার্তা

মাৰ্ঘেৰিটা মহাবিদ্যালয়ৰ ছাত্ৰ একতা সভাই ছাত্ৰ ছাত্ৰীৰ সাহিত্যৰ দিশত সুস্থ
প্ৰতিভা বিকাশৰ বাবে গ্ৰহণ কৰি অহা প্ৰচেষ্টা আদৰণীয়। সেই উদ্দেশ্যে আগত ৰাখি
মহাবিদ্যালয়খনৰ ২০২১-২২ আৰু ২০২২-২৩ বৰ্ষৰ মুখপত্ৰ প্ৰকাশৰ যো-জা কৰিবলৈ
লোৱা বুলি জানিবলৈ পাই নথৈ সুখী হৈছোঁ।

প্ৰকাশ পাবলগীয়া মুখপত্ৰখনত শৈক্ষিক দিশৰ লগতে অন্যান্য দিশসমূহ
সুন্দৰভাৱে প্ৰতিফলিত হ'ব বুলি মই অতিকৈ আশাবাদী। পাঠক সমাজত আলোচনীখন
সমাদৃত হোৱাৰ বাবে প্ৰচেষ্টা চলোৱাৰ ক্ষণত ছাত্ৰ একতা সভাৰ প্ৰতিজন কৰ্মকৰ্তালৈ
মোৰ আন্তৰিক শুভেচ্ছা জ্ঞাপন কৰিছোঁ।

ভাস্কৰ শৰ্মা
(ভাস্কৰ শৰ্মা)
বিধায়ক,

১২৪নং মাৰ্ঘেৰিটা বিধানসভা সমষ্টি

Preeti Kumari, IAS
Sub-Divisional Officer (C)
&
Sub-Divisional Magistrate
Margherita-786181
District Tinsukia, Assam

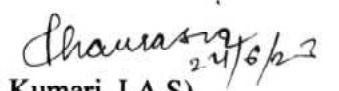


Phone: 03751-272065 (O)
6900779299 (M)

MESSAGE

I am glad to learn that Margherita College Students Union will be publishing the college magazine for the session 2021-2022 and 2022-2023. The importance of education and human resources in developing a prosperous nation cannot be overstated, and Margherita College plays a vital role in catering to higher education in this border region.

I hope that every article in this College Magazine carries an essential message for the students, and I extend my warmest wishes for its success.


(Preeti Kumari, I.A.S)
Sub-Divisional Officer (Civil)
Margherita.

কৃতজ্ঞতা স্বীকাৰ

আলোচনী প্ৰকাশ কৰি উলিওৱা ক্ষেত্ৰত যিসকল লেখক-লেখিকাই সৃষ্টিশীল লেখাৰে আলোচনীখনৰ সৌষ্ঠৱ বৃদ্ধি কৰিলে, সেই প্ৰতিজন লেখক-লেখিকাকে কৃতজ্ঞতা জ্ঞাপন কৰিলোঁ।

ডিব্ৰুগড় বিশ্ববিদ্যালয়ৰ সন্মানীয় উপাচাৰ্য ড° জিতেন হাজৰিকা ছাৰ, মাৰ্ঘেৰিটা মহকুমাৰ মহকুমাধিপতি প্ৰীতি কুমাৰী বাইদেউ, মাৰ্ঘেৰিটা বিধানসভা সমষ্টিৰ বিধায়ক ভাস্কৰ শৰ্মা ডাঙৰীয়াই কম সময়ৰ ভিতৰতে আলোচনীখন প্ৰকাশ কৰি উলিওৱাৰ বাবে তেখেতসকলৰ যি শুভেচ্ছামূলক বাণী প্ৰেৰণ কৰিলে, তাৰ বাবে সম্পাদনা সমিতিৰ তৰফৰ পৰা তেখেতসকললৈ আন্তৰিক কৃতজ্ঞতা জ্ঞাপন কৰিলোঁ।

আলোচনীখন প্ৰকাশ কৰি উলিওৱাৰ ক্ষেত্ৰত অনুপ্ৰেৰণা আৰু দিহা-পৰামৰ্শ আগবঢ়োৱা মহাবিদ্যালয়ৰ শ্ৰদ্ধাৰ অধ্যক্ষ ড° অতনু কাকতি ছাৰ আৰু ড° দিপাশ্ৰী দাস সৰকাৰ ছাৰ, ড° মজিবুৰ ৰহমান ছাৰ, ড° মিনালী গিৰী ছাৰ, উজ্জ্বল দাস ছাৰ, বিতুমণি মালিয়া ছাৰ, অঞ্জন কুমাৰ বৰদলৈ ছাৰ, সোমালী ৰাহা বাইদেউ, দিপজ্যোতি ভট্ট বাইদেউৰ লগতে মহাবিদ্যালয়ৰ প্ৰতিগৰাকী শিক্ষাগুৰুলৈ আন্তৰিক শ্ৰদ্ধা ভৰা কৃতজ্ঞতা জ্ঞাপন কৰিলোঁ।

আলোচনীখন প্ৰকাশ কৰি উলিওৱা 'দি অসম কম্পিউটাৰচ্' প্ৰেছৰ স্বত্বাধিকাৰী তথা সমূহ বিষয়ববীয়ালৈ মোৰ আন্তৰিক কৃতজ্ঞতা জ্ঞাপন কৰিলোঁ।





From the Principal's Desk...

It gives me immense pleasure to pen a few lines down for the Annual Magazine (Session: 2021-22 & 2022-23) to be published shortly by the Students' Union of the College. The College Magazine reflects the identity of the educational institution and is a platform for the students, teachers and alumni for exhibiting their intellectual and creative talents. Due to some reasons, we could not publish the magazine for the year 2021-22 during its designated time. Nevertheless, we have decided to continue the process by publishing this special issue comprising of both the two sessions.

I joined this college as Principal on 03/12/2021 and this is my first message in the college magazine. I have therefore decided to take this opportunity to record most of the important activities undertaken by the college during the two sessions mentioned above. There are certain activities which were undertaken even before my joining yet I have not excluded them because they reflect the tireless work of our students and faculty members for making Margherita College a center of excellence in higher education. I want to assert that Margherita College has been striving continuously to create a vibrant environment for its stakeholders.

It is essential to mention here that Higher Education (HE) sector in India is witnessing unprecedented changes with the introduction of National Education Policy 2020 (NEP 2020). Compared to its predecessors in 1968 and 1986, the NEP 2020's ground-breaking move in the support of privatization, internationalization, and digitalization has set monumental changes in motion within the Indian HE sector with a vision for making India a knowledge Superpower by 2040. These will have a transformational effect not only for the sector; but will largely aim to change the socio-political reality of the subcontinent as well. The role of true education lies in shaping the personality of a student into a healthy mind and happy soul, who is not only equipped with the contemporary skill sets for academic excellence but also equipped to face the challenges of life in a balanced and harmonious way by making them global citizens. In this context, I would like to announce that Margherita College truly realizes the responsibility that NEP 2020 has bestowed upon us and we assure that Margherita College will leave no stone unturned to achieve the desired goals visualized by NEP2020.

Margherita College was set up in the year 1978 for the promotion of higher education in the remotest Dehing-Patkai region of our state. It has now transformed itself as a prominent centre of Higher Education, shouldering every responsibility to illumine the region with the radiance of knowledge and gradually stepping towards its destined goal of turn itself into the hub of quality education. The college's vision is to disseminate knowledge and virtue to this somewhat educationally and socially backward area of the state inhabited by several ethnic groups and indigenous tribes.

The College has completed its 3rd cycle of quality assessment conducted by NAAC in the year 2021. Based upon the result which the institution has achieved and the recommendations being put forwarded by the NAAC Peer Team, the college is now preparing for the 4th cycle of assessment to be carried out in the year 2026. To this effect, Margherita College community is reorganizing themselves despite multiple challenges encountered from time to time and working as a team to attain the academic and co-scholastic brilliance.

In the last two academic sessions, the college initiated numerous academic exercises, exchange programmes, extension activities, outreach programmes and academic collaboration with some of the prominent academic institutions of the state and the country. The College conducted an Awareness Programme on the Systematic Voters Education and Electoral Participation System on 20th November, 2021. It was a Flagship Programme of Election Commission of India to inculcate awareness among the youth regarding Election Process. Another awareness camp on the usage of the Voter Helpline App & Voters Registration was organized in association with District Election Office on 25th & 26th November, 2021. On 28th November, 2021, the NCC Unit of the college celebrated the 73rd Anniversary of its raising. On 9th December, 2021, the Dept. of Sociology, Margherita College organized a talk programme to mark the occasion of International Anti-Corruption Day. Dr. Ramen Hazarika, Associate Professor, Dept. of Assamese, Margherita College spoke on the occasion. On 10th December 2021, the Dept. of Pol. Science and Hindi jointly organized Human Rights Day. They invited Dr. Kasturi Nath, Asst. Professor, Dept. of Sociology & Ms. Rinkumoni Gogoi, Asst. Professor, Dept of Pol. Science as resource persons. The Dept. of Zoology organized the International Mountains Day on 11th Dec, 2021. With the assistance of Counselling, Career Guidance & Placement Cell an awareness session on the various Skill development Training Programmes (Govt. Sponsored Free Courses) was organized on 15th Dec, 2021. Mr. Rohit Sharma of Skill Development Centre, Margherita and Project Coordinator, Anubhav Skills was invited as speaker on the occasion. Mr. Anjan Kumar Bordoloi, coordinatated the Programme. The Dept of Assamese conducted an Academic Exchange Programme with Ledo College and DigboiMahila Mahavidyalaya from 14/12/2021 to 18/12/2021 where 8 teachers and 38 students participated. The

Valedictory session of the Academic Exchange Programme was held on 18th Dec, 2021 and was attended by faculty members and students of all the three colleges. The Department also organized a State Level Seminar on Indian Literature in association with SWARNALIPI, (a Guwahati based Literary & Socio-cultural Monthly Research Journal in Assamese) on 22nd Dec, 2021. It was attended by Mr. Hridaynanda Gogoi, Chief Editor & Owner, Swarnalipi Publications, 15 dignitaries and research scholars from Dibrugarh University & various colleges of Assam and 60 students participants from the neighboring colleges. A total of 14 papers were presented.

The Sexual Harassment Prevention and Empowerment Cell of the college conducted an Awareness Programme on Save the Girl Child on 23rd Dec, 2021. Ms. Deepasree Das Sarkar, Associate Professor, Dept. of English & Dr. Runa Bhagabati, Asst. Professor, Dept. of Zoology spoke on the topic among the boarders of the girls' hostel.

The Departments of Commerce & Management organized National Consumers Day on 24th Dec, 2021. The resource persons were Dr. Subhadeep Chakraborty, Assistant Professor in the Department of Commerce of Digboi College & Mr. Salim Ahmed, Advocate, SDJM court Margherita. It was followed by the observance of 44th Annual sports & Cultural week of the college from 6th to 11th January 2022.

As part of the celebration of National Girl Child Day-2022, a lecture programme was organized by the Student Enrichment Cell and Women Studies & Development Cell on 24th Jan, 2022. The resource persons were Dr. Seema Roy Kurmi, Associate Professor, Dept. of Political Science and Dr. Ramen Hazarika, Associate Professor, Dept. of Assamese, Margherita College. The Pledge Taking Ceremony on the occasion of National Voters' Day was held on 25th Jan, 2022. It was attended by Dr. Deba Bora, Vice Principal, Dr. Gautam Purkayastha, Dr. Seema Roy Kurmi, Mr. Dilip Chutia, Dr. Puspika Singh, Dr. Runjun Saikia & Dr. Kasturi Nath along with a group of students of Margherita College.

The Departments of Commerce & Management organized a Career Counselling Programme on 4th Feb, 2022. The resource persons were Mr. Abhishek Chatterjee & Mr. Bhaskariyoti Saikia from Kaziranga University. As a part of Departmental Annual Programme, the Department of English organized a week-long Grammar Workshop from 9th to 15th Feb, 2022 for the HS final year students. The blood donation Cell & NSS, Margherita College in collaboration with NSS DUPG unit organized a webinar on Awareness on Blood Donation on 13th Feb, 2022. Dr. Himadri Barman, NSS Programme Officer, Dibrugarh University was resource person.

An MOU was signed between Rotary Club of Digboi & Margherita College on 14th Feb, 2022. As part of the MOU an Awareness Programme on save the girl child on 19th Feb, 2022 at Udaipur Junior College, Jagun. A Day long Free Health Check-up Camp was organized by IQAC, Margherita College in association with Rotary Club of Digboi (R.I. DIST. 3240) on 27th April, 2022 as part of the MOU. The Medical Officers from Coal India Ltd. (NECF, Margherita) Dr. Divya Singh and Dr. Vahnu Changsan provided the health-related consultation to the attended students, teaching and non-teaching staff.

As a part of the Memorandum of Understanding signed with the 'Tool Room & Training Centre', (DICC), Tinsukia, Assam a group of 37 students participated in the 1st 'Industrial Exposure Visit Programme' organized by the Dept. of Commerce & Management, Margherita College on 29th April, 2022. Mr. Ranjan Bora, General Manager (DICC, Tinsukia) addressed the visiting Team regarding the MSME Sector & various schemes under DICC, Mr. Kalyan Dutta (Training Officer, TRTC, Tinsukia) presented a PPT on Udyog Aadhaar, GE-M, Digital Marketing & various registrations required for the new start-ups, Mr. Bibek Sonowal of DICC, Tinsukia & Mr. Abdul Latif Sarkar, OJT, TRTC, Tinsukia assisted the team to the various enterprises under Industrial Estate (IE). Mr. Rajarshi Gogoi, Proprietor, The Assam Computers, Tinsukia also interacted with the team.

The Counselling & Career Guidance Cell of IQAC Margherita College organized a Career Guidance Programme on “How to join Indian Army as an Officer” on 17th May, 2022. The resource person of the Programme Captain Kanab Chib of 18 Garhwal Rifles highlighted on the opportunities in Defence Services and mode of preparation for the NDA/CDS examination.

The Departments of Management and Economics in association with IQAC, Margherita College organized a Soft Skills Training Programme for the 6th Semester students on 19th May, 2022. The Invited Speaker for the programme, Ms. Paromita Bardoloi (State President, Mentoring & Soft Skill Council, Assam) delivered a wonderful and thought-provoking presentation highlighting different Soft Skills and its applicability.

An Inter Departmental Quiz competition was organized by Eco Club of the College on the occasion of International Bio-Diversity Day on 21-05-22. A total of 76 students and 10 teachers from various departments participated. The Tribal Study Centre of the college organized a Survey Programme on Socio Linguistics Dimension of Taiphake People of Borfakial Village on 21-05-22. A group of 10 students participated in the survey accompanied by 3 teachers.

The Margherita College Alumni Association is worthy of appreciation for organizing an SDP (Student Development Programme) in association with IQAC and with Academic Collaboration with Koneru Lakshmaiah University on 23rd May, 2022. The resource person of the Programme Mr. Digvijay Tirkey (North East Incharge, KL University), Mr. Saeed Ridiul Hussain (Manger Admissions, KL University) and Ms. Meghali Gogoi Borboruah (Area Manager, KL University) highlighted on various kinds of Life Skills to the attended students. The Dept of Hindi also conducted a five day's Workshop on Communicative Skill from 28-05-2022. The Eco Club & Environment Cell organized a Pre-Environment Day Celebration at Niz Makum LP School on 04-06-22. The programme included a plantation drive, two lectures from the students of Margherita College and an open quiz for the students of the school. Four faculty members from Margherita College also took part in the programme.

A batch of 37 students of our college successfully completed RPL on Digital Marketing and One Day Industry Exposure Visit at Tool Room & Training Centre, Tinsukia (as a part of the MOU with TRTC). The completion certificates were being distributed on 11-06-2022 in the presence of Principal, Margherita College, Dr. Atonu Kakoty, Vice Principal, Dr. Gautam Purkayastha, Mr. Binod Kr. Agarwalla (Academic Co-ordinator), Ms. Yemokhya Fakay (Co-ordinator, IQAC), Dr. Nitish Das & Mr. Anjan Kr. Bordoloi, Asst. Professors of Margherita College. TRTC Project is a Joint Collaboration of Ministry of Micro, Small & Medium Enterprises, Govt. of India and Industries & Commerce Dept. Govt. of Assam and has been established to develop the production facilities and sophisticated tools preferable for Small Scale Industries (SSI), training manpower in the field of Industrial Engineering IT & ES, Soft skills Training & other allied Engineering trades, providing common facilities in precision machining, providing consultancy facilities primarily for MSMEs units in the field of tool Engineering aimed at improvement in productivity, providing Vocational & Skill development training to emerging youths for their career prospects and also providing guidance and consult aspirant Entrepreneurs opting for self-employment. It was followed by distribution of certificates to all students attended the RPL Programme on Digital Learning.

Renowned spiritual scholar and follower of Sri Aurobindo, Mr. Diganta Biswa Sarmah visited Margherita College on 20-06-22 and spoke on All Life is Yoga on the occasion of a Talk Programme organized by Yoga Cell. We are proud to mention that Sri Aman Giri a student of our college secured 2nd Prize in the Inter College Yoga Competition organized by Digboi College on 12-06-22 organized by Digboi College.

Dr. Deep Moni Gogoi (Asst. Professor, Amity University) attended as a resource person at Inter-Departmental Interaction Programme on Media Literacy which was jointly organized by Dept. of Pol. Science and Dept. of Hindi, Margherita College on 27-06-22.

The 44th College Foundation Day was organized on 1st Sept, 2022. It was attended by local MLA Mr. Bhaskar Sharma and retired employees (both teaching and non-teaching) along with other important personalities of Margherita. The Foundation Day Lecture was delivered by Dr. Kalyan Bhuyan, Professor, Dept. of Physics & Director IQAC, Dibrugarh University on “NEP 2020: A Transformational Approach”.

The Women Studies and Development Cell of Margherita College organized an awareness programme on Mental Health on 29-10-22. The resource person was Mr. Lakhyajyoti Das of Tinsukia Civil Hospital. The programme highlighted the use of drugs by youths and its effect on mental health. It was attended by 74 students. A Sub-Divisional Level Debate Competition was organized on “Role of Media in Nation” occasion of four hundred years of birth anniversary of great Ahom general Lachit Borphukan. An Essay writing competition on Bir Lachit Borphukan was organized as per direction of Deputy Commissioner, Tinsukia on 19-11-22.

The Department of English started a monthly talk series (online mode) titled LitKatha on 25-11-22. The first session of LitKatha was graced by Jahnavi Barua, a famous name in the field of Indian Writing in English. She was followed by Dr. Pallavi Jha, Asst. Professor, Tezpur University; Jupitara Ray, Doctoral Research Fellow, Dept. of Linguistics, Boston University; Ashasmiti Das, Research Fellow, University of Hyderabad; Raviraj Shetty, Occupational Therapist, Narrative Practitioner, and Co-Founder of Narrative Practices India; Dr. Jharna Choudhury, Assistant Professor of Dimoria College, a poet, and an embroidery artist, and Priyanka Bezbaruah, poet and writer. These sessions have been extremely enriching for the students and the teachers. Litkatha has helped in initiating dialogues around literature, culture, reading, writing etc.

A National level Seminar cum Awareness Programme on Financial Education was organized for the Teaching and Non-Teaching Staff by IQAC, Dept. of Commerce and Management, Margherita College in association with SEBI & NSDL, Govt. of India on 20th December, 2022. The resource person was Mr. Ranjit Pandit, Associate Professor & HoD, Management, Margherita College and Mr. Shidhartha Borah, NSDL (GoI). A total of 36 participants (teaching and non-teaching) participated in the programme.

An Awareness Programme cum Workshop on Genders and Sexualities was organized by Gender Champion committee in association with Women's studies and Development Cell, Margherita College on 15-02-23. The committee also organized a film screening (Bulbul can Sing) on 10-03-23 in association with IQAC of the college. The Eco Club in association with Dept. of Political science observed the International Day of Forest on 21-03-23.

The Yoga Cell of the college organized a One Week Yoga Workshop 1-4-23 to 7-4-23. Department of Assamese in association of Margherita College Students Union (MCSU) also organized Bihu Workshop from 1st April to 8th April. The resource persons were Ms. Alphul Baruah, Sri Babul Sonowal and Sri Polash Sonowal. The Department of Assamese also organized an Orchid plantation Drive on 31/03/2023 in association with Eco Club, MCSU.

I am happy to mention that we could organize the Margherita College Alumni Association's annual convention ‘SAMPARK-2023’ on 28th May 2023 at Margherita College after quite a long gap. More than 250 No's of Ex-students of Margherita College took part in the Programme. The programme was started with Registration of the Ex-Students followed by Hoisting of the College Flag by Principal of the College Dr. Atonu Kakoty. Smriti Tarpan was performed by the Secretary, MCAA Mr. Anjan Kumar Bordoloi. Plantation of the Saplings was carried by Dr. Gautam Purkayastha,

Vice Principal & Mr. Binod Kumar Agarwalla, Academic Coordinator, Margherita College. Next Programme was the group Chorus which was performed by students of Margherita College and was guided by Dr. Madhumita Deb, Asst Professor, Dept. of Economics, Margherita College. The open meeting was presided over by Mr. Satya Ranjan Borkakoty, President, MCAA. Dr. Subhadeep Chakraborty, Asst. Professor of Digboi College spoke on **‘Role of alumni as stakeholders in enhancing quality education’**. Dr. Prabhat Sarmah, President, Governing Body, Margherita College attended the programme as a Chief Guest. Dr. Atonu Kakoty, Principal, Margherita College attended the programme as a distinguished guest. Mr. Jugen Borah, President, MCTU also attended the programme as an invited guest. All the ex students attended the Programme were being felicitated with Memento and certificates. At the ended of the programme a new committee was formed with new office bearers (including new President & Secretary) for the upcoming years. The programme was anchored by Mr. Manash Pratim Gogoi & Mr. Chintu Gogoi (Ex Students of the College).

All these programmes reflects the healthy practices of this institution as we are deeply committed to lead our students from a general classroom teaching environment to the greater outer world as proactive, productive, dynamic and responsible citizens of the society. Undoubtedly as a head of the institution it is my responsibility to lead the Institution from the front and seek cooperation from all the concerned stakeholders to contribute significantly to achieve our desired goals. The talented and dedicated faculty and students along with non-teaching staff of Margherita College have always played a significant role in making this institution par excellence. The College is marching ahead and I am quite sure that cooperation from all the stakeholders can contribute to elevate this institution to newer heights in the coming days. At last I would like to congratulate the Editor of the magazine and the esteemed members of the editorial board for bringing out this issue in spite of lots of hardships and challenges.

Dr. Atonu Kakoty
Principal



Editorial Editorial

We are really proud and exuberant to acclaim that we are ready with all new hopes and hues to bring out this issue of our college magazine, which is surely going to unfold the unrevealed world of the most unforgettable and precious moments of our college. As the saying goes, the mind is like a parachute, works best when opened. This humble initiative is to set the budding minds full of imagination and new experience to create a world of beauty in words. The enthusiastic write ups of our young writers are undoubtedly sufficient to hold the interest and admiration of the readers. This souvenir is indeed a pious attempt to make our budding talents give shape to their creativity and learn the art of being aware because I believe that success depends upon our power to perceive, the power to observe and the power to explore. We have put relentless efforts to bring excellence to this treasure trove, it gives me immense pleasure to ensure that the magazine has successfully accomplished its aims and objectives. The reflection of the students' creativity and achievements is the epitome of the magazine. I wish all the readers my best wishes and hope this magazine will grab and ensure your critical acclaim and prove itself to play a vital role in the all - round development of the students.

Jai Hind, Jai Ai Axom.
Long Live Margherita College
Long Live MCSU

Thank you.
Magazine Secretary



‘এষণা’ৰ সম্পাদনা সমিতি



(বাওঁফালৰ পৰা বহি)

অঞ্জন কুমাৰ বৰদলৈ, উপদেষ্টা
ড° মিনালী গিৰী, উপদেষ্টা
উজ্জ্বল দাস, উপদেষ্টা
ড° অতনু কাকতি (অধ্যক্ষ আৰু মুখ্য উপদেষ্টা)
ড° মজিবুৰ বহমান, উপদেষ্টা
ড° দিপাশ্ৰী দাস সৰকাৰ, উপদেষ্টা
সোমালী বাহা, উপদেষ্টা
দিপজ্যোতি ভট্ট, উপদেষ্টা
বিতুমণি মালিয়া, উপদেষ্টা

(বাওঁফালৰ পৰা থিয়হৈ)

আশিক ছেত্ৰী, সদস্য
সুষমা শইকীয়া, সম্পাদিকা
প্ৰশান্ত কুমাৰ বৰ্ণোৱাল, সদস্য
শান্তনু হাজৰিকা, সদস্য

মাঘেৰিটা মহাবিদ্যালয়ৰ ছাত্ৰ একতা সভাৰ বিষয়বৰীয়াসকল

(২০২১-২২ বৰ্ষ)



(২০২২-২৩ বৰ্ষ)





মাঘেৰিটা মহাবিদ্যালয়ৰ শিক্ষক-শিক্ষয়িত্ৰীৰ একাংশ



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- ✍ শূন্যৰ পৰা পূৰ্ণতালৈ মনৰ দুটি কথা ● বাবুল সোনোৱাল ● ১৫১
- ✍ মে-ডাম মে-ফি ● পৰাগজ্যোতি বড়া ● ১৫৩
- ✍ জ্যোতি প্ৰসাদৰ ‘ৰূপালীম’ নাটক : এটি আলোচনা ● মনীষা কোঁৱৰ ● ১৫৪
- ✍ টুচু-পৰৱ ● লক্ষ্মী তাঁতী ● ১৫৬
- ✍ প্ৰকৃত ● নীহাৰিকা বৰুৱা ● ১৫৭
- ✍ অস্তিত্ব ● ডলী শৰ্মা ● ১৫৮
- ✍ বৰষুণ ● অংকিতা গগৈ ● ১৫৯
- ✍ ৰোমন্থন ● সৌৰভজ্যোতি মৰাণ ● ১৬০
- ✍ কৈশোৰ কালৰ মানসিক স্বাস্থ্যৰ যতন ● সুস্মিতা দত্ত ● ১৬২
- ✍ শেষত... ● অংকিত গগৈ ● ১৬৪
- ✍ মৰমৰ মহাবিদ্যালয়খনিলৈ একলম ● সমীৰ ৰিমাল ● ১৬৫
- ✍ চিনেমা আৰু সমাজ ● দীপক দিহিঙ্গিয়া ● ১৬৭
- ✍ পৰিশ্ৰম অনুসৰি পৰিৱৰ্তন ● নয়ন মেচ ● ১৬৯
- ✍ জীৱনৰ মূল্যবোধ ● দিশা বড়া ● ১৭০
- ✍ শৰৎ আৰু কিছু অনুভৱ ● বিশ্বজিত ফুকন ● ১৭২
- ✍ জ্ঞানৰ বস্তু ● ৰাণী তাঁতী ● ১৭৩
- ✍ জ্যোতিপ্ৰসাদ আগৰৱালা ● নীহাৰিকা বৰুৱা ● ১৭৪
- ✍ আধুনিকতা ● সুষমা সোণাৰ ● ১৭৬
- ✍ মাৰ মৰম ● তৰুণ কুমাৰ দে ● ১৭৭
- ✍ অপেক্ষা ● ৰূপম বৰা ● ১৭৭
- ✍ অনুভৱ ● ৰূপম বৰা ● ১৭৭
- ✍ বসন্ত ● নীহাৰিকা বৰুৱা ● ১৭৮
- ✍ শিখৰৰ শীৰ্ষত ● ডলী শৰ্মা ● ১৭৮

- ✍ আমাজনৰ বিষাদৰ চকুলো ● চিন্ময় শৰ্মা ● ১৭৯
- ✍ কুলি ● অঞ্জলি গোৱালা ● ১৭৯
- ✍ জগাই নিদিবা মোক ● গংগা মায়া চুবেদী ● ১৭৯
- ✍ বন্ধুত্ব ● বঞ্জু বৰুৱা ● ১৮০
- ✍ জীৱন ● পল্লৱী কুৰ্মী ● ১৮০
- ✍ প্ৰেম ● বিশ্বজিত ফুকন ● ১৮১
- ✍ ৰৈ ৰৈ যায় সময় ● বৃষ্টি বৰগোহাঁই ● ১৮১
- ✍ মাৰ্ঘেৰিটা কলেজ ● অঞ্জলি গোৱালা ● ১৮২
- ✍ পাহাৰী ছোৱালী ● ... ● ১৮২
- ✍ প্ৰিয় বান্ধৱী ● সুষমা সোণাৰ ● ১৮৩
- ✍ এৰি অহা দিনবোৰ ● সুষমা সোণাৰ ● ১৮৩
- ✍ ২০০৯ চনৰ শিক্ষা অধিকাৰ আইন ● বিউটি মাঝি ● ১৮৪
- ✍ ৱবীন্দ্ৰনাথ ঠাকুৰ ● সূজয় শীল ● ১৮৫
- ✍ মধুসূদন ও নবযুগ ● দিপজ্যোতি ভৌমিক ● ১৮৬
- ✍ আমাদেৱ অসম ● জাসমিন খাতুন ● ১৮৭
- ✍ পৰিপক্কতা ● ৱাহুল সাহ ● ১৮৯
- ✍ স্বতন্ত্ৰতা সংগ্ৰাম কী অনদেখী যাৰ্দ্ ● আস্থা জয়সৱাল ● ১৯১
- ✍ গৱীৰু ঝাৰ্দ্ ওৱ বহন ● সাধী বৰ্মা ● ১৯২
- ✍ মৰ্যাদাপুৰুষোত্তম শ্ৰীৰাম ● ৱাহুল প্ৰসাদ মহতৌ ● ১৯৪
- ✍ বদলনী হোঁগী ৱীত ● নিখিল জয়সৱাল ● ১৯৪
- ✍ লক্ষ্মী ৱোগ ● নিখিল জয়সৱাল ● ১৯৫
- ✍ মংজিল পৰ জল্দী পহুজনে কী কোশিশ ন কৰ ● ● ১৯৬
- ✍ সমাজ কী দাস্তান ● ঋষিকেশ শৰ্মা ● ১৯৬
- ✍ প্ৰতিবেদন ● ১৯৭-২১১

Why Pursue An Entrepreneurial Career?

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Entrepreneurs are considered the first class citizens of

a nation because they create jobs and generate wealth. For instance, companies such as Microsoft, Google, Amazon (which is also the world's largest library), Ola and Uber (the largest capital light transport operators), etc have created enormous wealth in a short period of time.

According to the International Labour Organisation (ILO). India has a high rate of chronic unemployment due to a lack of quality institutions in the country despite growth in the number of higher education providers. A large majority of India's youth lack aptitude and employable skills, leading to an unemployment rate of around 7.5 per cent for nearly four decades, with minor exceptions such as 9.4 per cent in 2009, 4.9 per cent in 2013 and 12 per cent in 2020 due to the COVID-19 pandemic.

The broad categories of employment in India

Salaried jobs			Self-employment
Central Government	State Government	Private	
2%	2%	27%	69%

The Fifth Annual Employment-Unemployment Survey at the all-India level estimated that about 77 per cent of households had no regular wage salaried individuals To address the problem of unemployment, self-employment is the best alternative since wage-employment cannot be provided to everyone Recently, both the Central and State governments have devoted increasing attention to skill development and entrepreneurship to create job opportunities and promote entrepreneurial activities. An



individual can entrepreneurship field by choice, compulsion or in response to entrepreneurship development enter the training (as a created entrepreneur). The society needs more and more entrepreneurs for their role in industrial, agricultural, educational, health and overall economic development. They are individuals who take business risks, and guide the economy towards growth.

Success stories (identification of entrepreneurial qualities)

1. Growth of Shampoo Industry

The shampoo industry has grown spectacularly, with shampoo now available in both sachets and bottles. Different brands claim that regular use of their shampoo can prevent hair loss and make hair black, healthy, long and shiny. Previously, shampoo was only available in bottles, which were too expensive for the lower and middle classes, constituting more than 80 per cent of the total population.

However, the innovation of sachet packaging made shampoo affordable for all, as they can now be purchased for as little as Rs 2. While shampoo bottles still have higher prices in supermarkets, sachets can be found in almost all small retailers across 7 lakh Indian villages. What was once a luxury item is now considered a necessity, and the availability of sachet packaging has greatly expanded the shampoo market.

2. Story of a Consultancy Firm

Li and Fung is a company that operates in twenty three countries (from Hong Kong) of South-east Asia, Latin America, Eastern Europe, Mauritius and the Caribbean Mr. Fung explains how the system works: a foreign company will approach him with a proposal for a modest product, such as a ballpoint pen or a simple dress and ask him to find the most cost- effective location for production. Mr Fung's people will find out not only a source of ever- cheaper labour but also somewhere safe from trade restrictions on Chinese production. For

instance, when making a simple dress, the yarn may be spun in Korea, the fabric woven in Taiwan, the zipper bought from Japan, and the garment part-finished in China before it is finally stitched in a factory in Indonesia Mr Fung's company's goal is to locate the best site for each manufacturing process.

Today, Li and Fung have a network of 7500 regular suppliers, employing on an average 200 workers apiece. In other words, about one and a half million workers to some extent depend on the firm (The Economist, June 20, 1998).

3. Change your strategy with continuous small Innovations

As Shiv Khera said, "winners don't do different things, they do things differently' Let us start with an old-fashioned roadside salon run by a self-employed person living hand-10-mouth. If he is ambitious, industrious and far-sighted, he can change his fortune in the same profession. He can start his dream project by giving a name to his 'hair dressing' work such as 'style', 'handsome', 'trendy', or 'smart look For ladies' parlor, her signboard may read 'iconic', 'beauty queen', 'fashion', 'herbal touch' or 'fairytale', etc.

The hairdresser can place large mirrors on three sides of his small shop to make it look more spacious and bigger, and keep it clean and bright He can introduce premium haircuts along with normal ones. For premium haircuts, he can charge higher rates, say Rs 100, compared to the normal rate of Rs 50.

Special rates may apply for facilities like using a single use paper dress, different set of washed clothes for every new customer, or massage of head and shoulder, etc

Riding on ambition

The hair dresser can gradually add value to their business by incorporating 'stay healthy Ayurvedic massages, herbal massages for controlling hair loss, 'pain and stress relief massages and more. Eventually, it may become

necessary for customers to schedule appointments for haircuts and other value-added services. Similarly, a tailor should aim high, first becoming a cutting master before aspiring to be a fashion designer so that big e-commerce platforms or retailers like Trent, AB Fashion, or Reliance retail can showcase and sell their products.

4. The size of the potential market depends on the CEO/Entrepreneur's perception

This time, we take the case of Coca-Cola, despite not being a healthy drink. When Roberto Goizueta became CEO of Coca-Cola, many people thought that Coke's sales already reached the peak (by this time, the company has already acquired rival smaller brands like Maaza, Limca, Thumps Up & probably had understanding with rival brand Pepsi),

Roberto Goizueta, however, analysed the market potential in a different way. He estimated that Coca-Cola simply accounted for 3 per cent of the total fluid that each individual drank on an average every day. The enemy is coffee, milk, tea and water, he told his people at Coke, and assured them a sustainable growth of the company ahead. From this story we can identify important

attributes of an entrepreneur as a critical thinker, self-confident, competitive, opportunistic (horizontal integration), leading from the front, a motivator and a good communicator.

Arrogance of Success

Learning and innovation go hand in hand The arrogance of success is thinking that what you did yesterday will be sufficient for tomorrow (William pollard) History reminds us of the shocking fall of many great businesses/business empires once considered too big to fall.

The fall of India's largest retailer Future Group, the spectacular rise of Mukesh Ambani or Adani, the underperformance of Anil Ambani, the tragic fall of Vijoy Mallya or Sahara Group, closure of Hind Motors or Unitech, and struggles of Vodafone-Idea telecom company, among others, also speak volumes about the qualities of successful entrepreneurs Nothing in this world is permanent Any society that does not notice the change, or having noticed it, does not act, or having acted on it, does not succeed, or having succeeded, does not disseminate the success in the neighbourhood, is bound to enter into an era that leads to inescapable human misery if not a social catastrophe.

Note : This is an abridged version of the article already sent to another journal



Rangfraism An Emerging Faith in Arunachal Pradesh A Sociological Study

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Introduction:

The study of religion has its roots in the seventeenth and eighteenth century. Fundamentally the emergence of religion and its developments, beliefs and practices is rooted in the society.

The word 'religion' is said to have been derived from the Latin word religious or religure or both. A binding towards the absolute reality, with elements of philosophy, theology and sociology as the rules of existence, is perhaps called religion (Barua, 2013:152)

In the context of Rangfraism of Arunachal Pradesh, it was belief that the people being animistic have no belief in the higher God. They call the sky or heaven Rang and the God Rangphra or Rangtey, Rang-aam, Rang-Bour etc. i.e. God of the heaven (ibid,153) It is a system of belief in three stages of life after death it is based on the nature of the persons. The first one is 'Rang' (Heaven), the second one is 'Bilim' (Purgatory), and third one is 'So' (Hell) Thus a pious man goes to the 'Rang', a person with natural death goes to the 'bilim', and a person with unnatural death goes to the 'So'.

Though unseen the opposing forces between man and nature, led man to believe in the power in equilibrium. It is therefore, merely out of apprehension and love that the power is worshipped in various forms like concrete and abstract. The realization of His power like all-pervading, all knowing ,creator, preserver and destroyer, in the Hindu system as Brahma, Vishnu, and Mahesh.

Area of Research:

The research area in Changlang district are chosen at Changlang town, Bubang and New Chingsa village near



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Kharsang. Changlang district a populous district of Arunachal Pradesh having population 1,48,226, amongst them 76,948 male and 71,278 female. Around the town of Changlang there are seven Rangfra temples and one in New Chingsa village. The prayer days are fixed on Wednesday, Saturday and Sunday during morning and evening hours. Apart from Tangsa of various sub-tribes like Ponthai, Muklom, Mossang, Longchang, Jugli Rangrong, Tikhak and other tribe like Tutsa and communities like Nepali, Adivasi, Marwari and North Indian people participated in mass prayer with great devotion and dedication. On 23rd November 2018 the Rangfra day was observed on the full moon day especially where Rangfra temples are situated

The population of Tangsa estimated approximately 15 thousand amongst them a remarkable number of Tangsa worship Rangfra.



Emergence of Rangfraism in Arunachal Pradesh:

According to the Rangfra Faith Promotion Society (RFPS) (2006:6), “It was the will of the Almighty Rangfra that a social reform movement was launched in the area of the Rangfraites in His name. Therefore, sometime in the past 20th century A.D, the Almighty Rangfra in its own accord, conveyed in the minds and dreams of his devotees for its

immediate realization in form and be worshiped and prayed by his devotees in the systematic way at a regular interval, which finally necessitated the inception of Rangfra.

Faith Promotion Society in the year 1995, subsequently a social reform movement called Rangfra Social Reform Movement was launched and has been operating successfully since then”. Initially, Sri T. Taiju, honourable Ex Minister as the Secretary General and Sri P. Khimun, the honourable Member of Legislative Assembly (MLA) as President respectively sphere headed the RFPS till 1998. After that Sri L. Khimhun, Executive Engineer and Sri W. Zongsam took over the charges of the Secretary and president respectively and holding the same during the study of researcher in the fag - end of 2018. The image of Rangfra was brought into the picture form in accordance with the description depicted in the mythology of the Rangfraites. More than hundreds of painters from all walks of life joined in the drawing and painting competition. Out of them the screening Board Committee of RFPS approved the picture painted by Mrs. C. Lowang, an artist of Tirap district. Accordingly the idol of Rangfraa, the Almighty or Rangkhothak was carved out somewhere in Jodhpur from a single piece of marble weighing about 300kgs. It was brought to Changlang with the help of the members of RSS and it arranged by the then Railway Minister, Government of India (Maihu 2004: II). By the end of 1997, it was ready for installation and ultimately installed on 4th November 1997 as it was a full moon day. Selection of full moon day is linked with the following grounds as organizers believed.

The Rangfra Seva Samiti and the Rangfra Faith Promotion Society are members of Indigenous Faith and Culture Society of Arunachal Pradesh (IFCSAP). The Rangfra Seva Samity is linked with national level organizations, like, RSS and also with Arun Jyoti, Vivekananda Kendra who are providing opportunities to tour

different parts of India and also to study in Vivekananda Kendriya Vidyalaya.

The first Rangfra temple was constructed near by Changlang village by the Rangfra Seva Samity with the help of RSS on March 1999. It looks like a combination of three religious architectures, like, Hindu, Buddhist and Christian, leading to a syncretism. Through out Changlang district 12 numbers of such temples are found which the Rangfra Seva Samity in between 1999 to 2004 established. It is informed that till November, 2018 there are seven Rangfra temples around the town of Changlang. On 23rd November 2018 on full moon day the Rangfra day was observed.

Changlang district of Arunachal Pradesh where Tangsa tribe with its various sub-tribes live with congenial environment with other tribes like Tutsa apart from these prominent tribes of Changlang district other communities like Adivasi, Gorkha, Marwari, North Indian are living mainly in Changlang town. For the study of Rangfraism two area of research are selected one is Changlang town and other New Chingsa village near Kharsang of Changlang district of Arunachal Pradesh. The thickly populated district with fifteen thousand Tangsa population have resided in the region. The population around The Tangsa belong to the Tibeto-Burman linguistic group inhabited the eastern hills of Changlang district. Etymologically Tangsa represents Tang means Hill and Sa means people such the word Tangsa means Hill people.

Apart from Christianity and animistic belief The Tangsa worship Rangfra. Every Wednesday, Saturday and Sunday they worship Rangfra both morning and evening with great devotion.

Symbolism in Rangfra Image

The Rangfra idol is made up of white marble and apparently looks just like the image of Lord Shiva, one of the supreme god of Hindu pantheon but instead of trident Rangfra holds a spear which

is locally called ‘Pajung’ on his left hand, the right hand raised on blessing and on his loin wore a traditional dress called ‘Khare’. There is a halo designed around the head, which is typically alien. The hairstyle is traditional of course in the manner of the Tangsas that is no more in practice. On the right ear of the image, there are branches of paddy corn and on the left ear-dangling stool of pig. Such symbols borrowed from the mythology associated with Rangfra.

RFPS members explained why such image making was necessary. As per their notion Christians are having cross which is much more than the image of the Christ Himself. This Cross symbolizes the entire life history of Jesus but for the Rangfraites there is no such alternative but to invent an idol or image of Rangfraa as depicted in their mythology which was essential for formulating a new system of worship and prayer. So, otherwise formless Rangfraa had to take a form for the convenience of the Rangfraites. Like their ancestors they continued to worship Rangfra but just brought changes in system of worship and prayer and not change the God itself. According to them to change religion is as good as to substitute the rice with bread by saying that the rice eaten by our ancestors is not good; let us eat bread instead (ibid: 12).

Rangfraa in Tangsa Myth

Once there was a time when only women but no men were to be found on earth. For further generation of their own kind, it is told in the mythology that the women used to have got conceived with the help of wind and sun as their husband. The life process, as told in the mythology, went on smoothly on earth as usual without any uneven or unusual happenings for ages by giving birth only to the offspring of their own kind i.e. female child alone but at the time of incongruity was destined to come one day and it had in fact came when the women were to have given birth to male child very of ten which as

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told in the mythology, were eaten up by their own mothers just for not being of their kind. This sort of life process also again went on earth for ages but a time of evolution was destined to come and in fact came when one mother among them had to hide and nourished her male child secretly to see how would he become when grown up. A time had come when that male child attained his complete manhood. He became a very handsome youth, well built, stronger and wiser than his own mother did and by seeing her son, she was confident of his ability to survive in the midst of the other wild and cruel women. His mother also became very old so one day she said, “Son, now you are grown up and have already attained your complete manhood at the same time I have become too old to care you so you have to take care of yourself from the hungry and merciless teeth of the other women. My blessing is with you. Now you can go and further your life”. His mother clothed her son with the piece of her own cloth and sent off for deciding his destiny. The sooner he came out from the bosom of his mothers, all the other wild and merciless women rushed towards him to kill and make him their feast but he ran fast, crossing mountains and rivers yet they didn’t leave him easily. This process also went on earth again for ages and a day, which was destined to, had come when he had to run for his life through wet land where he had to fell many trees of wild banana whichever falls on his path. As it was destined to be, it is told in the mythology that one of the women by accident slipped over the slippery banana plant and by seeing the young women lying half-naked, the young man got excited and had sexual union with her and that was the end of his fighting for his survival from the wild and cruel women and family got succeeded by the blessing of his old mother. Since then he could adjust with them and from that day onwards there were no more struggles for his survival. Idea behind RSRM Textbook

published (2006) by RFPS reflects purpose of initiating Rangfraism in Arunachal Pradesh. According to the document, “The basic idea behind Rangfra Social Reform Movement (RSRM) is to bring about an evolutionary change in our society through inner development of every individual by focusing on the true nature of innate qualities that are already inherent in every soul. With firm conviction, I can say that unless each and every one of us is enlightened, to expect a developed and prosperous state would be something like expecting a strong building from a weak foundation ... The plan, through a slow process, will work because I have full confidence that the people of Arunachal Pradesh in particular are not so degraded to the extent that they will fail to appreciate what is good, true and right. Our society has been badly infected with so many diseases like corruption, unemployment, poverty, opium and drug addiction etc. that it appears to be beyond repair but solution is there, and that is “Dharma”. Dharma alone can liberate us from these shorts of problems. By Dharma what Rangfraites understand is to think, do and live for the well being of society or more precisely ‘humanity’. Dharma is nothing but a life having strong sense of sacrificing one’s personal interest for larger interest. The RFPS desires that not only the people of Arunachal Pradesh but also of India as a whole should learn to serve and sacrifice. Unless we learn to live for each other, there won’t be any progress be it social, cultural or economic. Prosperity lies in peace and peace in dharma ... The type of progress that we enquire for our people of course is not to be at the cost of our ancestral faiths and culture for we believe them to be our most intimate and precious wealth. Indeed, we have a strong reverence not only for our ancestral faiths and cultures but also for all the other traditionally inherited properties including land ... To express a sense of moral obligation towards those whom we owe is what



we understand by dharma. Ours’ are no way inferior to the customs of any other advance society. Only the evil I find in the tribal societies is what they practice based on superstitious beliefs, which of course is not a part of culture in any manner. It needs to be eradicated. Therefore, let our people develop in their own genius by eradicating the unwanted practices and assimilating the good things from outsiders in their own justifications and capacities without any interference or imposition from them. This does not mean that to come in contact with the outside world is an evil, rather it is necessary but we must not be forced to eat while we are not hungry, less it may ruin our health and thereby ultimately leading to death and extinction. Many aboriginals of America are no more today ... Let us pray to the almighty God or the Rangkhothak Rangfra that we may not have to face the same fate in near future. Other North eastern states except Assam and Arunachal Pradesh have been brought to their cultural death and extinction. They are suffering from identity crisis now. For wise people these examples are more than enough. It is only the fools who wait to face and experience by themselves ... Not only the tribal people of Arunachal Pradesh but also of other parts of India or elsewhere have been treated as savage, wild, unruly, inferior creators, vandals, cannibals, human head hunters, selfish, irreligious, unorganized, barbarous and what not. I say some of such accusations on us may of course be true at present but never in the past. Our ancestors were well organized in the past that is why they could protect their family, land and cultures from the invasion of outsiders but now we are unorganized for we have yielded to a systematically planned and well organized way or foreign cultural invasion, which badly divided us in the name of religion. Religion! What is religion? Religion is not a new thing for us. Our ancestors had been practicing it since time immemorial. Religion is concerning ‘paap’ and ‘punyo’. If these two words vanish the religion will

also vanish but we have words for these two in our language i.e. ‘Ngaarai’ and ‘Kayechu’ respectively. Religion for us is as old as two words i.e. ngaarai and kayechu and now imagine how old these two world could be? We are irreligious now for we have become narrow, suspicious, corrupted and selfish after coming in contact with the outside cultures otherwise we were always religious in the past and will remain in future too ... The RFPS wants to show the world that the tribal people are indeed and can be very honest, noble, trustworthy, loyal, simple and straightforward, full of love and compassion, selfless, and helpful to others with high sense of dignity, pride and confidence. The society also wants to infuse in them a strong sense of sacrifice and service so that they are truly religious, far from the dirt of politics whether internal and external. Lastly, the RFPS appeals specially to the tribal societies not only of Arunachal Pradesh but also of the whole India or elsewhere to either co- operate in this Rangfra Social Reform Movement or otherwise to launch such similar movement in parallel with the same motive and philosophy”. So the person who is the believers of Rangfra God is considered as Rangfraite in general. Mihi (ibid: 15-17) incorporated three interesting interviews where Tangsas explained their perceptions or being a Rangfraite. Ngimen Changmi of Changlang said, “Who so ever is a pure hearted person is a Rangfraite, no matter to which religion one may belong. In other words, the way Rangfraites view one is simply as either religious (Keychu) when he believes in Rangfra as God, the sole creator of his being. On the other hand a person is ngarei(sinner) when he shows no respect to his parents has no ethical or moral obligations towards his society elders and above all has no faith in any religion, simply leading a life of himself and striving only for worldly benefits. John Jugli of Yanman village expressed, “A Rangfraite is one who believes in the existence of God, one who has a sympathetic heart towards the poor, sick and old people, one

who feels a sense of brotherhood towards his fellowman, one who is bold and fearless and does not believe in spirits, ghosts, deities because in Rangfraism there is direct communication with God, there are no other intermediary entities on the earth. So to be Rangfraite one has to open his heart to receive God; sacrifices, black magic and rituals are useless to approach God”.

Contested Domains

Rangfraism , a new institutional form of faith , created space among the Tangsas though it has given rise to contested voices in relation to its philosophy, reshaping belief system and mode of actual practice which Rangfraism prescribed for its followers. Regarding its emergence Mihi (ibid: 1466-147) echoed four points which are largely applicable for the growth of all other reformist movement in Arunachal Pradesh. He basically hinted for political needs for identity consolidation, superior attitude of Hinduism and Buddhism, tremendous dissemination of Christianity in Arunachal and ideological preaching of Hindu nationalists among the Arunachal tribes. His second point seems week looking at the historicity of Buddhism and patronage received by Hinduised institutions since the achievement of statehood. Rather it was Christianity which has showed its superior status and projected negative ingredients covertly or overtly with in the tribal believes and practices. It seems here Mihi failed to come out of his subjective biases being a Christian convert.

He (ibid:147-148) identified some contradictions, such as, basic concepts of Rangfra has been Hinuised, system of worshipping has been Christianized, effected with alien religious ideas and does not agree with indigenous belief system of the Tangsas. He has textualised some important views which can be briefly mentioned here. W. Ronrang of Baptist Church, Changlang, said, “The institution of Rangfra is a misconception among Tangsas, there is no God such as Rangfra. Even if there is the new form is absolutely outrageous in terms of its philosophy,

it is borrowed from Hindu and Buddhist teachings ... it is ridiculous that some people are trying to give him the status of God. Ignorance of the common people unable to formulate a true definition of religion coupled with petty politicians who divide and consolidate people for political gains have created false God.

Insu Zamir, an Evangelist of Catholic Church of Changlang, expressed, “The slow social and economic development of Tangsas correlates the antipathy towards Christianity they are developed in every field, the main reason for backwardness of the tribes like Tangsa is religious, there are number of blind faiths and superstition surrounding local beliefs that it is very hard for new ideas to imbibe, Christianity is the only solution for modernization of Tangsas. Even if Rangfraism gains momentum it will never be able to eradicate ignorance because it is still rooted in wrong notions about God”. W.M. Zugli. member of the underground Christianized Association of Nagaland, said, “There is no secret in the aims and goals of our organization, we believe that Christianity is the just need of the people of Changlang area and we are opposed to any other religion that tries to compete with it, “on March 12th, 2003, we have demolished two Rangfra temples at Thamang and Kangkho and will continue to do so if Rangfraism does not stop its fanciful activities. Rangfraism tries to deceive common people and teaches hatred against Christians which we will not tolerate, all the Tangsas must cease to worship false God if not, at least should not contradict Christianity”. Shri Om Prakash, Pujari (priest) of Changleswar Mandir, Changlang, opined that the construction of Rangfra Mandir and status was commendable and Rangfra institution working everywhere in Changlang is spreading spiritual commune which need to be supported by the common people. Similarly, Sri Shyam Sundar Trivedi, priest of Rangfra Shiv Mandir, supplemented.

Om Prakash’s view regarding rangfraism according to him, ‘there is no basic difference



between Hinduism and Rangfraism and so, people come to Rangfra Shiv mandir to worship both Shiv and Rangfra and the idols of both Gods are kept in juxtaposition in this temple, both the



religion reciprocates with each other in terms of its principle and teachings.

Conclusions:

This whole discourse bring in to sharp focus how the tribal people of Arunachal Pradesh are trying to cope up with heterogeneous forces which are responsible for bringing changes in the sphere of religious faith and practices. It is historically true that Hinduism missionaries gained political patronage from the statecraft since the achievement of statehood. Hinduised cults, temples, Gods and Goddesses are also penetrated into the frontier areas through the establishment of massive military base across the international borders, especially after the Chinese invasion in 1962 and also through the developmental initiatives, specially the

establishment of roads in difficult terrains by the Government of India under the supervision of Border Road Organization (BRO). These can be easily ascertained through the visibility of temples in army cantonment areas and the large numbers of smaller shrines or temple like structures established by the BRO's mobile labourers adjacent to their roadside labour camps. Again people who came from other states of India as government employees, teachers, businessmen etc., also periodically celebrate major Hindu festivals, such as Durga puja, Kali puja, Vishwakarma puja and even Holi, which have an impact among the local tribal population, specially those who are living in urban or semi-urban areas or even at the fringe villages in extreme distance from Changlang town like Bubang. The prime motivating forces are the various Hinduised Organizations, such as, Ramakrishna Mission,

Vivekananda Kendras, Sharada Mission, and Vevekananda Kendra Vidyalyas. However, it is evident that such organizations have been rendering tremendous services in both the sectors of education and health in this frontier state. Many eminent public leaders, administrators, intellectuals, educators, social workers, activists, doctors etc. of contemporary Arunachal Pradesh, are the products of such missions.

However, within last two decades there is a massive expansion of Christianity which has created a huge impact among the group of tribes and also among the tribes of Tirap and Changland districts, the bordering districts with Nagaland, which is by and large a Christian state. This has hardly made any impact on the Buddhist tribes of the state and least affected the Mishmis (Idu, Digaru and Miju) of Lohit and Dibang valley districts.

Initially, Christianity faced resistance from both the people and the state machinery; there were large number of incidents where such resistance led to violent forms. Many tribal people (traditionalists) strongly believe that the



agenda of conversion is complete negation of indigenous religious faith as well as practices, and creation of stereotyped notions about the indigenous or traditional ways of tribal life which gave cultural shock to people and ultimately culminated in to such violent acts. However, in spite of such initial trauma, the Christian Missionaries of different denominations went on perusing their agenda- perhaps in much more vigorous ways and gradually were able to convince some of the local people across the tribes and more importantly remained successful in getting political patronage from the state's power structure. And with in last two decades

Christianity being a highly organized religion, successfully penetrated among the large number of tribes and brought transformation in the traditional religious landscape of Arunachal Pradesh. However, it has to be kept in mind that the history of Christianity of this frontier state can not be ascertained in a homogenous frame rather it has to be understood contextually. Precisely, this is the back drop which has given birth to the reformist movements which tried to articulate very popular slogan that is “Loss of Culture is the Loss of Identity”. This has led the birth of reformist movements culminated in to Donyipoloism among the Adis by creating new sacred space like Gangging Nyder Namlo movement among the Nyishis; Nyeder Melo among the Apatanis and

subsequently led to the emergence of Nani Intaya and Matai among the Mishmis. And all these movements received immediate patronage, overtly or covertly, from Hindu Nationalists Organizations who are trying create a strong base in this frontier tribal state which has historically created some space for Hinduised ideas. As a result of number of images are invented which are to a great extent influenced by Hinduised notions though an attempt has also been made to accommodate some local cultural traits. As a whole such processes of institutionalization of traditional tribal religion leading to a “third order reality” in Arunachal Pradesh. These complex realities of tribal life need to be understood through this contested space and the ways heterogeneous tribal people as well as the state craft negotiating with emerging socio-political realities of a frontier Indian state. As Mr. L. Khimhun, Secy General RFPS “A new reformed religion called Rangfraism friction with Christian missionaries and interaction with Hinduism and Hindu activist RSS in this remote hilly frontier region have played a big role in the process of transforming their traditional system into their new religion as Rangfraism.”

Needless to say here that Rangfraism is a reformed cult. This cult is mostly practised by the dominant tribe of the region like Tangsa in general and other tribal groups and communities in particular of Arunachal Pradesh of Northeast India.

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Indian Culture, Historical and Mythological Importance

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India is the land of spiritualism and sanatanism and having the old history of 10,000 years

past glory. The Ajanta, the Ellora, the temples of south India, the old history of Ram janam bhumi and present coupling issue of Gyanvapi Masjid (issue is under ASI survey) depicts that India had glorious past. The Rajmahal, the forts of queens & kings, the archeological movements in British and America Museums, the worship of India Gods & Goddesses in Bali, Indonesia, Malaysia, Pakistan, Bangladesh shows that ancient glory was scattered by Geopolitical solutish and by the gradually increase of other faiths like Islam, Buddhism, Jainism jeans paresis etc. This proves that India has bright past having more poness in the hands of kings, zamindar, minister, priests and the vanashram system neglected the Shudra class who were majority in number but having no share in economy and polity the varashram system as departed in Geeta, Manusmriti, Ramayan & Mahabharata was a system to run the society and controll the population. In the same pattern in the western political Philosophy Plato in his book 'Republic' divided the society in the three categories i.e the philosopher King, the soldiers, the producing classes having the three qualities of soul i.e. reason, spirit and appetite. The major reason behind the fall down of Indian culture a civilization was varna system, where a large number of people were away from knowledge and property and gradually the wrong interpretation of varna brought experitation of one section of society by other section and it became so deep rooted that concept like untouchability became stronger and it affected adversely the psychology of Indians & the society became king & Brahmins dominated. If the Sudra can be given to perform the sanskaras of the king and the Brahmins then Indian society could be more



powerful to safeguard its land & culture.

Further there was lack of political unity in India. there was more than 562 princely states in India and their were lack of unity among their and Hindu king had no unity. They fought among themselves and it was depicted by Kautilya in his book 'Arthashastra' and they even invited foreign ponce in order to win their local ponces and in this situation of clash Alexander the great, the disciple of Aristotle attacked India had a war with poros, whose territory spenned the region between the Jhelum River and Chanab River, in the Punjab region of the sub-continent. The war took place in 326 BC and won by Alexander's Macedonian army and the death of Alexander in 323 BC, paved way for 321 BC as emperor of vast India and he dreamt of Greater India and same vision and mission has been followed by present central government led by Shri Narendra Modi and its influence can be seen in new parliament building which was inaugurated in 2013.

Lack of technical and scientific advancement in military areas the foreign & invaders like Mughals kept their feet in the Indian soul and they defeated unorganised Indian Kings in the bettle of Panipat war 1526, 1556 & 1761 in Hariyana, Battle of Haldi Ghat (1576) etc. In this way the Mugals & other foreign national invaded India & Indians disunity, military weakness, lack of courage brought weakness of India's unity and Integrity.

The Mugals ruled over India from 1526 to 1857 (near about 300 years) and in this period Indian culture, language and existence was questioned. Indian temples were given the shape of mosque (present example is gyanwapi mosque, & investigation is going on by Archeological survey in India and the case is in the court) the clash between Ram Janam Bhumi and Babri Masjid (Babri Masjid was destroyed by Hindus (7th Dec 1992) and in october 2019 the honerable supreme court of India ordered for the

construction of Ram Mandir and work is going on.

At present the conflict is going on for Gyanvapi Mosque wich is located in varansi and originally it was a Shiv temple and the Mosque was constructed by Aurangzeb in 1669 and it was in the control of Muslims & Muslim rules. The temple was built by Todarmal, a ministrs of Akbar. At present the Hindus are claiming their original tample and Muslims are trying to defy the fact, and clash and rumors are hot and the court is doing its beldt self to solve the problem.

Futher, the waqf board (which is a body corporate having perpetual succession and a common seal with power to acquire and hold property) is illegally capturing lands in India. In 1995 the waqf Act came into existence and began to claim its right on any property and it is noteworthy that the aggrieved party cannot even appeal in any court of the country against it. It is a way to Santch property silently. (Recent the Tamilnadu's farmers is noteworthy, where the land was occupied by waqf without informing him) And it was the game of ruling government of that time. In this way the snatching of lando, covering of tamples through different policies, conversion of religion & migration of Bangladeshies end Rohingias a process to transfrom the identity of Hindus by hook and crook. The christianity is playing the same game and Manipur incident of 2023, it became visible.

In addition to it, the 1976 42nd Amendment initiated the word secularism and tried to protect the rights of ministers, and religion was separated from politics and civil affairs of the state and on the name of secularism majority were denied. Further, Indian politics never became free from religious practices and article 25 to 28 were based on secular principles and a new character of India was put before the world. The issue of Ram Janam Bhumi and Babri mosque, the transformation of Hindu structures, the religious hatred in the festivals, day to day clashes, pro-pakistani slogans

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are against the secular character and both communities Hindu and Muslims are working together in maintaining their identities and both negative and positive politics are working for the same goal.

The Indian culture which starts with vedic sanatani culture has now transformed into a cosmopolitan character. Vedic centres of Herrappa & Mohenzo lost its existence but the symhols of vedic culture is till relevant. At present vedic Institute & vedas development is Telengana, Academy of Vedic Vidya in Kolkatta, Gurukul

Kangri, Haridwar, Kameshwar Singh Darbhanga Sanskrit University, Bihar, Sri Jagannath Sanskrit Vishvavidyalaya, orissa, Karoli Saskar Kanpur, Maharshi Mahesh yogi Vedic University is Kathi (MP), Benaras Hindu University (Uttar Pradesh) etc are trying to spread sanskrit and also vedic culture. In new education policy 2020 and effort has been initiated to revive old vedic culture so that the vast scholarly writings and knowledge could be reutilised for common people and India could get its real identity which was lost by histrocal, political & cultural reasons.



Role of White Hat Hackers in National Cyber Security

Cyber security is a matter of national security
- PM Modi

Abstract:

The rising cybercrime poses a danger to our national security in the future, that is why government organizations, as well as other reputed organizations hire white hat hackers (a.k.a ethical hackers). It's not always the case that Hacking should be associated with malicious or criminal activities. There are skilled hackers also, who leverage their hacking skills to identify the security loopholes and help organizations improve their security posture while adhering to fair practice guidelines defined by the organization. Ethical hacking helps keep business and government organizations out of trouble caused by hackers trying to steal important data. If hackers invade privacy, they might be able to blackmail or leak data. By increasing digital network security, one can easily avoid security breaches by doing real-world testing. It gives a great benefit if precautionary methods are taken in advance by all the firms. By working on safety, one can easily ensure that the clients and customers have all of their faith in one's organization. Different types of ethical hacking involves Web application hacking, System Hacking, Social engineering, Hacking wireless networks and Web server hacking. My study is based on how these **white hat hackers** bring awareness in the society for the national security .Assam recorded the fifth highest number of cyber crime cases among all the states and Union territories of India in 2021. **Mr.Biju Pegu** –Managing Director and CEO at Gratia Technology Private Limited who has been honored with Cyber Crusader of the Year 2020 Award for spreading cyber security awareness across the country.

Dr. Mrinali Konwar Giri

Margherita



Information security or cyber security has become one of the most important concepts in our information and technology driven world. Because of this notion of everywhere computing and the on-demand flow and exchange of information, it becomes essential to protect and secure any and all critical information. Information security involves employing certain techniques and components to protect interconnected systems and more importantly, the data and information used by those systems. It revolves around maintaining three basic characteristics of information — confidentiality, integrity, and availability. The goal of information system security has now been augmented by what is known as “white hat” hacking. White hat hacking is an interesting development in the fight against keeping the bad guys out and securing sensitive information. The idea is that there exists a new breed of ethical-minded hackers that penetrate systems to aide companies and their systems administrators in securing the information and technology that keeps their businesses running. White hat hacking is an exciting new take on information security and is a fairly new concept where the premise is that if you want to catch a criminal you must be able to think like one to stay one step ahead. In the 21st century, computers are networked to share information and an ever-growing number of security threats and vulnerabilities are reported daily. Therefore, we can understand why the use of “white hat” hackers to aide in the battle to secure crucial information is a significant development in a world of 24/7 communications and information sharing that is not close to being 100% secure.

Today India and its youth are moving towards a digital revolution. If the nation has to secure a future in this field, then a Cyber Safe India has to be built from the ground up. It is the vision of the Honble Prime Minister that every Indian should empower himself or herself

through technology and the internet. Recently the problem of hackers are growing very rapidly in the society creating nuisance for the people like hacking their datas their bank money. Assam recorded the fifth highest number of cyber crime cases among all the states and Union Territories of India in 2021. It registered an annual jump of 37 percent which is worrying for students and parents alike. Cyber security awareness means being mindful of cyber security in day to day situations. Being aware of the dangers of browsing the web. Checking email and interacting online are all components of cyber security awareness. As business leaders its our responsibility to make sure everyone considers cyber security an essential part of their role. As the number of young internet users go up day by day it is time to dwell on measures to improve digital safety .Use instant messaging and chat rooms with caution as free fast like apps are there who can visit your whatsapp and do all the nuisance he want to do through your account. Evaluate your security settings. White hat hackers take a defense in depth approach to cyber security which means we use multiple layers of protection and detection of cyber threats for young students who are the most vulnerable to cyber crime. Trained specialists teach how to detect and respond to unusual activity and track emerging threats. Be conscious of what information you reveal. Cyber security workshops raise awareness of safe online behaviours and educate young women and men on digital safety practices .Use the internet responsibly. Never share your password with anyone. Always use strong passwords such a password should always include upper and lower letters, numbers and at least one special character.

Cyber bullying is bullying with the use of digital technologies. It can take place on social media messaging platforms, gaming platforms and mobile phones. Talk to your parents or teachers if you are facing cyber bullying . It is

increasingly common but there is help at hand confide in someone you trust.

Digital literacy goes beyond technical knowledge. Rather it refers to the knowledge skills and attitudes that allow students to be both safe and empowered in an increasingly digital world. Do check your emails/SMS to regularly to ensure that no OTP has been generated without your knowledge. Avoid downloading files from unknown sources or clicking on links from unverified sources.

Educate yourself on safe online practices Turn off GPS or location tagging for photos on your mobile devices. Audit which apps access your location. Do not share any sensitive or personal information related to your finances online.

Beware of identity theft it can prove costly. Someone can misuse your documents to open a bank account to defraud people. Scammers can take a loan in your name affecting your credit history. They can even buy a Sim Card and misuse it. Be vigilant while sharing your government identity cards. Cyber security awareness being aware of the dangers of browsing the web checking email and interacting online are all components of cyber security awareness. As business leaders its our responsibility to make sure everyone considers cyber security an essential part of their role.

An increasing number of women are becoming victims of cyber crimes. the growing reach of the internet and the rapid spread of information through mobile devices has presented new opportunities that could put some women at risk ,so its important to be mindful of the dangers. Cyber security workshops are empowering young women so that the virtual space can be negotiated safely and with ease.

Clicking on suspicious links may be the biggest mistake of your life. A link is just an instrument to access your personal banking information. Banks never ask for banking details like OTP PIN PASSWORD etc from the customers.

Unlike black hat hackers ,who access systems illegally with malicious intent and often for personal gain white hat hackers work with companies to help identify weaknesses in their systems and make corresponding updates .They do this to ensure that black hat hackers cannot access the system data illegally.

It is our collective responsibility to enact modern meaningful data protections for students who are just starting out in life. Once they graduate from college learning to negotiate the digital space safely will be one of their biggest challenges and it is time to help them get ready for the larger world out there.

Mr. Biju Pegu – Managing Director and CEO at Gratia Technology Private Limited who has been honored with Cyber Crusader of the Year 2020 Award for spreading cyber security awareness across the country.

In addition to Ethical hacking certification which is also referred to as the White Hat hacking course in some circles there are several additional security cerrtifcations that we should earn. In the fast paced competitive world of Cyber Security the more we know the better. The certifications include

Certified information Systems Security Professional (CISSP)

Certified information Systems Auditor (CISA)

certified information security Manage (CISM)

certified Cloud Security Professional (CCSP)

Licensed Penetration Tester LPT)Master

White hat hackers have become another tool that companies can use to safeguard the technology, systems and information that are crucial to their continued operations. Although there are many benefits to utilizing the different forms of white hat hacking services available there are few dangers associated with hiring and using these ethical hackers to secure critical



systems. It is often difficult to background check the security consultants hired to “ethically” hack your systems. These consultants may not be very skilled or may not possess the knowledge needed to help you in identifying weaknesses, what to do about these weaknesses and forming the right security policy to make sure that everything is patched and protected.

Hackers were people who saw beyond the boundaries and limitations imposed by others and sought to use their skills toward improving or sharing knowledge. Steven L. Kleespie’s (2000) article entitled “The Role of “White Hat” Hackers in Information Security,” provides clear and concise definitions of what it meant to be a hacker and what hacking was about prior to the recent stereotype:

‘Hacking’ is defined as making a modification to something to improve it or to make it do something it was not originally intended to do. Media coverage has given the term ‘hacker’ a negative connotation. However, the original usage was 6 complimentary, indicating someone with a high level of technical sophistication, or someone who enjoyed the intellectual challenge of overcoming or circumventing limitations. (1)

Company officials wish to create a safe, secure, and efficient operating environment for their businesses that is why they are turning toward hackers as another tool for creating such an environment. Just as companies make use of firewalls that inspect data packets traveling over the network and intrusion detection systems that monitor activity on standalone PCs or on the network itself, using white hat hackers to find vulnerabilities is becoming commonplace. The white hatters that are frequently hired are more often those with no criminal history yet have the same aptitude and skill as their black hat counterparts: “The practice of using good hackers is widespread. White Hat hackers are seasoned programmers with no criminal records” All

corporations have assets and confidential information that need to be protected. The growing trend has been toward making use of white hat hackers to aid in the quest for information and system security on the corporate level.

White hat hackers have become another tool that companies can use to safeguard the technology, systems, and information that are crucial to their continued operations. Although there are many benefits to utilizing the different forms of white hat hacking services available, there are a few dangers associated with hiring and using these “ethical” hackers to secure critical systems. It is often difficult to background check the security consultants hired to “ethically” hack your system. These consultants may not be very skilled or may not possess the knowledge needed to really help you in identifying weaknesses, what to do about these weaknesses and forming the right security policy to make sure that everything is patched and protected. Also, a major concern is the transition of power that can potentially lead to the consultants gaining more control and authority over security policy and the way the system functions. The danger is that the more you rely on outsiders to do the security work, the more likely you will eventually be owned by the security consulting group. Kleespie (2000) reports that a number of consultants feel that companies should not rely too much on outsourcing their security work. Many of the consultants also recommended considering different white hat hacking proposals before deciding to go ahead with one.

It is important to remember that a hacker in general is anyone who attempts to utilize hacking techniques to find security flaws and loopholes in the systems they are attempting to infiltrate. To create a distinction between those hackers with malicious intent and those seeking to do something more positive, the term “cracker” came into use. The terms hacker and

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cracker are often used interchangeable although there is an important difference. A cracker is defined as someone who breaks into a system and has malicious intent.

According to George Reynolds (2003), author of Ethics in Information Technology, a cracker is someone engaged in criminal activity: “Crackers break into other people’s networks and systems, deface Web pages, crash computers, spread harmful programs or hateful messages, and write scripts and automatic programs that let other people do these things”.

Crackers are the subset of the hacking community that attempt to circumvent security controls so they can gain unauthorized access to information and confidential material. Once they are able to sidestep security controls and exploit a flaw in the system, they can do any number of harmful things. What separates a cracker from a hacker is that crackers are those with destructive or evil intent while hackers and more specifically, white hat hackers have something very different in mind. The famous white hat hackees are.

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Implementation of Deendayal Antyodaya Yojana & Empowerment of Women in Margherita Development Block of Tinsukia District of Assam

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Margherita College



Introduction:

Deendayal Antyodaya Yojana – National Rural Livelihood Mission (DDY-NRLM) is a new name given to Aajeevika – NRLM in November 2015. The initiative to move toward a demand driven strategy enabling the states to formulate their own livelihoods based poverty reduction action plan is at the core of the mission. This programme reached all blocks and districts in a phased manner. The mission aims at creating efficient and effective institutional platform of the rural poor enabling them increase household income through sustainable livelihood enhancements and improved access to financial services together which has been disseminated to all State Livelihood Missions. In this case the Assam State Rural Livelihood Mission (ASRLM) has been relentlessly working towards empowering of the rural poor particularly women. The community based organizations, promoted under ASRLM like village organizations (VO) and cluster level federations (CLF) have been capacitated to work collectively for the overall development of their village covering indicators of health, education, nutrition, sanitation etc. The financial year 2018-19, was a remarkable year in the history of ASRLM as a lot of livelihood projects were implemented in a structured approach for the betterment of the livelihoods of women. The government of India launched many programmes and schemes from time to time to uplift the living condition of rural unemployment and



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rural population specially that are below poverty line. Poverty alleviation has been a prime concern for the government of India since independence. According to 2001 census, the rural population constitutes 72.2 percent of the total population in India. But, people living in rural areas do not have the basic amenities like drinking water, sanitation dwelling space, road connectivity, irrigation, power etc. The vast majority of rural workforce is engaged in agriculture and its allied activities which do not provide employment throughout the year. Agriculture is not only seasonal but also primitive, which is responsible for low land and labour productivity. Besides, there is a near absence of organized industries in the rural sector. Thus, season ability of agriculture and its low productivity combined with absence of alternative employment opportunities are responsible for higher incidence of poverty in rural sector. The government of India has gained vast experiences in the implementation of rural development programmes in order to tackle the rural unemployment and poverty. In conformity with the commitment of Indian planning the Ministry of Rural Development accords foremost priority to development in rural areas and eradication of poverty and hunger from the face of rural India. A number of initiatives have been taken in the recent years for creation of social and economic infrastructure in rural areas to bridge the rural-urban divide as well as to provide food security and fulfill other basic needs of the rural masses. The government of India launched two types of poverty alleviation programme consisting of self Employment Programme and Wage Employment Programme. The IRDP (Integrated Rural Development Programme) was launched in 1980 to promote self employment among the poor households while JRY (Jawahar Rozgar Yojana) was launched to eliminate rural poverty by offering wage

employment opportunities to the rural poor in the construction of rural community assets. In recent years wage employment is provided in rural areas under National Rural Employment Guarantee Act (NREGA) later named as (MGNREGA) pre fixed the name of the father of the nation late Mahatma Gandhi in it and Somporna Grameen Rozgar Yojana (SGRY) whereas self employment is provided under Swarnajayanti Gram Swarozgar Yuan (SGSY) later named as National Rural livelihood Mission (NRML). Besides employment generation, these wage employment schemes also ensure creation of durable assets in rural areas. However these programmes of rural development are not successful in reality because of various problems confronted by different levels of administrative machineries. The successful implementation of Rural Development Programmes depends upon Rural Development administration. Administrative machinery has been provided by the government of India at various levels. At the Central level, the work of rural development is being co-ordinate by the Department of Rural Development in the Ministry of Agriculture. At the state level, the Department of Rural Development is responsible for State Level Administration. At the District level Administration, there is District Rural Development Agency (DRDA) and Deputy Commissioner (DC) for the implementation of different Rural Development Programmes (RDPS). At the Block level, Block Development Officer (BDO), Extension Officers (EO) are responsible for implementation of RDPS and Gram Sevak and Gram Sevika at the village level take the overall responsibility of implementation of Rural Development programmes Panchayati Raj Institutions (PRIs) also play a significant role in the implementation of the Rural Development Programmes. The Block Level Machinery is the



most important for the implementation of RDPs. The block areas are considered as units for development and the Block Organization is required to take responsibility for the all round development of the rural areas. The Block prepares schematic budget laying down uniformity in construction of roads, irrigation work, drinking of wells and tasks with the idea behind to promote basic level of amenities and services for the area. The Development Blocks in India were set up under the community Development Programme (CDP) which was started in 1952. Since then, the development blocks have been treated as primary unit of Rural Development and it consists of Block Development Officer (B.D.O.). The number of Extension officers (E.O.) and Village Level worker (VLWS) are determined according to the need of the area. Usually, there is one VLW and one E.O in each core discipline. There are 10 VLWs per block. In case of Integrated Tribal Development Programme (IT DP), there is provision of the joint B.D.O. for the north-eastern region. It is applicable in the Block having a population of more than one lakh. However; the Block has been facing various problems while performing its responsibilities. The problems are such as inadequate finance, shortage of staff, lack of expert, trained and committed personnel, lack of awareness among the rural people, lack of monitoring, complete dependence on government, lack of communication among various authorities of rural development, violation of code and conduct by the official etc. to reduce poverty by enabling the poor households to access gainful self-employment and skilled wage employment opportunities, resulting in appreciable improvement in their livelihood on a sustainable basis through building strong grassroot institutions of the poor the government of India give importance on promoting self help groups and their federations (CLF) of the Rural women

and providing skill development and placement of the youth for wage based occupation in different private and business organizations and implementing self employment oriented trainings under the scheme of Assam State Rural Livelihood Mission (ASRLM). So the role of SHGs is very crucial in the development as well as the empowerment of women in rural areas of Assam. SHGs is an association of people belonging to similar socio-economic characteristics, residing in the same locality. SHGs are presently promoted by governments, development banks and voluntary agencies, with focus on social and economic issues, relating to rural industries and modernization of agriculture. In view of the critical role of women in the agriculture and allied sector as produces, concentrated efforts would be made to ensure that benefits of various programmers'/ schemes reach them in proportion to their numbers. The programmes for training women in soil conservation, social forestry, dairy development and other occupations allied to agriculture like horticulture, livestock including small animal husbandry, poultry, fisheries etc. would be expanded to benefit women workers in the agriculture sector. We all know that Assam is famous for its natural beauty as well as natural resources but another truth is that Assam is a flood affected area where people cannot depend purely on agriculture all though the year. Moreover Assam is based on its agro-economic climate conditions. Thus non form activities like handicrafts, rope making, embroidery, catering services, repair shops, cattle farming, fisheries, weaving etc., give immense scope for women to earn their livelihood when they do not have income through agricultural activities. The Self Help Groups in India have become the focal point of development schemes under the unified poverty alleviation programme, "Swaranjayanti Gram Swarozgar Yojana" (SGSY) launched by



Findings and Discussion:

NRLM was launched as 'Aajeevika-national rural livelihood mission by the GOI's ministry of rural development in the year 2011. It was renamed as DAY-NRLM in 2015. The scheme is an improved version of the earlier Swarnjayanti Gram Swarozgar Yojana (SGSY). The programme is supported by the World Bank. This programme focused on promoting self-employment and the organization of rural poor. The idea behind this programme is to organize the poor into Self help groups and make them capable of self employment. The mission aims at creating efficient and effective

institutional platform of the rural poor enabling them to increase household income through sustainable livelihood enhancement and improved access to financial services together which has been disseminated to all state rural livelihood mission. For the successful implementation of RDPs and empowerment of women through SHGs the government of India followed by various strategies. In this study I have mentioned a target group approach / strategy table for understand the achievement of DAY-NRLM during the financial year 2018-19 in Assam.

Table 1: DAY-NRLM Progress in 2018-2019

Sl.No	Particular	Cumulative achievement till 2017-2018	Expected cumulative progress till March 2019	Progress in FY2018-2019		
				Target	Ach.	%of Ach.
1	SHGSs promoted(nos)	178920	238898	11995	16579	138
2	Village organizations promoted(no)	5709	6839	226	547	242
3	SHGs holding membership in VO(nos)	69839	92376	4507	10569	235
4	Federation promoted(no)	134	222	0	0	-

A Case Study of Implementation of DDY-NRLM Scheme in Borgolai G.P under Margherita Block:

As per the guidelines implementation of DAY -NRLM is on cluster basis. In this regard it is found that loans have been sanctioned for various schemes like Weaving, Piggery,

Goatery, Tailaring, Boilering, Duck farming etc. in the study area. The number and name of self help groups, year of formation, activity, amount of loan and subsidy, name of the bank in Borgaloi Gaon Panchayat area has been shown in the following table 3.1, during the year 2008-2011.

Table 3. Distribution of SHG's under the Borgaloi G.P. during 2008-2011

Sl. No.	Name of SHG	Year of Estd.	Members and membership	Products	Revolving Fund	Cash credit Lone	Subsidy reditloan	Loan	Banks
1	Suraj Mukhi SHG	March 2008	10 members Rs. 60 p.m.	Weaving & piggery	10,000/-	1,5000/-	1.25 lakh	1.25 lakh	UBI
2	Indra SHG	July 2009	10 members Rs. 60 p.m.	Goatery and tailoring	10,000/-	10,000/-	Nil	60,000 & 20,000	UBI
3	Junali SHG	July 2009	10 members Rs. 60 p.m.	Boiler scheme	10,000/-	20000/-	Nil	20,000	UBI
4	Swarnajyoti SHG	November 2009	10 members Rs. 60 p.m.	Piggery	10,000/-	1,5000/-	Nil	Nil	UBI
5	Trishul SHG	October 2010	10 members Rs. 60 p.m.	Piggery and cutting cloth shope	10,000/-	1,5000/-	Nil	25,000	UBI
6	Sangukta SHG	February 2011	10 members Rs. 60 p.m.	Weaving piggery	10,000/-	1,5000/-	1.25 lakh	1.25 lakh	UBI
7	Matri SHG	February 2011	10 members Rs. 60 p.m.	Piggery	10,000/-	1,5000/-	1.25 lakh	1.25 lakh	UBI
8	Rongali SHG	February 2011	10 members Rs. 60 p.m.	Goatery	10,000/-	1,5000/-	Nil	Nil	UBI
9	Milon SHG	February 2011	10 members Rs. 60 p.m.	Piggery	10,000/-	1,5000/-	Nil	Nil	UBI
10	Moni SHG	March 2011	10 members Rs. 60 p.m.	Goatery	10,000/-	1,5000/-	Nil	Nil	UBI
11	Milijuli SHG	February 2011	10 members Rs. 60 p.m.	Boiler/ piggery	10,000/-	1,5000/-	Nil	Nil	UBI
12	Jasingpha SHG	February 2011	10 members Rs. 60 p.m.	Piggery	10,000/-	1,5000/-	Nil	Nil	UBI

Source: Official Record of Margherita Development Block, Tinsukia.

The table shows that various self help groups have been formed in the area of Borgolai G.P. during the year 2008-2011. The members of all the self help groups have 10 members and the membership fees of joining SHGs differ from one group to another group. The membership fee varies from Rs. 30-100 per member of the SHGs. The maximum number of 4 groups takes up

piggery and goatery. Some of the SHGs concerned with weaving, boilerling, duck framing etc. The Groups receive the revolving fund by the Block amounting to Rs. 10,000/- per SHGs and cash credit by the Bank from Rs. 1000-20,000/- per self help group and received the loan 20,000-1,25,000/-. In the Margherita Development Block all the self help groups received the revolving

fund and Bank loan but all the groups did not receive the loan given by the Government. The subsidy funds have been only received by the three self-help groups namely Surajmukhi SHG, Sanjukta SHG and Matri SHG in Borgolai G.P. under the Margherita Development Block. The table also focused that the bank accounts of the SHGs are generally opened in the UBIs (United Book of India). Thus, it is seems that UBIs play a very important role for the implementation of the schemes in Margherita Development Block.

CONCLUSION: In a country like India where women constitutes close to 50% of population with large majority of the country's population living in rural areas ,the prosperity of the country remains a distant reality for ever unless the concealed potentiality of this vulnerable section of the society is adequately utilized. The most serious constraint to our women in taking up entrepreneurial activities is that in a male dominated society like ours, women in general do not possess properties in their names and as such, their access to institutional credit is limited to the 'sweet will' of male counter part of their families. Self Help Groups gives the villagers opportunity to stand for themselves through bank linkage; for our village women, it is a unique opportunity to develop their entrepreneurship zeal. Accordingly, a large number of our rural women have taken to entrepreneurship through creation of SHGs. As no study has yet been made in Assam highlighting the crucial role of women in weaving section can play in developing entrepreneurial practices among rural women, the present study is a humble attempt in this direction. The success of the scheme is a testimony to the fact that people's attitude and thinking towards life is changing. They do not want others to do things for them but want to take their destiny in their own hands. Of course, there are many other groups which have not been able to achieve much success or have dipped down

miserably. It is therefore essential to study the ground realities to examine as to how far the procedure of channelizing role of women in rural development through SHGs. SHGs has been successful in promoting women entrepreneurship in Assam, to identify the factors which are instrumental in growth and development of women entrepreneurship in rural Assam and also those which are inimical to such practices. As it is not possible for an individual researcher to study the whole of Assam in one go, a study into the functioning of the women SHGs operating from the Tinsukia district of Assam would significantly help to know how women of the society have taken entrepreneurship as an occupation in developing their socio-economic status through self help groups under the DAY-NRLM Scheme in rural areas of Margherita Development Block. In the present trend of globalization the gap between rich and poor, urban life and rural life, devotion and degradation is increasing. Outwardly it seems that because of e-management industrialization, transport and communication, the world has changed into a global village. But it has boosted the exploitive tendency of the wealthiest section of the society. A few rich people are controlling entire means of production, profit and all the related comfort and conveniences. Its same effect is also reflected in the Indian political and economic life. In such a critical juncture, a selfless and devoted effort is needed to uplift the condition of rural masses. They are still backward in their thinking, living and social process. So, this study is a sincere effort to examine implementation of rural development programme and empowerment of rural women in rural India because majority of Indian population live in rural areas. Although numbers of studies have been conducted still there is ample scope for further study.



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Role of Women Entrepreneurs in Economic Growth of India

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Women entrepreneurs have the potential to be the biggest force in India's economic growth story. The country's economy could grow much faster if women were part of its workforce. Women can contribute to the economy not just as job seekers but also job creators such as via entrepreneurship, which is a space, women are rapidly taking to across India. One big growth factor for this has been digital media to reach millions of customers.

India stands at the cusp of transformation, being the fifth largest economy in the world while proudly recording the highest GDP growth, amounting to annual growth of approximately 6-7%. According to the International Monetary Fund (IMF), the country's nominal GDP has been a 700% jump since 1995. The IMF also projects India's GDP growth at 7.2% by FY 2025-26.

India's growth story lies in its macroeconomic policies pertaining to reforms to bring stability, resilience and a conducive environment for disruptions as well safeguards from shocks. A new inflation-targeting framework energy subsidy reforms, fiscal consolidation, higher quality of public expenditure and a stable balance of payment situation has increased the share of investment, exports and consumption, brought productive gains and diversified the economy.

Moreover, the country has witnessed various reiterations of the government's commitment towards achieving Sustainable Development Goals (SDGs), NITI Ayog released an SDG Index 2020-21 to bring together the economic, social and environmental pillars in the country, with a focus on their partnership and collaborations. The commitment of the government, specifically in respect of SDG i.e. Gender Equality, is a significant step towards achieving gender equality



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by ending all forms of discrimination and calls for valuing women's unpaid care and domestic work amongst other things. Additionally, SDG 5 is interlinked to other SDG's such as End Poverty, Zero Hunger, Health for All, Quality Education, etc. With a score of 60 in the SDG index 2021, India's success in bringing about inclusive and sustainable growth is well underway. To achieve gender equality through the socio-economic empowerment, the Government of India has introduced Large-scale programmes such as Beti Bachao, Beti Padhao campaign, Sukanya Samridhi Yojana, MUDRA Yojana and Pradhan Mantri Ujjwala Yojana to bring about equality at the workplace in respect of gaining access to employment and entrepreneurship for women.

Despite the economic contribution of women increasing considerably in the last decade, the female labour force participation has been recorded at only 32% of the entire population. In terms of employment, 52% of the workforce is self-employed as own account workers or helpers, 30% as casual workers, while only around 18% have regular jobs. Within the 52% self-employed workforce, women constitute only a dismissal portion i.e., 13.78%. As a result, the potential of women entrepreneurship as a tool to achieve socio-economic empowerment and equity remains underutilized.

As per report of a study conducted by OECD in 2019, relatively more male entrepreneurs made use of bank loans to start their enterprises, irrespective of collaterals, as opposed to women. Further, the World Bank report on "Measuring Financial Inclusion : The Global Findex

Database" revealed that only 27% of women benefit from formal lending institutions. Due to deep rooted socio-economic challenges. India's women are unable to gain access to employment and a stable income to support their families. The barriers to access finance, raw materials, marketing facilities and technology often limit women entrepreneurs in realizing their dreams of attaining agency and empowerment.

However, through the concerted effort from NGOs, civil society organization, government institutions and because of revolutionary reforms in financial institutions through Self Help Groups, women are emerging as resilient powerhouses that can take forward the Indian economy. It is pertinent to note that women entrepreneurship doesn't only advance a women's economic standing but also enables her children to gain access to better quality education, better health and nutrition, clean water and sanitation and higher overall economic indicators the help to break the cycle of poverty.

India's commitment to SDG 5 for gender equality position is itself a perquisite for achieving \$ 5 Trillion Dollar economy dream. Overall impetus through prioritization of awareness at the grassroots, sensitization of family members and further reforms within financial institution can create a conducive environment for women entrepreneurs to flourish and become independent. With interlinkages to other SDG indicators of better standards of living, decent work, affordable and clean energy and peace and stand true to the expectation of it being the fastest growing, most inclusive and progressive economy in the world.



Guidance and Counselling

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In simple terms, guidance entails directing or assisting someone who requires assistance. In a broader sense, human beings get instruction at all levels. One individuals or the other is responsible for the existence of beings. In a family for example: the head of the family may influence the behaviour of other family members. Guidance, in other words can assist a person in resolving a personal, professional educational and many more. Therefore guidance emerged both as a process and a concept. As a result, guidance can be constructed in a variety of ways, particularly in the realm of education. Guidance as a concept is concerned with an individual's optimum development so that he or she is capable of making independent judgements. Guidance as a process involves making a person aware of his or her abilities and skills. Guidance helps in assisting a person in making the best judgements possible in numerous areas of life so that the individual's balanced growth might be aided.

Counselling is a term used to describe professional services provided to person who is dealing with a problem and requires assistance in overcoming it. Counselling is a method that can assist a person to discover a solution to an issue and contributes to an individual's overall growth. Counselling is a two-person procedure in which one is the counsellor and the other is the person being counselled. A counsellor is a person who helps people with their problems.

There are three main activities that are involved in counselling.

They are–

- a. Informing: Informing is a process in which the counsellor provides information to the client or individual in need of assistance.



- b. Advising: Advising entails the counsellor recommending the best line of action for resolving the situation.
- c. Counselling: Counselling is assisting the client in comprehending his/her needs as well as offering the essential assistance so that the client can make the best selection possible. Counselling helps to reduce negative reactions to a problem and allows a person to overcome it.

Relationship between Guidance and Counselling:

Guidance is a broad term that refers to a variety of activities and services aimed at assisting students in making and carrying out appropriate plans and making satisfactory life adjustments. It is a method that enables each individual to help himself, to recognise and exploit his own inner potentials, to set goals, and to solve his own developmental issues.

Counselling is a scientific process in which an expert provides support to a person in need. It is a series of direct interactions with a person aimed at assisting him in improving his attitude and behaviour. Counselling is defined as a two-person relationship in which one person assists the other in self-help.

By offering a safe, secure, supporting, and nurturing environment, counselling assists people in resolving problems in their daily lives. It enables people to live lives that are well-adjusted, content, and joyful.

Guidance and Counselling is defined as planned and organised work intended at supporting the trainee in better understanding himself and his skills, as well as developing his potentialities, in order to overcome difficulties and attain psychological, social, educational, and professional compatibility. Both guidance and counselling helps a person in learning about himself and adapting to others and the environment. As a result, the person became a healthy individual. Both include education,

support, and a positive shift in behaviour.

Counseling and guidance are two sides of the same coin. In both circumstances, the purpose is to provide an individual with the opportunity to view a number of available options and then aid that person in making an informed decision. Personal autonomy, meaningful behaviour, and effective decision-making are all enhanced by guidance. Counselling is a component of guidance, as can be deduced from this. Guidance and counselling is a lifelong practise that addresses the whole person. They are for everyone who requires assistance. Individuals require guidance and counselling in order to form satisfying relationships with others. They entail professional action based on well-established concepts as well as accurate data.

Even though they are frequently used interchangeably, guidance and counselling are distinct. Counseling focuses on self-direction, decision-making, and preparation for responsible action, whereas guidance encompasses all activities related to making a decision. As a result, while counselling may include advice, it is not advice. Counseling is an important aspect of guidance, but it is also a separate procedure. Without counselling, the duty of guiding cannot be done, and the goal of guiding cannot be met. An individual is extensively examined using numerous approaches during the counselling process. The focus of therapy is on a specific person and learning about the hurdles that are preventing him from progressing, as well as resolving these issues.

Counselling focuses on the practical side of things, whereas guidance emphasises the theoretical. As a result, counselling is frequently preceded by guidance, which prepares the groundwork for it. Guidance precedes counselling.

Difference between Guidance and Counselling:

The following is a summary of the distinctions between guidance and counselling:

- Guidance is an examination of the person and his problems from the outside whereas counseling is an inside examination of the person.
- Guidance is a more general concept whereas counseling involves a more thorough examination and a narrower perspective where the individual has a thorough understanding of his issues.
- Education and career-related issues are frequently addressed with guidance. But, counselling is commonly provided for personal and social concerns.
- Guidance is concerned with finding a solution to a situation where the answer may result in a shift in attitude of a single person. Whereas, counselling focuses on helping the person understand the situation and as a result, bringing about behavioural adjustments in the person so that he can adjust to the problem.
- Guidance is more of an intellectual procedure that places no focus on feelings. While counselling emphasises both learning and feelings.
- Guidance mostly covers the social process. Whereas, counselling mostly covers the psychological process.

In the process of counselling, the counsellor plays a critical role. In order to be effective in his position, the counsellor must have the necessary training, awareness, skill, and commitment. Counselors should be warm, polite, and friendly when working with students, as well as responsive and understanding.

Role of the counsellor in providing guidance services to school students:

As a result, the following headings can be used to categorise the many functions of a counsellor :

- Pupil's Orientation:** New students are subjected to programme orientation in order to acclimate to their new

surroundings and feel free to learn the subject material. This can be done by the therapist alone or in a group. He can do this by organising meetings and debates.

- Appraisal of students:** In order to identify the kids' advice needs, a guidance programme requires information resources and tools for the counsellor. Additionally, the students are assisted in comprehending them and adopting any functioning style. Through interviews with him, interviews with parents, interviews with the kids' instructors, and interviews with other school personnel, a counsellor gathers valuable information about the students.
- Service for Educational and Vocational Information:** The counsellor is in charge of all forms of information coordination. He guides students and parents through the process of examining options and possibilities. He also aids them in the use of these data. In addition, the guidance counsellor can assist in the establishment of a Career Corner in the school. He might be able to assist the career master as well. For gathering occupational information, the counsellor can use a variety of techniques. In addition, he is in charge of information dissemination. It accomplishes this through educational tours, conferences, and seminars, among other activities.
- Conducting a counselling session:** A counsellor's job is to provide individual counselling to students based on their specific requirements. He assists students by linking their experiences with their actual behaviours after examining these experiences through



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counselling. His primary responsibility is to provide educational and career advice.

In today's world, the majority of students feel depressed as a result of their professional choices. The plain and straightforward cause is a lack of awareness of current trends and advances, as well as available streams, and an inability to know oneself. Students who excel in academics may be class leaders, but when it comes to making a career option, they frequently make the wrong choice. As a result, guidance and counselling have emerged, and the trend is growing. The counselors/experts are well-versed in current trends and advances, as well as available streams and aspects that influence professional decision-making and planning. Counselors will be able to provide help and counselling to students when they face any career challenges, as well as keep them up to date on current trends and advancements, as well as

accessible streams. Students will be able to learn more about themselves and more easily deal with the challenges they confront on a daily basis with the help of advice and counselling. This is crucial for their bright and successful future. Identification of interests, abilities, and personality traits can assist students in recognising their strengths and identifying their strong zone, which will make it easier to sharpen. It has been psychologically shown that those who are strong in a particular area have a strong desire to learn more about that profession and find it easier to create a career in that industry.

As a result, in the present trend, advice and counselling are extremely important for school/college students to recognise their strengths and weaknesses while also working on their strengths and areas of interest in order to achieve great success in the future.



Ramdhenu-Seven Colours of Hope

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I believe that 15-02-2023 will remain historic for Margherita College in particular and Margherita town in general, for it witnessed a transgender non-binary person being honoured and celebrated on a public platform. Nothing like that ever happened in this town. I was trying to queer up a space which did not understand the nuances of gender and sexuality. It will be foolish for me to claim that after 15-02-2023, Margherita College understands everything about gender and sexuality. No, it does not. But I take pride in the fact that I was able to initiate a conversation.

After I joined Margherita College and found out that there was no Gender Champion Committee in the college, I approached the office of the Principal and talked about the UGC notifications which make it necessary for all institutes of higher education to form Gender Champion Committees and safeguard the rights of all genders. I am very thankful to our Principal, Dr. Atomu Kakoty, for his prompt action in forming the committee, and entrusting me with the responsibility of the same. As soon as I took charge of the committee, I started planning a workshop on gender and sexualities for the stakeholders of the college. I was afraid and nervous to begin with. I must mention the names of Dr. Runjun Saikia and Deepasree Das Sarkar here who encouraged me to go ahead with my plans and promised me their help and support.

I received all the requisite permissions for organising a one-day workshop on gender and sexualities. I was on cloud nine when Rituparna (she/they) accepted my invitation and agreed to come over to our college as a resource person. On the night of 14-02-2023, I could not sleep, thinking about all the things that could go wrong. What if people do not show up? What if



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somebody passes an insensitive comment? What if my team fails? But we did not fail. We passed with distinction instead.

I was surprised to see the turn out on 15-02-2023, Students turned out in a huge number. Many teachers of the college were present in the workshop as well. Our resource person Rituparna delivered a highly personal, and yet, a heavily political talk, which forced our audience to question their beliefs surrounding the notions of gender and sexuality. She called upon the fraternity of the college to think beyond the established binary of gender and move towards a future of infinite possibilities. She emphasised upon the fact that girls can be athletic and boys can have feelings, that girls can be critical and boys can be creative (and vice versa). Gender roles are stupid. So are the people who try to tame you by saying “আঁঠু [Aṭi Aṭi]’ঋ?” At the end of the day, we must understand that society/culture does not make people It is the people who make the society, and in extension design its culture.

The entire atmosphere of the Conference

Hall (where the workshop was organised) turned euphoric when Rituparna raised the famous slogan of "Auzadi" and the house repeated after her. On 15-02-2023, Margherita College demanded freedom from patriarchy, from all hierarchies, from gender roles, from oppression, from endless violence, and from helpless silence Even though the slogan lasted for one minute, it still echoes in the hearts and minds of a select few who want to bring about a positive change in the society.

I would also like to take this opportunity to thank my wonderful team of gender champions here who make me believe in the goodwill and power of our young people. I am sure that the future is non-binary when I see that young people like our students are participating in this movement of gender equality and sexual freedom As Chimamanda Ngozi Adichie had said, we need "a world of happier men and happier women who are truer to themselves" (Adichie 2014). And this is how we start: we must raise our children differently, we must raise our young minds differently.



Academic Writing Skills in Research

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In the present academic environment, involvement in research activities and its needful & proper publications should go along with other academic activities and writing a faulty literature review is one of many ways to derail a Research Proposal, dissertation or a thesis and stood as a prime cause for rejection of a research paper or an article. This article summarizes some pivotal information on how to write a high-standard literature review. It begins with a discussion of the purposes of a review, presents taxonomy of literature reviews, general procedures in approaching any literatures, and then discusses about the quantitative or qualitative literature reviews. The article also outlines the common mistakes generally made in reviewing literatures and proposes a framework for the self-evaluation of a literature.

What is a literature review?

A literature review is an evaluative comparison of various pieces of research. It is not just a set of summaries or a descriptive list of material. It shows the reader's what previous research has done in the related field, critiques previous methodology, and evaluates prior studies to show an information gap which researcher's own research will fill.

What it is not?

It is not primarily an argument for the importance of what someone is researching. While it is necessary to explain what the primary purpose of one's research is, the reader of a literature review will assume that the need for undertaking the research has already been established. It is not a descriptive list of papers or summaries. One must not just list any sources and describe them in detail one at a time. A literature review



is organized around ideas, not the sources themselves as an annotated bibliography would be organized. One should assess previous studies and discuss their strengths and weaknesses. One should also have to think about which themes and issues one's sources have in common.

Purpose :

Conducting a literature review is a means of demonstrating an author's knowledge about a particular field of study, including vocabulary, theories, key variables and phenomena, and its methods and history. Conducting a literature review also informs the student of the influential researchers and research groups in the field. Finally, with some modification, the literature review is a "legitimate and publishable scholarly document" (Le-Compte & colleagues, 2003). Apart from the above reasons for writing a review (i.e., proof of knowledge, a publishable document, and the identification of a research family), the scientific reasons for conducting a literature review are as many as being mentioned below:

Swales and Feak (1994) suggest the following (using the word 'citation' to mean 'reference to another author') :

1. Citations recognize and acknowledge the intellectual property rights of authors. They are a matter of ethics and a defence against plagiarism. (*General theory*)
2. Citations are used to show respect to previous scholars. (*General theory*)
3. Citations operate a kind of mutual reward system. Writers 'pay' other authors in citations. (*Ravetz, 1971*)
4. Citations are tools of persuasion; writers use citations to give their statements greater authority. (*Gilbert, 1977*)
5. Citations are used to demonstrate familiarity with the field. (*Bavelas, 1978*)
6. Citations are used to create a research space. (*Swales, 1990*)

Gall, Borg, and Gall (1996) argue that the literature review plays a role in:

1. Delimiting the research problem.
2. Seeking new lines of inquiry.
3. Avoiding fruitless approaches.
4. Gaining methodological insights.
5. Identifying recommendations for further research, and
6. Seeking support for grounded theory.

Hart (1998) contributes additional reasons for reviewing the literature, including:

1. Distinguishing what has been done from what needs to be done.
2. Discovering important variables relevant to the topic.
3. Synthesizing and gaining a new perspective.
4. Identifying relationships between ideas and practices.
5. Establishing the context of the topic or problem.
6. Rationalizing the significance of the problem.
7. Enhancing and acquiring the subject vocabulary.
8. Understanding the structure of the subject.
9. Relating ideas and theory to applications.
10. Identifying the main methodologies and research techniques that have been used, and
11. Placing the research in a historical context to show familiarity with state-of-the-art developments.

Here are some more reasons for writing a review:

1. To avoid making the same mistakes as other people.
2. To carry on from where others have reached.
3. To increase your breadth of knowledge in your subject area.



4. To identify key works, information and needs in your area.
5. To identify and learn terminology.
6. To position your own work in context.
7. To identify opposing views.
8. To demonstrate that you can access research in the field.
9. To identify methods relevant to your project.
10. To identify studies that is worth replicating or improving.
11. Placing the research in a historical context to show familiarity with state-of-the-art developments.

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9. To identify methods relevant to your project.
10. To identify studies that is worth replicating or improving.
11. To find experts in your field whom you could contact

(Adapted from Littrell 2003, Roberts & Taylor 2002 and LSU RMIT 2004)

What Literature Should be Included?

Those literatures should be included which are relevant to one's research project. Primary sources are preferable, rather than material have been found in another person's study. One should always justify why he/she has included some works and not all others.

Information sources may include :

- Books
- Journals
- Research papers
- Theses
- Databases
- Internet
- Bibliographies and reference lists
- Encyclopedias
- Handbooks
- Maps
- Newspapers
- Government publications
- Statistics
- Conference proceedings

(Adapted from Central Queensland University Library, 2000)

Taxonomy of literature reviews :

An effective method to begin planning a research review is to consider where the proposed review fits. Cooper has suggested that literature reviews can be classified according to five characteristics: focus, goal, perspective, coverage organization, and audience.

Focus :

The first characteristic is the focus of the review. Cooper (1988) identifies four significant points: research outcomes, research methods, theories, or practices or applications. Literature reviews that focus on research outcomes are perhaps the most common. In fact, the Educational Resources Information Center (1982) defines a literature review as an "information analysis and synthesis, focusing on findings and not simply bibliographic citations, summarizing the substance of the literature and drawing conclusions from it". The Educational Resources Information Center suggests that, in terms of a developing a research rationale, an outcomes-oriented review may help identify a lack of information on a particular research outcome, thus establishing a justifiable need for an outcome study. Methodological reviews



concentrate on research methods-Cooper's second focus category. In a methodological review, research methods in the chosen field are investigated to identify key variables, measures, and methods of analysis and inform outcomes-oriented research. The methodological review is also helpful to identify methodological strengths and weaknesses in a body of research, and examine how research practices differ across groups, times, or settings. Methodological reviews, combined with outcome reviews, may also identify ways in which the methods inform the outcomes. A methodological review may also lead to sound rationale that can justify proposed dissertation research, if it turns out that the previous research has been methodologically flawed. A review of theories, Cooper's third focus, can help establish what theories already exist, the relationships between them, and to what degree the existing theories have been investigated. A theoretical review is appropriate if, for example, the dissertation aims to advance a new theory. In terms of the research rationale, a theoretical review can help establish a lack of theories or reveal that the current theories are insufficient, helping to justify that a new theory should be put forth. Finally, literature reviews can be focused on practices or applications. For example, a review might concentrate on how a certain intervention has been applied or how a group of people tend to carry out a certain practice. In terms of a research rationale, this fourth type of review can help establish a practical need not currently being met.

Goal :

The goal of many reviews is to integrate and generalize findings across units, treatments, outcomes, and settings; to resolve a debate within a field; or to bridge the language used across fields. Meta-analysis, for example, is an often-used review technique in which the primary goal is to integrate quantitative outcomes across studies. In other reviews the goal may be to

critically analyze previous research, identify central issues, or explicate a line of argument within a field.

Perspective :

In qualitative primary research, review authors often decide to reveal their own preexisting biases and discuss how those biases might have affected the review. Or, as is often the case in quantitative primary research, authors can attempt to take a neutral perspective and present the review findings as fact. The perspective taken depends largely on whether the review is conducted in the quantitative or qualitative traditions. Since secondary research (i.e., review research) methods parallel primary research methods, it makes sense for the author of a qualitative review to follow the qualitative tradition and reveal biases and the author of a quantitative review to follow the quantitative tradition and claim a neutral position.

Coverage :

Deciding how wide to cast the net is a critical step in conducting a review. 'Cooper' proposes four coverage scenarios. In an exhaustive review, the reviewer promises to locate and consider every available piece of research on a certain topic, published or unpublished. However, finding every piece of research could take more time than is available. The key to the exhaustive review is to define the population in such a way that it is bounded and the number of articles to review is manageable. Cooper (1988) calls this an exhaustive review with selective citation. For example, the reviewer might choose only to look at articles published in journals, but not conference papers; however, a theoretical reason to exclude conference papers is advised. A third coverage approach is to consider a representative sample of articles and make inferences about the entire population of articles from that sample. However, random sampling is far from foolproof. A perhaps more certain approach is to gather evidence that demonstrates that the



representative sample is actually representative. The soundest approach may be to do both. Cooper's fourth article selection approach is to take a purposive sample in which the reviewer examines only the central or pivotal articles in a field. The key here is to convince the reader that the selected articles are, in fact, the central or pivotal articles in a field and just as importantly that the articles not chosen are not central or pivotal.

Organization :

There are many formats in which to organize a review. Three of the most common are the historical format, the conceptual format, and the methodological format. In the historical format the review is organized chronologically. Clearly, this is preferred when the emphasis is on the progression of research methods or theories or on a change in practices over time. A second common organizational scheme is built around concepts. For example, the review may be organized around the propositions in a research rationale or, in a theoretically-focused review, organized according to the various theories in the literature. Finally, the literature review can be organized methodologically, as in an empirical paper (i.e., introduction, method, results, and discussion). In some cases, it may be most effective to mix and/or match these organizational formats.

Audience :

The final characteristic of Cooper's (1988) Taxonomy of Literature Reviews is audience. For a dissertation, the supervisor and reviewers of the dissertation are the primary audience. The scholars within the field that the dissertation relates to are the secondary audience. Hence it is advised to avoid writing the dissertation literature review for a general, non-academic audience.

Approaching literature review :

There are five stages in approaching any literature review. These are:

1. Find models
2. Problem formulation - which topic is under consideration and what are the constituent issues?
3. Literature search
4. Evaluation of findings
5. Analysis and interpretation of literature.

1. Find models :

Look for other literature reviews in one's discipline and read them to get an idea of the types of themes one might want to include in his/her research or ways in which one could organize his/her final review. One can do a database search to find models - put the words "literature review" along with your keywords to retrieve references to articles of this type

2. Problem formulation :

One should try to construct a working statement that will form the basis of his/her literature review. The statement does not have to argue for a position or an opinion. It will rather argue for a particular slant on the material.

3. Literature search :

The literature search should help some one to identify scope and key issues. Efficient searching will help one's to:

- Identify which authors are interested in his/ her specialism and those who take a generalist's view.
- Trace authors who are prominent in the subject and who can help some one to justify the importance of one's research idea.
- Include the authors would or could contradict one's ideas.

4. Evaluation of findings :

Reading research articles is different from other types of reading. One must develop a good understanding of the research literature to be able to write a competent literature review. Understanding the literature requires every one to read, re-read and assimilate complex ideas.



Quantitative literature reviews :

Two common types of quantitative reviews are narrative reviews and meta-analytic reviews. Before the method of meta-analysis became prevalent, almost all quantitative reviews were narrative. According to Gall, Borg, and Gall (1996), narrative reviews emphasized better-designed studies, and organized their results to form a composite picture of the state of the knowledge on the problem or topic being reviewed. The number of statistically significant results, compared with the number of non significant results. Each study may have been described separately in a few sentences or a paragraph. However, despite their frequent use, narrative reviews tend to be significantly affected by the reviewer's subjectivity. Research has indicated that the conclusions of one narrative review can differ completely from another review written by a different author, even when exactly the same articles are reviewed (Light & Pillemer, 1984). Today, meta-analytic reviews have taken the forefront. In a meta-analytic review, the reviewer (a) collects a representative or comprehensive sample of articles, (b) codes those articles according to a number of aspects (e.g., study quality, type of intervention used, type of measure used, study outcomes), (c) finds a common metric (e.g., a standardized mean difference effect size) that allows the study outcomes to be synthesized, and then (d) examines how the characteristics of a study co-vary with study outcomes.

Qualitative literature reviews :

When a body of literature is primarily qualitative, or contains a mixture of quantitative and qualitative results, it may be necessary to conduct a qualitative review, either alone or as a complement to a quantitative review. Generally there are two methods to conduct qualitative literature review and of these two methods Ogawa and Malen (1991) is commonly used. Borg, Gall, and Borg (1996) have broken down Ogawa and Malen's (1991) method into the eight steps as being discussed below:

Step 1: Create an audit trail. In this step, the

reviewer carefully documents all of the steps that are taken. The audit trail serves as documentation to make clear the evidence that supports each finding, where that evidence can be found, and how that evidence was interpreted.

Step 2: Define the focus of the review. In this stage the constructs of the review are defined and, thereby, it is determined what to include in the review and what to leave out.

Step 3: Search for relevant literature. This step is similar to the data collection stage. According to Ogawa and Malen (1991), in addition to qualitative research reports, non research reports such as memos, newspaper articles, or meeting minutes should also be included in the review and not necessarily regarded as having less value than qualitative research reports.

Step 4 : Classify the documents. In this step the reviewer classifies the documents according to the types of data they represent. For example, some documents might be first-hand reports of qualitative research, others may be policy statements about the issue in question, and still other types of data might describe projects surrounding the issue.

Step 5: Create summary databases. This step is similar to the data evaluation stage. In this stage the reviewer develops coding schemes and attempts to reduce the information in the relevant documents.

Step 6 : Identify constructs and hypothesized causal linkages. After summary databases have been created, the task is to identify the essential themes of the documents and create hypotheses about the relationships between the themes. The goal here, unlike meta-analysis, is to increase the understanding of the phenomena being investigated, not to integrate outcomes and identify factors that co-vary with outcomes.

Step 7: Search for contrary findings and rival interpretations. In the tradition of primary qualitative research, it is necessary to actively search for contrary findings and rival interpretations. One



might, for example, reread the documents at this point to search for contrary evidence.

Step 8: Use colleagues or informants to corroborate findings. The last step in Ogawa and Malen's (1991) method, corroborating findings, also parallels primary qualitative research. In this step, one shares a draft of the report with colleagues and informants, such as the authors of the documents included in the review, requesting that they critically analyze the review. In this way, based on the extent of agreement among the informants, the reviewer can confirm the degree to which the review's conclusions are sound.

Mistakes commonly made in reviewing research literatures:

In order to help the reviewer avoid mistakes in conducting a literature review, some of the most common mistakes are listed below. Gall, Borg, and Gall (1996) claim that the most frequent mistakes made in reviewing the literature are that the researcher:

1. Does not clearly relate the findings of the literature review to the researcher's own study;
2. Does not take sufficient time to define the best descriptors and identify the best

sources to use in review literature related to one's topic;

3. Relies on secondary sources rather than on primary sources in reviewing the literature;
4. Uncritically accepts another researcher's findings and interpretations as valid, rather than examining critically all aspects of the research design and analysis;
5. Does not report the search procedures that were used in the literature review;
6. Reports isolated statistical results rather than synthesizing them by chi-square or meta-analytic methods; and
7. Does not consider contrary findings and alternative interpretations in synthesizing quantitative literatures.

Evaluating a literature review :

Boote and Beile (2005) have created a five-category rubric for evaluating a literature review. *The categories are coverage, synthesis, methodology, significance, and rhetoric.* Since its development, the framework (Five-Category Rubric) turns out to be the most useful tool for all researchers.

Table Showing 'Boote And Beile's Literature Review Scoring Rubric

Category	Criterion
1. coverage	A. Justified criteria for inclusion and exclusion from review
2. Synthesis	B. Distinguished between what has been done in the field and what needs to be done C. Placed the topic or problem in the broader scholarly literature D. Placed the research in the historical context of the field E. Acquired and enhanced the subject vocabulary F. Articulated important variables and phenomena relevant to the topic G. Synthesized and gained a new perspective on the literature
3. Methodology	H. Identified the main methodologies and research techniques that have been used in the field, and their advantages and disadvantages I. Related ideas and theories in the field to research methodologies.
4. Significance	J. Rationalized the practical significance of the research problem K. Rationalized the scholarly significance of the problem
5. Rhetoric	L. Was written with a coherent, clear structure that supported the review



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The Evolution of Artificial Intelligence: Past, Present, and Future

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Artificial Intelligence (AI) has undergone a remarkable transformation from

its inception to the present day, and it continues to be an influential force shaping the future of technology, society, and industry. This article takes an in-depth look at the journey of AI, examining its historical roots, exploring its current state, and speculating on the exciting possibilities that lie ahead.

The Early Visionaries: Laying the Foundations

The concept of artificial intelligence dates back to the mid-20th century when pioneering researchers like Alan Turing and John McCarthy began to explore the idea of creating machines that could simulate human intelligence. Turing's work on the Turing Test and McCarthy's coining of the term "artificial intelligence" laid the groundwork for the field.

In the 1950s and 1960s, AI research was driven by optimism and the belief that computers could be programmed to perform tasks that required human intelligence. Early successes included the development of programs that could play chess, solve mathematical problems, and perform symbolic reasoning.

The Rise and Fall of the Early AI Hype: The AI Winter

Despite the initial excitement, AI research faced significant challenges that led to what is known as the "AI winter." During the 1970s and 1980s, progress in AI did not meet the high expectations set by early visionaries. The complexity of AI tasks, limited computing power, and the absence of practical applications led to a reduction in funding and interest in the field.



The AI winter, however, served as a valuable lesson. It forced researchers to re-evaluate their approaches, refine their techniques, and focus on developing practical solutions to real-world problems.

The Resurgence: Machine Learning and Neural Networks

The turning point for AI came with the resurgence of interest in the 21st century, driven by breakthroughs in machine learning and neural networks. Machine learning, a subset of AI that allows systems to learn from data, became a game-changer. The availability of large datasets and improvements in computational capabilities empowered machine learning algorithms to excel in tasks like image recognition, language translation, and recommendation systems.

Neural networks, inspired by the human brain's structure, became the backbone of modern AI. Deep learning, a specialized form of neural networks, showed incredible promise in handling complex tasks with unprecedented accuracy. This resurgence marked the beginning of the AI revolution that continues to shape our world today.

AI in the Present: Real-World Applications

AI has transitioned from a theoretical concept to a practical tool that influences nearly every aspect of our lives. In the present, AI is integrated into our daily experiences, from voice assistants on our smartphones to personalized content recommendations on streaming platforms. Industries such as healthcare, finance, manufacturing, and transportation leverage AI to improve efficiency, accuracy and decision-making.

Computer vision allows machines to interpret and understand visual information, enabling applications like facial recognition, object detection, and autonomous vehicles. Natural language processing empowers machines to understand and generate human language, leading to advancements in chatbots, language translation, and sentiment analysis.

AI's impact extends beyond consumer

technology. In healthcare, AI aids in diagnosis, drug discovery, and personalized treatment plans. In finance, it assists in fraud detection, risk assessment, and algorithmic trading. In manufacturing, AI optimizes production processes, quality control, and predictive maintenance. These real-world applications demonstrate the tangible benefits of AI in addressing complex challenges.

Challenges and Ethical Considerations

As AI advances, it brings along a set of challenges and ethical considerations that demand careful attention. One major concern is bias in AI systems, which can perpetuate social inequalities. Machine learning algorithms trained on biased data can produce discriminatory outcomes, such as in hiring or lending decisions. Addressing bias and ensuring fairness in AI systems is a critical task.

Transparency and explain ability of AI models are also essential. As AI becomes more complex, understanding how decisions are made by these systems becomes challenging. The "black box" nature of deep learning models raises questions about accountability, especially in critical domains like healthcare and law.

The potential impact of AI on the job market is another significant concern. Automation driven by AI could lead to job displacement in certain industries. Preparing the workforce for the changing job landscape, upskilling, and providing opportunities for retraining are essential to mitigate these effects.

Privacy is yet another important consideration. The vast amounts of data collected by AI systems raise questions about data privacy and security. Striking a balance between innovation and protecting individual privacy is a key challenge for the AI community.

The Future: Artificial General Intelligence (AGI) and Beyond

Looking ahead, the concept of Artificial General Intelligence (AGI) looms on the horizon. AGI refers to machines that possess human-level intelligence and can perform a wide range of

tasks with the same adaptability as humans. While we are not there yet, AGI represents a potential future where machines can reason, learn, and understand the world as humans do.

However, achieving AGI is a monumental challenge. It involves developing machines that can generalize from limited data, possess common sense, and adapt to new and unfamiliar situations. The pursuit of AGI raises questions about its ethical implications, its societal impact, and the measures needed to ensure its responsible development and deployment.

In the nearer term, AI will continue to expand its reach into new domains. The Internet of Things (IoT) will become more intelligent, with connected devices leveraging AI for smarter interactions and decision-making. AI-driven advancements in healthcare could lead to personalized medicine, early disease detection, and improved patient outcomes. The fields of robotics, virtual reality, and augmented reality will also benefit from AI, enhancing the immersive experiences and capabilities of these technologies.

The Human-AI Collaboration

Contrary to the fear of machines replacing humans, AI is more likely to complement human abilities. AI can handle routine, data-intensive tasks, freeing humans to focus on creativity, problem-solving, and decision-making. Collaborations between humans and AI can yield synergistic outcomes in various fields.

For example, in scientific research, AI can analyse vast datasets, identify patterns, and accelerate the discovery of new drugs, materials, or scientific insights. In education, AI-powered tools can provide personalized learning experiences tailored to individual students' needs, enhancing the effectiveness of education.

However, to harness the benefits of human-AI collaboration, it is essential to ensure that AI systems are transparent, interpretable, and designed to support human values. Ensuring that AI aligns with human goals and values is critical

for a harmonious partnership between humans and machines.

Ethical Considerations and Regulations

As AI becomes increasingly integrated into our lives, addressing ethical considerations becomes paramount. The potential for bias, discrimination, and unintended consequences requires proactive measures. Organizations developing AI systems must prioritize fairness, transparency, and accountability.

Regulations play a crucial role in shaping the ethical development and use of AI. Governments, industry associations, and AI practitioners need to work collaboratively to establish guidelines that promote responsible AI deployment. This includes data privacy regulations, standards for algorithmic transparency, and mechanisms for assessing the societal impact of AI technologies.

Conclusion: Charting the Path Forward

The evolution of artificial intelligence from its early visionaries to its current state has been marked by highs and lows, breakthroughs and challenges. As we contemplate the future, it is clear that AI's impact will be profound. The potential to transform industries, revolutionize healthcare, enhance education, and shape the way we interact with technology is immense.

However, with this potential comes responsibility. We must navigate the ethical, societal, and regulatory challenges that AI presents. Ensuring that AI benefits all of humanity and does not exacerbate inequalities is a collective endeavour.

The journey of AI is far from over. Exciting breakthroughs, unforeseen challenges, and new frontiers await. As we chart this path forward, let us embrace the opportunities, address the challenges, and steer the evolution of artificial intelligence toward a future that is not only technologically advanced but also ethically sound and beneficial for all.

Sardar Shaheed Udham Singh

Parismita Borkakoty
B.A. 5th Semester, Political Science



Sardar Shaheed Udham Singh played a significant role in the history of the Indian freedom movement. Sardar Udham Singh, who is known by various other names like – Sher Singh, Ude Singh, Ram Mohammad Singh Azad and Frank Brazil. ‘Ram Mohammad Singh Azad’ name symbolizes the unification of Hindus, Muslims and sikhs. Every Indian in general and Panjab in particular is proud of him. He occupies a distinguished position in the times of Sukhdev, Rajguru, shaheed Bhagat Singh etc.

Sher Singh was born in Sunam in the Sangrur district of Punjab situated in the Malwa area to a farming family headed by Sardar Tehal Singh who was of Kamboj caste. He and his brother was brought up in a orphanage after their parents died. And also in 1917, his brother died. He saw present in the Jallianwala Bagh on the fateful Baisakhi day, 13 April 1919, When a peaceful assembly of people was fired upon by Michael O’Dwyer, killing over one thousand people, The event which Udham Singh used to recall with anger and sorrow turned him to the revolutionaries. He also wanted to take revenge on Dwyer for his dud. And finally the moment came on 13 March 1940. On that day at 4.30 pm in the Caxton Hall, London, Ddham Singh fired five to six shots from his pistol at Sir Michael O’Dwyer. Udham Singh was overpowered with a smoking revolver. He in fact made no attempt to escape and continued saying that he had done his duty for his country.

On 1st April 1940, he was formally charged with the murder of Sir Michael O’Dwyer. On 31st July 1940, Udham Singh was hanged in Pentonville Prison in London. He was a man of action which very few Indians knows about him.



15 Facts about India

Sontoshi Thapa

B.Com 3rd Sem.



1. India never invaded any country in her last 100000 years of history.
2. Chess was invented in India during the Gupta Dynasty in the 6th century.
3. Yoga has its origins in India and has existed for over 5000 years.
4. The largest employer in India is the Indian Railways employing over a million people.
5. The 'Place Value System' and the 'Decimal System' were developed in India in 100 B.C.
6. India has the largest number of post offices in the world.
7. Martial arts were first created in India and later spread to Asia by Buddhist monasteries.
8. Ayurveda is the earliest school of medicine known to mankind. The Father of Medicine, Charaka, consolidated Ayurveda 2500 years ago.
9. The Baily Bridge is the highest bridge in the world. It is located in the Ladakh valley between the Dras and Suru rivers in the Himalayan mountains. It was built by the Indian Army in August 1982.
10. When many cultures were only nomadic forest dwellers over 5000 years ago, Indians established Harappan culture in Sindhu Valley (Indus Valley Civilization).
11. The world's highest cricket ground is in Chail, Himachal Pradesh. Built in 1893 after levelling a hilltop, this cricket pitch is 2444 meters above sea level.
12. The game of Snakes & Ladders was created by the 13th century poet saint Gyandev. It was originally called 'Mokshapat'. The ladders in the game represented virtues and the snakes indicated vices. The game was played with cowrie shells and dices. In time, the game underwent several modifications, but its meaning remained the same, i.e. good deeds take people to heaven and evil to a cycle of re-births.
13. Sushruta is regarded as the Father of Surgery. Over 2600 years ago Sushruta and his team conducted complicated surgeries like cataract, artificial limbs, cesareans, fractures, urinary stones, plastic surgery and brain surgeries.
14. The value of 'pi' first calculated by the Indian Mathematician Budhayana, and he explained the concept of what is known as the Pythagorean Theorem. He discovered this in the 6th century, long before the European Mathematicians.
15. The world's first university was established in Takshila in 700 BC. More than 10500 students from all over the world studied more than 60 subjects. The University of Nalanda built in the 4th century was one of the greatest achievements of ancient India in the field of education.



Every wait has a worth

Prinshu Chetia
Former-General Secretary

Ananya...

It's been more than 3years since I have been waiting for him...the only hope in my heart was that he will come back for me and only me... Sometimes I almost give up but these stubborn feelings in me won't let me stop. I am Ananya Kashyap and this is my story. It all started when I was in my freshman year, or should I say way before that? Abhimanyu Phukan, the handsome boy of the university and the star of the faculty of Engineering. I knew him because my sister often rambled about her new best friend since her freshman year the cold guy who was sweeter than sugar with her. She often told me that no one will believe if she says that pokerfaced guy has a childish side too. He was too caring unlike the other guys Plabita ever met and gave his everything to their friendship. I saw him, may be once or twice in the photos with Plabita and without knowing me this guy crept his way into my heart despite we have never met. And I was curious to meet him in real and to know him better.

Then the time finally came when I meet him in person. I took admission in the same university and choose the same faculty, not only because I wanted to study engineering, but also I wanted to have the honor of being his junior. But unlucky me I didn't have any excuse to start a conversation with him. But thanks to my fabulous sister who suggested me to use his notes for the good grade. So, I gathered enough courage and went to him after my class to ask for the notes after formally introducing myself to him. And then he gave them to with a heart melting smile as my reward. I couldn't stop blushing and smiling all alone after the first meet-up with him. But my happiness took a twisted turn when I got a an apologizing text from him calling me Anie (my nickname) that Plabita ask for his notes for her sister which is me and he already gave it someone else that when I realized that



not only he didn't recognize me that I am both Ananya and Anie and now I have a chance to talk to him without being all shy.

I decided to take the chance by randomly texting him one day. But there was no response by him and I kept going without realizing that I was bothering him. Only when he snapped on me and I snapped back than I realized that my intension of Conversing made me so reckless that I didn't think of his privacy. But anyway I was stubborn and maybe he was too so our Interaction took a full stop here.

I was upset the way he behaved with me as my only intensions was to know him more. I almost let go of the topic, when suddenly I got one more apology text from him for the rude behavior, he explained the reason of his upset response was a fight with his bestfriend. And I find myself telling him not to break the friendship just over a silly fight. And that was the new beginning of our relationship.

Time passed, months passed. We talk and talk sharing many little details that may be we never shared with anyone else. I was living the identity of Anie while I texting him, whom he thinks of his close friend, and in university I was Ananya Kashyap his faculty junior. Whom he adores. I told him about my past relationship and that how I was heartbroken by ex-boyfriend and Abhi praise me for my bravery that I was able to move on by holding myself up. Gradually I realized that we have an unsaid bond between us. I was sure of my feelings for him but I wasn't sure if he will reciprocate them. His Graduation Day was coming closer and it was my last resort to share my feelings with him before he goes out for higher studies. He was happy as soon as he hears that I going to be there to meet him as he often asked me to visit him. But all my hopes and expectations were broken and I was harshly pulled into the reality by his cruel rejection. He accused me for playing with his feelings by using two Identities. I know that I was wrong but still I

can't help my heart break when I hear that he has someone he already loves. By the time I was backing home I was like a living corpse and between my cries of agony I learned the very next week that he left for USA.

Abhimanyu...

We fought again it's like a toxic chemical reaction instead of a relationship between me and my girlfriend. This is the 7th time this month that we are into a big fight. I was trying my best to not to lose my mind when my phone started to spam with text from Anie. Though she was the younger sister of my best-friend Plabita and, I once texted her to apologize for unable to give her my notes but that doesn't mean she had the privilege of invading my privacy like this.

Absent mindedly I snapped on her and when she snapped back at me I realized how idiotic move I pulled just right now. And it took me three business days to register and find the courage to send her an apology text. I told her the truth that I had a fight but only hide the fact that it was with my girlfriend instead I said it was my best-friend. I was eagerly waiting for some angry rambling message from her that how rude I was to talk to a girl like this. Instead I got a message saying "You can't break your friendship just over a silly fight. Talk it through and make up with her." It's was only two line message from her, but somehow it manage to make me skip my multiple heart beats.

Our conversation didn't stop here. We talk more and more each day and I learned that how she leave her past boyfriend just because he tried to force himself on her. At first I felt that my heart torn apart after hearing it but then I was proud of her bravery that she was able to leave her toxic past behind. It was the moment when my girlfriend crawl back to me apologizing that she wasn't thinking straight while we fought but this time I too decide to let go of my past. And I did exactly what I think of. It wasn't easy, but I was so relieved that the hardship was like a three foot



Lilliput in front of it. Slowly I realized that I am falling for Anie though I have never seen her. But sometimes while I was tutoring one my faculty junior Ananya, it felt as if I found her to much similar with Anie though I never asked her anything about it. But one thing I knew for sure that Anie will never accepted my feelings if she finds out that I broke up with my girlfriend while I was talking to her being the selfless girl she is, she will blame herself for it. So, I decided not to utter a single word about my feelings to her.

It was the day before my Graduation when I went to meet Plabita to ask her to join us for a dinner party after the graduation ceremony. But who knew that going to meet her will be the biggest disaster of my life. I almost choked on the water Plabita gave me to drink when I saw her and Ananya's picture hanging on the living-room wall. And it didn't take me a millisecond to put the puzzle pieces together and realized that Ananya is the 'Anie' I was talking to from last few months. Oh God! Wasn't I having enough dilemmas in my life that you have to add one more thing on the stack of my problems? And right at that moment I received a text from Annie that she going to meet me the next day on my Graduation ceremony. I randomly throw a reply at her that showing that I was so excited but in reality I don't even know which drawer of emotion I should pull open right now.

She came to meet me and despite my genuine feelings for her I rejected her as harshly as my mind able to do. I blamed her for the only mistake she has ever done and call her a liar because she used two identities. When in reality, I was in the same page as her. I saw as the tear welled up in her eyes and the way her faced twisted in an unspoken pain and it took every arms of energy to stop myself from embracing her right there and telling her that everything is okay. Instead I harshly rubbed one more lie on her faced that I already have someone in my life and that she took my few words of friendship in

a wrong way. Right now sitting in this airplane while having my journey to my next destination USA I must say that I regret for everything I have done to her. Well, not everything, because I told the truth to my best-friend Plabita and asked her to take care of the only happiness I have had in my life that I left behind and request her not tell Ananya anything. Since I have cancel my old sim card I left my new number only with Plabita so I will be relax enough during my absence Ananya do anything stupid. If destiny is willing to bring us together then we will meet again.

Plabita...

I guess the situation since the very beginning when I used to see Anie smiling like an idiot while looking at her phone. It all started after I gave Abhi her number. I guessed it too when Abhi told me that he gave his note to one of his junior's but I saw them lying on the study table of Anie. I know, I should have confronted Anie a while ago but I let it go as I knew it very well that Abhi is a good influence on her but may be, but only may be I decided to play the role of a big sister when it all started then I could have save my little sister from this heart break. When Abhi was telling the entire incidence that happens between them, at first, I thought of slamming them both on the nearest wall. But then I put myself on their shoes and try to understand them. So, this time, Again, I kept my mouth shut despite knowing everything. A week passed like that Abhi went to USA. I started my Masters course in Psychology but the only person who stopped moving forward was Anie. She was showing that she's strong but as a psychology student I can see through her that how depressed she is, I badly wanted to tell her but I need to keep my best-friend's words too. But when I saw my sister trying to hurt herself I instantly knew whom I should be loyal with. So I didn't hesitate to tell her every word that Abhi spells to me and surprisingly, note the sarcasm here (not so surprising for me because I knew her every well)



she behaved exactly like what Abhi said, blaming herself for his past break-up but then also my stubborn Anie was determined to wait for him no matter how long it will take.

Abhimanyu...

25th of September, 2022 I stepped my foot on Lokpriya Gopinath Bordoloi International Airport after 3 long years spending on USA. There are many thinks that changed while I wasn't here and maybe there are some people who changed too for a swift moment a familiar face which haunted me for the last 3 years flash in my mind and I was again feeling the desperate to know how she really is. Though Plabita said that Ananya is okay every time I asked her, but that is the only information I have managed to get from her. She never said anything about where Ananya is now or what she is exactly doing. I only knew that she was healthy and fine. But I was curious, she is still waiting for me or she has moved on with someone else? Someone who won't make her cry by lying to her but will love her with all his might. I should be happy if that happens but the thought of her moving on, create a rash of jealousy in me that I could barely imagine to feel

ever. With all this confusing feelings and almost a drop of hope in my heart I walk out of airport with such a face that if someone sees me now than they will surely think I am regretting coming back but the said expression it change into confusion and then into surprise when I saw the face that is create in my heart standing there with a signature smile on her face. 'Why is she here?' the questioned crossed my mind but I didn't get the time to register an answer as the small petite figure ran to me and embraced me so hard that I had to take two steps back to hold both of our weights. Thankfully I was strong enough for that or else we will be laying on the airport floor horizontally by now. After a tight hug she stepped back and give me a signature innocent smile and said the most beautiful word that I have ever heard.

"I have being waiting for you from last three years and now I won't let you go anywhere." I smile and hold her by her waist before pulling her closer to me and whisper to her "And what makes you think that I will let you go now. I have made you wait for me for so long. This wait should have a worth."



Life

Jagriti Sarmah

History



*“Life is not a problem to be solved,
but a gift to be enjoyed.”*

Life is a beautiful and mysterious journey that is filled with ups and downs. It is a rollercoaster ride that takes us through various experiences, emotions and challenges.

One of the most precious aspects of life is the relationships we build. These connections with family, friends, and even strangers bring love, joy and a sense of belonging. From earliest moments we are surrounded by the love and care of our parents, who teach us the value of love and compassion. As we grow from bonds with siblings, cousins and friends, creating a support system that is always there for us. These relationships give meaning and depth to our lives and the memories created with loved ones are cherished forever.

Another beautiful facet of life is the pursuit of passions and dreams. Each individual possesses unique talents and interests that shape their aspirations. From a young age, we discover activities that ignite our inner fire and enable us to express ourselves.

Whether it's painting, dancing, cooking or writing, these passions provide a sense of purpose, fulfilment and often lead us to create something truly remarkable. The pursuit of dreams allows us to tap into our full potential, pushing boundaries and achieving what we once thought was impossible.

The world in which we live is also a beautiful aspect of life, Nature, with its serene landscapes and captivating wonders, provides

solace and inspiration. From the majestic mountains to the tranquil beaches, the beauty of the natural world never fails to awe and uplift us. The sunrise and sunset, the songs of birds, and the blooming flowers all come together to create a harmonious symphony of life. Simply taking moment to appreciate the beauty around us can bring a sense of gratitude and contentment.

Life is also an ever-changing journey with each passing day, we experience growth, transformation and learning. These experiences, both positive and negative, shape our character and make us wiser. Every success and failure, every hurdle crossed and setback faced, adds depth and substance to our lives. It is through these challenges that we develop resilience, determination, and a newfound appreciation for the simple joys that life brings.

A final aspect that makes life beautiful is the possibility of making a difference in the world. Each one of us has the power to impact the lives of others and create positive change. Acts of kindness, big or small, can brighten someone's day and bring them solace in times of need. Whether it is volunteering, helping those less fortunate, or simply spreading love and compassion, these acts not only benefit others but also offer a sense of fulfillment to ourselves.

From the above discussions, we can conclude by saying that, life is a gift that is meant to be cherished and celebrated. It is a mosaic of experiences, relationships, dreams and challenges that come together to create a beautiful tapestry.



How Science is connected with Mythology

Riya Tiwari

BA 3rd Semester, English



Bridging science and Myth : unexpected parallels between fact and fiction.

Science and mythology both try to understand the universe, but they have different ways and goals. Science uses facts, logic, and tests to find objective truths, while mythology uses stories, symbols and traditions to show subjective meaning. However, science and mythology can also help and change each other in different ways. Sometimes, science can find the hidden truths in mythical stories, or make new myths from scientific discoveries. Sometimes, mythology can give insights into the cultural and history of science, or ask new questions and guesses for science.

Since, the begging of human civilization myths and legends have served as the tertile soil from which our collective imagination blossomed. These timeless tales of heroes journey, cosmic deities and supernatural feels have endured acrossed millennia and cultures. Typically viewed as Strictly fiction, closer examinations reveal mythologies world wide contain nuggets of actual scientific insight, encoded wisdom, and ancient observation of the natural world.

Astronomical knowledge Hidden in Myths:

The ancient Greeks believed that the Sun was a fiery chariot driven by the God Helios across the sky. This myth was based on their observation of the Sun's movement and its effects on the seasons, day and night, and shadows Later Scientists likes Aristarchus and Copernicus used mathematics and astronomy to challenge this myth and purpose that the earth orbits around the Sun instead, This Scientific revolution changed our understanding of the solar system and our place in it.

Another example, Across cultures, myths accurately depict the motion of constellations, planets, and the Solar system, The



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ancient Greeks envisioned Atlas holding up the celestial sphere. Hindu mythology conceptualized the cycle of eclipses. Australian Aboriginal tales reference Orion's Belt and the Milky way. While scientific details were clothes in imaginative stories, core astronomical insights permeated.

Observation wisdom Explaining Humanity and Nature:

Beyond astronomy, Myth often encapsulate profound observational understanding of humans, animals, plants, and the environment. Chinese mythology's mystics like Shennong taste-testing herbs conveyed real medicinal properties. Native American trickster tales encoded wisdom about human flaws and foibles. Mythologies globally contain cautionary tales

warning of greed, pride and envy's dangers. Nature Myths provide explanations for animal traits – foxes seen as cunning, turtles slow etc. Passed between generations, Myths allowed core insight to propagate.

Truth Behind the Fiction:

Rather than pure fiction, many Myths clearly contained thoughtful observations passed down symbolically. While fantastical at face value. Core empirical knowledge is interwoven subtly. This interplay underscores our ancestors' intellectual capacity and challenges perceptions of Myth as solely imaginary. Next time you hear a Myth, hear a Myth listen for the metaphorical meaning buried below the surface. True insight might emerge through the veil of legend.



Milton has Glorified Satan in Paradise Lost

Rekha Lohar

B.A. 5th Semester



In paradise lost, Milton has endowed Satan with certain attributes which are worthy of heroes and which make him a tragic character. Presents Satan primarily as a military hero. In doing so, he makes his epic follow the tradition of earlier epics, particularly the classical ones-The Iliad and The Odyssey-which center around Military heroes, their expeditions and exploits. At the same time, Milton presents an implicit critique of a literary culture which glorifies warfare. Satan at least extensively displays the virtues of a great warrior such as Achilles or Odysseus. Whether Satan is the hero of paradise lost or not may be a matter of controversy, but there is no denying the fact that he is the most dynamic and impressive character in the epic. Milton has drawn the character of Satan so flawlessly and so powerfully.

Paradise lost is written by John Milton. He was born in London on 9 December, 1608. His father was a rich scrivener and had strong religious convictions. He renounced his ancestral faith in Roman Catholicism and became an ardent Protestant. He was educated at home under the care of a devout Puritan. He also wrote a number of Latin and English poems which brought him

college prizes. He belongs to Puritan age and was brought up in the atmosphere of Puritan household. Thus Puritanism proved the great inspiration of his poetry. The Bible had supplied him with the theme of his great work, Paradise lost and other works.

Paradise lost is based on the biblical theme of the fall of man. It depicts the temptation of Adam and Eve by the fallen angel Satan and their expulsion from the Garden of Eden. In Paradise lost Milton has glorified Satan in many ways. Milton's presentation of Satan makes him greater than what he actually is. Further, because the other characters of the poem, such as Adam, Eve, God and the angels, are essentially 'types' rather than 'round' characters, Milton spends more artistic energy on the development of Satan. This is why, throughout the poem, Satan's character maintains the reader's interest. It is also true that evil can be concealed within glitter, glamour and superficial attractiveness. Then, Satan's character relates to the conflict between appearance and reality.

The first thing about Satan that strikes the reader is his gigantic structure and physical vigour and the description of which mark him out as a kind of hero. His body is huge as that of



leviathan (whale) which God of all His works created hugest that swim the Ocean-stream. He carries a large sheild his shoulder which is compared to the moon as seen through telescope. His spear is so big that the tallest pine tree would be stick by comparison. Even in hell he stands like a Tower, proudly eminate in scape and gesture. His form has not yet lost all its original brightness.

The quality that strikes us most in Satan is his indomitable will and unbending courage. His very revolt against God is an act of daring. Even after his defeat at the hands of God and his fall from heaven and eternal damnation in hell his will and courage don't fail him. He will never submit to God but will "Wage by force or guile eternal war" against the foe with whom he will never seek reconciliation. He shows his heroic fibre in greeting the horrors of the infernal world. Milton expresses Satan's love of freedom as well as his own. When Satan says that he may be in hell but he will here at least be free:

Satan also possesses wonderful quality of leadership: The very fact that one third of the heavenly angels accepted his leadership and revolted against God himself is enough proof of his great leadership. Beelzebub tells him that his voice is the most stirring promise of hope for his Followers when they face danger. His words infuse a new courage in them. In his address to them he flatters them by referring to them as warriors, potentates, inunortal spirit, puissant legions and saying that no power would defeat them. He calls for a declaration of war and millions of flaming swords flash In the air in response to his call. As he surveys the war like angels arrayed in battle order his heart swells with pride. In spite of all his pride and ill-will Satan is not devoid of feeling. He feels pity for the sad plight of those who have lost heaven because of his revolt. Weare greatly touched by the contrast between

what he was and what he has been reduced to. We are moved by his plight as he is moved by the plight of his followers. His farewell to the happy fields of heavens also a pathetic touch.

In spite of all this Satan doesn't produce an impression of true heroism and Milton cannot be said to belong to devil party. From the moral point of view Satan is essentially degraded. The very first reference to him, i, e. the internal serpent proves that. Milton expresses a great contempt for him when he calls his war against God 'impious' and 'vain'. Satan, he says was prompted in his revolt by his feeling of pride and envy and revenge. The very first speech of Satan arouses horror and repulsion in us. His insistence on revenge and his declaration of immortal hatred mark him as an evil force that we despise. In his second speech his evil side receives further emphasis. He is determined never to do any good but always to do ill as being the 'contrary to God's will'.

Again in a war like speech to the fallen angels Satan tries to throw dust into the eyes of his followers firstly by Claiming that they are invincible, secondly by asserting that they can repossess heaven and thirdly by pretending that God's full strength was previously not known to him or to others. On the one hand he says that they will not provoke war and on the other, he renounces peace which is possible only through submission. Thus his words show that he is far from understanding ng free liberty. He is not only a rebel but a tyrant. His heroism is false heroism because it is based on false belief and unworthy aims.

To conclude the glorification of Satan was a dramatic necessity before Milton. Milton was writing a great theological epic exhibiting the combat between the forces of good and evil through the combat between God and Satan. In order to make the Victory of God splendid it was necessary to make the force of evil as grand as that of God.



William Wordsworth as a Romantic Poet

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Write about William Wordsworth as a Romantic Poet.

Introduction :

Wordsworth was one of the leaders and protagonists of English Romantic Movement. Coleridge and Wordsworth were the two great pioneers who made the transition from classicism to romanticism in poetry during 19th century. The two poets set themselves to two opposite tasks of romanticism. Wordsworth took upon himself to make natural things look strange. The English Romanticism of Wordsworth and Coleridge broke down the barriers which Pope's Neo-classicism had erected around English poetry. Intentionally, and by efforts, the two poets revised and aroused the Romantic spirit in English poetry.

Romantic Elements in His Lyrics, Odes and Sonnets.

Wordsworth's romantic attitude is also seen in the subjectivity of much of his poetry, his adoption of various lyric-forms such as the ode, the sonnet. etc., and his development of blank verse, and his abandoning of conventional subjects and manner. A strong romantic note may be discerned in his poems such as 'The Solitary Reaper. To the Cuckoo'. To a Skylark. 'The Reverie of Poor Susan'. 'I Wandered Lonely as a Cloud' and so on. Music, emotional excitement and imaginative supremacy which were the hall-marks of the poetry of romanticism, were

introduced in the finest measure possible. Heroic couplet was given up and a variety of metrical experiments were made by the poet in poems of rare beauty and charm.

Thus, there are numerous other excellences which made him the leaders of the Romantic Movement and put him under the category of the outstanding poets of the period of the Romantic Revival in English.

Wordsworth's Theory of Poetry and Poetic Diction

Disgusted with too much 'literalness' and 'artificiality' of the 18th century poetry. Wordsworth was eager to bring his poetry to Nature and life by making it as simple and artless as was possible. For this, a revolt against existing conventions of poetry was necessary, and Wordsworth did not hesitate in raising the voice of revolt. His preference was for a simple and plain language which was used by common people in their ordinary speech. He was opposed to the artificial language. Wordsworth used and advocated the use of the simple rustic language in poetry. Indeed it was the beginning of the new romanticism and Wordsworth paved the way by making the language of poetry more real and more natural than it is used to be in the 18th century. Wordsworth's theory of poetic diction broke away all points with the classical poetry of 19th century particularly in its formal side.

Sylvia Plath as Feminist poet

Rakhita Paul

B.A. 5th Sem.



Sylvia Plath is a woman who has always preferred woman-hood. She has always valued equality between genders in all spheres of life including her poetry which is called Sylvia Plath's feminism, and always has spoken out loudly against male dominance. She has raised her voice against the male domination. Sylvia thinks that the society is always depriving women of their legal and ethical rights. Plath lived in a society that was characterized by very strict gender norms. Women were expected to remain at home and motherhood was supposed to be the source of women's greatest delight. According to Plath, society ought to accord women the same status it accords to men. Being a woman she felt it as her responsibility to fight for women's rights. She mentions about the miseries that the women's face due to the norms of society. She is seen to be a protester who questions on the situation rather than providing any solution.

Sylvia Plath endures more hardship in life than any other feminist poet.. She is a person whose life was difficult because she has experienced physical violence and believed that male dominance was a necessary component of society that ought to be abolished. Many of her poems deal with the sufferings and

problems of women facing due to patriarchy. She talks about the helplessness of women. She discusses how helpless women are and created numerous poems that examine womanhood and express the suffering that women experience. It is seen in the poems like 'Widow', 'Mushroom', 'Ariel' and 'Daddy'. This poems are confessional and reflects the themes like dehumanization of women, the objectification and conflict of women for their rights.

'Widow' is a poem where Plath talks about the life of a widow after the death of her husband. She expresses the sufferings and grieves of a widow. It contains autobiographical elements as well as universal. She has seen her mother as a widow after the death of Otto Plath. She knows the pain as her father left his wife and daughter alone in the society. She grew up facing lot of difficulties as a female. As per assertion of Sylvia Plath it is very difficult for the females to spend even a single peaceful day because of male dominance in the society. Thus the poem deals with the struggles and troubles faced by every widow. The poet never experienced this pain yet she saw her mother struggling, how the pain never leaves the widow and becomes permanent part of her life. We know that it is not only the widow but also her



children face the problems and struggles after the wife become widow. Furthermore the sufferings and memories never leave the widow but haunt her making her life miserable.

In another poem of Sylvia Plath ‘Mushroom’ written in 1959 we get to see her speaking for women’s recognition in the society. She mentions about the hard work of women. It carries a strong protest against the oppression. According to Plath the women need to work harder than men to get a good name in a society and they shall quietly gather the strength and establish themselves. Plath in this poem tries to talk about how difficult is the life of a woman in male dominant society. Through this poem Sylvia Plath tries to make the readers notice the struggles and equality of women and encourages them to unite themselves to form a common voice.

In the poem titled ‘Ariel’ by Sylvia Plath she presents feminism. According to critics ‘Ariel’ refers to the God’s lioness who has extraordinary powers, which indirectly refers to the power that exists within women. She glorifies that power.

In the poem ‘Daddy’ by Sylvia Plath she talks about two things the loss of a father and women under the dominance of men. It is a kind of autobiographical poem. She talks about her father whom she misses a lot, she mentions in one of the lines “I was ten when they buried you” expresses her loss and grief for it. She misses her father so much that it turns her love for her father into hatred. She compares him to a Fascist. Plath always had a troublesome relation with her father and he was a mystery to her. Her father’s shadow haunted her so bad that she even tries to commit suicide to come closer to him “At twenty tried to die, and get back, back, back to you” but still tries to kill her father in the very last stanza.

She presents her view on the oppression faced by women from men. If a woman misbehaves she is punished by man, by the ‘brute’. Plath pictures man as an enemy rather than an

equal companion. She even uses a metaphor addressing men as ‘vampire’ who lives off women. Man doesn’t care about the inner feelings of a woman, but humiliates them to set up their dominant position in the society. Plath feels relieved on killing the men.

Sylvia Plath had an issue with the male race, it was not clear if she is a victim of circumstances or a spokes woman against male domination. Her views about men were very different than that of the females she was surrounded with it could possibly because of the lack of male influence in her life. She is more a confessional poet rather than a feminist. She never accepted her as a feminist poet but criticized the status of women in the society. She wants the men to pay for each and every thing they get from women. She is against the thought of women staying at home becoming a prisoner. She compares herself with the women of 1950s and no feels herself as a prisoner too.

Plath is considered as a feminist poet by many, as she is most powerful when she explores what it means to be a woman in an unequal world. Her feminism is based on understanding of women’s freedom.. She exposes the hidden picture of women still subject to patriarchy. In her poems she brings out her frustration and dissatisfaction being a woman. She feels like taking revenge from the males who does oppression on women.

While most women were unable identify what was wrong with them Plath was able to use words to communicate her sentiments of rage and frustration through her poetry. Plath’s poems were successful in presenting the problems that a woman faces due to patriarchy, the oppression, the management of family and work, and even establishing their identity in the society. Even after so many years of Plath’s death her poems are still read and remembered for it represents her feminist thoughts and the fight for the equality in male dominant society.



Ambedkar's Views on Caste and Religion

Shreya Das
Political Science



Religion:

Annihilation of caste is an undelivered speech written in 1936 by Dr. B.R. Ambedkar. It was a speech that was to be delivered at the annual conference of Jat-Pat Kodak Mandal, a Hindu reformist group in Lahore. The speech was primarily written for a privileged caste audience in order to show them how the caste system threatens on the practices and beliefs and what they opted to abolish it. However, upon reading the text of the speech the organisers cancelled the lecture, as they found its content to be “too provocative.” The Annihilation of caste is one of the most incisive critiques of Brahmanism and the Hindu Religion. It is a useful tool to understand all hierarchies and social injustices that persist even today.

5 questions on Religion & the caste system answered by Dr. Ambedkar in this book.

Why do we need to Annihilate the caste system?

Dr. Ambedkar believed that the Hindu society was in need of social reform. He believed that Political reform would mean nothing if there was no construction or reorganisation of Hindu society. The caste system legitimised atrocities against Deities Prevented Solidarity & fraternity cultivated self-interest among Hindus. The caste system was enshrined in Hinduism's religious text. In this book he greatly elaborated on the caste atrocities and persisted during and before his time under the rule of the peshwas in the Maratha country, the untouchable was not allowed to use the public streets if a Hindu was coming along, lest he should pollute the Hindu by his shadow. “The untouchable was required to have a black thread either on his wrist or around his neck, as a sign or a mark to prevent the



Hindus from getting themselves polluted by his touch by mistake.

Is religion a source of Power.

The religion is the source of power is illustrated by the history of India, where the priest hold sway over the common man after greater than that of the magistrate and where everything, even such things as strikes and elections, so easily takes a religious turn and can so easily be given a religious twist.

Was the caste system central to maintaining social order through division of labour?

The caste system is division of labourers civilised society undoubtedly needs division of labour. But in no civilized society is division of labour accompanied by this unnatural division of labourers into watertight compartments. The caste system is not merely a division of labourers which is quite different from division of labour it is a hierarchy in which the division of labourers are graded one above the other. In no other country is the division of labour accompanied by this gradation of labourers. This division of labour is not spontaneous, it is based on natural aptitudes “Social and individual efficiency requires us to develop the capacity of an individual to the point of competency to choose and to make his own

career. This principle is violated in the caste system, in so far as it involves an attempt to appoint tasks to individual in advance.

Why have so many people tolerated the Social evils that they have been subjected to?

There is only one answer which I can give, and it is that the lower classes of Hindu have been completely disabled for direct action on account of this wretched caste system. They were all ploughmen or rather, condemned to be ploughmen and they never were allowed to convert their ploughshares into swords. on account of the caste system, they could receive no education. They could not think out or know the way to their salvation.

How can one abolish the caste system?

The real remedy is to destroy the belief in the sanctity of the Shastras “The Hindus are taught that Brahmins alone can be their teachers Manu says. If it be asked how it should be with respect to points of the Dharma which have not been specially mentioned the answer is, that which Brahmins who are Shishu has propounded shall doubtless have legal force. The Annihilation of caste is deeply philosophical & political subversive as it is logical in its critique of the caste system and urges the reader develop a scientific temper.



Munda Tribe History

Munda is the tribal community from South East Asia. There are evidences that they also were in the pre-British times. Munda tribe mainly inhabit the region of Jharkhand, Titlehough they populated in the various corners of the states like West Bengal, Chatisgarh, Odisha and Bihar. They can also be found in Bangladesh.

The Munda word signifies generally as headman of the village. They have gained a lot of admiration between 1857 and 1928 by the anthropologists. Today Munda tribe has a population of around two million.

The Munda tribes are highly respected people from the time of pre-Independence of India. Birsha Munda is the most respected munda person who turned into a prophet and was a freedom fighter in the Indian Independence.

Culture :

A one fourth of the population among Munda Tribal community is christain. They speak mundari language. There special dance form is called Nupur (an onklet) dance. Wearing Nupur in ankles, they dance in chorus.

They have their own religion known as Sarna Sarna stress on the belief of one God. And they belief in the supreme being known as the singbonga, which means the Sun God.

According to the Mundas, the gods save their communities from the external enemies and troubles of life. They strictly believe and say that Singbonga punishes them if they break the law of marrying in their own tribe. Mundas are of the belief that Singbonga is not the jealous God and gives the people right to worship any celestial being.

In Sarna the Munda tribe worships the nature and they are highly superstitious people. People of sarna do not have any

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written code of moral laws. Ideas of what is right and wrong is the adopted from their traditions and cultures. Some of the Mundas tribes also worship Lord Shiva.

Occupation :

For the occupation Munda tribe in the ancient days used to be wood cutters, cutting down the forests and then selling the wood and they even taken up fishing and earth cutting.

Munda tribes have remained hunters for centuries Gradually they converted into the settled agriculturist most of them do not have land of their own and are largely dependent on the dabour work in the fields to earn their livelihood.

Food and clothings :

Mundas are animal eaters for a long time. Their usual food includes frogs, snakes, rats, eathworms shells and snails. Munda prefer having Tari and haria wine on the various occasions. They are in close touch with the Hindu Society. Munda men wear pant and shirts, while the women are seen wearing the cotton saris with the cholis or blouse. Mundari are generally short in height, dark complexion and good looking. They have short curly hair.

Languages :

Munda tribes are the largest tribe in India. The main language spoken by them includes 'Munda' or 'Killi', Santali and Mundari. The title native name of Munda is 'Heriki'.



Women Empowerment : Inspiring Stories

Women empowerment refers to the efforts and initiatives aimed at increasing the social, economic, political and overall empowerment of women. It involves promoting gender equality, providing equal opportunities, and addressing gender based discrimination and stereotypes. Empowering women can lead to positive social change and contribute to the progress of societies worldwide.

Certainly! Here are a few inspiring stories of women from India :

1. Mary Kom :

Mary Kom, a renowned boxer, also known as 'Magnificent Mary', hails from Manipur. She is an eight time World Champion and an Olympic bronze medalist. Despite facing various challenges, she has become a symbol of determination and resilience in the world of sports.

2. Jamuna Tudu :

Known as the 'Lady Tarzan' Jamuna Tudu is an environment activist from Jharkhand. She has been instrumental in mobilizing her community to protect and conserve forests, leading to a significant decrease in deforestation and soil erosion.

3. Iron Sharmila :

A human rights activist from Manipur, Iron Sharmila is renowned for her 16 year-long hunger strike to protest against the Armed Forces Special Powers Act (AFSPA) in the region. Her determination and commitment to her cause have made her a symbol of resistance.

4. Renuka Devi Borkataki :

A pioneering social worker from Assam, Renuka Devi Borkataki worked. Renuka Borkataki worked relentlessly for women's education and empowerment. She established the All

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Assam Women's Federation and played a crucial role in advancing women's rights.

5. Anshu Jamsenpa :

Another accomplished mountaineer from Arunachal Pradesh, Anshu Jamsenpa became the first woman in the world to summit Mount Everest twice in five days. Her determination and resilience are truly inspiring.

6. Hima Das :

A Sprinter from Assam, Hima Das became the first Indian woman to win a gold medal at a global track event. She clinched gold in the 400 meters race at the IAAF world U20 championships.

7. Jamuna Boro :

Hailing from Assam, Jamuna Boro is a boxer who overcame financial difficulties and went on to win a bronze medal of the World Championships. Her journey is a testament to dedication and hard work.

8. Lhakpa Sherpa :

Originally from Nepal, but residing in Arunachal Pradesh, Lhakpa Sherpa is an accomplished mountaineer who holds the record for the most summits of Mount Everest by a woman. Her achievements have broken gender stereotypes in mountaineering.

9. Binalakshmi Nepram :

A human rights activist from Manipur, Binalakshmi Nepram founded the Manipur

Women Gun Survivors Network to support women affected by armed conflict. Her efforts have contributed to peace-building and women's empowerment.

10. Lovlina Borgohain :

Lovlina Borgohain won the gold medal at the World Boxing championships. Lovlina is the second boxer after Mary Kom to have both an Olympic medal along with a World Championship gold.

11. Jahnabi Phookan :

A prominent entrepreneur has been working to uplift rural artisans and promote Assamese handicrafts through her initiatives. She also serves as the president of the FICCI Ladies Organisation (FLO).

12. Priyanka Yoshikawa :

Although not originally from Assam, Priyanka Yoshikawa, with Assamese roots, became the first biracial woman to be crowned as Miss Japan, challenging stereotypes and promoting diversity.

13. Mithali Raj :

Captain of the Indian Women's cricket team, Mithali Raj has been a trailblazer in women's cricket and is one of the sports leading figures.

These women have overcome challenges and made significant contributions to various fields, inspiring generations of people in India and around the world.



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Nature

NATURE! We are surrounded and embraced by her :

Powerless to separate ourselves from her, and powerless to penetrate beyond her.

Without asking or warning she snatches up into her circling dance, and whirls us on until we are tired, and drop from her arms.

She is ever shaping new forms : what is, has never yet been; what has been, comes not again. Everything is new and yet hought but the old.

We live in her midst and know her not, she is incessantly speaking to us, but betrays not her secret. We constantly act upon her, and yet have no power over her.

The one thing she seems to aim at is Individuality; yet she cares nothing for individuals. She is always building up and destroying; but her workshop is inaccessible.

Her life is in her children; but where is the mother? She is the only artist; working up the most uniform material into utter opposites; arriving without a trace of effort, at perfection, at the most exact precision, though always veiled under a certain softness.

Each of her works has an essence of its own; each of her phenomenon a special characterisation: and yet their diversity is in unity.

She performs a play; we know not wather she sees it herself, and yet she acts for us, the lookerson.

Incessant life, development, and movement are in her, but she advances not. She changes for ever and ever, and rest not a moment. Quitude is inconceivable to her, and she has laid her curse upon rest. She is firm. Her steps are measured, her exceptions rare, her laws unchangable.

Durga Devi Newar

B.Sc. 5th Semester, Zoology (Major)



মার্শেবিটা মহাবিদ্যালয় আনোচনী
বিশতিতম সংখ্যা ২০২১-২২/২০২২-২৩ বর্ষ

৬৭

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She has always thought and always thinks; though not as a man, but as a Nature. She broads over an all comprehending idea, which no searching can find out.

Mankind dwell in her and she in them. With all men she plays game for love, and rejoices the more they win. With many, her moves are so hidden, that the game is over before they know it.

That which is most unnatural is still Nature; the stupidest philistinism has a touch of her genius. Who cannot see her everywhere, sees her no where nightly.

She loves herself, and her innumerable eyes and affections are fixed upon herself. She has divided herself that she may be her own delight. She causes an endless succession of new capacities for enjoyment to spring up, that her insatiable sympathy may be assuaed. She rejoices in illusion. Whose destroys it in himself and others, him she punishes with the sternest

tyranny. Whose follows her in faith, him she takes as child to her bosom.

Her children are numberless. To none is she altogether miserly; but she has her favourites, on whom she squanders much, and for whom she makes great sacrifices. Over greatness she spreads her shield.

She tosser her creatures out of nothingness, and tells them not whence they came, nor whithher they go. It is their business to run, she knows the road.

Her machanism has few springs – but they never wear out, are always active and manifold.

The Spectacle of Nature is always new, for she is always renewing the spectors. Life is her most exquisite invention; and death is her expert contrivance to get plenly of life.

She wraps man in darkness, and makes him for ever long for light. She creates him dependent upon the earth, dull and heavy; and yet always shaking him until he attempts to saar above it.



Gender Champion

Priyanshu

2nd Year



The university Grants Commission of India makes it necessary for all educational institutions to adopt and implement ‘Gender Champions’ as per their OM D.O. No. 1 8-26/201 s-UIA dated 08 July, 2015. As the OM states, “The board mandate of a Gender Champion is to provide an integrated and interdisciplinary approach to understanding the social and cultural constructions of gender that shape the experiences of women and men in society.” The aim is to make young boys and girls gender sensitive and create positive social norms which promote gender equity areas. Gender socialization of both boys and girls begin early. Schools and colleges play a major role in this regard, because students spend large amounts of time engaged with peers in such setting. India is home to around 232 million individuals aged 15-24 years, who count for 19.15% of the country’s population. Engaging with these young boys and girls is crucial to help them critically access nations of masculinity and femininity and question prevailing gender inequalities. We need to engage with these boys and girls to girls and women having less opportunity companed to boys and men.

What is Gender

Most people confuse gender with sex. It must be made clear that gender and sex are two different concepts. While gender is social, cultural and at times psychological too; Sex is purely anatomical or biological. Moreover as many believe, gender does not only operate in a system of binary. Gender is not only masculine and feminine. Masculine and faminine are only two points on an extraordinary diverse spectrum.

Why Gender Champion

As it has been already mentioned in the introduction, the project of gender champion serves the purpose of making the

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youth gender sensitive. Gender champions are expected to take leadership roles and responsibilities when it comes to the gender movement. It is extremely important for the educational system to create a space from where the conversation about gender and sexuality can be initiated. Gender champions enter into this space and accelerate the process.

Adaption and Implementation in the College of Assam :

Most of the college in Assam have continued gender champion cells or committees as per the directive of the UGC. There are Nodal officers in Gender Champion Committee who help the champions to train and engage in extension activities surrounding gender and sexuality. The most praiseworthy achievement of many gender champion committee is the fact

that they have initiated conversations around the queer sexuality thereby contributing to the queer movement gaining momentum world wide.

What lies ahead :

There is a long road ahead for the Gender Champions. All institutions must strengthen their gender champion cells, incorporate more and more students and engage in the project of demystifying patriarchy and heteronormativity.

Conclusion :

The government must ensure that the Gender Champion Committees / cells are provided with adequate funds so as to boost their research and extension related activities. The project of Gender Champion has a lot of scope and it needs to be realised at all levels.

Let us strive for a gender friendly world.



Drug Addiction

“Drugs take you to hell, disguised as heaven.”

– Donald Lyn Frost

Drug addiction returns to taking substances that are harmful to our bodies. They cause changes to a person’s behaviour as well. Many people take these drugs to feel happier and better about themselves. These dangerous substances make the brain produce a chemical that makes us happy, called dopamine. Producing large amount of these causes the person to take the drug consistently. Some of the drugs include alcohol, nicotine, and other unhealthy substances. Drug addiction, also known as substance use disorder, refers to the dangerous and excessive of legal and illegal drugs.

These substances can to many symptoms. These include unable to think correctly cannot remember things, and unable to speak clearly. Those addicted cannot sleep, they become happy and sad quickly. They are not aware of their surrounding. Taking these dangerous substances can cause many health problems such as vomiting unable to breathe, brain and lung damage. It also affects their family, friends and work. Drug addiction also causes a person to isolate themselves and have either intense or no food cravings. They stop taking care of their hygiene. Addiction also affects family. It’s easy to think of the way drug addiction affects the person using substances. As addiction progress, the impact only gets worse with time. There can be short and long term health effects, loss of jobs, increasing financial troubles, and run-ins with the law. Living in active addiction is not a simple way to live. However, people who struggle with addiction are not the only ones who feel the impact. The effects of active addiction stretch out far beyond the person using substances. Addiction

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affects the entire family in many ways. The specific effects depend on which person in the family unit has the problem. The effects of the disorder can cause many who may use substance in the event of a social occasion in to something more complicated as the use of such substances can cause long term changes to the brain. Hence, those suffering from substance use disorder are likely to exhibit a significant change in their behaviour due to the development of the disorder in which they may have developed a tolerance or become dependent on the substance. As mentioned, these changes in behaviour can have drastic effects on the individual suffering from substance use disorder around them, however, more significantly, it can also have immense social effects –

- High-risk sexual behaviour
- Reckless behaviour
- Incarceration
- Causing harm to another person
- Breakdown of relationship
- Causing harm to yourself.

Continued exposure to substances can create a drastic change in social behaviour as a result of its direct reaction to the mind and the body. Many families and friends loose someone each day to the effects of drugs. Unfortunately, it's easy to

explain away negative behaviour, however when the behaviour can have short-term effects, it's important to ensure that care is recognizing the signs. If you or someone you know is struggling with substance use as a result of peer pressure or using it as a way to relax in the case of social events, there are a couple of ways to address social cues.

These includes –

- Addressing the emotional burden behind wanting to use a substance through counseling.
- Surrounding yourself with positive people
- Saying “no” to uncomfortable situation
- Confiding in a trusted friends.

Drug addiction is life-threatening. However people with this addiction can be treated and helped with therapy, counseling and taking medicine along with rehab centers. They do follows ups to ensure that they never retake these drugs. They must have their family and friends to support them as they recover. The united nation celebrates International Day against Drug Abuse and Illicit Trafficking on the 26th of June. Drug addiction impacts millions and needs to be treated carefully to prevent further harm to the individual and letting them live a better life.



Beautiful mind better than a fair complexion

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The complexion is a natural process. People spend a lot of money on fairness creams, face whitening products and costly therapies. This way of thinking needs to frequently undermines the confidence of people with dark complexion. They frequently face racial discrimination in a variety of settings. Even the most beautiful fair and flawless person is viewed as ugly once his or her bitterness in nature is revealed we must recognize that a persons complexion should not be used to judge them.

Beauty does not imply good looks. Rather than the colour of one's skin, the social, economic, political and humanistic factors define a person.

It is ironically, in stark contrast to people in western countries who are naturally very fair and intentionally sun themselves to get a tanned complexion. In the west country there is a demand for dark appearance.

So, instead of focusing on a fair complexion, one should consider inner beauty, which provides us with perceptual experience, pleasure and satisfaction, insipiring us to do good deeds and actions. A beautiful mind will always lead you in the right direction.

“No beauty shines brighter than that of good heart.”



Drawbacks of Goods and Services Tax (GST)

GST is known as the Goods and Services Tax. It is an indirect tax which has replaced many indirect taxes in India such as the excise duty, VAT, services tax, etc. The goods and Services Tax Act was passed in the parliament on 29th March 2017 and came into effect on 1st July 2017.

GST has many drawbacks and its advantages, for many people GST is not completely fruitful while many supports it. There are many drawbacks such as if there is increase in taxes then it will lead to increase in prices and also the main benefit of the GST is enjoyed or taken by the centre, the state might suffer losses. GST is very complicated for small and medium scale enterprises and also it will increase the cost of operation and will increase tax liability on businesses. Also, businesses will need to train their employees in GST compliance, further increasing their overhead expenses. As GST was implemented on the 1st of July 2017, businesses followed the old tax structure for the first 3 months (April, May, June), and GST for the rest of the financial year. So businesses may find it difficult to get adjusted to the tax regime.

I would like to conclude by saying that change is definitely not easy. The government is trying to smoothen the road to GST. And it is important to take a lesson from global economies that has implemented GST before us, and overcame these troubles to experience the advantages of having a unified tax system.



Sandhya Yadav
B.Com 5th Semester



The Rise of the Berlin Wall : A Symbol of Division and Reunion

Alkesh Singh
B.Com. 5th semester

The Rise and Fall of the Berlin Wall : A Symbol of Division and Reunion

The Berlin Wall stands as one of the most iconic symbols of the Cold War era, representing not only the physical separation of a city but also the ideological divide that characterized the conflict between East and West. Its construction and eventual fall are intertwined with the tumultuous history of the 20th century, reflecting the complex dynamics of global politics and the aspirations of a divided nation.

The Beginnings of Division : Construction of the Berlin Wall (1961)

The division of Germany after World War II into East and West Germany laid the foundation for the eventual construction of the Berlin Wall. As tensions between the United States and its Western allies and the Soviet Union escalated, Berlin found itself in the center of the power struggle. In an effort to stem the flow of East Germans fleeing to the West, the East German government, backed by the Soviet Union, began the construction of the Berlin Wall on August 13, 1961.

What started as barbed wire and concrete barriers soon transformed into a formidable structure that physically separated East and West Berlin. Families were torn apart, and the once-unified city became a symbol of Cold War hostilities. The Wall was accompanied by a “death strip” with guard towers, trenches, and other obstacles, creating a bleak no-man’s-land that enforced the division. Here is One of the pictures of that day when the Berlin wall being built.





The Wall's Impact : Symbol of Oppression and Resilience

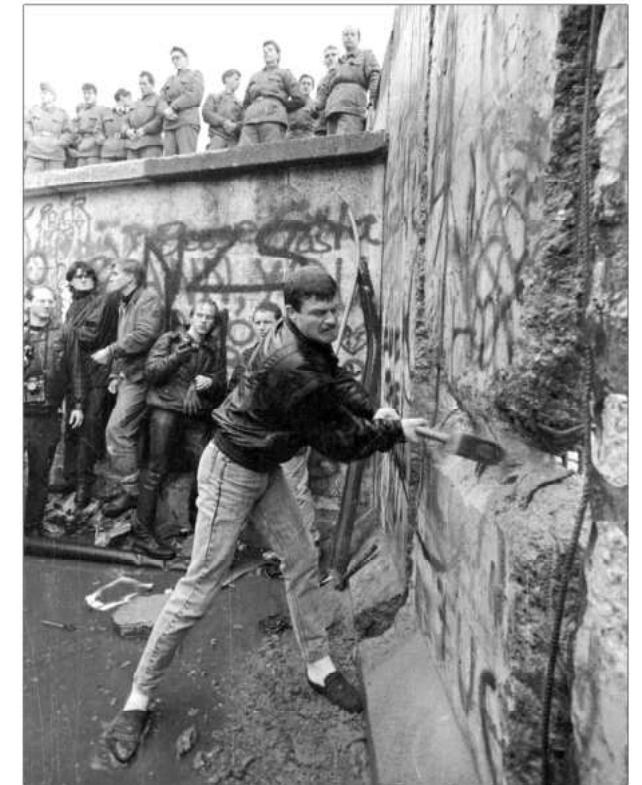
The Berlin Wall not only separated physical spaces but also represented the stark differences between Eastern and Western ideologies. East Germany's government touted the Wall as a means to protect its citizens from the "fascist" West, while the West viewed it as a symbol of Soviet oppression. The Wall stood as a poignant reminder of the human cost of political conflict, as countless individuals risked their lives attempting to escape the clutches of communism.

Despite the hardships imposed by the Wall, the people of Berlin demonstrated remarkable resilience. The Wall became a canvas for artistic expressions of protest and unity, with colorful murals and messages adorning its western side. While the Wall's presence was a constant reminder of division, it also served to galvanize the spirit of reunification and the desire for a united Germany.

The Fall of the Berlin Wall : Reunification and Hope (1989)

The end of the 1980s brought a series of dramatic changes in Eastern Europe, leading to the eventual fall of the Berlin Wall. As reforms swept through the Soviet bloc, East Germans began demanding political change and an end

to the oppressive regime. Mass protests, particularly in East Berlin, gained momentum. Here is one of the pictures where we can see the



Berlin Wall getting destroyed.

On November 9, 1989, under mounting pressure and confusion, East German authorities unexpectedly opened the border crossings. Throngs of East and West Berliners came together, dismantling sections of the Wall with their own hands. The world watched in astonishment as the Wall, a potent symbol of division, was transformed into a bridge of reunification.

Legacy and Lessons :

The fall of the Berlin Wall marked a pivotal moment in history, signaling the end of the Cold War and the eventual collapse of the Soviet Union. It underscored the power of people to bring about change and highlighted the resilience of the human spirit in the face of adversity. The reunification of Germany in 1990 was a



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testament to the yearning for freedom and unity that had prevailed for decades.

Today, fragments of the Berlin Wall stand as reminders of the past, preserved as memorials to those who suffered and as symbols of the triumph of human rights and democracy over tyranny. The Wall's story is a cautionary tale about the consequences of political division and a hopeful reminder that even the most imposing barriers can be overcome when people unite in pursuit of a common goal.

Here is one of the pictures of the remains of the Berlin Wall.



Poka Ghor

“The ache for home lives in all of us. The safe place where we can go as we are and not be questioned.”

– Maya Angelou

Amidst the chaos and bustle of the outside world, there exists a sanctuary where the heart find solace, the heaven of comfort and belonging, is none other than my home. Much like every lucky person, I also have a loving family. My home is situated in a town known as the Coal Queen of India, Margherita. It is not too big not too small just the perfect size. That is where my family resides. We live in our ancestral house which is very vintage comprises of a joint family.

My home itself carries a rich history, It was back then in 1880's when my great-grandfather's father (Dil Mohammad) and his family moved to Assam from Andhra Pradesh, as he was designated as a Manager to work for them during the British era and got shifted to a place named, Masjid Patti in Margherita. Even though he assumed his professional position in Assam, due to some unknown reason, he was forced to return to Andhra Pradesh, leaving his family behind in Assam. After that my great-grandfather was appointed against his father's post. Later on he got promoted to the position of contractor. My great-grandfather (Asraffuddin Ahmed) and his second wife (Maimun Nisa) parents of my grandfather (Hajee Ashar Ahmed) moved from Masjid Patti to a location near the Banks of river, Burhi-Dihing. That's where the history of The First Pucca house (Poka ghor) began.

Taking you back to 1930, when the home's construction of the house got underway it took approximately five years to complete the building. It was created with the inspiration from Assam style and a dash of South Indian design. It is undoubtedly

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one of the most distinctive building because of its Mughal-Inspired interior, design of dome shaped framework for lantern. It is a T-shaped house compromising of Eight rooms that can be accessed from the hall room. It was constructed by using raw materials like bricks, Duck eggs and Rice powder (Chuna mati).

During World War-II, numerous foreign nations, including those from China, Sought Refuge near the house, due to its construction being next to Burhi-Dihing river they had access to food and water. Another significant instance occurred in 1972 when the movie ‘Yeh

Gulistan Hamara’ was filmed on the beaches of Burhi-Dihing and the crew was given shelter in the home.

My home, as one of the First Pucca house in Margherita, holds a special place in my heart. It stands as a testament to the town’s history, reflecting the changing times and architectural evolution. The blend of colonial and a indigenous influences, along with the nostalgic ambience, create a unique living experience. Preserving the past while embracing modernity, my home represents not only my family’s legacy but also a significant part of Margherita’s cultural heritage.



Women's Rights

Introduction :

Women's rights are the fundamental human rights that were enshrined by the united nations for every human beings on the planet nearly 70 years ago. These rights include the right to live free from violence, slavery and discrimination; to be educated; to own property; to vote; and to earn a fair and equal wage.

The Historical context :

The fight for women's right has been a long-standing struggle. This right include the right to live the free from violence, slavery and discrimination; to be educated; to own property; to vote; and to earn a fair and equal wage. From the suffragettes of the early 20th century who fought for women's right to vote, to the women's liberation movement of the 1960s, which sought economic and social equality, women's rights have been a contentious issue throughout history.

Current status :

Despite significant progress, gender inequality persists in many part of the world. Women are still under represented in political and corporate leadership, they are more likely to live in poverty, and they face higher levels of violence and discrimination.

Challenges and solutions :

The path to gender equality is fraught with obstacles, including deeply entrenched societal norms and institutions. However change is possible. Education, legislation and societal shifts in attitudes towards gender can play a significant role in promoting women's rights.

Conclusion :

The fight for women's right is a fight for human rights. As society evolves, it is crucial to continue advocating for gender equality, not just for the benefit of women, but for the betterment of society as a whole.

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How can we get rest and peace in life?

Keshab Sharma
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Today life is a big challenge. People are in a great hurry in fulfilling their aims. Some people are rushing to achieve their dreams. At the same time some are looking for wealth, peace and happiness. But we know that materialistic things can never bring peace and happiness in our life; rather it increases our desire to get something more. This desire to get more brings unhappiness and disturbances in our life. Many at times people are involved in illegal practices to meet their unending wants and desires.

Happiness and peace is within us. If we tend to compare ourselves with the privileged section of society who enjoys a luxurious life, we can never be at peace. But if, we compare ourselves with the poor and weak underprivileged people, we can be at peace. Comparing to their life we are having a better life and have better facilities. In order to bring peace and happiness let us compare ourselves with the poor people who find it difficult to get two meals. Who don't have a shed over their head. This comparison will not only bring peace in our life but it will enable us to do something good for those people.

Let us think for the poor people.



Mission Chadrayaan-3

Aymon Das

1st Sem, Arts



Launch of Mission Chandrayaan-3 :

The launch of Chandrayaan-3 took place on July 14, 2023 at 2:35 PM. IST marking the beginning of the mission's first phase. It was launched on 14th July 2023 by LVM3 from SDSC SHAR, Sriharikota. The injection of the spacecraft into a 100 km. circular polar orbit was completed successfully. The lander and rover are expected to make a soft landing near the lunar south pole region on August 23, 2023.

Chandrayaan-3 follows the second phase of the chandrayaan program, which included the chandrayaan-2 mission. Chandrayaan-2 consisted of an orbiter, a lander, and the Pragyan rover. The lander was scheduled to touch down on the lunar surface in September 2019 to deploy the rover. Despite the lander's unsuccessful landing, ISRO remains committed to demonstrating soft landing capabilities for future lunar missions.

Architechture of Chandrayaan-3 Mission :

The architechture of Chandrayaan-3 mission includes a propulsion module carries the lander and rover until the lunar orbit is reached. The lander is responsible for the soft landing and carries scientific instruments to perform in situ analysis. The rover, equipped with cameras, spectometers, and a drill, will

explore the lunar surface, covering a range of 500 meters during its expected lifespan of one lunar day.

Objective of Chandrayaan-3 Mission :

ISRO has set three main objectives for the Chandrayaan-3 mission. Firstly, it aims to achieve a safe and soft landing on the lunar surface. Socondly, it seeks to demonstrate the rover's mobility on the Moon's surface. Lastly, the mission aims to conduct in situ scientific observations, analyzing the moon's chemical and nature elements, soil, water, and other composition aspects.

Chandrayaan-3 represents a significant step towards India's space program, demonstrating the nation's technical capabilities. The mission is poised to contribute valuable insights into the composition of the lunar surface, the presence of water ice, lunar impact history, and the evolution of the Moon's atmosphere.

The successful launch of Chandrayaan-3 marks a crucial milestone for India's space exploration journey. As ISRO continues to make advancements in lunar exploration, the mission is expected to provide significant contributions to our understanding of the Moon's composition and further our scientific knowledge of Earth's celestial neighbour.



Lonely men in the world of Satyajit Ray

Bibek Chakraborty

“I usually write about lonely people and things happening to them.” Ray in one of his interviewes. Ranging from characters like Bepin Choudhury to Ratan Babu on Mr. Dhurjati to Patol Babu, majority of his creations usually dealt with individuals who present themselves as loners. Cheerful yet each of their chapters either and triumphantly on in a bizzare manner. This fascinating world of lonely men have something to offer in each of their stories, with varying characteristics of emotions like ecstasy, disappointment and even extreme confusion. However, what leads these stories being exceptionally engaging is the characterization and showcasing the happenings inside of the readers’ mind. Satyajit Ray is well known for his Jolly characters like Tarinikhuro or adventurous child characters like Anshuman. But the pin-point gets stuck into his stories that present the psychology of lonely people and also how society portrays them. These men were happily connected to their ordinary unsophisticated lives in middle-class Bengali traditions. Every element of the description scenario Ray presents of their residence had on close connection of cozyneas the readers could scale into in this enchanting world. Ray extends its realm beyond the metropolis but it is always within the conservative middle-class limits. Be it the deluded forest retreat in Bharatpur to Ratan Babu’s observe residence at New Mahamaya Hotel, the vocal storyline and through portrayals make it all so vividly familian. He usually does this to bring the frame closer towards each of them for the readers to understand and empathize with them. This heigten the sense of anomaly of the events that follow. The most precise speciality of Ray’s stories is that on the surface it looks both trivial and tempting. Nobody could have predicted how the heinous murder of Manilal babu would lead Ratan Babu



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towards his own death. But what if they say... there was no doppelganger, no Manilal Babu. The bone chilling scenarios presented through severe detailing never fails to grasp the attention of the readers. These stories also show how the portrayed setting has nothing to do with the actual setting, but is similar and connected to either the past or following events.

Ray enjoyed writing stories for its own sake. But delving deeper into his literature, we discover that beneath its slight surface there is a deeper realm which depicts the essence of his life in art. Beyond all the encounters with unexpected events, the realities of middle class life in Ray's stories usually includes hardship and denials.

Ratan Babu could not get away with the manslaughter and Dhurjati Babu turned into the cobra be killed. Ray shows how "guilt is a compelling moral compass in the middle class code-of-conduct and also the stricken seeks redemption to make the odds even. In all his literary works, Ray was a champion of the underdog. He makes the readers grieve at his characters' despair, and also rejoice at their triumph. The thematic influence of Ray's own youthful fantasies are specially revealed in his stories. This endearing world of lonely men and things happening to them bids many hopes and sets up to be the highlight of Satyajit Ray's writings.



Rise of AI and it's effect on human lives

Mrinmoy Gogoi
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In recent years, the ascent of Artificial Intelligence (AI) has taken center stage, reshaping the way we work, communicate, and interact with the world around us. From the seamless recommendations of streaming services to the precision of medical diagnoses, AI's influence is becoming increasingly pervasive. This article explores the multipaceted impact of AI on human lives, discussing the transformative benefits as well as the complex challanges it brings.

The AI Revolution in Industries :

AI's integration into industries such as healthcare, finance and manufacturing has led to remarkable advancements. The efficiency and accuracy of AI powered systems have revolutionized processes, enabling faster decision making and reducing human error. For instance, AI algorithms analyzing medical images can aid doctors in diagnosing diseases with greater accuracy, potentially saving lines. In finance, predictive analytics powered by AI assist in detecting fraudulent activities and making data driven investment decisions.

Changing the work landscape :

As AI automates certain tasks, questions about the future of work have arisen. While there are concerns about job displacement, AI has also created new opportunities. Routine tasks are increasingly being handled by AI, allowing humans to focus on creative and strategic thinking. Upskilling and retraining initiatives are essential to prepare the workforce for these shifts, ensuring a smoother transition into the AI driven era.

Ethical considerations and challenges :

While AI holds immense potential, it also raises ethical concerns. Issues related to bias in AI algorithms, data privacy

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and decision making accountability need to be addressed. Striking a balance between innovation and responsible development is crucial to ensure AI benefits all of humanity.

The road ahead :

Looking forward, the continued advancement of AI will likely bring even more transformative changes. The development of AI powered autonomous vehicles, further breakthroughs in healthcare, and enhanced climate modeling are just a few examples of potential future applications of AI. As AI's capabilities expand, collaboration between technology developers, policymakers, and society

will be essential to harness its power for the greater good.

In the end the rise of AI has ushered in a new era of possibilities, transforming the way we live, work, and connect. Its influence is undeniable, from optimizing industries to shaping user experiences. While challenges persist, responsible development and thoughtful consideration of ethical implications will guide us toward a future where AI enhances human lives in unprecedented ways. The journey ahead will require a harmonious blend of innovation and ethical consciousness, ensuring that the rise of AI continues to be a force for positive change.



The Butterfly Effect

Kh. Tusita Singha
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The Butterfly Theory is a chaos theory that postulates the “sensitive dependence on initial conditions

in which a small change in one state of a deterministic non-linear system can result in large differences in a later state.”

In simple terms, it describes how the flapping of the wings of a butterfly in one part of the world can lead to a cyclone in another part of the world. It is a mathematical construct that explains how small insignificant events/ actions can lead to large, seemingly unrelated results or consequences. So it is, with kindness and other everyday actions that we perform without any acknowledgement.

If we, from this moment itself, decide to be conscious of each and every miniscule action of ours, maybe it can catapult the world into a more positive direction. If we choose to be kind-er, maybe, just maybe, we shall survive as a human race.

Often times, I am labelled as an “Idealist” but that does not shame me. Being “Ignorant and Negligent” does! To be ignorant is to seek the easy way out, but more importantly, to be ignorant is to be a bystander and in some ways, a supporter of negativity and evilness.

Statesman Edmund Burke said “All that is needed for the forces of evil to triumph is for good men and good women to do nothing.”

Hence as Gandhi said “Be the change you wish to see in the world.” One cannot merely hope for change without participating in it. One has to be proactive towards achieving that change. If you wish to change the social perceptions and stigma that is attached to the concept of gender, speak up! Question things! If you see someone making fun of someone for their appearances,

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economic background, etc. Please speak up!

Kindness looks different for everyone, and it doesn't have to be grandiose or to be meaningful. Simply listening to the woes of others, without rushing to throw solutions to their faces is kind enough.

My former value education teacher had once taught us how simply listening to ill talk makes you the ill-talker and that had struck a chord in me, so deep, that I remember it even though its been a decade since I last saw her. She taught me that day to question my loved ones when they gossip about someone. Don't get me wrong, I absolutely abhor confrontations and conflicts, but I equally abhor perpetuating the idea that I am conforming to the gossip.

Thus, I firmly believe that to be kind is an

uncomfortable choice, especially in the world we live in where it is normal to be ruthless and step on others to get ahead in life. To be kind is to be present, to stop, to walk against the tide. But to be kind is equally fulfilling, it is heartwarming. Studies show that receiving an act of kindness can incentivize us to generate acts of kindness for others. It is scientifically backed that co-operative behaviours such as kindness are in fact contagious. One person's generosity will spread from them to others and it will multiply the kindness into a chain reaction.

So, maybe, I am not an "Idealist" in thinking that if we CHOOSE to be kind-er, we shall survive as humans. I am just a human seeking humanity.



Stereotype

Mercy Prabha Bhosle

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In social psychology, a stereotype is a generalized belief about a particular category of people. It is an expectation that people might have about every person of a particular group. The type of expectations can vary; it could be, for example, an expectation about the group's personality, preferences, appearance or ability. Stereotypes are sometimes overgeneralized, inaccurate and resistant to new information, but sometimes they can be accurate.



Gender : A Social Construct

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What do you understand by “gender”? The English Oxford Dictionary describes gender as “the

culturally shaped expression of sexual differences.” To elaborate on this, the WHO describes gender as a social construct that reflects the distribution of power between individuals, and it is influenced by history, laws, policies, politics, economics, culture, societal norms, etc., that shape the behaviours, expectations and identities, of all people both men and women, girls and boys and gender diverse people. How an individual expresses their gender identity varies across context, time, place etc.

Gender is a social construct that attaches gender roles to individuals. These roles are a product of social conditioning or as students of sociology call as “the socialisation process.” It starts from childhood and stays with us till our death beds. The only way we can rid ourselves of these perceptions is if we proactively decide to unlearn and rethink what has essentially been brain-fed to us since we were infants. Which is hard in itself but we have to also face oppression if we start to educate ourselves on gender and its many stereotypes.

Gender roles are cultural ideas that place behavioural rules of do's and don't's. They are restrictive in nature and they accept and promote the unequal power dynamics that exist between genders. They equate / lead to gender discrimination by asking men to be physically and emotionally strong, to be commanding in order to be perceived as being masculine enough. Whereas, they ask women to be soft and demure, to be obedient, to listen, to bow, to be perceived as being feminine enough.

I still remember the day I was reprimanded by the Principal of my secondary school for standing in the basketball court in a skirt. “You are a girl! You can't play basketball!” is what they said



but all I heard was “Your’e a girl, you’re not an equal counterpart to your male peers.” And when I questioned them on why I woldn’t play a co-ed sport, I was lashed at and I haven’t stepped a foot in a basketball court since them. I was a athlelically inclined girl and I grief for the 8th grade version of myself that didn’t understand gender dynamics and had to give up on herself.

Now that I am older, I question why boy’s aren’t allowed to “openly” feel, why do they have to hide? Why can’t girls sit at the same tables as her male counterparts? Why can’t boys cry? Why do boys have to depend on girls for their sustenance (cooking) and girls have to depend on boys for our success?

These assigned roles are exhaustive and limit individuals from reaching their true potential cause they’re busy pretending to be someone they’re not. They cause distortion in identifying a person’s own attributes making them vulnerable as a result. Gender roles perpetuate unrealistic expectations, toxic masculinity, misogyny, sexism and marginalise women and queer individuals.

The problem with gender roles is that firstly, it does not acknowledge that there are more than two genders (that have nothing to do with the physical attributes of a person) And secondly, it falsely assumes that being binary is a natural

phenomenon, which is totally not the case, this merely heppens through systemic oppressive systems like patriarchy.

We can forever continue to disect and criticize gender roles but how can we go about to bring in change? Like aformentioned, we need to identify social conditioning and start to unlearn and rethink everything it has taught us. We also need to address patriarchal structures and acknowledge the disparity it causes between us. We should also learn that Equal Rights do not mean disproportionate special treatment. Rather equal rights seeks to bridge the gap that exists between the different genders; it seeks to view humans as just that – HUMANS.

“We need to perceive gender on a spectrum instead of on a set of two opposite ideals”, Emma Watson. Thus, if we imagine gender to be a spectrum with male and female at either ends, there is a whole set of categories that people can fit into in that spectrum dynamically.

Miss Chimamanda Ngozi Adichie, rightly said in her TEDX Eustom talk, titled, “we should all be feminists.” “The problem with gender is that it prescribes how we should be, rather than recognise how we are.” Therefore, I urge you to focus on your individuality, rather than on the societal expectations that lay upon your shoulders. Break the rules!



Don't finish every book you start

Niharika Saikia
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It is so easy to feel compelled to finish every book you start. A great sense of guilt fills our minds if we do not reach the end of that book we used our hard-earned dollars to buy. But not every book deserves to be read in its entirety. As Francis Bacon said, “Some books are to be tasted, others to be swallowed, and some few to be chewed and digested: that is, some books are to be read only in parts, others to be read, but not curiously, and some few books to be read wholly and with diligence and attention.” I myself was guilty of feeling the need to read every book I picked up from beginning to end. I soon found that not only did my reading pile become unmanageable but I began to enjoy the pastime of reading less. Once I decided, I would be more selective about which books I actually need to read full. I not only got through more of them, I found, I learned more from each one.



AI in Today's World

Ronot Mazumder

B.A. 3rd Semester



AI (Artificial Intelligence), the highly specialised machine / software has gained huge amount of audience in recent times. Artificial Intelligence is a technology that helps to perform tasks without human intervention. AI based machines are programmed to learn and explore their surroundings with the help of data analysis.

John Mc Carthy invented the term Artificial Intelligence in the year 1950. He said, “Every aspect of learning or any other feature of intelligence can in principle be so precisely described that a machine can be made to stimulate it. An attempt will be made to find how do machines use language, form abstractions, and concepts, solve kinds of problems now reserved for humans, and improve themselves.”

PRO'S of Artificial Intelligence (AI) in today's world :

1. Error Free Processing

The execution of tasks by humans is more prone to make errors. We often make mistakes while doing a specific task. This might be due to the variation of the intellectual ability of an individual. But it is not the same case with AI based machines. If we compare AI based machines to humans for executing a particular tasks, then Artificial Intelligence has proved itself to be more efficient than humans. The use of Artificial Intelligence in various fields helps reduce unnecessary errors and losses.

2. Helps in Repetitive Jobs

Unlike humans, machines don't require breaks to recover from tiredness and boost productivity. There are many day-to-day tasks accomplished by a human. The efficiency of a human reduces while continuously performing the same job. On the other hand, AI based machines help perform repetitive tasks for



a long time without any slowdown. Artificial Intelligence helps operate the machines for an indefinite time, without lacking productivity.

3. Availability

An average worker can only invest in service for 7-8 hours per day. Humans need time to refresh themselves. However, Artificial Intelligence helps provide 24/7 services to an organisation. In another scenario, AI based chatbots used by customer service applications can handle multiple queries.

Cons :

1. Increased unemployment

In the not-so-distant future, the rapid advancement of artificial intelligence has brought about unprecedented levels of automation leading to a profound impact on the global workforce. As machines have become increasingly capable of performing complex tasks, many traditional jobs once held by hardworking individuals are now being taken over by algorithms and robots.

2. Lacking Geativity

Machines cannot become as creative as humans. Artificial Intelligence can provide functionalities to learn data but cannot make the

machines mimic the exact human brain and skills. The smartness and creativity of AI based machines depend on how intelligent and creative the algorithms are created by humans. Therefore AI is bound to rules and algorithms and cannot become as creative as humans.

3. Deepfakes and Misinformation

A deepfake is a convincing, computer generated artificial image or video. The word “deepfake” may originate from the AI related term “deep learning” the process by which some AI system analyze huge amounts of data to train themselves and “learn”.(Deepfakes are an emerging concern within the last few years)

Many deepfakes contain images or videos of celebrities, but they can also be used to create a variety of other types of misinformation or malicious content, from misleading news reports to revenge pornography and more.

Some famous physicist Stephen Hawking and Telsa and space X leader and innovator Elon Musk suggest AI could potentially be very dangerous, Musk at me point was comparing AI to dangers. Since recent developments have made super intelligent machines possible much sooner than initially thought, the time is now to determine what dangers Artificial Intelligence poses.



LGBTQ: Lesbian, Gay Bisexual, Transgender and Queer / Questioning

Indrakshi Chakraborty

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It's strange when straight People say, "We get that you are a part of LGBT, but you don't have to make it your entire Personality" first of all we have the right to express out ourselves just like they do. Why do we have to make everyone comfortable when everyone else is helping on making us uncomfortable?

Can't you just stop for a second and think that the reason why so many queer people are attached to the Community is because They Have A Place.. Where They feel Accepted !! So many people have lost friends and contact with their families, some were even kicked out of their own home, because they were rejected for simply loving people! outside of the stereotypical social requirements for dating!! So it's absolutely ideal for them to seek people who have experienced similar problems and seek out people that understand you, that's where a Community forms and if people bind themselves Connected to it They Have Every Right To Express. It However They please. Your love is love and ours is hideous sight. WHY? Over decades, the LGBTQ Community had achieved significant milestones. Despite these advancements, challenges Persist. Discrimination hate Crimes, and mental health disparities continue to affect LGBT individuals. The LGBTQ Community is not monolithic; it is a diverse group intersects with various identities, including that race, ethnicity, religion and socio economic background. We like you are a Part of humanity, we are the

Same light. Then why there is descrimination and fight? Why are we still fighting this fight.



Different taxes

GST

The goods and services tax (GST) is an indirect sales tax that is applied to the cost of certain goods and services. GST rates are typically high for luxury items and low for necessities.

There are mainly four types of GST they are–

SGST

The State Goods and Services Tax or SGST is a tax under the GST regime that is applicable on intrastate transactions. In SGST, both State GST and Central GST are levied.

CGST

The Central Goods and Services Tax or CGST is a tax under the GST regime that is applicable on intrastate transactions. The revenue earned from CGST is collected by the Central Government.

IGST

The Integrated Goods and Services Tax or IGST is a tax under the GST regime is an interstate transaction that is applied for supply of goods /services as well as imports and exports.

UTGST

The Union Territory Goods and Services Tax or UTGST is the counterpart of State Goods and Services Tax which is levied on the supply of goods /services in the Union Territories of India.

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Illuminating The Path Ahead: Envisioning The Future of Marketing

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As we stand at the cusp of a new era, the landscape of marketing is on the brink of transformative change. The future of marketing promises to be a thrilling journey, where technology, consumer behaviour and innovation converge to shape a new cluster of creativity and impact. And in this new era, certain trends are emerging that will reshape the way businesses engage with their audiences.

Personalization, driven by data and AI, will become the cornerstone of successful marketing strategies. Brands that share their values and resonate with individual preference will stand out in the crowded market. Visuals and interactive content, augmented by technologies like Augmented Reality (AR) and Virtual Reality (VR) will attract the audiences and will give a new shape to the marketing strategies and techniques. E-commerce will seamlessly integrate into marketing efforts, creating frictionless purchasing experiences across different

platforms. Moreover, brands that can empower their customers to create content and become brand advocates will tap into a powerful, authentic marketing channel.

Voice search and AI assistants will shape consumer interactions, influencing how brands optimize their content for a voice-activated world. The rise of virtual assistants like Alexa, Siri and Google Assistant has altered the way users interact with technology.

In conclusion, the future of marketing is a frontier of personalization, technology and many value-driving strategies. It is a landscape of dynamic transformation, fueled by rapid technological advancements and evolving consumer behaviour. It's an era where authenticity is the currency of trust. Those who embrace change and stay ahead of trends will be best positioned to succeed in the ever-changing world of marketing. It is a future where the art and science of marketing will shine brighter than ever before.



Friendship : A Great Treasure

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First, it is a good idea to consider what friendship is. True friendship is a relationship where you empathise with your friends when they are suffering and encourage them not to lose heart. And they, in turn, do the same to you.

Friendship often begins simply by liking someone because he or she spends a lot of time with you or, perhaps, help you with your homework. You may start by liking someone who is nice to you and with whom you get along well and have a lot in common. While friendships may begin spontaneously and develop by themselves, deep friendships are supported by a spirit to grow and advance. Between you and your friends, there must be a commitment to always be there to encourage and help one another as you work towards your respective goals in life.

To have some ambition, such as graduating from a university or making meaningful contributions to society is important. Those who lack a clear, positive purpose or direction in life tend to have friendships that lead to nowhere or are based on dependency. In some cases, these friendships actually encourage destructive behaviour. But friendships in which

one encourages the other to strive, to realise their dreams are the kind that deepen and live through.

Character, integrity and sincerity are some key values for making friends. True friendship is unmoved by social status or rank. You can make true friends only when you open up and share with each other what's in your heart. Friendships made in one's young days are generally free of bogus.

Friends from every aspect of your life are like your fellow actors, appearing in the same play with you on the stage of your life, some of whom you can never forget for the rest of your life.

Such friendships flow as gracefully as pure, fresh stream. The beauty and transparency of this stream will inspire all who see it to drink from its water, too.

A true friendship is a great treasure. There have been many famous sayings about friendships, such as Cicero's "Friendship is closer than kinship" and "A life without friendship is like a world without sunshine". No matter what status or how much wealth one may accumulate, those without friends are indeed sad and lonely. A life without friends leads to unsteady and ego-centric life.



Need for Women Empowerment

Women

empowerment can be described in numerous ways, recognizing women's perspectives, elevating women's position through education, awareness, literacy, and training. Empowerment enables women to make life-changing decisions in the face of many societal challenges. Women's empowerment is the most significant aspect of society since it empowers women and allows them to make their own decisions.

Women's empowerment is required in India to enhance women's status. Women are not safe here. They are abused in society, face danger as a result of honor killing. Furthermore, in some societies, women do not have access to higher education. They are only permitted to stay within the four walls of the house taking care of their children. Furthermore, domestic violence is a serious issue in India. Men beat their wives because they believe women are their property. Women are hesitant to speak out against males. Similarly, in work place women are not treated equally with man. They were less paid for their work as compared to man. They were married at a small age .In India, there were various evil practices such as sati system, pardah system, dowry system etc. Therefore, women empowerment is need of the hour. Women should be empowered so that they can speak up for themselves and never be a victim of injustice.

The 2030 Agenda for Sustainable Development and its 17 Sustainable Development Goals (SDGs), represent a road map for progress that is both sustainable and leaves no one behind. Gender equality and women's empowerment are important part of these 17 objectives. Only by protecting the rights of women and girls across all goals, we can achieve justice and inclusion, economies that work for all, and the preservation of our environment for present and future generations.

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LGBT Rights - Why They Matter

Tamanna Das

H.S. 2nd year



Imagine having a secret. A secret so terrible that if you were to reveal it, your neighbours will say you are diseased, your family will disown you, and people everywhere would accuse you of being in violation of not only society's rules, but also nature itself.

Now imagine there being a way out. What if you could tell someone the secret? What if no one judge you when you did this? What if people heard your great secret and still accepted you as normal, as an equal and respected you for who you were despite this secret.

For millions of homosexual people in India. The fight over section 377 of the Indian Penal code is about the difference between these two worlds. It is about respect. It is a fight to be recognized as normal as well as a fight to be allowed to live and love without the state watching and judging. In recent times, there has been a lot of discussion about how the role of government should be limited to governing instead of telling how people live their lives.

Section 377 is a legal provision that allows authority to interfere with the way an Indian citizen lives his or her life. By saying that people of the LGBT community are somehow against society and the order of nature, section 377 makes it legal for them to be treated differently by the law and by society.

The cause, which is part of the remains of an archaic British legal code, has been an endless source of grief for the LGBT community in India. Because of it, lesbian, gay, bisexual and transsexual people are effectively labelled criminals and as a result of it face many difficulties when they are in need of legal assistance or social support. For the rest of us no matter who we are, this fight should matter. When one individual's freedom is violated, everyone's right are treated. If we allow the state to discriminate against citizen on the basis of their sexual orientation, we are basically paving the path for the state to discriminate on other fronts too. LGBT rights are everyone's rights.



Change : An essential componot of life

Change is the universal truth of life and it is very important in every step of our life. It is inevitable in nature.

“Change is the law of life and those who look only to the past and present are certain to miss the fiture.”

- John F. Kennedy

A slight change can bring huge changes in our life. Change is the law of life. As progress can't be possible without change. Change can make our life more interesting and meaningflu. It will improve your lifestyles, attitudes, behaviours etc.

There are some reasons why change is good for us :

- i. Change can improve our way of life.
- ii. Change can bring great opportunities.
- iii. It helps to move ahead in life.
- iv. It helps to develop more skills experiences ect.
- v. Change makes you more adaptable.
- vi. It can make us more compossionate.
- vii. It will help us to stay motivated and gain confidence.
- viii. Change brings a sense of security and a new aim to life.
- ix. Change brings new innovations to life.
- x. It helps to become emotionally strong.

Steps towards Change –

- i. Decide to change your life for better.
- ii. Learn to step out of your comfort zone.
- iii. Decide the changes you want to make.
- iv. Determine the obstacles in your way.
- v. Set a smart goal.

Always Remember –

“One child, one teacher, one pen and one book can change the world.”

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Festival of Singpho's

Shapawng Yawng Manau Poi

Shapawng Yawng Manau Poi is an annual festival of Singpho tribe of Arunachal Pradesh. Shapawng Yawng festival is also the most important dance festival of Singpho (Jinghpaw) community. Also known as Manau Poi, it is the national festival of the Kachins, a term for Singphos residing in Myanmar. Shapawng Yawng is the forefather of the Singphos. The word Poi means Festival Manau means Dance, thus Shapawng Yawng Manau Poi stands for Dance Festival in honour of Shapawng Yawng. The festival is usually celebrated between 12th to 15th February, though 14 February is often common day of celebration. The festival is primarily organised to show the varied and rich culture, customs and exotic flora and fauna of vast Arunachal Pradesh. At the same time it is also an effort to preserve, protect and promote the age old cultural heritage of this small tribal population. The festival is also an effort to deviate the substance addiction of the youth to valuable efforts. Shapawng Yawng Manau Poi festival also fosters social relations and social communication which leads to unity among the people. Directly or indirectly the festival makes the Singpho community part of the mainstream population of India as northeast lacks in this area. In such lacking Singphos are themselves a small distinct group among the twenty and more tribal groups that inhabit Arunachal Pradesh.

Singphos believe themselves to be the descendents of Shapawng Yawng who was first born on this earth. He called himself as Singpho. Shapawng Yawng & his son, Tingli Yawang wanted to get the blessings of father and the Mathum Matha, the creator of the world. So he organised the first Manau poi as praising of Gods (Bhikan Gundan Poi). Later, the festival came to be known as Shapawng Yawng Manau Poi in the memory of

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their ancestor Shapawng Tawng.

Traditionally, Manau dance originated from the birds while they were feasting. The dance was initiated by the human beings under the leadership of Ma Den Yau. In this festival, the Singphos men generally wear woven chequer pattern lungi (Khaithung) of black and green colour, lined with red, yellow and white yarn and shirt (Samtong), bag (Khak), and a turban (Khuphok). The Singpho women traditionally wear colourful Choi/Pipa tops and Singket wrapper (Skirt), Manmaokring (hat), Phugak around the neck, Ningwat waist wrapper and Bathang in lower legs and ethnic dance was performed to the rhythm of the drumbeats traditionally known as 'Gongs' and 'Thongs'. The festival was solemnized for the first time in Miao,



Arunachal Pradesh in 1985. Since then it has been ceremonised on annual basis by the Singphos of Assam and Arunachal Pradesh which is supported by Shapawng Yawng Manau Poi Festival Celebration Committee. The annual congregation strengthens and upholds their unique culture with the participation of the Jingphos residing in different parts of the world.



Indian Cultures

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The culture of India refers to the way of life of the people of India. India's languages, dances, music, architecture, food and customs differ from place to place within the country. Many elements of India's diverse cultures such as Indian religion, yoga, Indian cuisine had a profound impact across the world. Most notably, various foreign civilizations have affected Indian culture throughout its history. First of all, Indian origin religions are Hinduism, Buddhism, Jainism and Sikhism. All of these religions are based on Karma and dharma. These four are called as Indian religions. Indian religions are a major category of world religions along with Abrahamic religions.

Also, many foreign religions are present in India as well. These foreign religions include Abrahamic religions. The Abrahamic religions in India certainly are Judaism, Christianity, and Islam. Besides Abrahamic religions, Zoroastrianism and Baha'i Faith are the other foreign religions which exist in India. Consequently, the presence of so many diverse religions has given rise to tolerance and Secularism in Indian culture. Arranged marriages are the norm in Indian culture. Probably most Indians have their marriages planned by their parents. In almost all Indian marriages, the bride's family gives dowry to bridegroom. Weddings are certainly festive occasions in Indian culture. There is involvement of striking decorations, clothing, music, dance, rituals in Indian weddings. Most noteworthy, the divorce rates in India are very low. India celebrates a huge number of festivals. These festivals very diverse due to multi-religious and multi-cultural Indian Society. Indians greatly value festive occasions. Above all, the whole country joins in the celebrations irrespective of the differences.

Heritage refers to what we acquire from our fore fathers and mothers. India is a country with many different cultures and

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traditions. Our country is home to people of many castes, faiths, and cruds. Each ethnic group in our country has its own genesis story, They have all made their mark on Indian history and culture. Because of the great number of religious gruoups that live in our country. Indian heritage and culture are diverse and Vibrant. Every community has its own set of traditions and rituals that it passes on to future generations. Our traditions teach us how to develop healthy habits and become better people. Thus, our cultural history is a great gift from our elders that will help us become better people and develop a harmonious community.

India is certainly a symbol of unity around the world. Indian culture is certainly very complex. The creation of this typical Indian culture results from some internal forces. Above all, these forces are a robust constitution, universal adult franchise, secular policy, flexible federal structure etc.

The culture of India is one of the oldest cultures in the world. Above all, many Indians till stick to the traditional Indian culture in spite of rapid westernization. Indian have demonstroted strong unity irrespective of the diversity among them. Unity in Diversity is the ultimate mantra of Indian culture.



India As Super Power

Sumitra Singh Gour

B.Com. 5th semester



First of to all those people who say India is not going to become a super power nation. I have to make them court the super power or power that India is having. First is the youth power – we all know that youth of India is greatest Asset. Second – The financial reforms that the govt is taking steps to stop all this India is the 1st largest importer of weapons and is having largest Army in the world. India is the largest Democratic country in the world. Aren't this sufficient enough to say that INDIA IS SUPER POWER. India is the fastest growing nation. In order to become a super power nation let me give you a very clear examples. India remains the world's biggest exporter of textile and apparels to USA (.....). And India remains the world biggest exporter of software engineering service to USA and Canada. So India youth have and talent. Next thing we all know about the MAR'S mission. China never successfully reached the mars in first attempt but India not only reached in one attempt and that too with comparative lower cost.

We need our youth is our country. We need our youth to work in our country and for the country. The youth should stop going to other

countries and work for them. They should start working for the nation. It is not single handedly responsibilities of the government to take all the steps, so make India a super power nation. Its our responsibility, we have to take initiative.

We are mentioned that INDIA IS A SUPER POWER NATION. For example –

1. Agriculture is the soft power of India
2. The military of India maintains the largest active duty force is the world as of 2020. While the Indian paramilitary forces, over a million strong, is the second largest paramilitary forces is the world. Combined, the total armed forces of India are 2,414,700 strong, the world's third largest defence force.
3. India's chandrayaan-3 mission, carrying the hoped of on entire nation, has launched on 14 July 2023 from Sriharikota in Andhra Pradesh.

Dr. A.P.J. Abdul Kalam was an Indian aerospace scientist who was the project director of India's first satellite launch Vehicle (SLV-III), which successfully deployed the Rohini satellite in near - earth orbit.



Cinema and Society

Rishabh Sharma
B.Com 6th semester (H)



One of the major inventions by human kind in recent times is still photography, which later got restructured into videography, which allowed the humans to capture a series of still images in minute milliseconds, which is perceived as a continuous event by a human eye. The earliest videography records dates back to the late nineteenth century. Lateron, the videos so captured were made into as a form of product, which consumers can relish in select auditorium-styled buildings popularly called as cinema halls. This initiative was first observed in the united states of America, where the industry thus formed came to be colloquially called as “Hollywood”.

In India, the history of cinema dates back to the year 1913 in the Indian city of Mumbai (then Bombay) by a renowned person Dadasaheb Phalke when he first made a silent talkie film called Raja Harishchandra. The first sound film in India was Alam Ara, in the year 1931. Since its inception, the cinema has paved a unique co-existence in Indian society, which is not even contributing to the arts sector in India, but even the GDP of our economy. During the earlier phase of cinema in India, filmmakers used to depict the nationalism elements into the film's plotline, which eventually aided a lot in the freedom struggle against the Britishers. This act was first unseen by the Britishers, but later on, they got to know about this aspect and many filmmakers as a result had to go to prison. After independence, Indian filmmakers focused on films depicting the glorious history and motherland, which can be evident from films like Mother India, etc.

The first Assamese film was ‘Joymoti’ produced by Jyotiprasad Agarwalla in 1930's. This film even though being a flop showed the glorious Ahom history and paved a sense of



nationalism in the people of Assam in those times. Like in Assam, there were various films made on various other Indian languages like Telugu, Tamil, Bengali, Kannada, Malayalam, Marathi, etc., all of which have their own industries set up in the cities of Hyderabad, Chennai, Kolkata, Kochi, Bengaluru etc.

In modern times, cinema has been a powerful tool in spreading a social message through its plot. Filmmakers have tried to depict the issues of the society in their films via a subtle manner. As, for instance, a movie in recent times was made to encourage proper sanitation in Indian villages, with the name, 'Toilet : Ek Prem Katha.' Numerous other movies have been made on child trafficking, poverty, etc., which has won several accolades on the international level.

In the early 2000's, a film was made with the name, 'Swades', which influenced a lot of non-resident Indians to settle back in their home country India. This movie reduced the number of talented individuals of India into settling abroad.

Many movies in India have directly influenced the Indians into thinking about a critical issue and taking an action – The Indian movie 'Dangal' was one such movie, which improved the choices of girls in the remote villages of India in sports sector.

Indian movies have time to time played an important role in not just our nation but also in abroad. Films made in 1960s of 1970s were aired even in Soviet Union (Russia) where they got accustomed to Indian culture and accepted some

elements like yoga too. In recent times films like Baahubali, which is a film series co produced by the Telugu and Tamil film industries, commonly referred to as Tollywood and Kollywood, have also been successful in depicting some elements of our glorious ancient and medieval history to the foreign countries.

The film industry generally employs a good number of individuals into various creative job positions, which helps the overall society to reduce unemployment. An interesting fact about cinema is that, in current time there are more numbers of cinema halls per person in Southern states of India than the northern and north-eastern parts of India. More specifically, the Telugu peoples are the most movie-buffs in India. The films also tell us a lot about the culture of that populace. Like, for an instance, Indian films are considered film, colourful and lively, while Japanese movies are thought of as retro-futuristic and English films more sophisticated. These assumptions are all subjective, but nonetheless, they do give a bit of gist in their cultures.

Even after a century of its inception, still in India, careers in the films sector are thought of as unrealistic and dynamic. This particular fact needs to change in the future, as every society would grow by taking all of the sectors together including the liberal arts, which is often neglected in India. This creative sphere of filmmaking is equally important for a nation just like the science, technology, engineering and mathematics (STEM) ecosystem.



Insights for Success - Mastering the Art of Strategic Management and Dynamic Marketing

Pratisha Das
B.Com 5th semester

In the dynamic landscape of business management, various subject matter plays vital role in shaping an organisation's success. A marketer studies four fundamental pillars that collectively steer businesses towards prosperity.

Consumer Behaviour : Decoding the Human Equation – It is the study of how individuals make choices regarding the purchase and use of products and services understanding consumer preferences, needs, and desire empowers business to tailor their offerings, creating products and experiences that resonate on a personal level.

Financial Management : Navigating the fiscal path – It is the balancing of the books for financial growth and judicious management of a company's monetary resources. It planning, budgeting, investing and controlling finances to achieve business or organisational goals.

Principle of Marketing : The Art of capturing market – It comprises the strategies and tactics employed to promote and sell products or services. It explores market segmentation, product development, pricing, distribution and promotion – all vital elements in capturing target audiences and creating brand value.

Retail Management : Transforming experiences into consumer satisfaction – It focuses on the process involved in bringing products from manufacturers to consumers. It involves store layout, inventory management, customer service and channel strategies.

IMF

International Monetary Fund

Puram Das

B.A. 6th Semester, Political Science



The international Monetary Fund (IMF) is a major Financial agency of the united Nations, and an International Financial Institution, headquartered in Washington, D.C., consisting of 190 countries. Its stated mission is “working to foster global monetary cooperation, secure Financial Stability, facilitate International trade, promote high employment and sustainable economic growth, and reduce poverty around the world.” Formed in 1944, started on 27 December 1945, at the Bretton woods conference primarily by the Ideas of Harry Dexter white and John Maynard Keynes, IT came into formal existence in 1945 with 29 member countries and the goal of reconstructing the International Monetary System. It was plays a central role in the management of balance of payments difficulties and contribute funds to a pool through a quota system from which countries experiencing balance of payment problems can borrow money. As of 2016, the fund hed XDR 477 billion (about Us S 667 bilion). The IMF is regarded as the global lender of last report. Through the fund and other activities Such as the gathering of

statistics and analysis, and the demand for particular policies of its member countries. The organiation’s objectives stated in the Articales of Agreement are to promote International monetary co-opration, International trade, high employment, exchange-rate stability, sustainable economic growth, and making resources available to member countries in financial difficulty. IMF funds come from two major sources: Quotas and Loans. Quotas, which are pooled funds of member nations, generate most IMF funds. The size of a member’s quota depends on its economic and financial importance in the world. Nations with greater quotas significance have large quotas. The Quotas are increased periodically as a means of boosting the IMF’s resources in the form of special drawing rights. The current managing director (MD) and chairwoman of IMF is Bulgarion economist Kristalina Georgieva, who has held the post since October 1, 2019. Indian- American economist Gita Gopinath, who previously served as chief Economis was appointed as Firts Deputy Managing Director, effective January 21, 2022.



IOT (Internet of Things)

Eurika Bordoloi

HS 2nd Year



Internet of things devices have become increasingly popular in our day-to-day lives, helping us control everything from our home heating to our health and fitness tracking. These devices have revolutionized the way we live our lives, making them as this technology continues to grow, security risks become a major concern. IOT devices are susceptible to hacking, which could cause serious damage to our personal and professional lives. In this article, we will discuss that importance of security in IOT devices and the impact of IOT security breaches on our daily lives. The Internet of things (IOT) refers to the growing network of physical devices, vehicles and home appliance always connected to the internet. These devices are collection and sharing data, which is creating new opportunities for businesses and consumers alike. IOT is also powering edge computing networks allowing delivery of data closer where it is needed. This has implications for everything from self-driving cars to remote monitoring of operation technology (OT). However, IOT and IIOT (Industrial IOT) Continue to pose massive security risks. Over the years, we've seen devastating botnets (Mirai, Meris etc.) comprised of inadequately secured IOT end points leveraged by attackers to perpetrate devastation attacks at so devastating, the world to shuddered. We've also seen IoT as part of sensitive industrial controls systems compromised, putting actual lives at risk further, we've all heard tales of the creepy IOT-embedded dolls and other kids toys attackers have exploited to eavesdrop and invade privacy. An increase in IOT, coupled with adoption of 5 Cr., means IOT risk can be expected to increase in the coming years. 5 Cr. offers faster internet speeds and more reliability than ever before. However, 5 Cr. also comes with its own set of security



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risks to consider. One of the benefits of 5 Cr. is how it will enable more devices to be connected to the internet. Cyber criminals will have more opportunities to target devices. With the potential to creat IOT botnets at for greater scals than ever.

Top IOT security risks & vulnerabilities insecure communications one of the biggest risks associated with IOT is unsecure communications. Data transmission between devices is susceptible to interception by third parties. This could allow threat actions to gain access to sensitive information, like user passwords or credit card numbers.

Lack of IOT security updates once a devices as released. It's up to the manufacturer to provide updates to addrss new security risks. However, many IOT / IIOT manufactures do not release timely updates. Many manufacturers stop releasing updates altogether after a certain. This leaves IOT devices vulnerable to attack from known security flows. Insufficient Authentication and password hygiene insufficient authentication hygiene means the device lacks adequate measures to verify usere are who they daim to be. This could allow external attackers, as well as insider threat actions to access IOT end points and system that should be off limits.



A Beautiful mind is better than a fair complexion

Jagriti Sarmah
B.A. 3rd Semester, History



Someone has very rightly said 'Beauty isn't about having a pretty face, It is

about having a pretty mind a pretty heart and most importantly a beautiful soul. However there are still many people who lack his moral and run after appearance rather than personality.

In India, people are so obsessed with fair complexion that they rejected the girl for marriage just because of her dark complexion. when we read matrimonial advertisement it is really sad to see that everyone wants a fair complexioned bride. For job ads, everyone demand for fair skin people. High sale of all fairness creams are also an indication of people's obsession with fair complexion. It is totally contrast to people of western countrics, where they are crazy about getting tanned skin. Also they pay a good amount to get tanned skin.

It is high time that we need to understand that we are all supposed to be different. Our brown skin has its own beauty and it perfectly suits us, what matters is we have a beautiful heart under the skin, we need to focus on being good humanbeings only that will take us somewhere in life.

Not a forget, beauty is only skin deep, It is something that will stay only a short period of time whereas a positive character is external.

So, instead of giving preference to a fair complexion, one look at the inner beauty which provides us perceptual experience, pleasure and satisfaction inspiring us to perform good deeds, our real progress will occur when we get rid of such racist mindset within the general masses of our Society.



Impact of drug abuse on adolescence and its prevention

Jagriti Sarmah
B.A. 3rd Semester, History



“Drugs take you to hell, Disguised as heaven”

More and more young people worldwide are growing up in an environment that is increasingly becoming tolerant of various forms of substance use to promote a climate of ‘Solution by ingestion.’

The tobacco and alcohol industry has added to this environment by utilising their powerful marketing strategies influencing young people. Youth may also be influenced by their peer groups and if the peers are involved in any kind of substance or drug use, then it is highly likely that the individual will indulge in such behaviour.

Adolescent beliefs about drug use and risks tend to change rapidly with rising tolerance levels about drugs.

Easy availability of drugs and access to them exacerbates the situations and puts the younger generation at risks.

Even a single drug use experience, known as experimental dose may result in overdose, an accident or even criminal prosecution that has a profound impact on the minds of the young people.

When a drug is taken for the first time, It stimulates the pleasure centers of the brain. It is for sake of pleasure the most users first get accustomed to it. They take drugs to forget pain, sorrow, insult and to escape from reality.

Drugs are taken in various forms, some are taken through injection, some are smoked and some are chewed and swallowed.

An addict who develops tolerance requires more of the drug to transport him to the world of fantasies.

If the addict is not allowed to take the drug, he suffers from painful and uncontrollable convulsions, vomiting, depression and various other maladies.



It has been discovered that most people who struggle with drug addiction began experimenting with drugs in their teens.

Many teens have heard about drugs and they are curious to experience them for themselves and later they become addicted to it.

The addict becomes dependent on the drug, he uses it, despite having full knowledge of its harmful effects on health.

There is uncontrollable desires or craving to consume the drug and they find it impossible to control the drug intake. In case of drug abuse, people start taking drugs in larger doses than the recommended doses.

The addict is not able to discharge his day to day responsibilities in an efficient manner as it affects physical as well as mental health of the person.

Besides, ruining an addict morally it also affects him physically.

Impacts of Drug Addiction on youth –

Drug addiction is associated with a range of short and long term physical and psychological effects. Drug addiction impacts almost all the organs of body in a significant manner. The effects of drug abuse and addiction include–

i) Drug abuse and addiction increases the risk of severe illness and infection as it weakens the immune response of the body.

ii) It leads to abnormal heart rates, attacks and collapsed veins and blood vessel infections due to injected drugs.

iii) There is increased strain on liver; which puts the person at higher risk of liver damage and failure.

iv) There are memory losses, attention and decision making is affected and increased chances of seizures, stroke, mental confusion and brain damage.

v) There is often impaired concentration and coordination, abnormal breathing and increase in body temperatures.

Drug addiction also causes lung, throat, mouth and tongue cancer and also results in

damaged relationships that impact social well-being of young people.

Factors responsible for drug abuse :-

i) **To feel Good** : Drugs influence the neurochemistry of brain to produce feelings of pleasure and relieve the person from stress and anxiety. Using drugs is an attempt to loosen the feelings of distress. Stress plays a significant role in starting and sustaining drug abuse.

As an experiment : Adolescents and younger people are motivated to seek new experiences. This puts at risk of drug addiction and later drug abuse because they seek to experiment with new substances.

Easy Access to Drugs : Drugs and harmful substances are easily accessible to young people. They are available to the younger people through hidden and illegal channels.

Solutions to this problem :

The processes of industrialisation, urbanisation and migration have led to loosening of the traditional methods of social control, rendering an individual vulnerable to the stresses and strains of modern life.

Drug addiction among youth can be prevented if the youth are taught of its harmful consequences. Also, support from family members is a must as they are the closest to the individual. Family should support their child to understand what he/she is going through and what compelled them to take such risky steps. Parents should try to motivate their children and understand what they really want in life.

Every child is different from the other and parents should really try to understand their children's expectations to avoid any cases related to alcohol or drug abuse.

Prevention programmes involving entities such as families, school and the immediate communities are important in this regard.

Media, especially the entertainment segment, also needs to understand its role in this context. Glorification of drug use should completely stop.



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Role of NGO's is also important to fight this menace. There is an urgent requirement of strict laws and regulations in breaking the chain of hidden, illegal network used to supply drugs to individuals. Each and every stakeholder involved in the fight against drug addiction and abuse should contribute towards the fight and establish a drug free society.

Conclusion : As a young person, there are many challenges in life. However, very few have the potential to affect our life in more significant way than our own decisions.

The decision the young people make about alcohol and drugs will influence their health, grades, relationship and everything which matters to them.

So, it is better to stay away from these and live a life which matters. People should try to be strong and brave to solve their problems rather than trying to forget them using alcohol and drugs. The most sound advice to the younger generation is to keep calm and give it a thought before entering the world of addiction.



Thoughts of A.P.J. Abdul Kalam for students

1. Climbing to the top demands strength, whether it is to the top of Mount Everest or to the top of your career.
2. If you fail, never give up because fail means “First Attempt in learning.”
3. Success is when your “signature” changes to “autograph”.
4. Suffering is the essence of success!!!
5. The best brains of the nation may be found on the last benches of the classroom.
6. If you want to shine like a sun. First burn like a sun.
7. You can't change your future but you can change your habits and surely your habits will change your future.
8. You have to dream before your dreams can come true.
9. Thinking is the capital, Enterprise is the way, Hardwork is the solution.
10. Today is hard. Tomorrow will be worst. But the day after tomorrow is sunshine.



The Elephant Rope

Sushma Saikia
B.Com. 3rd semester



A man was walking nearby to a group of elephant that was hated by a small rope tied to their front leg. He was amazed the fact that the huge elephants are not even making an attempt to break the rope and set themselves free.

He saw on elephant trainer standing besides them and he expressed his puzzled state of mind. The trainer said. When they were very young and much smaller we use the some size rope to hold life them and at that age of its enough to hold them. As they grow up, they are conditional to belive they cannot break away they believe, the rope can still hold them. So, they never try to break tree.

Moral :

It is the false belief of the elephants that denied their freedom for life time. Likewise many people are not trying to work towards. Success in their life just because they failed before. So keep on trying and don't get tied up with some false beliefs of faitures.



Books are Our Best Friends

Rakhi Singh
B.Com. 5th semester

- Books had served us its friendship since ancient times. Books are our best friends because they inspire us to do great things in our life and overcome our failures. We learn a by from books just like a good friend.
- Book enriches our mind with good thoughts and knowledge. We cannot feel alone in the company of books. With the help of good books we can learn some new things and due to which our communication skill grow productively. Books bring positive value to our life. The books written by famous and experienced people helps us to become a better being and also teach us how to serve the society in the best possible way. When we are alone, we can always pick up book and start reading to feel relax.
- Qualities we can learn from books as our best friends are –
 - i. Being smart - Have a good capacity to learn
 - ii. Brave - Ready to face problems with courage
 - iii. Never give up - Nothing is impossible
 - iv. Be compassionate - Show positive feelings to others
 - v. Be humble - Dont insult anyone
 - vi. Be thankful - Always be thankful for others
 - vii. Help others - Be a helping hand for others
 - viii. Be positive - Be happy in whatever you are doing
 - ix. Good moral values - Respect people and their opinions.
- So, at last I want to conclude that books are always there for us in every situation as our best friend remains with us.



Bullying

Sushma Saikia
B.Com. 3rd semester



Bullying can happen at any stage of life, such as school bullying, College bullying, Workplace bullying, public place bullying etc. Many times not only the other persons but the family members or parents also unknowingly bully. An individual by making constant discouraging remarks. Hence the victim gradually starts losing his/her self esteem and may also suffer from psychological disorders. A UNESCO report says that 32% of students are bullied at schools worldwide. In our country as well, bullying is becoming quite common. Instead, bullying is becoming a major problem worldwide. It has been noted that physical bullying is prevalent amongst boys and psychological Bullying is prevalent amongst girls.

Prevention strategies :

In case of school Bullying, parents and teachers can play an important role. They should try and notice the early symptoms of children (students such as behavioral change, loss of self esteem, concentration deficit etc. early

recognition of symptoms, prompt action and timely counseling can reduce the after effects of bullying on the victim.

Conclusion :

It is a duty of the parents to constantly teach their children about not bullying anyone that it is wrong. Hence, if we, as a society need to grow and develop then we have to collectively work towards discouraging the act of bullying and hence help our children feel secure.

Laws in schools :

To put a notice on the notice board that if any student is found bullying other student then he/she can be reprimanded. A committee should be formed which can have representatives from school, parents legal, etc.

Laws in college : The government of India, in order to prevent ragging, has created guidelines called. "UGC regulations on curbing the menace of ragging in Higher educational institutions, 2009."

Cyber Bullying Laws : The victim can file a complaint under the Indian Penal Code.



Cordyceps : A Zombie Fungus

Vivek Limboo



In the ‘Killer-ants’ a species of ants which is considered the most fierce species, scientists have observed a very abnormal phenomenon. Sometimes, these ants capture their own members and throw them far away from the nest or colony. The reason for this has been found to be the turning of the sacrificed ant into a ‘living zombie’ because of the zombie-ant-fungus, the ‘cordyceps’.

A very interesting thing is that in 2013 a video game series named as ‘The Last of us’, was launched in which this cordyceps fungus evolus to inject humans. Thus creating zombie like enemies in the game and also, this year 2023 a series by the same name ‘The Last of us’ was released. Which is based on the video game series. In this show, the cordyceps fungus is revealed to be the primary cause of the ‘Zombie apocalypse’. The fungus, having adopted to higher temperatures, due to climate change, takes control of humans as an alternative host and caused them to show abnormal behaviours, like the desire to attack and inject non-injected humans.

Is it Real ?

If we observe the parasitic organisms, like bacteria, fungus or virus or protozoa, they’re known to switch or alter their hosts. For example, the HIV virus. Its origin took place in non-human primates, such as apes. At that time, people believed that it couldn’t infect humans, as our immune system is more stronger than the apes. But look what happened even before the 20th century, it started infecting humans and today HIV is one of the deadliest virus ever causing AIDS! Another example, toxoplasma gondii which used to infect only rats, but recently it has been discovered to infect humans too! It has started to control the human brain too! And because of this the no of road accidents have increased.



Scientist says that, today 60% of human population is already infected by this parasite. This parasite first infect the rats, which causes it be around or near cats (altering behaviour) and when those cats eats the rat, the parasite is passed down with the joece. And through water bodies and vegetables or fruits, it infects the human brain cells. What it does is that, it shows our ‘reaction-time! And that’s how because of this the road accidents have significantly increased.

How Cordyceps Fungus works ?

This zombie fungus controls its host’s moments and converts them to zombie. It’s life cycle starts, when ants passed near the mushroom like fungi, and the pores gets attached to the ant’s body. Then slowly, it degrades the protective layers of the ant body like an acid and create a hole in it. It enters the circulatory system of the ant (hemocoel), through which the pores spreads all over the body. The multiply very just and then cordyceps creates hypal tubes to connect all its cells. When scientists were studying this fungus they found a shocking fact that cordyceps ant! Instead it uses the hyphal tubes to control the movement of the ant. The ant becomes a prisoner in its own body!

Now, the cordyceps controls the ant takes it on top of a leaf which is located often 25cm above

the ground. Where the temperature is 25⁰c, 30⁰c and humidity is 95%, as these conditions are optimal for its growth. Now, the most interesting thing is that the zombie fungus takes the and on that specific leaf. Which is above the ant colony. From where, it is release pores on maturing (6 weeks), which on attaching to the ants, restarts the deadly phenomenon zombie efication of ants!

Can it infect Humans?

According to scientists this zombie fungus doesn’t infect warm blooded animals, as our body temperature isn’t suitable for it. But rescarch shows that due to global warming, some species of fungus has evolved to survive in higher temperetures.

For example, Cryptococcus .

The good news is, that it can’t infect humans and other animals. And scientists say that there’s a very low change of it mutating or evolvingto infect humans in the future.

Well, let’s not ignore the fact that some fungal species evolved to survive in high temperatures and some paasites evolved to infect humans. It may be not possible for now. for the cordyceps fungus to infect us. But who knows the future?

Would you ignore the possibility of happening something when there are possibilities?

Credit :

BBC Earth

Wikipedia

National geography

Get fly science



Travelling

Sushma Saikia

B.com 3rd sem



Many people travel for different purposes. Whether it is for a business trip or a holiday trip, we see people travelling often some people prefer a hilly area for a trip while the others like to go to Beaches. In this travelling essay, we will look into the importance of travelling and how it has changed ever since the old times.

A trip to chosen destination could be very refreshing life experience that can teach us so many things. That you cannot possibly could be learn it simply living at home.

It teaches you how to make new friends. The world is full of people who love interacting. You get to make friends when you travel in new places and spend quality time with them. Moreover, It also helps you enhance your social skills. After that, travelling is great for learning new. Skills for instance, going to 'Mountain Regions' teaches you how to trek. You also get to enjoy the beauty of nature when you travel. Similarly get to explore nature like never before and find discover the earth's Beauty. Travelling

also helps us to understand the people and meet and spend some time with the local people of the place and learn so much about them and their culture. It makes you more open minded and get to know about the culture and beliefs of different people.

Travelling has changed significantly due to technology. In the earlier days, it was not easy to travel. Travelling on foot or on animals was the only option then. Ships were also an option but they were too risky. However, with the changing times and technology. Travelling has become one of the easiest things to do. There are so many ways and means to travel that the concept has changed drastically.

We can choose different modes of travel, rail, road, sea, sky, bus, train, truck, aeroplane, submarine, hovercraft and more. You can reach a place far away within no time thanks to all these transport options. Here scientific inventions of various automobiles, aircraft, ships came as blessings for the people who love to travel and explore.



What is the aim and objective is right to education 2009

The right to education act, 2009 also known as the right to children to free and compulsory education act, aim to provide free and compulsory education to all childrens between the age of 6-14 years in India. The Primary objective of the act are follow –

1. **Compulsory education** : The act make it mandatory for the government to provide free and compulsory education to all the children within the specific age group.

2. **Quality education** : The act recognized the importance of quality education that is child-centered inclusive and holistic. It emphise the need for a child freely learning environment, well training teachers and adequate infrastructure, and resource.

3. **Equality and non-discrimination** : The act aim to eliminate disparities in access to education and parents discrimination based on gander, caste, religions, or any other grounds.

4. **Universal access to education** : Every childs in the specific age group has the right to access free education. It prohibits inclusive, guarating education to children from maginalized.

5. **Right to protection** : The act ensure the right to protect of the children within the school environment. It prohibits phisically punishment mental, harastment and any from of abuse.

6. The RTE Act provides that any time of the academic years, a child can go to schools and demand that this right the respect.

Resha Chakma



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Assam

Assam is one of the 28 states of India. The state of Assam come at the seventeenth position in the whole of India in terms of economy. with this, the state of Assam comes fifteenth in the country in terms of population. This state is located in the North East part of India.

Many major rivers flow in this state of India and it is called the land of Red River and Blue hills. Among them which Brahmaputra, Manas, Subansiri, Kapili, Barak, Kushiara are a few. there are many tourist places in our state of Assam. Manas National Park, Kaziranga National Park, Kamakhya Temple, Tilinga Temple, Rang Ghar, Kareng Ghar, Shiv doul, Talatal Ghar are a few of them. Assam a north-eastern state of India is full of natural beauty. The mother goddess has created Assam with all the charm, tenderness and delicacy of mesmerizing beauty. In the plains and hills, in the lakes and rivers, in the woods and forests of Assam, there are an abundance of flowra and fauna. Hills and mountaints strems, fountains seem more beautiful and charming in the morning sunlight and at sunset point. In the winter, the mountains are covered with white sheets of snow. The beautiful tea garden, small hills lovely woods enrich the beauty of the land ‘Dehing Patkai’ rain forest is called as the ‘Amazon’ of North-East.



Mercy Prabha Bhosle

B. Com 5th Semester



মার্ঘেবিটা মহাবিদ্যালয় আনোচনী
বিংশতিতম সংখ্যা ২০২১-২২/২০২২-২৩ বর্ষ

১২৩

Time and Tide wait for none

Time is the most important aspect that is limited in everyday life. Everything else can be extended prolonged, or increased since your birth, but time is the most compelling factor, which is limited. There are only 24 hours in a day; But, how you spend the most productive portion of those 24 hours will determine your success or failure in everyday life.

Have you ever gone to the Beaches and observed the Tides change over Time? Regardless of how you can not hold it in your hands. It will definitely flow back, and the next flow will begin. It's the same with time. once lost, it shall never come back again.

Regardless of how tragic, dismal, or joyful and Delighted you are, time will move on at its own way. Another issue to be so long lasting, while photos of ecstasy appear to be so flating. Throughout history, money kings, have declared themselves to be the leader of their period or something similar. In any case, they are complete unaware that they are working for a finite amount of time. Time is the most limited resource on the earth with in the blink of an eye, Time can turn you into a ruler will as a homeless person. overall, we might argue that time is God's greatest gift. "Time will squander you if you sit around idly" This statement alone is adequate to establish the significance and importance of time.

Sushma Saikia
B. Com 3rd Semester



G-20 Summit

Jyoshna Limboo
B.Sc 5th Semester, Zoology

G-20: The Group of Twenty or G-20 is the premier forum for international economic corporation.

The G-20 consists of the finance ministers and governors of the central banks of 19 of the world's top economics, plus the European Union. The goals of the G20 are to achieve sustainable growth and global economic stability; advance financial laws that lower risks and avert future financial crises; and establish a new global financial architecture.

The Summit was established in 1999 to discuss policy issues related to international economic corporation and development. The 20 countries represented in the G20 accounts for approximately 85% of the world's GDP and two-thirds of its population. These countries are Argentina, Australia, Brazil, Canada, China, European Union, France, Germany, India, Indonesia, Italy, Japan, Russia, Mexico, Saudi-Arabia, South Africa, Turkey, UK and the USA.

Importance of G20 for India:

The G20 is important for India for several reasons:

Representation: India is one of the 20 countries represented in the G20, giving it a voice in the international forum for discussing policy issues related to global economy. This provides India with an opportunity to share its perspective and opinions on key economic issues and to participate in shaping global economic policies.

Gobal Issues: The G20 is an important platform for India to address global issues such as climate change, poverty, and inequality. India can work with other G20 countries to find solutions to these issues and to promote sustainable and inclusive economic growth.

Economic Growth: The G20 provides a platform for India

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to engage with the world's largest economies and to promote its economic interests. India can leverage the G20 platform to attract investment and trade, which can drive its economic growth and development.

Financial Stability: The G20 is also relevant for India because it plays a role in enhancing international financial stability. India can participate in discussions on financial regulation and stability, which can help ensure that the global financial system remains stable and resilient.

Relevance of G20 Summit:

The G20 Summit is relevant because it provides a platform for the leaders of the world's largest economies to come together and address critical global issues.

The G20 countries represent 85% of the world's GDP and two-thirds of its population, making it a significant forum for international economic co-operation and decision making.

The G20 Summit allows leaders to exchange views, discuss policy solutions, and co-ordinate

efforts to address major challenges facing the global community. These challenges can range from economic issues such as recession, trade and investment, to social issues such as poverty, inequality, and climate change.

The G20 Summit is also relevant because it provides a platform for collective action. The leaders can work together to implement policies and initiatives that will have a significant impact on the global economy and society. For example, the G20 has played a crucial role in responding to the global financial crisis of 2008 and in co-ordinating the global response to the COVID-19 pandemic.

In conclusion, the G20 Summit is relevant because it brings together the leaders of the world's largest economies to address critical global issues and work towards finding solutions. Its significance lies in its ability to facilitate international co-operation and decision making, and in its potential to drive collective action and create a better future for all.



Use of symbols in Katherine Mansfield's short story 'Bliss'

Dinown Diang
B.A 5th Semester , English

The short story 'Bliss' was written in 1918 and it is one of the best known and most widely studied stories written by the writer Katherine Mansfield (1888-1923). Although Mansfield never wrote a novel, but her short stories helped to redefine the possibilities of the story form. And 'The Bliss' is one of the greatest short stories written by Katherine Mansfield and its greatness partly realize its ambiguous and intriguing symbols and images, and symbols are one of the main element of these story, so let take at some of the symbolism of the story.

The Pear Tree

'Bliss' like other modernist fiction, is marked by its use of ambiguous symbolism; and central to the study is the symbol of the pear-Tree, which recurs at numerous points throughout 'Bliss'. When it is first described, Bertha is admiring it from the window. The 'tall, slender' shape of the pear tree suggests that physique of a woman, the fruit itself denotes the female genitals while also carrying connotations of the fruitful, fertile, juicy and voluptuous.

Apple trees of course, take us to the garden of eden in the book of Genesis and pear-trees carry something of this association, without being as blatant or direct as its Mansfield had used an apple-tree to suggest temptation, a loss of innocence, or carnal knowledge.

Bertha is quick to associate the pear-tree with herself: She sees 'the lovely pear tree with its wide open blossoms as a symbol of her own life.' But why she detects such symbolism is not explained: It's possible that there is some linguistic association at work, although the symbolism and associations already mentioned doubtless play a part.

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Mansfield strengthens this ‘pearl’ association when she tells us that ‘the pear trees was as lovely as ever and as a full of flower and as still’ It remains unchanged and untouched : Bertha’s evening with Pearl has not altered that, if the pear-tree is a symbol of her own life, it is full of flowering potential and yet remains ‘still’:its beauty has not been fully awakened and it has not been deflowered.

Food

The centre piece of ‘Bliss’ is of course, the dinner part at which Bertha and Harry entertain their friends, including the Normon knights, Pearl Fulton and Eddie Warren, the poet. And so food plays an important role in the story. But it is not there merely to set the scene, for its symbolises things beyond the dinner-table.

Harry was enjoying his dinner, it was part of his – well, not his nature, exactly and certainly not his pose-his something or other – to talk about food and to glory in his Shameless passion for the white flash of the lobster and ‘the green of pistachio ices – green and cold like the eyelids of Egyptian dancers.’

Food is here figured as almost sensual, with the pistachio ice-cream summoning exotic dancers and the ‘white flesh’ of the lobster standing in for the white flesh of woman.

Cat

The appearance of cats in the story imbue Betha’s joy with a sense of foreboding and symbolize the harmful nature of dishonesty – both to others and to oneself. While looking out over her garden at the pear tree, Bertha sees two cats crossing the lawn: first a grey and then a black one who is like ‘his shadow’. Although Bertha has been contemplating the pear tree as a symbol of the possibility of joy in her own life, the sudden appearance of the two cats beneath the tree makes her ‘Shiver’ and she thinks ‘What creep things cats are’. The idea that things are not quite as they appear in the story and that Bertha’s desire for joy will come to fruition. So this is corroborated by the fact that Bertha feels that her attraction to Pearl is platonic and otherworldly, rather than sexual, reflecting Bertha’s sexual naivety and lack of self knowledge more generally.



Shreya Ghosal : The Queen of Melody

The story is of the voice that has created such records which is quite arduous for any singer to achieve at this young age. Her voice has immense captivating calibre that can make someone's heart swell with emotions. Her mellifluous voice has rich depth and velvety smoothness of the golden sweetness of honey.

Name, Shreya Ghoshal, born on 12th of March 1984 in a Bengali Hindu family in Berhampore, Murshidabad district, West Bengal. However, she was raised in a small region of Rajasthan's Rawad Bhata, close to Kota City, as her father Bishwajeet Ghoshal was an electrical engineer and was employed at Nuclear Power Corporation of India, and her mother Sharmistha Ghoshal is a literature post graduate.

At the tender age of four, Shreya embarked on her musical journey with professional training, and by the time she turned six she had begun her formal training in classical music. She acquired training from Late Kalyanji Bhai for 18 months and continued her classical music training with Late Mukta Bhaide in Mumbai. She even won the All India Light Vocal Competition in 1995.

Later, Shreya Ghoshal and her entire family got shifted to Mumbai as her father was transferred to Bhaba Atomic Research Centre. She continued her education at Atomic Energy Central School in Anushakti Nagar, completed her Junior College at Atomic Energy Junior College, and ultimately enrolled at SIES College of Arts, Commerce and Science. Her mother Sharmistha Ghoshal played a vital role in honing her singing abilities and shaping her career by assisting her with practice sessions and providing guidance. Shreya attained a great success through the famous singing reality show "Sa Re Ga Ma Pa."

Subhan Karmakar
B.A. 2nd semester



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Shreya's debut recorded song was "Ganraj Rangi Nachato", a cover version of a Marathi song originally performed by the late Lata Mangeshkar. Along with that her first studio album was "Bendhechhi Beena", which was released on 1st January 1998, with 14 tracks. Later famous film director Sanjay Leela Bhansali noticed her in a reality show. He was so mesmerized and impressed with her voice that he selected her as a playback singer for character Paro (enacted by Aishwarya Rai Bacchan) of his film "Devdas", and it was with the song "Bairi Piya" from the movie "Devdas" that Shreya Ghoshal debuted in Bollywood at the tender age of 18. Her magical voice left everyone spell bound and captivated. The beauty of her voice held everyone in awe and left a lasting impression.

Shreya Ghoshal has been honoured with several prestigious titles and awards including – Filmfare R.D. Burman Award (2003), Filmfare Award for best playback singer (2007, 2009, 2011, 2012, 2016, 2019), IIFA award for best playback singer (2012, 2013, 2014) and many more. In total she has been honoured with more than 200+ awards. She has given her voice in over 20 languages, including Hindi, Bengali, Assamese, Kannada, Telugu, Tamil, Malayalam, Odia, Nepali,

Bhojpuri, Sanskrit, Punjabi and others. Shreya Ghoshal has an extensive discography, having sung more than 2405 songs in various languages. In Hindi alone she has recorded over 1100 songs, making her one of the most prolific and sought-after playback singer in Bollywood.

Shreya's voice is described as "Sweet and smokey soprano" by "Metro Times". Her name also listed in top 100 list of Forbes. In 2010, Shreya Ghoshal was honoured from the U.S. state of Ohio, where the governor Ted Strickland declared 26 June as "Shreya Ghoshal Day."

On 5th of February 2015, Shreya Ghoshal got married with her childhood friend Shiaditya Mukhopadhyaya in a traditional Bengali ceremony. Later on 22 May 2011 they both were blessed with a baby boy named Devyaan Mukhopadhyaya.

Shreya Ghoshal has created a identity of his own in the music industry. Her voice has breathed life, flesh and blood into thousands of songs in a variety of languages. Her voice is an inspiration for many singer. Shreya's voice has not only impacted millions of people in India but has also spread the charm of Indian music all across the world.



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Definition of Heaven

Aman Giri

B.Com. 5th sem.



Your love digs deeper than my heavy pen, eyes deeper than the ocean,
it's just like my dream. Where I can't find where I am.
I write these words. to fill up when you are missing.
Me, I place. It close to my chest. But I'am too shy kissing
Your photo, the song you sing are highly un-pitched but
I keep on listening to you, I know you bak-bak-bak-bak all the time.
But I love hear you talking.
From the seeds that are being. Sown to the buds that are blooming,
365 but it's 90 and counting.
crops were saved because it rained so I remember you everytime when it rains,
I fell for you but now I may never be able to stand up again.
If someone falls, he gets hurt but I felt just opposite,
thought you're a guest too but you were not here just for a visit.
You pinched me tight but it's all still like a dream and not only by name
but by action also you're a queen.
I walked the track like a drunk ram,
Rain poured, lights striked red, felt like dead end,
How beautiful these wards are like. Castle mode up of sand.
But how do I craft a shape with my these two hands?
Life a poor ran for whom. I have nothing to feed,
a long way to home but was I even a seed?
I rushed like an ambulance but these passing lights is a hurry told me to have a seat.
I let myself enjoy and having beer bones,
reality hits, when I plug out my earphones,
Made a list of all the fears unknown,
Man but bend over like ear bones.
Got anxious but my father is not on the phone.
But didn't even notice like death is in my near zone,
Was never too late answering my ringing phone,
I asked him to talk in a clear tone
I didn't even see who's on the other side like
Johncena gifted me this life like rare stone.



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বিশতিতম সংখ্যা ২০২১-২২/২০২২-২৩ বর্ষ

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Snapshots

Dr. Deepasree Das Sarkar



1.
I take a cup of coffee
A silent movie on the screen,
She weeps in private
I smile in public
Women are actually invisible
Except on display...

2.
... Rain ... a gush of Rain
My body aches yearns...
In agony it shrieks
But I am tolerant
I am a woman...

3.
When we ask for justice
Every other women
Become sita and Panchali
We clamour...
We sob...
Silently we feed, nutritify
Harbour, modern Ramayana
Secretly feed another
Mahabhartta,



Humanity (A Children's Poem)

Vivek Limboo



People in our country hate each other's religion;
But they don't know, Humanity is the greatest one.
Nothing like Hinduism, Islam or Christianity
can compare to Humanity;
Because it's the religion of Humans and
God is the Duty.
Protecting other beings and respecting them,
It's our duty and we should love them.
Today, mankind is the worst because of us;
We're killing each other larning everyone' life.
where's the mankind?
The kindness to humans,
Does it exist or not? Are there any humans?
We know everyone's becoming the Devil,
But we can be good by throwing out the evil.
Understand me, be that kind Human;
There's still hope left,
the world has not yet gone



The Climbing hights

Nikita Gogoi



The River Water

Sraban Tanti

B.Com 1st sem.



I was born
Up in the mountains
When a big glacier
Melted on its way
I followed down
Along the steep shapes
And swiftly moved on
I found, on my way, big rocks,
But still moved on.
Pebbles and stons below me
But still, moved on.
Then, I reached the plains
Where I watered the drops
Mans and animals love me
Oh! I am realy their home
I meet my friends
Which are the iributaries
Me and they
We love all of you
You come on boats
Trying it row them through.



I gaze up at the sky and almost see it
That the dream I'm dreaming
But there's a voice inside me screaming
You'll never range
Every move I'm making
Lost with no direction
My hope is fading
But, I gotta keep my head held high.
When the waves are flooding the shore
And I can't find my may anymore
When there's no light to break up the dark,
It's time to test the limits and break through
Let the strom rage on
The cold never bothered me anyway.
There's always gonna be another uphill peak
Ain't about how fast I get there
It's all about the climb
Every breath that I breathed
That dream appears just like a kaledoscope
colors that cover me,
Keep on moving, keep your faith.



Rose

Sraban Tanti



O Rose
You are is lovely
You are of
So many colours,
Red, yellow, blue, white etc.
Every day I try
To pluck you
But your thorns
Prick me
O' rose
You are so lovely.



Healing Forest

Ashik Chetry



Come home in the forest
Where time goes slow
And calm comes to nest
Come home to the woods
To be friends with trees
And listen to the breeze;
To wonder through trails
And mend your sails.
Come home to nature
When your heart is hurting
Oh your soul needs healing.
When something feels wrong
Oh you just need a place to belong.
The forest awaits
Come home and be healed.



A Journey Through Shadows

Niharika Saikia



In childhood's haze, my mother bid farewell,
Her gentle touch, forever in my heart dwell.
I glimpse her face, a memory's embrace,
Lost in time, yet etched in every trace.

Unaware of joy, its elusive call,
Life's colors muted, shadows cast a pall.
Seeking solace in someone who can perceive,
The depths of my soul, where pain does cleave.

Overthinking whispers, a relentless plight,
Thoughts entwined, spiraling through the night.
A burdened mind, weighed down by despair,
Longing for release, for someone to care.



Take Your Troubles

Monisha Chowdhury



Take your troubles
Best you can
Stand right up
And play the role
Face'em just
As though you knew
You were coming
Safely through
Blows will hurt
And bruise you, for sure
But don't whimper
Like a baby, crawl ling and cry
Stand right up
And be a man.
Meet your troubles
Best you can.



Voice of trees and walls

Imxal Muktan

B.A 5th Semester, Sociology



Every year new faces here numerous
Vivid dreams escorted by;
To leave no stone unturned for thee
Child to be something one day in life,
In an ambience of tranquility all around,
Turned congregation all of a sudden,
Thee buzz feet walking by towards thy classroom;
Hands in a shoulder of one guffawing
and diversion of fun,
For those silly stupid talks terminate
till the moment teacher arrived,
Each one asleep, colored and vaguely drifted,
First seats circumstances one can predict
A portion of sight dreaming the world out of occurrence,
So romanticist course of action so deep sublime.
The thunderous tone alike flash flood
in an hearing organ loud pitch of
sentences to be exclaimed;
I'm no where seems to be ageing older and old
Somedays painted blue-white and variable colours of side,
I at most abhorrence those colours spit from the lips of thy.



Quotes

Vivek Limboo



1. To overcome something, you have to achieve something a lot bigger!
2. Don't go on believing everything that you see or hear. Have an intellect, a form of self awareness. Don't judge the situation but the consequences. Pick your battles carefully and so your Guru!
3. I used to wonder, what goes on a mind of an Elite Endurance Runner while running the distance. When I was running the distance, I found out that I was already exhausted in the first 5 mins and the rest 8 hours, I kept telling my mind, "I can do this"!
4. Too much knowledge is never a problem. Too much strength is never a problem. Surround yourself with people who has similar intellectual like you, who challenges you. who helps you to thrive. That's how you grow!
5. People only celebrates the win but nobody notices the hardwork put behind it. Success has multiple parents but failure is an orphan. You must be able to clap for yourself, support yourself, pat your own back when there's no one.
Be your biggest Fan!
6. A teacher is a fool who says, "Respect me", just like a Good saying, "worship me or else..."!
If He's worthy enough the students'll submit themselves, just like Hanuman to Lord Ram!



তাই কেতিয়া সাৰটি ল'লে গমকে নাপালে।

তাই গিৰীয়েক আৰু আইমানু, অকণমানি এখন সুখৰ সংসাৰ। তাহাঁত দুয়োটাৰে চাকৰি। আইমানু স্কুললৈ গৈছেহে - এজনী ছোৱালী - অভাৱ নাই। তাহাঁত দুটাৰ প্ৰেমবিবাহেই হৈছে। গিৰীয়েকৰ চাকৰিৰ আগতেই তাই চাকৰিত সোমাই এই অকণমানি ধুনীয়া ঠাইখনলৈ আহিছে। ধুনমানুৰ জন্মৰ এবছৰ পিছতহে গিৰীয়েক এই ঠাইলৈ বদলি হৈ আহিছে। তাইৰ প্ৰথম সন্তান ছোৱালী হোৱাৰ বাবে পেটে পেটে তাই ভালেই পাইছিল, শাখৰেকেও আইমানুৰ জন্মৰ আগতেই ফ্ৰকহে চিলাইছিল। কি কাকতালীয় সংযোগ।

তায়ে কল্পনা কৰিছিল ছোৱালী হ'লে তাই ফিল ফিল দিয়া ফ্ৰক পিন্ধাব, কেৱল ফ্ৰক। নীলা-গাঢ় নীলা ফ্ৰক। বজাৰলৈ গ'লে তাই যেতিয়াই মন যায় তেতিয়াই ফ্ৰক কিনে। গিৰীয়েকে কয় ---

- হেৰা, ছোৱালীক বেছি কাপোৰ নিদিবা, দামী কাপোৰ নিপিন্ধাবা।

নাই, বেছি দামৰ নিকিনে। তথাপি বিহুৰে-পূজায়ে আইমানুৰ এসোপা ফ্ৰক গোট খায় আৰু আইমানুৰে ফ্ৰকবোৰলৈ কেৰাহিকৈও নাচায়। তাইৰ এইবোৰলৈ যেন হেঁপাহেই নাই, মাকে যি পিন্ধায় তাকেই পিন্ধি তাই চিতপখিলা উবাদি উৰি ফুৰে।

আইমানুৰে বিহুৰ আগদিনা মাকে তাইলৈ ফ্ৰক আনিব বুলি পদূলিত বৈ নাথাকে। আইমানুৰে নতুন ফ্ৰকটো বুকুত সাৰটি শুঙি নাচায়। আস্ নীলা চোলাটোৰ গোন্ধটো তাইৰ আশে-পাশে আজিও লাগি থাকে। বিয়পি থাকে পদূলিৰ নাহৰ দুজোপাৰ গোন্ধ, পুখুৰীৰ পাৰৰ তগৰ কেইজোপাৰ গোন্ধ। ভায়েকে হাবিৰ পৰা আনি দিয়া কেতেকী পাহৰ গোন্ধ।

হেৰা চাহ একাপ খুৱাবানে? বন্ধৰ দিনবোৰত বৰ আমনি লাগে দেই। ব'লা কৰবাত আজি ফুৰিবলৈ যাওঁ।

- এ নাযাওঁ দিয়া। মন যোৱা নাই। বিহু পালেহিয়েই, ঘৰলৈ যামেই যেতিয়া।

তাইৰ কথা শুনি গিৰীয়েক মনে মনে থাকিল। তাই জানে গিৰীয়েক এতিয়া টি. ভিৰ সন্মুখত বহিব, ক্ৰিকেট খেল খেলিব। মাজে মাজে তাইৰ চাহৰ যোগান, পকৰীৰ যোগান দি থাকিব লাগিব। আইমানু খেলাত ব্যস্ত। তাইৰহে মনটো উৰি উৰি গৈছে। গাঁৱৰ আলি-পদূলিবোৰত ফুলেনে এতিয়া নাহৰ-তগৰবোৰ। ডেকা চুকৰ কেঁকুৰিটোত শিমলুৰ বগা দলিচা পাৰেনে? কিমানদিন যে যোৱা নাই গাঁওখনলৈ, চোৱা নাই

অলিগলিবোৰ। গাঁওখনৰ চুক-কোণবোৰ তাই কেতিয়াবা সপোনত দেখে --- এজাক মুগা বিহা মেখেলা পিন্ধা ছোৱালী, হাতত টকা, ঘামি জামি যোৱা মুখ। তাই বায়েকৰ লগত কেতিয়াবা কথা পাতে ---

- ঐ এইবাৰ ঘৰলৈ গ'লে গাঁওখনত এপাক ঘূৰিমচোন। ওলাবি। ইহঁতক কাকো নলওঁ, তই আৰু মই।

- অ ওলাবি ওলাবি-মোৰো মন যায় বৰপুখুৰী পাৰ, বকুল তল সকলো চাই আহিম।

নাই! পতা কথা পতাতে থাকে। তাইৰ কলেজ, গিৰীয়েকৰ অফিচ, মিলাবকে নোৱাৰে। তাই যোৱা গম পালে আন নহ'লেও বৰ্ণাৰ মাকজনী ওলাইগৈ তাইক চাবলৈ। হাঐ বিঐ লগায়। মানুহজনী একেদৰে আছে। তাই বৰ্ণালৈ কিবাকিবি দিয়ে। মাকে কৃতজ্ঞ হৈ হাত পাতি লয়।

- মা ভাত দিয়া, সোনকালে দিয়া। আইমানুৰে খৰধৰ লগাইছে।

- বৰ ভোক লাগিছে। - কি কৰিছানো ইমান দেৰি? ভাতকেইটা দিব নোৱাৰানে?

আইমানুৰে থুনথুনায়। তাই লৰালৰিকৈ ভাত বাঢ়িবলৈ লয়। আইমানুৰ স্বভাৱটোও তাইৰ নিচিনাই। ভোক লাগিলে ৰ'ব নোৱাৰে।

- আহা ভাত খোৱাহি মানু। ধুনমানু ভাতৰ পাতত বহে। মুখখন ওফন্দিয়াই থাকে।

- মইও আগতে আইতামাক এনেকৈ আমনি কৰিছিলোঁ নহয়।

- তাৰ পিছত - আইমানুৰে সোধে - তাৰ পিছত তুমি যিটো কৰা --- সেইটো।

ভাত কেইটা খাই সন্তুষ্ট হোৱা আইমানু পখিলা এটাৰ দৰে দেওঁ দি গুছি যায়।

আইমানুক তাই বহুত কথা কয়। কেনেকৈ আইতাকক তাই সহায় কৰে, বিহু আহিলে কি কি কৰে, বিহুৰ চোলাটোৰ বাবে তাই কেনেকৈ আমনি কৰে?

- ডাঙৰ মানুহে আমনি নকৰে নহয় - আইমানুৰে বিজ্ঞৰ দৰে কয়।

- নহয় তেতিয়া মই তোমাৰ নিচিনা। এদিন বিহুৰ চোলা ননাৰ বাবে চোতালত বাগৰি বাগৰি খুউব কান্দিছিলোঁ।

মাকৰ কথা শুনি মুখত হাত দি আইমানুৰে খিলখিলাই হাঁহিছিল।

মাৰ্ঘেৰিটা মহাবিদ্যালয় : সূতিকাগৃহৰ পৰা লক্ষ্যভেদলৈকে - এক অৱলোকন

টুনু গগৈ
উপধ্যক্ষা

মাৰ্ঘেৰিটা এক ঐতিহাসিক পৰিচয় সমৃদ্ধ অঞ্চল। হ'লেও ১৯৭৮ চনৰ আগলৈকে মাৰ্ঘেৰিটাত উচ্চশিক্ষাৰ

বাবে একো অনুষ্ঠান নাছিল। মাৰ্ঘেৰিটা অঞ্চলৰ বিভিন্ন জাতি-জনজাতিৰ ল'ৰা-ছোৱালীবিলাকৰ উচ্চশিক্ষাৰ বাবে সেই সময়ত বিভিন্ন ধৰণৰ সভা-সমিতি পতা হৈছিল। সমূহ মাৰ্ঘেৰিটাবাসী ৰাইজে বিভিন্ন ধৰণেৰে সেই সময়ত সহায় আৰু সহানুভূতি আগবঢ়াইছিল। সেই সময়ত উচ্চশিক্ষাৰ গঠনৰ বাবে এখন সমিতি গঠন কৰিছিল। কমিটিৰ দায়িত্বত আছিল জীৱকান্ত বৰুৱা সভাপতি, ৰোহিত ভট্টাচাৰ্য্য উপসভাপতি, শ্ৰীসূৰ্য্য দত্ত সম্পাদক, শ্ৰীৰমেশ তামুলী সহ-সম্পাদক, স্বৰ্গীয় কৃষ্ণানন্দ গোস্বামী, লীলা গগৈ, সুৰেন বৰুৱা, বংশী ভূঞা, অজিত সেনগুপ্ত, বিশ্ব গুহ ৰয়, এচ এচ পামাৰ, শ্ৰীযুত কৃষ্ণ প্ৰসাদ সিংহ --- এইসকল ব্যক্তিয়ে এখন মহাবিদ্যালয় গঠনৰ কমিটি গঠন হয়। এই কমিটিখনে বিভিন্ন বাধা অতিক্ৰম কৰি ১৯৭৮ চনত ডিব্ৰুগড় কানৈ মহাবিদ্যালয়ৰ অৱসৰ প্ৰাপ্ত প্ৰবক্তা ড° নিৰ্মল কুমাৰ বসুদেৱৰ নেতৃত্বত আৰু ড° কান্তেশ্বৰ ডেকাক অধ্যক্ষ পদ অৰ্পণ কৰি ১৯৭৮ চনৰ ১ ছেপ্তেম্বৰত মাৰ্ঘেৰিটা মহাবিদ্যালয়ৰ শুভ আৰম্ভণি হয়। প্ৰথম অৱস্থাত মাৰ্ঘেৰিটা গান্ধী বিদ্যা মন্দিৰ নামৰ স্কুলখনত নিশা বিভাগত কলেজ আৰম্ভ হয়। প্ৰথম অৱস্থাতেই ১২২ জন ছাত্ৰ-ছাত্ৰী আছিল। এনে সময়তেই সেই সময়ৰ শিক্ষামন্ত্ৰী লক্ষ্যধৰ চৌধুৰী মাৰ্ঘেৰিটা মহাবিদ্যালয়লৈ আহে আৰু মাৰ্ঘেৰিটা মহাবিদ্যালয় সম্প্ৰসাৰণৰ বাবে এখন ৰাজহুৱা সভা পাতে।

মাৰ্ঘেৰিটা মহাবিদ্যালয় দুটা শাখাৰে (কলা আৰু বাণিজ্য) পূৰ্ণ গতিত চলি থাকিল। সেই সময়ত বিভিন্ন প্ৰবক্তাই বিভিন্ন বিভাগত যোগদান কৰিছিল। সেইসকলৰ ভিতৰত অসমীয়া বিভাগত লাৱণ্য নেওগ, বাংলা বিভাগত বেলা দেব, হিন্দী বিভাগত ৰাম জনম পাণ্ডে, শিক্ষা বিভাগত মীনা দাস, অৰ্থনীতি বিভাগত শ্ৰীপ্ৰণৱ গগৈ, ৰাজনীতি বিজ্ঞান বিভাগত টুনু গগৈ। বুৰঞ্জী বিভাগত বকতিয়াল, ইংৰাজী বিভাগত ভৌমিক ছাৰ। তেনেকৈ বাণিজ্য বিভাগত প্ৰথম



অৱস্থাত শ্ৰীহৰি প্ৰসাদ বাৰ্মা, শ্ৰীগিয়াচুদ্দিন আহমেদ, শ্ৰীবিকাশ বৰুৱা, পিছলৈ ৰণবিজয় দেবে যোগদান কৰে।

কেইবছৰমান এনেদৰে চলাৰ পিছত কান্তেশ্বৰ ডেকা ছাৰ ডিগবৈ মহিলা মহাবিদ্যালয়ৰ অধ্যক্ষ পদ লৈ গুছি যায়। তাৰ পিছত ডিব্ৰুগড় কানৈ মহাবিদ্যালয়ৰ শ্ৰীযুত ইমৰাণ হুচেইন নতুন অধ্যক্ষ পদত নিযুক্ত হয়। এই নতুন অধ্যক্ষৰ ঐকান্তিক প্ৰচেষ্টাৰ ফলত আৰু সুদক্ষ পৰিচালনাত মহাবিদ্যালয়খনে যথেষ্ট অগ্ৰগতি লাভ কৰে। কিন্তু গান্ধী বিদ্যা মন্দিৰত কলেজ চলাবৰ বাবে যথেষ্ট অসুবিধা হয়। সেয়েহে কলেজখন মাৰ্ঘেৰিটাত থকা শিক্ষৰ সেৱায়ন নামৰ হল-ঘৰটিলৈ স্থানান্তৰিত হয়। সেই সময়ত টেবুল-চকীৰ বৰ অভাৱ আছিল। সেই অভাৱ পূৰণ কৰিবৰ বাবে শ্ৰীসূৰ্য্য দত্তদেৱে তেখেতৰ নিজৰ কিছু টেবুল-চকী আমাক বহিবৰ বাবে দিছিল। কেতিয়াবা শ্ৰেণী কোঠাত বহাৰ অসুবিধা হ'লে আমি বহা বেষ্টবোৰকে ছাত্ৰ-ছাত্ৰীসকলক বহিবলৈ দি দিছিলোঁ। এনেকুৱা অৱস্থাতেই আমাৰ কলেজৰ পৰা Pre-University ৰ পৰীক্ষাত আমাৰ এগৰাকী ছাত্ৰী শ্ৰীমতী উষা খেমানিয়ে ডিব্ৰুগড় বিশ্ববিদ্যালয়ৰ ভিতৰত প্ৰথম শ্ৰেণীৰ প্ৰথম স্থান দখল কৰিবলৈ সক্ষম হয়।

কলেজৰ এনে চালুকীয়া অৱস্থাত কিছুমান ব্যক্তিয়ে একান্তভাৱে কলেজৰ লগত জড়িত হৈ আছিল -- সেই সকলৰ ভিতৰত শ্ৰীমতী পেৰিৱাল, মাৰ্দাজি, সন্তোষ কুমাৰ চাংগানাৰিয়া, তচিৰ আলি, ডি বি সোনাৰ, দিহিং দহোটিয়া, APO ননী বৰুৱা উল্লেখযোগ্য। ইয়াৰে তচিৰ আলিয়ে পোন প্ৰথম ১০ হেজাৰ টকা অনুদান দি স্থায়ী দাতা হৈছিল। শ্ৰী দিহিং দহোটিয়াই বহু সময়ত টকা-পইচা দি সহায় কৰে। তদুপৰি স্থায়ী ভৱনৰ এটি শ্ৰেণীকোঠাও দান কৰে। ডি বি সোনাৰ ডাঙৰীয়াই স্থায়ী ভৱন নিৰ্মাণৰ ক্ষেত্ৰত যথেষ্ট কষ্ট কৰিছিল।

সেই সময়ত মাৰ্ঘেৰিটা মহাবিদ্যালয়ৰ স্থায়ী ভৱন নোহোৱাৰ বাবে অগ্ৰগতি হোৱা নাছিল। সেয়েহে স্থায়ী ভৱনৰ বাবে মাটি বিচৰা হ'ল। সেই সময়ত মাৰ্ঘেৰিটা উন্নয়নৰ বাবে ৭৫ বিঘা মাটি সংৰক্ষণ কৰি ৰখা হৈছিল। তাৰে ২৫ বিঘা মাটি মহাবিদ্যালয়ৰ বাবে অনুমোদন আনিবৰ বাবে এটি সজাতি দল গুৱাহাটীলৈ যায়। সেইসকলৰ ভিতৰত আছিল -- শ্ৰীসূৰ্য্য দত্ত, ৰোহিত ভট্টাচাৰ্য্য, শ্ৰী ৰমেশ তামুলী, শ্ৰীযুত পুলিন কলিতা, প্ৰণতি দে -- এই ৬ জনীয়া দলটিয়ে পঞ্চায়ত বিভাগৰ সঞ্চালক মহোদয়ক গুৱাহাটীত লগ ধৰি ২৫ বিঘা মাটি আৱণ্টন কৰোৱায়।

এটি শুভদিনত মাৰ্ঘেৰিটা মহাবিদ্যালয়ৰ চেগুনবাৰীৰ নিজা ভূমিত মাৰ্ঘেৰিটা মহাবিদ্যালয়ৰ আধাৰশিলা স্থাপন কৰা হয়।

আধাৰশিলা স্থাপন কৰিবলৈ প্ৰয়াত অসমৰ মুখ্যমন্ত্ৰী হিতেশ্বৰ শইকীয়া ডাঙৰীয়া আহিছিল। সেই অনুষ্ঠানত মাৰ্ঘেৰিটাৰ বহুত গণ্য-মান্য ব্যক্তি, ব্যৱসায়ী, চৰকাৰী-বেচৰকাৰী কৰ্মচাৰী, জনগোষ্ঠীয় লোকসকল, মহিলা সংগঠন, সমাজকৰ্মী ব্যক্তিৰ উপস্থিতিত তাল-খোল, শংখ-ঘণ্টাৰ মাংগলিক ধ্বনিৰে মাৰ্ঘেৰিটা মহাবিদ্যালয়ৰ নতুন ভৱনটিৰ আধাৰশিলা স্থাপন হয়। মাৰ্ঘেৰিটা মহাবিদ্যালয় নিৰ্মাণৰ বাবে মাটি চাফা কৰিবলৈ ছাত্ৰ-ছাত্ৰীসকলৰ লগতে আমি সমূহ শিক্ষক-শিক্ষয়িত্ৰী, কেইবাটাও মহিলা সংগঠনে আমাৰ লগত সহযোগ কৰিছিল। ১৯৮৭ চনত মাৰ্ঘেৰিটা মহাবিদ্যালয় নতুন ভৱনটি নিৰ্মাণ হৈ ওলাল। নতুন ভৱনটিৰ দুৱাৰ মুকলি কৰিবলৈ সেই সময়ৰ মুখ্যমন্ত্ৰী শ্ৰীপ্ৰফুল্ল কুমাৰ মহন্ত ডাঙৰীয়া আহিছিল। কলা আৰু বাণিজ্যৰ দুটা শাখাৰে মহাবিদ্যালয় পূৰ্ণ গতিত চলি থাকিল। বিভিন্ন বিভাগত সন্মান / মেজৰৰ পাঠ্যক্ৰম খোলা হ'ল।

অধ্যক্ষ শ্ৰীযুত পুলিন কলিতাৰ পাছত ডিগবৈ মহাবিদ্যালয়ৰ ইংৰাজী বিভাগৰ প্ৰবক্তা শ্ৰীযুত হিতেন্দ্ৰ নাথ শৰ্মা স্থায়ী অধ্যক্ষ ৰূপে নিয়োজিত হয়। তেখেতৰ দিনতেই মাৰ্ঘেৰিটা মহাবিদ্যালয়ত বিজ্ঞান শাখা খোলা হয়। শৰ্মা ছাৰৰ অৱসৰৰ পিছত ড° বুদ্ধিন গগৈ আমাৰ মহাবিদ্যালয়ৰ অধ্যক্ষ ৰূপে নিযুক্ত হয়। তেখেতৰ বিচক্ষণতা আৰু দূৰদৰ্শিতাত যোৱা এটা দশকত কলেজে বহুতো সুনাম কঢ়িয়াবলৈ সক্ষম হৈছে। পাইৰৰ পৰা জাগুনলৈকে এই বিস্তৃত অঞ্চলটোত ডিগ্ৰী কলেজ মাত্ৰ এই মহাবিদ্যালয়েই। ইয়াত চুবুৰীয়া অঞ্চল অৰুণাচল আৰু ওচৰতে থকা বিভিন্ন জাতি-জনজাতি ছাত্ৰ-ছাত্ৰীসকল শিক্ষা গ্ৰহণ কৰিবলৈ আহে।

ইয়াতে নিশ্চয়কৈ কিছুমান মানুহৰ নাম ল'ব লাগিব। যিসকল ব্যক্তি বৰ্তমান অসমৰ বিভিন্ন অঞ্চলত বিভিন্ন পদমৰ্যাদাৰ আছে। আৰক্ষী অধীক্ষক অপূৰ্ব জীৱন বৰুৱা, প্ৰদীপ পূজাৰী, যোৰহাটৰ এ.ডি.চি. ধীৰেন হাজৰিকা, অৰূপ আৰাধনা (মহকুমাধিপতি), ধ্ৰুৱজ্যোতি শৰ্মা (IIT Guwahati) প্ৰশাসনিক বিষয়া, পৃথিৰাজ গুৱালা, কয়লা উদ্যোগৰ বিষয়া, পুলিন গোহাঁই ইত্যাদি।

মাৰ্ঘেৰিটা মহাবিদ্যালয়ৰ শিক্ষাৰ লগতে প্ৰশাসনিক দিশতো সুন্দৰভাৱে নিয়ন্ত্ৰণ কৰা হৈছে। ইয়াত এজন স্থায়ী অধ্যক্ষ, উপাধ্যক্ষ তথা শৈক্ষিক সন্ময়ৰক্ষী (Academic Co-ordinator) এজনো আছে। ৬৪ জন শিক্ষক-শিক্ষয়িত্ৰীৰ মাৰ্ঘেৰিটা মহাবিদ্যালয়ৰ বৰ্তমান পূৰ্ণাংগ পৰ্যায়ৰ মহাবিদ্যালয়।



নীলা চোলা

- কিমান ল'লে?
- পুৰা ১০০ টকা।
- চাওঁ চাওঁ - কাপোৰটো চাওঁ।

মঞ্জুহঁতৰ চোতালত তাইক আৱৰি এচোতাল মানুহ।

ব'হাগৰ প্ৰথমটো দিন। সিহঁতে বিছ কেতিয়াৰ পৰা আৰম্ভ কৰিব আলোচনা কৰিবলৈ মঞ্জুহঁতৰ ঘৰলৈ আহিছে। পিন্ধি আহিছে পৰহি মাকে আনি দিয়া সম্পূৰ্ণ নীলা ফিল ফিল দিয়া ফ্ৰকটো। ইতিমধ্যে মঞ্জুৰে মাকহঁতক ক'লেই মুনৰ চোলাটো ১০০ টকা দি মাষ্টৰণী বাইদেৱে আনি দিছে বুলি। মঞ্জুৰ মাকে আকৌ চুবুৰিটোক জনালে। সেয়ে মুন মঞ্জুহঁতৰ ঘৰ সোমোৱাৰ লগে লগে এজাক মানুহ উবুৰি খাই পৰিল তাইৰ ওপৰত। নানা মন্তব্য উফৰি আহিল তাইৰ গালৈ।

- এৰা, সোণৰ চামোচ মুখত লৈ ইহঁতে জন্ম লৈছে অ-সেয়া বাৰ্ণাৰ মাকৰ মাত।

- এ মাক-বাপেক দুয়োজনে চাকৰি কৰে, এশটকা দি চোলা এটা কিনাতো কি ডাঙৰ কথা-সেয়া মঞ্জুৰ খুড়াক।

- ওমমম্ চোলাটো ইমান ধুনীয়া গোন্ধাইছে — সেয়া তাইৰ লগৰ নীতা।

গৰ্বত ওফন্দি পৰিছে তাই। তাই যেন এজনী নীল পৰীহে। দুহাতত জেতুকা। আগদিনা পেহীয়েকে খুন্দি দিয়া জেতুকা দুয়োখন হাতত ফটাকানিৰে বান্ধি থৈছিল ওৰোটো ৰাতি। ৰাতিপুৱালৈ হাত দুখন জিনজিনাইছিল। পুৱা শুই উঠিয়েই হাতৰ পৰা কাপোৰ খুলি গোহালিৰ গৰুৰ মূতত হাতখন জুবুৰিয়ালে, ৰঙটো উজ্জ্বল হ'বলৈ। সঁচাকৈ দুয়োখন হাত তেজ ৰঙাই পৰিছে।

- তোৰ চোলাটো এদিন পিন্ধিবলৈ দিবি - মঞ্জুৰে কোনেও নুশুনাকৈ তাইৰ কাণে কাণে ক'লে।

- পিন্ধিবি বাৰু।

- কি হ'ল - আইমানুৰ ফ্ৰকটো সাৰটি লৈ থৰ লাগিলা যে। গিৰীয়েকৰ মাতত তাই উচপ খাই উঠিল।

ঠিকেই আইমানুৱে বিছনাত পেলাই থৈ যোৱা গুলপীয়া কোমল ফ্ৰকটো



ল’লে। পাকঘৰ সামৰি তাই শাহুৱেকক মাত লগাই বাটলৈ ওলাল। মাজনী-মামনিক সকীয়ালে “ঘৰতে খেলি থাকিবি। দেউকণক চাবি। আইতাৰক কিবা লাগিলে দিবি। আবেলি গাইকেইজনী আহিলে গোহালিত সোমাব দিবি। মই আহি বান্ধিম।”

ঘুনুচাই বেগাই খোজ ল’লে পথাৰলৈ বুলি। পিছবেলা পথাৰলৈ জেতুকীৰ বৌৱেক বমলাও অহা কথা। বমলাৰ হাতখন খৰ। তাই আহিলে সোনকালেই ৰুৱা শেষ হ’ব। ঘুনুচাইতৰ মাটি ১১ বিঘা। দ মাটিখিনিৰ আধা ৰোৱনী লগাইছিল। নহ’লে ঘৰে-পথাৰে ঘুনুচা আধা পৰিলেহেঁতেন। ইপিনে ওচৰৰ গাঁওকেইখনত পানীও হৈছে। ৰাস্তা-পথাৰৰ চিন নাই। মোলান গাঁওৰ মূল পথটোৰ কালভাট উঠি যোৱাত গাঁওখনৰ মানুহ কেনিও ওলাবই নোৱৰা হৈছে হেনো। ঘুনুচাইতৰ গাঁওখন ওখ। তথাপি পথৰ দাঁতিৰ নলাবোৰ ভৰ্তি হৈ গৈছে। সিহঁতৰ পিছফালৰ পুখুৰীটোও পাৰে সৈতে সমান হৈছে। পুখুৰীটোলৈ নামি যোৱা খটখটিবোৰ তল গ’ল। পানী হোৱাৰ পৰা পুখুৰীটোৰ পিনে কোনো নাযায়। জেতুকীহঁতৰ নাদৰ পানীকেই ঘুনুচাইতেও ব্যৱহাৰ কৰে। একে লেথাৰিয়ে কেইবা দিনো বৰষুণ দিয়াৰ পিছত যোৱা দুদিন প্ৰখৰ ৰ’দ। সমানে সমানে গৰমটোও বাঢ়ি গৈছে। পথাৰ গৈ পায় মানে ঘুনুচাৰ সমগ্ৰ শৰীৰ ঘামে তিয়াই পেলালে। ৰমলাই গুণাধৰৰ কথাত হাঁহি হাঁহি কঠীয়া ৰুই আছিল। ক’ৰবাৰ পৰা বুলো কাইটিও আহি আলিতেই বহিছিলহি। ঘুনুচাই গুণাধৰক ভাতকেইটা দি পোনে পোনে পথাৰলৈ নামি গ’ল।

ইপিনে ঘৰৰ চোতালত সমনীয়া আৰু দুজনীৰে সৈতে মামনি-মাজনীয়ে দৰা-কইনা খেলিছে। দেউকণ ব্যস্ত তাৰ এডলীয়া বাঁহত চকা লগাই তৈয়াৰ কৰা গাড়ীখনক লৈ। সি এবাৰ গাড়ী চলোৱাৰ দৰে “ভ্ৰম...ম” কৈ ৰাস্তাত উঠে, আকৌ এবাৰ আহি চোতাল পায়। একোবাৰ ৰাস্তাৰে কিছু দূৰলৈ যায়, আকৌ এবাৰত চোতালৰ পৰা পাকঘৰৰ দাঁতিয়েদি পিছফাল পায়। এইদৰে এবাৰত সি আহি বায়েকহঁতৰ দৰা-কইনা মহতিয়াই থৈ গুছি গ’ল। মাজনীয়ে কান্দিবলৈ ধৰিলে, “ৰ তোক, মা আহিলে সব কৈ দিম।” দেউকণে অজলাটো হৈ বায়েকলৈ চাই থাকে। মামনিয়ে আকৌ বুজাই-বঢ়াই খেলাত লাগিল। চুবুৰীয়া জুৰি আৰু চুমিৰ পুতলা দৰাটোলৈ মামনিহঁতৰ

কইনাজনী বিয়া দিব। কত যা-যোগাৰ, নিয়ম। কত বস্তু লগত দিব লাগিব। ইপিনে কইনা উলিয়াই দিয়াৰ দুঃখ আছেই। পিছে দৰাই কইনা আনিবলৈ যাব কিহত? গাড়ী নালাগিব নে?

“ই ক’লৈ গ’ল? দেউকণ! অ’ দেউকণ!” মামনি আৰু চুমিয়ে দেউকণক বিচাৰিবলৈ ধৰিলে। নাই। সি চোতালত নাই। ৰাস্তালৈ উঠি দুয়োপিনে চাই পঠিয়ালে মামনিয়ে। ক’লৈ নো গ’ল! এতিয়াই ইয়াতে খেলি আছিল। নন্দেশ্বৰ দাইটিহঁতৰ দাদুলৰ লগত খেলিবলৈ গ’ল বুলি তাতো চাই আহিল। নন্দেশ্বৰ দাইটিয়ে বাৰী চিকুনাই থকাৰ পৰাই ক’লে, “এইপিনে সি অহাই নাই। ঘৰতে থাকিব পায়। ভালকৈ চা।”

জুৰি-চুমি-মাজনী উধাতু খাই ৰাস্তালৈ ল’ৰি আহিল। দেউকণৰ গাড়ীৰ চকাটো পিছফালৰ পুখুৰীত উপঙি আছে। নন্দেশ্বৰ দাইটি কোবে পুখুৰীৰ পাৰ পালেগৈ। তাৰ পাছত তৰ্কনি হেৰুৱাই চুবুৰিটোৰ কোন ক’ত আছে বিচাৰিবলৈ ল’ৰ মাৰিলে। যাওঁতে কেওজনীকে বুঢ়ীমাকৰ ওচৰতে থাকিবলৈ কৈ থৈ গ’ল। কিন্তু সিহঁত এজনীয়েও বুজিব নোৱাৰিলে যে দেউকণৰ খেলনা গাড়ীখন পুখুৰীৰ মাজলৈ কেনেকৈ গ’ল? দেউকণটো বা গাড়ীখন এৰি ক’লৈ গ’ল? গাড়ীৰ চকাটো পুখুৰীত ওপঙি থকা বুলি শুনি আইতাকে ইমান ৰাওচি জুৰিবলৈ কিহে পালে?

ঘুনুচা-ৰমলাৰ ভুঁই ৰুই হৈছিলেই। ওচৰৰে ডোং এটাত হাত-ভৰি ধুই আহিবলৈ লওঁতেই গাঁৱৰ শৰতক খৰকৈ অহা দেখি দুইজনীয়ে তাৰ ফালে চাই ৰৈ গ’ল। সি ফোপাই ফোপাই ক’বলৈ ধৰিলে, “পেহী, পেহী, সোনকালে ঘৰলৈ যা। তহঁতৰ দেউকণ... পুখুৰীত...” বাকীখিনি ঘুনুচাই নুশুনিলেই। তৰা-নৰা চিঙি ঘৰলৈ ল’ৰ দিলে তাই। পিছে পিছে ৰমলা, গুণাধৰ, বুলো কাইটি। ঘৰ পাই তাই পদূলিৰে ভিতৰলৈ যাব বিচাৰিলে। কিন্তু ইমান মানুহ! নিজৰ গাঁৱৰ বাহিৰেও চুবুৰীয়া গাঁও কেইখনৰ মানুহো, পুলিচ-মিলিটেৰী...! উধাতু খাই পিছফাললৈ যাব খুজোঁতেই কোনোবা দুজনীমানে তাইক গবা মাৰি ধৰিলে। তাই পৰি গ’ল চোতালতে। জেতুকীৰ মাকে তাইৰ মূৰত নাৰিকল তেল এচলু দি ফণীধৰৰ মাকক থোকা-থুকি মাতেৰে কোৱা শুনিলে।

“মাহ-হালধি অকণ লাগিব অ’। নিয়াৰ আগতে ধুৱাব নহয়। নাবালক ল’ৰা, কাঠ সংস্কাৰ নাপায়। পুতিব হে।”

সৰ্বকাল বন্দিত স্বদেশপ্ৰেমৰ আদৰ্শ – লাচিত বৰফুকন আৰু তেওঁৰ অক্ষয়ী অৱদান

সভ্যতাৰ সুদীৰ্ঘ পৰিক্ৰমাত যিসকল ক্ষণজন্মা মহতী ব্যক্তিত্বই নিজৰ জীৱনকো তুচ্ছ জ্ঞান কৰি, ব্যক্তিগত জীৱনৰ

সমস্ত সুখ-স্বাচ্ছন্দ্যকো আওকাণ কৰি দেশ, জাতি তথা সভ্যতা-সংস্কৃতি ৰক্ষাৰ কাৰণে কৃচ্ছ্ৰ প্ৰচেষ্টাৰে নিজৰ লগতে জাতিৰ গৌৰৱো নজহা-নপমাকৈ প্ৰতিষ্ঠা কৰি থৈ গৈছে — তাৰে অন্যতম এক চিৰন্তন আৰু অক্ষয়ী ব্যক্তিত্বৰ প্ৰতীক তথা অমৃত স্মাৰক হ’ল মহাবীৰ লাচিত বৰফুকন।

চাৰিটকীয়া ঋণত বন্দী এগৰাকী শ্ৰমিক হিচাপে নিজৰ কৰ্মপটুতা আৰু সুশৃংখল নিয়মানুৱৰ্তী দক্ষতাৰ গুণত শেষত উজনি অসম খণ্ডৰ প্ৰথম জনা বৰবৰুৱা আৰু তাৰ পৰৱৰ্তী আহোম সৈন্যৰ সৰ্বাধিনায়ক হিচাপে যথাযোগ্য সন্মানৰ তথা পদবীৰ অধিকাৰী মোমাই তামুলী বৰবৰুৱাৰ কনিষ্ঠ সন্তান লাচিত বৰফুকনেও তৃণমূল পৰ্যায়ৰ পৰা প্ৰচণ্ড আহোম সৈন্যৰ সৰ্বাধিনায়ক হোৱালৈকে প্ৰতিটো ক্ষেত্ৰতে নিজৰ দক্ষতাৰ যথার্থ প্ৰমাণ ৰাখি গৈছে। হাঁচতি ধৰা, তামুলীৰ পৰা ঘোঁৰা (চোৱা) বৰুৱা, তাৰপিছত দুলীয়া বৰুৱা, শিমলুগুৰীয়া ফুকন আৰু দোলাকাষৰীয়া বৰুৱাৰ পৰা ৰজা চক্ৰধ্বজ সিংহই আহোম সেনাৰ সেনাপতি বৰফুকনৰ দায়িত্ব দিয়ালৈকে লাচিতে নিজৰ দক্ষতাৰ নমুনা দাঙি ধৰি গৈছে।

লাচিত বৰফুকনৰ বীৰত্ব, সাহস আৰু অতুলনীয় ৰণকৌশলে সুদূৰ সপ্তদশ শতিকাৰ মধ্য ভাগতে (১৬৭১) যি নমুনা ৰাখি থৈ গ’ল, সিয়ে বীৰ পুৰুষজনক বিশ্ববন্দিত ঐশ্বৰ্যৰ গৰাকী কৰি তুলিলে। তাতকৈয়ো মহত্বপূৰ্ণ কথা হ’ল লাচিতৰ দায়িত্ববোধ, অতুলনীয় কৰ্তব্যপৰায়ণতা আৰু ত্যাগৰ নমুনা। লাচিত বৰফুকনৰ স্বদেশপ্ৰেমৰ সৰ্বোত্তম চানেকি হ’ল কামত কৰা হেমাৰিৰ বাবে নিজৰ মোমায়েককো ক্ষমা নকৰি শিৰশ্ছেদ কৰা কাৰ্য। যুদ্ধক্ষেত্ৰত লাচিতৰ সমগ্ৰ ৰক্তপ্ৰবাহতে কেৱল দেশৰক্ষাৰ অনিৰুদ্ধ স্ৰোত। তাৰ উপৰিও প্ৰচণ্ড জ্বৰত আক্ৰান্ত অসুস্থ শৰীৰে ৰণক্ষেত্ৰত গ্ৰহণ কৰা সেনানায়কৰ ভূমিকা আৰু দায়িত্ব। মোগলৰ দৰে এক প্ৰচণ্ড যুদ্ধ-নিপুণ সেনাবাহিনীক প্ৰতিৰোধ আৰু পৰাজিত কৰি দেশখনক (অসম) ৰক্ষা কৰি ‘কাললৈ থিয়াতি’ (খ্যাতি) ৰক্ষাৰ মূল শক্তিটোৱে হ’ল লাচিত বৰফুকন। অসমৰ ভৌগোলিক অৱস্থানৰ সঠিক নিৰ্বাচন, স্থানীয়ভাৱে অনুশীলন যুক্ত ৰণ-

ড° ৰমেন হাজৰিকা

সহযোগী অধ্যাপক, অসমীয়া বিভাগ



কৌশল তথা অস্ত্ৰ-শস্ত্ৰ, আত্মপক্ষ তথা শত্ৰুপক্ষৰ সৈন্যৰ মানসিক অৱস্থাৰ সঠিক অধ্যয়ন আৰু সময়ৰ সঠিক তথা উপযুক্ত ব্যৱহাৰৰ অতুলনীয় বুদ্ধিমত্তাৰে লাচিত আছিল সৰ্বতো-নিপুণ সেনাধিনায়ক। দেশৰক্ষাৰ স্বাৰ্থত নিজৰ শৰীৰ কিস্থা জীৱনটোকো তুচ্ছ বুলি ভাবিছিল। দেহত তীৰকঁপে জ্বৰ! মনত অনিৰ্বাণ দৃঢ়তা, মৰণ-পণ দায়িত্ব। শত্ৰুপক্ষক আক্ৰমণৰ সঠিক সুযোগ, দৈৱজ্ঞ-পুৰোহিতে বণৰ ক্ষণ গণি দিয়া নাই উপযুক্ত সময়! মোগল সৈন্য ইতিমধ্যে অগ্ৰসায়িত শৰাইঘাট অভিমুখে। দৈৱজ্ঞই তেতিয়াও দিয়া নাই ক্ষণ। অগ্নিসম জাঙ্ঘল্যৰে লাচিতে পুৰোহিতলৈকে ল’লে চোঁচ। থৰক-বৰক খোজেৰে নাৱত উঠি নাৱৰীয়াক দিলে নিৰ্দেশ। লাচিতৰ অৱস্থা দেখি কিবা হানি হোৱাৰ ভয়ত নাৱৰীয়াই নাওখন ভটিয়াই নিয়াৰ চেষ্টা কৰা দেখি লাচিতে পুনৰ ৰুদ্ৰ ৰূপ ধাৰণ কৰি ব’ঠাপাটেৰে ঘৈয়ালে নাৱৰীয়াক। তেনে অৱস্থাতে মোগলক পৰাস্ত কৰি অসম ৰাজ্য চিৰকাললৈ ৰক্ষা কৰি লাচিত হৈ পৰিল সৰ্বকাল বন্দিত এগৰাকী বীৰ আৰু স্বদেশপ্ৰেমী অসমীয়া।

আমাৰ বুৰঞ্জীসমূহত থকা অনুষ্ঠুপীয়া বৰ্ণনাৰ মাজত লাচিতৰ মাতৃ নাগেশ্বৰী আইদেউ যিদৰে হেৰাই গৈছিল, বৰ্তমানৰ বস্তুতান্ত্ৰিক মজ্জাহীন বৌদ্ধিক-সমাজৰ আওকাণ আৰু অৱহেলাত লাচিত বৰফুকনৰ দৰে সূৰ্যসম প্ৰতিভাও সীমাতে বন্দী হৈ আছিল। অতি সাম্প্ৰতিক কালত অন্য এক বিতৰ্কই লাচিতৰ শৌৰ্য-বীৰ্যত যেন কিছু চেকাহে লগাব খুজিছে! কোনো কোনো বুৰঞ্জীবিদে হেনো ক’ব খোজে লাচিতে মোমায়েকক কটা নাছিল — মোং-মাই অৰ্থাৎ গড়বন্ধা বিষয়া এজনকহে কাটিছিল। জ্ঞানৰ যুগ হিচাপে খ্যাত একবিংশ



শতিকাত সত্যৰ সন্ধান কৰাটো স্বাভাৱিক; কিন্তু কেতিয়াবা সত্যৰ সন্ধান কৰিবলৈ গৈ শতিকা-শতিকা জুৰি মানুহৰ হৃদয়ত প্ৰোথিত আস্থা, ভক্তি আৰু বিশ্বাস একোটাক আঘাত কৰাটোও বাঞ্ছনীয় নহয়। দেশতকৈ মোমাই ডাঙৰ নহয় — আপ্তকথাষাৰেই লাচিতক আবাল-বৃদ্ধ-বনিতাৰ হৃদয়ত বন্দিত এক অক্ষয়ী বস্তু কৰি ৰাখিছে। লাচিতে অতুলনীয় পৰাক্ৰমেৰে, অনন্যোপম স্বদেশপ্ৰেমেৰে মোগলৰ পৰা অসমক ৰক্ষা কৰি জাতিটোক কি কি দি থৈ গ’ল? অসমীয়া জাতিয়ে এটা স্বাধীন জাতি হিচাপে বৰ্তমানো স্বাভিমানৰে বৰ্তি থাকিবলৈ লাচিতেই শক্তি দি গ’ল। লাচিতৰ বাবেই মহাপুৰুষ শংকৰদেৱে নিৰ্মাণ কৰি থৈ যোৱা ভেদাভেদহীন এটা সংস্কৃতিৰান অসমীয়া মহাজাতিটো বৰ্তমানো তিষ্ঠি আছে। যুগ-যুগান্তৰৰ পৰা আহি নিজস্ব ভাষা-সংস্কৃতিৰে বৰ্ণময় বিভিন্ন জনগোষ্ঠীসমূহে নিজস্বতা ৰক্ষা কৰিও এক অসমীয়া জাতি ৰূপে পৰিচিত মানসিক ঐশ্বৰ্য লাচিতৰ বাবেই বৰ্তমানো বৰ্তি আছে। আজি নামঘৰৰ দবা-কাঁহ-কীৰ্তনৰ ধ্বনি, মন্দিৰৰ শঙ্খ-ঘণ্টা-মন্ত্ৰৰ শ্লোকৰ ধ্বনি, মছজিদৰ আজান, বৌদ্ধবিহাৰ, গীৰ্জাৰ প্ৰাৰ্থনাৰ সমন্বয়ে দাঙি ধৰা সমাহিত সম্প্ৰীতিৰ বাৰ্তা লাচিতৰ বাবেই এতিয়াও অসমত প্ৰৱাহিত হৈ আছে। লাচিতে যদি মোগলক তেতিয়াই পৰাভূত নকৰিলেহেঁতেন — আমি হয়তো ৰুদ্ৰসিংহ, শিৱসিংহৰ দৰে সংস্কৃতিৰান ৰজা নাপালোঁহেঁতেন আৰু হয়তো নাপালোঁহেঁতেন ৰংঘৰ, কাৰেংঘৰ, তলাতলঘৰ, জয় দৌল, শিৱ দৌল, দেৱী দৌলৰ দৰে অসমৰ জাতীয় গৌৰৱ এই কীৰ্ত্তি-চিহ্নসমূহ। সেয়ে অসমীয়া জাতিৰ অনন্ত প্ৰৱাহত লাচিত চিৰবৰ্তমান হৈ বন্দিত হৈ ৰওক।

কঠীয়া

বিটুমণি মালীয়া

সহকাৰী অধ্যাপক, অসমীয়া বিভাগ



ঘুনুচাই

জেতুকীহঁতৰ নাদৰ পৰা পানী এবাল্টি আনি থৈ শোঁটাপাত হাতত লৈ ঘৰটো এবাৰ সাৰি পেলালে। দেউকণটোৱে পলকতে ঘৰটো শুকান পাত, বালি আনি লেতেৰা কৰি পেলায়। বাম মাটি দুডৰা আজিতেই ৰুই নেপেলালে পিছলৈ আৰু সময় নহ’ব। তাতে অহা সপ্তাহত শহুৰেকৰ তিথি। ঘৰ সাৰি সাৰি ঘুনুচাই ভাবি গ’ল কথাবোৰ।

ৰাতিপুৱাতে তায়ো গুণাধৰৰ লগতে পথাৰলৈ গৈছিল। অলপমান ভুঁই ৰুই থৈ তাই জলপান কৰিবলৈ গুছি আহিল। তেতিয়াও শাহুৰেক উঠাই নাছিল। তাইৰ বিয়াৰ পিছৰ কেইবছৰমানলৈ শাহুৰেকেও সমানে ঘৰৰ বন আজুৰিছিল। পিছে শহুৰেক ঢুকুওৱাৰ পৰা বুঢ়ীৰো উদফাই ৰোগটো যেন বেছি হে হ’ল। কাহি কাহি লেবেজান হোৱা মানুহজনী কোনোমতেহে উঠি আহি পিৰালিটোত বহে। তেতিয়াৰে পৰা সমস্ত ঘৰৰ বন, আলহী-অতিথি, পথাৰ ঘুনুচাই অকলে চম্ভালিব লগা হ’ল। অৱশ্যে আঁঠ-ন বছৰীয়া মাজনী আৰু মামনিয়ে বহুখিনি লাচনি-পাঁচনি কৰি দিয়ে। পথাৰৰ পৰা ল’ৰি আহি কৰা জলপানখিনি মাজনী-মামনিয়েই পথাৰত থকা দেউতাকক দি আহিল গৈ।

ঘৰটো সাৰি উঠি ঘুনুচাই চৰুৰ তলত জাল দিলে। পানী এচৰু তপতাই তাত কঁঠাল গুটি কেইটামান দি তাই মচুৰ মাহ ধুবলৈ লাগিল। দাইলত দিয়া কঁঠাল গুটি খাই তিনিওটাই বৰ ভাল পায়। অ’ দেউকণটোক ৰাতিপুৱাৰ পৰা দেখোন দেখাই নাই। তাইৰ এতিয়াহে মনত পৰিল। ক’লৈ বা গ’ল? ৰাতিপুৱা

জলপানো নাখালে। “মামনি, মাজনী! ই দেউকণ ক’লৈ গ’ল অ’, চা চোন।” জীয়েকহঁতলৈ কামটো এৰি তাই ৰন্ধা-বঢ়াত মনোযোগ দিলে। ভাতকেইটা খুৱাই থৈ যাব পাৰিলে আবেলিলৈকে তাই সুন্দৰকৈ ধানখিনি ৰুই অঁতাব পাৰিব। ছোৱালী দুজনীৰ পিছত চাৰিবছৰমান ঘুনুচাৰ একো নোহোৱাত শাহুৰেকেই খেচুখেচাই আছিল — “ল’ৰা পোৱালি এটা নহ’লে বংশটো ৰয় কেনেকৈ? বুঢ়া কালত পানী এটোপা দিবলৈকে ল’ৰা এটা নালাগিল নে?”... ইত্যাদি ইত্যাদি নানান কথা। কলীয়া গোসাঁইলৈ শৰাই আগবঢ়াইহে দেউকণক পালে তাই। দেউকণ তাইৰ আঁচলৰ ধন, বুকুৰ মাণিক। য’তেই খেলি নাথাকক তাক দেখিলেই তাইৰ বুকু জুৰ পৰি যায়। বগা, থোপোকাটো চাৰি বছৰীয়া দেউকণক দেখিলে একোলা নোলোৱাকৈ থাকিব নোৱাৰি। আমনিও নাই। অকলেই খেলি থাকে। ভোক লাগিলেহে মাকক বিচাৰে।

শাহুৰেকৰ কোঠাৰ পৰা ‘কুহুৰ, কুহুৰ’ দুটামান কাহ শুনা গ’ল। ইতিমধ্যে মাজনী, মামনিও ভায়েকক লৈ মাকৰ ওচৰ পাইছিলহি। ঘুনুচাৰ ভাত হৈছিলেই। তাই দেউকণক কাষতে বহুৱাই ভাত দিলে। শাহুৰেকৰ ভাতসাঁজ মামনিৰ হাততে তেওঁৰ কোঠালৈকে পঠিয়াই দিলে। তপতাই থোৱা পানী এঘটি খাব পৰা জোখত মাজনীয়ে লৈ গ’ল আইতাকলৈ। ইপিনে শাওণমহীয়া ৰ’দৰ সমানে সমানে গৰমটোও বাঢ়ি আহিছে। হ’লেও ঘুনুচাই শাহুৰেকক চোঁচপানী ব্যৱহাৰ কৰিবলৈ নিদিয়।

মাজনী-মামনিকো ভাত দি গুণাধৰ আৰু নিজলৈ ঘুনুচাই ভাত-মচুৰ মাহৰ আঞ্জা যতনাই ল’লে। জলকীয়া দুটামানো



ঐশ্বৰ্য্য

ক্ষমতাই মানুহক প্ৰায় পতনহে কৰে, প্ৰতিভাই মানুহক বিকশিত কৰে।’ সেয়ে মোৰ মনৰ পৰা সকলো ভয়, লাজ, আনে কি ভাবিব আদি ভাববোৰ আঁতৰাই নিজৰ প্ৰতিভাসমূহ চিনি বিকশাই তুলিবলৈ প্ৰয়াস কৰিলোঁ। জীৱনত কেতিয়াও নকৰা বহুতো কাৰ্য মই প্ৰথম মাৰ্ঘেৰিটা মহাবিদ্যালয়ত কৰিছোঁ। যেনে — ঢোলবাদন, বাঁহী বাদন, তৰ্ক প্ৰতিযোগিতা, গীত ইত্যাদি। আৰু বহুতো ক্ষেত্ৰত শ্ৰেষ্ঠ পুৰস্কাৰ পাবলৈ সক্ষম হৈছোঁ। ইয়াৰ উপৰি কবিতা আবৃত্তি, আকস্মিক বক্তৃতা, বক্তৃতা ইত্যাদিবোৰো কৰি আহিছোঁ। এনেবোৰ দিশত আমাক সকলোকে মহাবিদ্যালয়ৰ সন্মানীয় অধ্যক্ষ আৰু ছাৰ-বাইদেউ সকলোৱে প্ৰতিটো সময়তে প্ৰতিটো ক্ষেত্ৰতে সহায় আৰু উৎসাহ প্ৰদান কৰি আহিছে।

তেনেকৈ লাহে লাহে মহাবিদ্যালয়খনত নিজৰ এটা পৰিচয় লাভ কৰাৰ সৌভাগ্য হ’ল। ক্ৰমে সাহস আৰু বিশ্বাস বাঢ়িবলৈ ধৰিল। মাৰ্ঘেৰিটা মহাবিদ্যালয়ৰ ছাত্ৰ সমাজত হৈ থকা বহুতো দুৰ্নীতি, কু-কৰ্ম আদি যদি চকুত পৰে সেইবোৰত আমি সকলোৱে মাত মাতিছিলোঁ। লগতে মহাবিদ্যালয়খনক সৰ্বাঙ্গীণ ৰূপ দিবলৈ সকলোৱে মিলি প্ৰয়াস কৰি আহিছিলোঁ।

সৌভাগ্যক্ৰমে মোৰ কোনো এটা Semester-ত বেক লগা নাছিল। তথাপি বেক লগা ছাত্ৰ-ছাত্ৰীসকলৰ নামভৰ্তিৰ মাচুল বৃদ্ধি হোৱাত মাচুল হ্ৰাস কৰাৰ ক্ষেত্ৰত বহুতো চেষ্টা কৰিছিলোঁ। শিক্ষামন্ত্ৰী, মুখ্যমন্ত্ৰীলৈ স্মাৰক পত্ৰ প্ৰেৰণ কৰাৰ লগতে মাচুল বৃদ্ধিৰ প্ৰতিবাদত সক্ৰিয়ভাৱে অংশগ্ৰহণ কৰিছিলোঁ। কিয়নো তেওঁলোকৰ বাবে নিৰ্ধাৰিত মাচুল আছিল প্ৰায় ৪৫০০ টকা। Form Fill up Fees পৰিশোধ কৰিবলৈয়ে আমি কমত থকা বন্ধুসকলে ৰাতি ৰাতি পাহাৰৰ শিখৰত ব্যৱসায়ীসকলৰ কাম কৰিবলৈ গৈছিলোঁ। ৪৫০০ টকা বহুত বেছি। দৰিদ্ৰ পৰিয়ালৰ শিক্ষাৰ্থীয়ে সেয়া পৰিশোধ কৰাত অসমৰ্থ হৈছিল। যিহেতু মই তেনে এটা পৰিয়ালৰ পৰাই আহিছোঁ, সেয়ে সেই দুখ অতি ভালকৈ বুজি পাইছিলোঁ। যেতিয়া বহু ছাত্ৰ-ছাত্ৰীয়ে টকাৰ অভাৱত আধাতে শিক্ষা সমাপ্ত কৰিবলৈ বাধ্যত পৰিছিল, তেতিয়া মোৰ মনত বৰ দুখ পাইছিলোঁ। ভোক-পিয়াহ-টোপনি আঁতৰাই কেৱল সমাধানৰ পথ বিচাৰি ফুৰিবলৈ ধৰিলোঁ। অৱশেষত শেষ দিশটো বিচাৰি পালোঁ। মাৰ্ঘেৰিটা মহাবিদ্যালয়ৰ বহুতো ছাত্ৰ-ছাত্ৰী গৈ স্থানীয় বিধায়ক সন্মানীয় শ্ৰীযুত ভাস্কৰ শৰ্মাৰ ওচৰত সহায় বিচাৰি প্ৰাৰ্থনা কৰিলোঁ। তেখেতে আমাক সহায় কৰাৰ আশ্বাস দিলে। প্ৰায় ৪০ গৰাকী শিক্ষাৰ্থীৰ Admission Fees তেওঁ পৰিশোধ কৰি দিলে।

‘BEST STUDENT OF THE YEAR 2023’

আৰু ‘BEST LITERARY AWARD 2023’ মাৰ্ঘেৰিটা মহাবিদ্যালয়ৰ অতি গুৰুত্বপূৰ্ণ দুটি সন্মান লাভ কৰিলোঁ। হয়তো নিৰ্বাচনত পৰাজয় বৰণ কৰি হাত সাৰটি বহি থকা হ’লে এয়া কেতিয়াও সম্ভৱ নহ’ল হয়। এটা কথা সঁচা যে জয়ী হোৱাৰ প্ৰথম খোজেই হৈছে পৰাজয়। মই কেতিয়াও অকলে এয়া কৰিবলৈ সক্ষম নহ’লোঁহেঁতেন। এই ক্ষেত্ৰত মোক প্ৰতিটো ক্ষেত্ৰতে সহায় কৰি অহা, মোক প্ৰতিটো ক্ষেত্ৰতে সংগ দিয়া, মোক প্ৰতিটো ক্ষেত্ৰতে সাহস দিয়া, মোক সততাৰ পথ দেখুওৱা মোৰ শ্ৰদ্ধাৰ শিক্ষাগুৰুসকল, মোৰ বন্ধু-বান্ধৱী, মোৰ অগ্ৰজ আৰু অনুজসকলৰ অৰিহণা অপৰিসীম। আপোনালোকৰ ওচৰত মই চিৰ কৃতজ্ঞ হৈ ৰ’ম।

মোৰ ভাল লাগে সকলোৰে মাজত থাকিবলৈ। সেয়ে যেনেকৈ মন যায় তেনেকৈ থাকি ভাল লাগে। সকলোৰে লগত কৰা হাঁহি-ধেমালি, বোকা ডাঙ্গ, কমৰ ভিতৰত বহি মাৰা আড্ডা, কাৰোবাৰ কমত মাংস বনাইছে বুলি জানি খাই অহা, গান গোৱা, দাইলগ মৰা, বিহু মৰা, কত কত যে ফুৰ্তি কৰা ইত্যাদি ইত্যাদিবোৰৰ মাজত নিজকে হেৰুৱাই পেলাওঁ। তেনেকৈয়ে ভাল লাগে। সকলোৰে মনৰ কথাবোৰ বুজিবলৈ পাৰোঁ। আমি দূৰৰ বন্ধু-বান্ধৱী সকলোৱে কমত থাকোঁ। মই মোৰ পূজনীয় ডিম্পী বৈশ্য আৰু অনিমা বৈশ্য বাইদেউৰ ঘৰত থাকোঁ। তেওঁলোকৰ পৰিৱেশটো বৰ নিজান। এটা সুন্দৰ পৰিৱেশ। কিন্তু তাৰ মাজত আমি কেইটাই গনন, তিলক, যাদৱ আৰু মই মিলি ইমান হুলস্থূল কৰি থাকোঁ যে তাক বুজাব ভাষা নাই। চিঞৰি চিঞৰি গান গাওঁ, হাঁহি-ফিচিঙালি, কথা-বতৰা, বহু লগ-সংগৰ আহ-যাহ ইত্যাদি প্ৰায় নকৰিবলগীয়া কৰ্মবোৰ কৰি থাকোঁ। তথাপি বাইদেউহঁতৰ আমাৰ প্ৰতি ইমান মৰম, ইমান স্নেহ। আজি তিনি বছৰে আমাক একো এটা টানকৈ কৈ নাপালে। নিজৰ ভাইটিৰ দৰে, নিজৰ সন্তানৰ দৰে প্ৰতিটো ক্ষেত্ৰতে উৎসাহ-প্ৰেৰণা যোগাই আহিছে। এই তিনিটা বৰ্ষত আমি ভিন্ন ভিন্ন কমত থকা বন্ধু-বান্ধৱী সকলোৱে এটি পৰিয়ালৰ দৰে থাকিছিলোঁ। আমাৰ মাজত ইমান একতাৰ ভাব আছিল যে কাৰোবাৰ কিবা এটা সৰু অসুবিধা বা সমস্যা হ’লেই সকলোৱে ওলাই আহিছিল।

এই সকলোবোৰ স্মৃতি বুকুত বান্ধি, মাৰ্ঘেৰিটা মহাবিদ্যালয়ে দিয়া মৰম আশীৰ্বাদক সদায়েই সন্মান জনাই, সৎ সাহসেৰে সততাৰ পথত সদায়েই আগবাঢ়ি নিজক প্ৰতিষ্ঠিত কৰাৰ লগতে সমাজখনকো সেৱা কৰি যোৱাৰ সংকল্প গ্ৰহণ কৰি আগবাঢ়ি যাবলৈ বিচাৰিছোঁ...

ঐশ্বৰ্য্য

- তাৰ পিছত কি হ’ল?

- তাৰ পিছত পিছদিনা আইতা খোজকাঢ়ি দেৰগাঁৱলৈ গৈ মোক ১০০ টকা দি বিহুৰ চোলাটো আনি দিছিল। এটা নীলা চোলা। বৰ ধুনীয়া।

- ওমম্। মা মই তোমাক এহেজাৰ টকা দিম। মোৰ হাতত বহুত পইচা আছে।

আইমানুক আইতাকে যোৱাবাৰ এহেজাৰ টকা দিছিল, জন্মদিনত কিবা এটা কিনি ল’বলৈ, তাই সেইটোকে মাকক বাৰে বাৰে দিব খোজে।

- হ’ব বাৰু। তোমাৰ পইচাটো থৈ দিবা। পিছত ল’ম।

আইমানুৱে মাকৰ কথাবোৰ কেতিয়াবা শুনে কেতিয়াবা নুশুনে। তাই গিৰীয়েকক এনেবোৰ কথা ক’লে তেওঁ তেনেকুৱা দুটামান কথা কয়। অৱশ্যে তাইৰ কথাবোৰ মন দি শুনে তেওঁ। কৰ্মব্যস্ত জীৱনত এনে কোনো মুহূৰ্ত নাই যিটো সময়ত তাইৰ মনটো গাঁৱৰ ঘৰলৈ নাযায়। মঞ্জুহঁতলৈ মনত পৰে। মঞ্জুৱে এদিন নীলা চোলাটো বিচাৰিছিল তাইৰ পৰা, দিয়া নহ’ল। তায়ো পাহৰিলে, মঞ্জুৱেও নুখুজিলে। কামে-কাজে তাঁতে-সূতে মঞ্জু বৰ পাকৈত আছিল। ওচৰৰ মাহনিয়াল গাঁৱৰ অজিতক ভাল পাইছিল, অজিতেও। কিন্তু মঞ্জুৰ দেউতাক দদায়েকহঁতে ভিকছৰ ল’ৰালৈ ছোৱালী নিদিওঁ বুলি ওফাইডাং মাৰিলে। মঞ্জুয়েও কিয় জানো অজিতলৈ পলাই যাবলৈ সাহস নকৰিলে। ইটো ল’ৰালৈ নিদিয়ে, সিটোলৈ নিদিয়ে এনেকৈ থাকোঁতে মঞ্জুৰ বিয়া নহ’ল।

- হেৰা কিমান সোমাই থাকা ভিতৰতে। ওলোৱা কৰবাত আজি খাবলৈকে যাওঁ।

গিৰীয়েকৰ মাত শুনি তাই মুৰ জোকাৰিলে —

- নাযাওঁ অ। মনটোৱেই ভাল নহয়।

- ওলাই মেলি গ’লেহে মনটো ভাল লাগিব, ব’লা।

গিৰীয়েকে যিমান নকওক। তাইনাযায় আজি। ক’লৈকো নাযায়। তাই জানে গিৰীয়েকে তাইৰ মনৰ বতৰা পাইছে। তাইৰ মনটো ভাল লগাবলৈ গিৰীয়েকে বাৰে বাৰে তাইৰ বাহিৰলৈ যাবলৈ লগ ধৰিছে। নহ’লে দেওবাৰৰ দিনটোত গিৰীয়েকো ক’লৈকো নাযায়।

ইমান অৱসাদ - বিছনাখনত লেপেটা কাঢ়ি বহি আছে তাই। কৰ্মব্যস্ত জীৱনত তাই কেৱল কামহে কৰিছে নেকি বাৰু তাই। কালি গাঁৱৰ বায়েকে দিয়া খবৰটোৱে তাইক চেপি-

খুন্দি শেষ কৰিছে। ইমান সহজে মানুহে পৃথিৱী এৰি গুছি যাব পাৰে। কিমান আশা আছিলে তাই গাঁৱলৈ গ’লে মঞ্জু, বাৰ্ণাহঁতক লগ কৰিব।

বায়েকে ফোন কৰিছিল —

মঞ্জু ঢুকাল। কালি গধূলি। বৰ নিদাৰুণ দৃশ্য। মাক-বাপেকৰ অৱস্থা নাই। ওৰোটো জীৱন দৰিদ্ৰতাই কোঙা কৰা মঞ্জুৱে জীৱনৰ তিতা-মিঠাবোৰ অমৃতৰ দৰে পান কৰিছিল। তাৰ মাজতে মৃত্যুৱে কণী পাৰিছিল তাইৰ বুকুত। প্ৰথমতে কাহ, তাৰপিছত ডাঙৰে কৈছিল ব্ৰেষ্ট কেঞ্চাৰ। দেউতাকে মাটি-বাৰী বন্ধক দি তাইক চেমাইলৈ লৈ গৈছিল। নাই ভাল নহ’ল তাই।

নহ’ল - খবৰ এটা ল’বলৈ তাইৰ সময় নহ’ল। দৰিদ্ৰ পিতৃক পইচা দুটকামান দি সহায় কৰিবলৈ তাইৰ সময় নহ’ল। কেইবাদিনো ফোন কৰিম বুলিও তাই নোৱাৰিলে। ইমান যাত্ৰিক এই জীৱন। চকুপানীবোৰ পাৰ বাগৰি নামিছে তাইৰ। এজাক মুগা ৰিহা মেখেলা পিন্ধা ছোৱালীৰ মাজত জিলিকি থকা ছোৱালীজনী - অনৰ্গল বিছনাম গোৱা বাংঢালী ছোৱালীজনী। তাই আইমানুৰ গুলপীয়া কোমল চোলাটো বুকুৰ মাজত সাৰটি ল’লে, নাকেৰে গুণ্ডি চালে। আচৰিত চোলাটোৰ ৰং নীলা হৈ গৈছে, চোলাটো দেখোন তগৰ ফুলৰ দৰে গোন্ধাইছে। তাইৰ কেউফালে ঢেৰ মানুহ দেখোন। সকলোৱে বেৰি বেৰি মন্ত্ৰমুগ্ধ হৈ চোলাটো চাইছে। সেইজনী, সেইজনী দেখোন মঞ্জু, মঞ্জুৱে তাইৰ কাণত ফুচফুচাই কৈছে তোৰ চোলাটো দিবি। তাই মঞ্জুলৈ নীলা চোলাটো আগবঢ়াই দিছে। মঞ্জুৱে নীলা চোলাটো পিন্ধি লৈছে। ইমান ধুনীয়া লাগিছে তাইক, একদম পৰীৰ নিচিনা। নীলা চোলাটো পিন্ধি মঞ্জু দেখোন উৰি গৈছে। তাহাঁতি ইমান জঁপিয়াইছে, নাই মঞ্জুক ধৰিব পৰা নাই। বহুত ওপৰলৈ উৰি গৈছে মঞ্জু। হাতেৰে ঢুকি নোপোৱা দূৰত্বলৈ।

- মঞ্জু মঞ্জু

- পৰী পৰী

তাই সাৰ পাই গ’ল। সপোন দেখিছিলে।

জানো। কেতিয়ানো তাই টোপনি গ’ল গমকে নাপালে। কেতিয়ানো আইমানুৱে গুলপীয়া ফ্ৰকটো পিন্ধিলে সেয়াও নাজানে।

- কি পৰী মা। তুমি পৰী, মঞ্জু বুলি দুবাৰয়ে মাতিলা।

- তোমাক পৰীৰ দৰে লাগিছে আক’। সেইবাবে পৰী বুলি কৈছিলোঁ। তাই আইমানুক আলফুলে সাৰটি ধৰিলে।



মাৰ্ঘেৰিটা মহাবিদ্যালয় গ্ৰন্থাগাৰ : প্ৰজ্ঞা সাধনাৰ এক সাৰস্বত যাত্ৰা

বহুতো মহান ব্যক্তিৰ আশাশুধীয়া প্ৰচেষ্টাৰ ফলত জন্ম হৈছিল
মাৰ্ঘেৰিটা মহাবিদ্যালয় ১৯৭৮ চনত আৰু লগে লগে

জন্ম লাভ কৰিছিল মহাবিদ্যালয়ৰ গ্ৰন্থাগাৰটোৱেও। মহাবিদ্যালয়ৰ তেতিয়াৰ অধ্যক্ষ
শ্ৰীযুত পুলিন চন্দ্ৰ কলিতাৰ প্ৰচেষ্টাত এক সুকীয়া প্ৰাণ পাই উঠাৰ লগতে মাৰ্ঘেৰিটা
মহকুমাৰ উপৰিও দাঁতি-কাষৰীয়া অসম-অৰুণাচলৰ টিৰাপ আৰু চাংলাং জিলাৰ
বিভিন্ন জাতি জনগোষ্ঠীৰ লোকসকলৰ বাবে অধ্যয়নৰ এক কেন্দ্ৰস্থল হৈ পৰে।

বৰ্তমান মহাবিদ্যালয়ৰ কেন্দ্ৰীয় গ্ৰন্থাগাৰত সৰ্বমুঠ ২০,০০০ তকৈও অধিক
বিভিন্ন বিষয়ৰ গ্ৰন্থ থকাৰ উপৰিও ভালে সংখ্যক চি.ডি, ভি.চি.ডি আছে।
গ্ৰন্থাগাৰটোত বৰ্তমান ৫০ খন বিভিন্ন পত্ৰিকা / আলোচনী আদি নিয়মিতভাৱে
থকাৰ লগতে ১২ খন ৰাজ্যিক আৰু ৰাষ্ট্ৰীয় বাতৰি কাকতৰ সু-ব্যৱস্থা আছে।
ইয়াৰ উপৰিও কেন্দ্ৰীয় গ্ৰন্থাগাৰটোত চাৰিখন সাঁচিপতীয়া পুথি সংৰক্ষণ কৰি ৰখা
হৈছে। এই গ্ৰন্থাগাৰটোৰ উপৰিও মহাবিদ্যালয়ৰ ১৪ টা বিভাগৰ সংলগ্নকৈ
একোটাকৈ বিভাগীয় গ্ৰন্থাগাৰ আছে।

মহাবিদ্যালয় কেন্দ্ৰীয় গ্ৰন্থাগাৰত ছাত্ৰ-ছাত্ৰী আৰু পঢ়ুৱৈসকলৰ বাবে সুকীয়াকৈ
অধ্যয়ন কক্ষ থকাৰ লগতে সুকীয়াকৈ Internet ৰ সু-ব্যৱস্থা আছে। ছাত্ৰ-ছাত্ৰী
তথা অধ্যাপক-অধ্যাপিকাসকলে আৱশ্যকীয় গ্ৰন্থ, জাৰ্ণেল আৰু অন্যান্য আৱশ্যকীয়
নথি-পত্ৰ জেৰক্স কৰিব পৰাকৈ জেৰক্স মেচিন, প্ৰিণ্টাৰ আৰু স্কেনাৰ আদিৰ সু-
ব্যৱস্থা গ্ৰন্থাগাৰৰ ভিতৰতে কৰা হৈছে।

ইউ জি চিৰ স্বীকৃত SOUL Software ৰ দ্বাৰা গ্ৰন্থাগাৰৰ Automation
প্ৰক্ৰিয়া আৰম্ভ কৰা হৈছে। গ্ৰন্থাগাৰৰ গ্ৰন্থসমূহ ছাত্ৰ-ছাত্ৰী তথা শিক্ষক সকলৰ
আৱশ্যক অনুসৰি Open Access পদ্ধতিৰে নিজে বিচাৰি ল'ব পৰা আৰু ঘৰলৈ
নিব পৰাকৈ ১৯৯৬ চনৰ পৰা ব্যৱস্থা কৰা হৈছে। কেন্দ্ৰীয় গ্ৰন্থাগাৰত বুক বেংকৰ
ব্যৱস্থা আছে, যাৰ দ্বাৰা দুখীয়া তথা মেধাসম্পন্ন ছাত্ৰ-ছাত্ৰী সকলক চাৰিখনকৈ
অতিৰিক্ত গ্ৰন্থ দিয়া হয়। ছাত্ৰ-ছাত্ৰীসকলে তেওঁলোকৰ আৱশ্যকীয় গ্ৰন্থ বা
অন্যান্য তথ্য-পাতি চাব পৰাকৈ আৰু সহজতে বিচাৰি পাব পৰাকৈ 'অ'পেক'
পদ্ধতিৰ ব্যৱস্থা কৰা হৈছে। এই গ্ৰন্থাগাৰত Encyclopaedia Britannica ৰ

উজ্জ্বল চন্দ্ৰ দাস
গ্ৰন্থাগাৰিক
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শূন্যৰ পৰা পূৰ্ণতালৈ মনৰ দুটি কথা

আজিৰ দৰে সেই দিনটো নাছিল যিটো দিনত মই
মহাবিদ্যালয়খনত পোনতে পদাৰ্পণ কৰিছিলোঁ। কাকোৰে

চিনি পোৱা নাছিলোঁ। বন্ধু-বান্ধৱী দুই-এজনক চিনি পাইছিলোঁ যদিও চেগা-
চোৰোকাকৈ মাথোঁ। মাথোঁ এজনী ছোৱালীক ভালদৰে চিনি পাইছিলোঁ। সেয়ে
তাইৰ লগতে গোটেই ছোৱালীবোৰৰ মাজতে বহি ক্লাছ কৰিছিলোঁ।

লাহে লাহে দিনবোৰ পাৰ হ'ল। অচিনাকি বহুতৰ লগত চিনাকি হৈ পৰিলোঁ।
মহাবিদ্যালয়ৰ প্ৰায় বেছি সময় Covid-19 ৰ মাজেৰেই পাৰ হ'ল। পৰিস্থিতি কিছু
অনুকূল হোৱাত মহাবিদ্যালয়ৰ নিৰ্বাচন আহিল। তেতিয়া ২০২১ চনৰ ডিচেম্বৰ মাহ।
জীৱনত প্ৰথম এটি নতুন দিশৰ লগত চিনাকি হৈছোঁ। তাতে আকৌ মই General
Secretary পদত প্ৰতিদ্বন্দ্বিতা কৰিছোঁ। ক'ব গ'লে প্ৰথম কলেজৰ নিৰ্বাচন দেখিছোঁ
আৰু প্ৰথমেই নিজেও নিৰ্বাচনত অৱতীৰ্ণ হৈছোঁ। ইমান কম সময়ৰ ভিতৰতে চিনাকি
হৈ পৰা মোৰ বন্ধু-বান্ধৱী, দাদা-বাইদেউ, ভাইটি-ভগ্নিসকলে দিন-ৰাতি একাকাৰ
কৰি মোৰ বাবে কৰা কষ্টক মই মোৰ চকুৰ সন্মুখৰ পৰা প্ৰত্যক্ষ কৰিলোঁ। তেওঁলোকে
মোৰ বাবে কৰা ত্যাগক সাক্ষী কৰি সংকল্পবদ্ধ হ'লো যে মই যদিও নিৰ্বাচনত
পৰাজয় হওঁ তথাপি মই যিখিনি পাৰিম সকলোখিনি কৰি যাবলৈ চেষ্টা কৰিম।

নিৰ্বাচনৰ ফলাফল ওলালত মই পৰাজিত হ'লোঁ। যেতিয়া কলেজৰ ভিতৰৰ
পৰা বাহিৰলৈ ওলাই আহিলোঁ দেখিলোঁ মোৰ আপোন মানুহবোৰৰ দুচকু সেমেকি
উঠিছে, বহুতে জোৰকৈ চিঞৰি কান্দিছে, বহুতে উচুপি কান্দিছে। তেওঁলোকৰ
দুখ দেখি মোৰ হৃদয়খন চূৰ্ণ-বিচূৰ্ণ হৈ পৰিছিল যদিও চকুৰ পানীবোৰ ভিতৰতেই
নিগৰাই মুখত এটি হাঁহি লৈ সকলোকে দুখ নকৰিবলৈ অনুৰোধ জনালোঁ।

মই অসমীয়া বিভাগৰ ছাত্ৰ। অসমীয়া বিভাগৰ লগত যিহেতু সাহিত্য,
সংস্কৃতি আদি দিশসমূহ জড়িত হৈ থাকে সেয়ে মোৰ ভিতৰত থকা প্ৰতিভাসমূহ
লাহে লাহে চিনিবলৈ চেষ্টা কৰিলোঁ। এইক্ষেত্ৰত মোৰ শিক্ষাগুৰু ড° ৰুণজুন
শইকীয়া বাইদেউ, ড° ৰমেন হাজৰিকা ছাৰ আৰু বিটুমণি মালিয়া বাইদেৱে
প্ৰতিটো ক্ষেত্ৰতে সহায় কৰিছিল। অসমীয়া বিভাগৰ মঞ্চখনত নিজৰ প্ৰতিভাসমূহ
প্ৰকাশ কৰি মাৰ্ঘেৰিটা মহাবিদ্যালয়ৰ বিশাল মঞ্চখনত প্ৰৱেশ কৰিবলৈ চেষ্টা কৰিলোঁ।
মোৰ মনে কয় "ক্ষমতা এদিন শেষ হৈ যাব, কিন্তু প্ৰতিভা কেতিয়াও শেষ নহয়।

বাবুল সোনোৱাল
অসমীয়া বিভাগ
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এষণা

গ) কামৰূপী – উত্তৰ বাংলা আৰু অসমীয়া

ঘ) বংগ – পূব বাংলা

৩) ড° বাণীকান্ত কাকতিৰ মতে — “অসমীয়া ভাষাটো বঙলা ভাষাৰ পৰা ওলোৱা নাই বা ই বঙলা ভাষাৰ এটা মৃত্যুমুখী উপভাষাও নহয়। অসমীয়া ভাষাটো বঙলাৰ সৈতে সম্পৰ্ক থকা এটা সুকীয়া ভাষা। বঙলা আৰু অসমীয়া দুয়োটা ভাষাই এক মান্য মাগধী অপভ্রংশ।” বিৰিঞ্চি কুমাৰ বৰুৱাও এই মতৰে সমৰ্থক।

৪) ডিম্বেশ্বৰ নেওগৰ মতে — “অসমীয়া ভাষা মাগধী প্ৰাকৃতৰ পৰা বা অন্য তেনে প্ৰাকৃতৰ কোনো ৰূপৰ পৰা হোৱা নাই, পুৰালেখত প্ৰকট হোৱাৰ দৰে কামৰূপী প্ৰাকৃতৰ মাজেদি এই ভাষা প্ৰত্যক্ষভাৱে বিকশিত হৈছে।”

৫) কালিৰাম মেধিৰ মতে— “অসমীয়া ভাষাৰ জন্ম পাচ্য আৰু পশ্চিমা প্ৰাক সংমিশ্ৰণত হৈছে।”

৬) কনকলাল বৰুৱাৰ মতে— “অসমীয়া ভাষাটো পৈশাচী প্ৰাকৃতৰ পৰা উদ্ভৱ হৈছে।”

৭) নাথান ব্ৰাউনৰ মতে— “বৰ্তমান লুপ্ত হোৱা ভাষাৰ লগত সংস্কৃত ভাষাৰ গঠনৰীতি জাপি দিয়াৰ ফলতেই অসমীয়া ভাষাটোৰ জন্ম হৈছে।”

৮) উপেন্দ্ৰনাথ গোস্বামীৰ মতে — “অসমীয়া ভাষাটো মূলতঃ মাগধীয় ভাষা। মগধবেদেহ অঞ্চলৰ পৰা আহি উত্তৰ বংগৰ মাজেদি আৰ্য ভাষাই প্ৰাচীন কামৰূপত প্ৰৱেশ কৰে আৰু সপ্তম শতিকামানৰ পৰাই অসমৰ সুকীয়া ভাষাকপে গঢ় লয়।”

অসমীয়া ভাষাৰ উদ্ভৱ সম্পৰ্কীয় মতসমূহলৈ লক্ষ্য কৰিলে দেখা যায় যে অসমীয়া ভাষাটো কামৰূপী প্ৰাকৃতৰ পৰা নে মাগধী প্ৰাকৃতৰ পৰা উদ্ভৱ হৈছে সেই সম্পৰ্কে মতবিৰোধ দেখা যায়। আনহাতে অসমীয়া ভাষা মাগধী আৰু শৌৰসেনী অপভ্রংশৰ সংমিশ্ৰণ অথবা পৈশাচী প্ৰাকৃতৰ পৰা উদ্ভৱ হৈছে

বুলিও মত পোষণ কৰা দেখা যায়। যিসকল পণ্ডিতে অসমীয়া ভাষাটো কামৰূপী প্ৰাকৃতৰ পৰা উদ্ভৱ হৈছে বুলি মত প্ৰকাশ কৰিছে তেওঁলোকে কামৰূপী প্ৰাকৃতৰ উদ্ভৱ আৰু কামৰূপী প্ৰাকৃতৰ বৈশিষ্ট্য সম্পৰ্কে স্পষ্ট ধাৰণা দিব পৰা নাই। আনহাতে মধ্যভাৰতীয় আৰ্যভাষাৰ মধ্যস্তৰৰ বা প্ৰাকৃত স্তৰত মহাৰাষ্ট্ৰী শৌৰসেনী, মাগধী, অৰ্ধমাগধী আৰু পৈশাচী এই পাঁচটা সাহিত্যিক প্ৰাকৃত আৰু এই প্ৰাকৃতসমূহৰ বৈশিষ্ট্য সম্পৰ্কেহে আলোচনা পোৱা যায়।

প্ৰাকৃত ব্যাকৰণবোৰতো কামৰূপী প্ৰাকৃতৰ উল্লেখ নাই। কামৰূপী প্ৰাকৃতৰ ধ্বনিগত আৰু ৰূপগত বৈশিষ্ট্য আমি তথাৰ ভিত্তিত যুক্তিসহকাৰে প্ৰতিষ্ঠা কৰিব নোৱাৰালৈকে পণ্ডিত সমাজৰ স্বীকৃতি আদায় কৰিব নোৱাৰিম। আনহাতে সৰহসংখ্যক পণ্ডিতে অসমীয়া ভাষাটো মাগধী প্ৰাকৃতৰ পৰা উদ্ভৱ হৈছে বুলি মত আগবঢ়াইছে।

মাগধী প্ৰাকৃতৰ বৈশিষ্ট্য অসমীয়া ভাষাত ৰক্ষিত হোৱাৰ উপৰিও মাগধী প্ৰাকৃতৰ পৰা উদ্ভৱ হোৱা অনান্য নব্য ভাৰতীয় আৰ্যভাষা বঙলা, উড়িয়া, ভোজপুৰী, মৈথিলী আদি ভাষাৰ সৈতেও অসমীয়া ভাষাৰ সম্বন্ধ ৰক্ষিত হৈছে। মাগধীয় ভাষাগুলুৰ সৈতে অসমীয়া ভাষাৰ সম্বন্ধ ৰক্ষিত হৈছে। মাগধীয় ভাষাগুলুৰ সৈতে অসমীয়া ভাষাৰ সাদৃশ্যৰ ভিত্তিতো অসমীয়া ভাষাটো মাগধী প্ৰাকৃতৰ পৰা উদ্ভৱ হৈছে বুলি মানি ল’ব পৰা যায়।

সময়ৰ পৰিৱৰ্তনৰ লগে লগে ভাষায়ো পৰিৱৰ্তন লাভ কৰে। অসমীয়া ভাষায়ো উদ্ভৱ কালৰ পৰা বৰ্তমানলৈকে এই সুদীৰ্ঘ সময়ছোৱাত বহুতো পৰিৱৰ্তন লাভ কৰিছে। অসমৰ বিভিন্ন ভাষা-ভাষীৰ বসতিস্থল, গতিকে অসমীয়া ভাষাত অসমৰ অনান্য অনাৰ্য ভাষাৰো প্ৰভাৱ পৰিছে আৰু অসমৰ মান্য ভাষা হিচাপে অসমৰ বিভিন্ন জাতি-জনজাতিৰ মাজত সংযোগৰ ক্ষেত্ৰত বিশেষ ভূমিকা পালন কৰিছে।



এষণা

সম্পূৰ্ণ এটা চে’ট আছে লগতে অন্যান্য বিভাগীয় বিশ্বকোষৰ গোটসমূহ আছে। ইয়াৰ উপৰিও Women’s Studies, Human Rights, Environment Science ৰ যথেষ্ট সংখ্যক সকলোৰে কাৰণে মুকলিকৈ ৰখা হৈছে। মহাবিদ্যালয়ৰ শেহতীয়া সংযোজন হ’ল — Competitive Success Corner। এই Corner ত ‘কেৰিয়াৰ’ তথা উচ্চ শিক্ষা সম্পৰ্কীয় কিতাপবোৰ তথা প্ৰাসঙ্গিক পুথিবোৰ ৰখা হয় আৰু ছাত্ৰ-ছাত্ৰী সকলে নিজৰ প্ৰয়োজনীয় তথ্য তাৰ পৰা সংগ্ৰহ কৰি ল’ব পাৰে। এই Career Corner অত উপলব্ধ গ্ৰন্থসমূহ ভাৰতীয় প্ৰশাসনীয় সেৱা, অসম লোক সেৱা আয়োগৰ পৰীক্ষা সম্পৰ্কীয়, বেংক / বীমাৰ বিষয়া-কৰ্মচাৰী, ৰে’ল বিভাগ তথা ভাৰতীয় সেনা বাহিনীৰ যোগ্যতা পৰীক্ষা আদি সম্পৰ্কীয় গ্ৰন্থাগাৰত সংঘটিত হ’ব পৰা অপৰাধমূলক কাম-কাজ যেনে



— কিতাপ চুৰি কৰা, কিতাপৰ পাত ফলা, বেগ চুৰি কৰা আদি নিয়ন্ত্ৰণ কৰিব পৰাকৈ বিভিন্ন ঠাইত চি চি টি ভি অতি সোনকালে লগোৱাৰ ব্যৱস্থা কৰা হৈছে।

উল্লেখযোগ্য যে ছাত্ৰ-ছাত্ৰীসকলে গ্ৰন্থাগাৰ সম্পৰ্কে আৰু গ্ৰন্থাগাৰ ব্যৱহাৰ সম্পৰ্কে শ্ৰেণী আৰম্ভ হোৱাৰ সময়তে গ্ৰন্থাগাৰিকৰ যোগেদি তেওঁলোকক পোনতে ‘অৰিয়েণ্টেশ্যন’ পাঠ দান কৰা হয়।

বৰ্তমান মহাবিদ্যালয়ৰ গ্ৰন্থাগাৰটোত গ্ৰন্থাগাৰিক, গ্ৰন্থাগাৰ সহায়িকা এগৰাকী, গ্ৰন্থাগাৰ সহায়ক এজনেৰে পঢ়ুৱৈ-সমাজলৈ সেৱা আগবঢ়াই অহা হৈছে। গ্ৰন্থাগাৰ বিজ্ঞানৰ পিতৃস্বৰূপ মহান শিক্ষাবিদ ড° এচ আৰ বংগনাথনৰ পঞ্চ সূত্ৰৰ সফল প্ৰয়োগ কৰিবলৈ অহৰহ চেষ্টা কৰি থকা হৈছে।



ভাৰতীয় আৰ্য ভাষা আৰু অসমীয়া ভাষাৰ উদ্ভৱ

ভাৰতবৰ্ষৰ

উত্তৰ-পূৰ্বাঞ্চলত অৱস্থিত অসমৰ প্ৰধান ভাষাটোৱেই হ'ল অসমীয়া। অসমত বসবাস কৰা ভিন্ন ভাষা-ভাষীৰ লোকসকলৰ মাজত অসমীয়া ভাষাই সংযোগী ভাষা হিচাপে কাম কৰে। অসমীয়া ভাষাটোৰ পৃথিৱীৰ বৃহত্তম ভাষা পৰিয়াল ইণ্ডো-ইউৰোপীয় ভাষা পৰিয়ালৰ অন্তৰ্গত। ১৮৭০ চনত এছকোলি নামৰ এজন পণ্ডিতে ইণ্ডো-ইউৰোপীয় ভাষা পৰিয়ালক মূল ভাষাৰ তালব্য 'ক' ধ্বনিটোৰ উচ্চাৰণৰ তাৰতম্যৰ ওপৰত ভিত্তি কৰি দুটা প্ৰধান ভাগত বিভক্ত কৰিছে —

- ১) কেণ্টুম
- ২) সতম

এই সতম শাখাৰ অন্তৰ্গত ইণ্ডো-ইউৰোপীয় শাখাৰ ভাৰতীয় আৰ্যভাষাৰ বিভিন্ন পৰ্যায় অতিক্ৰম কৰি অসমীয়া ভাষাটোৰ উৎপত্তি হৈছে। সম্ভৱতঃ খ্ৰীষ্টীয় দশম শতিকাৰ ওচৰা-ওচৰি সময়ত আন নব্য ভাৰতীয় আৰ্য ভাষাসমূহৰ লগতে অসমীয়া ভাষাৰো উৎপত্তি ঘটে।

ইতিমধ্যে উল্লেখ কৰি অহা হৈছে যে অসমীয়া ভাষাটো ভাৰতীয় আৰ্যভাষাৰ পৰা উৎপত্তি হৈছে। ভাৰতীয় আৰ্যভাষাক তলত দিয়া ধৰণেৰে তিনিটা প্ৰধান স্তৰত বিভক্ত কৰিব পাৰি —

- প্ৰথম স্তৰ : প্ৰাচীন ভাৰতীয় আৰ্যভাষা (খ্ৰীঃপূঃ১৫০০-খ্ৰীঃপূঃ৬০০লৈ)
- দ্বিতীয় স্তৰ : মধ্যভাৰতীয় আৰ্যভাষা (খ্ৰীঃপূঃ৬০০-খ্ৰীঃপূঃ১০০০লৈ)
- তৃতীয় স্তৰ : নব্য ভাৰতীয় আৰ্যভাষা (খ্ৰীঃপূঃ১০০০ৰ পৰা বৰ্তমানলৈ)

প্ৰাচীন ভাৰতীয় আৰ্যভাষা:

প্ৰাচীন ভাৰতীয় আৰ্যভাষাৰ নিদৰ্শন সংৰক্ষিত হৈছে বৈদিক সাহিত্যৰাজিৰ মাজত। তথাপি ভাৰতীয় আৰ্য-ভাষাৰ ক্ৰমবিকাশৰ ৰূপৰেখা বিশ্লেষণ কৰোঁতে ইয়াৰ ইতিহাস আৰ্যসকল ভাৰতত প্ৰৱেশৰ আনুমানিক সময়ৰ পৰা নিৰ্দ্ধাৰণ কৰিব লাগিব। আনুমানিক ১৫০০ খ্ৰীষ্টপূৰ্বৰ ওচৰা-ওচৰি সময়ত আৰ্যসকল ভাৰতত প্ৰৱেশ কৰে আৰু তেতিয়াৰ পৰাই খ্ৰীষ্টপূৰ্ব ৬০০ লৈকে এই সময়ছোৱাক প্ৰাচীন ভাৰতীয় আৰ্যভাষাৰ স্তৰ হিচাপে ধৰা হয়। বৈদিক সাহিত্যৰাজিৰ ভাষাই

হৈছে প্ৰাচীন ভাৰতীয় আৰ্যভাষাৰ প্ৰাচীন স্তৰৰ সাধুৰূপ। বৈদিক সাহিত্য বুলিলে বেদ বা সংহিতা, ব্ৰাহ্মণ, আৰণ্যক আৰু উপনিষদ — এই চাৰি প্ৰকাৰৰ সাহিত্যৰাজিকে বুজা যায়। এই সাধুৰূপৰ সমান্তৰালভাৱে সেই সময়ৰ শিষ্ট অৰ্থাৎ শিক্ষিত লোকে লৌকিক আখ্যান-উপাখ্যান ৰচনা কৰোঁতে এক প্ৰকাৰৰ লৌকিক ভাষা ব্যৱহাৰ কৰিছিল। সময়ৰ লগে লগে এই লৌকিক ভাষাটোৰ পৰিৱৰ্তন হ'বলৈ ধৰে। সেয়ে পণ্ডিত আৰু বৈয়াকৰণসকলে ভাষাটোৰ আদিৰূপ তথা শুদ্ধতা ৰক্ষাৰ প্ৰচেষ্টা কৰিলে। আনুমানিক খ্ৰীষ্টপূৰ্ব পঞ্চ শতিকাত বৈয়াকৰণ পানিনিয়ে 'অষ্টাধ্যায়ী' নামৰ এখন ব্যাকৰণ ৰচনাৰ দ্বাৰা ভাষাটোক নিৰ্দিষ্ট নীতি-নিয়মেৰে বান্ধি পেলালে অৰ্থাৎ ভাষাটোৰ সংস্কাৰ সাধন কৰিলে। পানিনিৰ দ্বাৰা সংস্কাৰীভূত হোৱা ভাষাটোৰ নামেই সংস্কৃত ভাষা। গতিকে বৈদিক ভাষা আৰু সংস্কৃত ভাষা — দুয়োটা ভাষা মিলি প্ৰাচীন ভাৰতীয় আৰ্য-ভাষাৰ স্তৰ হৈছে।

মধ্য ভাৰতীয় আৰ্যভাষা:

ব্যাকৰণ ৰচনাৰ যোগেদি ভাৰতীয় আৰ্যভাষাৰ প্ৰাচীন ৰূপটো ৰীতিবদ্ধভাৱে ধৰি ৰখাৰ চেষ্টা কৰা হৈছিল যদিও ভাষাৰ স্বাভাৱিক পৰিৱৰ্তনৰ ধৰ্ম অনুসৰি জনসাধাৰণৰ মাজত প্ৰচলিত লৌকিক কথ্য ভাষাটোৰ ধীৰে ধীৰে পৰিৱৰ্তন হ'বলৈ ধৰিলে আৰু খ্ৰীষ্টপূৰ্ব ষষ্ঠ শতাব্দীৰ ওচৰা-ওচৰি সময়ত ভাৰতীয় আৰ্যভাষাৰ প্ৰাচীন ৰূপৰ ক্ষেত্ৰত হোৱা পৰিৱৰ্তন স্পষ্ট হৈ পৰিল। ভাৰতীয় আৰ্যভাষাৰ ক্ৰমবিকাশৰ দ্বিতীয় স্তৰটোকে মধ্যভাৰতীয় আৰ্যভাষাৰ স্তৰ হিচাপে চিহ্নিত কৰা হয়। যাক বহুল অৰ্থত প্ৰাকৃত ভাষা বুলিও কোৱা হয়।

মধ্যভাৰতীয় আৰ্যভাষাক তলত দিয়া ধৰণেৰে তিনিটা স্তৰত বিভক্ত কৰিব পাৰি, সেইকেইটা হ'ল —

- ক) আদিস্তৰ বা প্ৰাচীন প্ৰাকৃত (খ্ৰীঃ ৬০০-খ্ৰীঃ১০০ লৈ)
- খ) মধ্যস্তৰ বা মধ্য প্ৰাকৃত (খ্ৰীঃ ১০০-খ্ৰীঃ৬০০ লৈ)
- গ) অনাস্তৰ বা অন্ত্যপ্ৰাকৃত (খ্ৰীঃ ৬০০-খ্ৰীঃ১০০০ লৈ)

মধ্যভাৰতীয় আৰ্যভাষাৰ প্ৰথমস্তৰ অৰ্থাৎ প্ৰাচীন প্ৰাকৃতৰ প্ৰধান নিদৰ্শন পোৱা যায় অশোকৰ শিলালিপি আৰু বৌদ্ধসকলৰ পালি গ্ৰন্থত। মধ্যস্তৰ বা মধ্য প্ৰাকৃতৰ নিদৰ্শন পোৱা যায় হালৰ 'গাহাসত্তসই', ৰাজশেখৰৰ 'কপূৰমঞ্জৰী', প্ৰৱৰসেনৰ 'ৰাৱণৱহো' (সেতুবন্ধ) আৰু জৈন ধৰ্মসম্পৰ্কীয় সাহিত্যসমূহত। এই সময়ছোৱাত মহাৰাষ্ট্ৰী, পৈশাচী, শৌৰাষেণী, মাগধী আৰু অৰ্ধমাগধী এই পাঁচটা প্ৰাকৃত

সাহিত্যত ব্যৱহৃত হৈছিল আৰু সাহিত্যিক প্ৰাকৃত হিচাপে প্ৰতিষ্ঠিত হৈছিল।

মধ্যভাৰতীয় আৰ্যভাষাৰ শেষৰটো স্তৰ হৈছে অন্ত্য প্ৰাকৃত বা অপভ্ৰংশ স্তৰ। অপভ্ৰংশ স্তৰৰ সময় খ্ৰীষ্টীয় ষষ্ঠ শতিকাৰ পৰা খ্ৰীষ্টীয় দশম শতিকালৈ নিৰূপণ কৰা হৈছে। অন্ত্যপ্ৰাকৃত স্তৰৰ ভাষাৰ বিকাশৰ ৰূপ দুটা — প্ৰাচীন অপভ্ৰংশ আৰু অৰ্বাচীন অপভ্ৰংশ। এই স্তৰতে উল্লিখিত সাহিত্যিক প্ৰাকৃত ভাষাকেইটাই ক্ৰমবিকাশৰ যোগেদি বিকাশ লাভ কৰি আজিৰ যি নব্য ভাৰতীয় আৰ্যভাষাৰ প্ৰচলিত ৰূপ সেই ৰূপ পৰিগ্ৰহণ কৰিছে।

নব্য ভাৰতীয় আৰ্যভাষা:

নব্য ভাৰতীয় আৰ্যভাষাৰ সময় নিৰ্দ্ধাৰণ কৰা হৈছে খ্ৰীষ্টীয় দশম শতাব্দীৰ পৰা। প্ৰাকৃতৰ শেষ স্তৰ অপভ্ৰংশৰ অৰ্বাচীন ৰূপৰ পৰা এই নব্য ভাৰতীয় আৰ্যভাষাসমূহৰ উদ্ভৱ হৈছে। কিন্তু কোনো কোনো ভাষাবিদে নব্য ভাৰতীয় আৰ্য ভাষাৰ উদ্ভৱৰ সময়ত ভাষাসমূহৰ যি সাধাৰণ লক্ষণ আছিল তাৰ প্ৰতি লক্ষ্য ৰাখি এইসমূহৰ ভাষাসমূহৰ ধাত্বীকৰণ এক কাল্পনিক ভাষাৰ কথা উল্লেখ কৰিছে, যাক প্ৰত্ন নব্য ভাৰতীয় আৰ্য বোলা হৈছে। তদুপৰি সময়ৰ ফালৰ পৰা অপভ্ৰংশ স্তৰৰ লগত এই স্তৰৰ সময়ৰ ব্যৱধান সামান্য। যি নহ'ক অপভ্ৰংশৰ পৰা প্ৰায় সমসাময়িকভাৱে স্থানগত বিবিধ বৈশিষ্ট্যৰে আধুনিক বা নব্য ভাৰতীয় আৰ্যভাষাবোৰৰ উদ্ভৱ হয়।

অসমীয়া ভাষাটো যে ইণ্ডো-ইউৰোপীয় ভাষা পৰিয়ালৰ পৰা উদ্ভৱ হৈছে সেই সম্পৰ্কে পণ্ডিতসকল একমত। কিন্তু মধ্য ভাৰতীয় আৰ্য ভাষাৰ কোনটো প্ৰাকৃতৰ পৰা অসমীয়া ভাষাৰ উদ্ভৱ হৈছে সেই সম্পৰ্কে পণ্ডিতসকলৰ মাজত মতভেদ দেখা যায়। অসমীয়া ভাষাৰ উদ্ভৱ সম্পৰ্কে বিভিন্ন পণ্ডিতে আগবঢ়োৱা মতামতসমূহ তলত দাঙি ধৰা হ'ল —

১) জৰ্জ আব্ৰাহাম গ্ৰীয়াৰ্ছনৰ মতে — “মগধৰ পৰা মাগধী প্ৰাকৃতে তিনি দিশলৈ গতি কৰিছে। দক্ষিণৰ পিনে ই উড়িয়া ভাষাত পৰিণত হৈছে। দক্ষিণ-পূবৰ পিনে ই প্ৰথমে পশ্চিম আৰু পিছত পূববাংলা আৰু পূবৰ পিনে প্ৰথমতে উদ্ভৱ বাংলা আৰু পিছত অসমীয়া ৰূপ লৈছে।”

২) ড° সুনীতি কুমাৰ চেতাৰ্জীয়ে গ্ৰীয়াৰ্ছনৰ মতৰ ওপৰত ভিত্তি কৰি পূৰ্বমাগধী অপভ্ৰংশক চাৰিটা ভাগত ভগাইছে। সেইকেইটা হ'ল —

- ক) ৰাঢ়- মান্য বাংলা আৰু উড়িয়া
- খ) বাৰেন্দ্ৰ - উত্তৰ কেন্দ্ৰীয় বাংলা



ৰোমস্থল

ল'ৰালিকালৰ

ধেমালিবোৰ, ধূলি-বালিৰে সজা
আমাৰ ধেমালীয়া ঘৰ, মনৰ এক নিজান

কোণত লুকাই থকা স্মৃতি য'ত আমি আমাৰ ল'ৰালিকালত সমনীয়াৰ সৈতে বোকাৰে লুতুৰি-পুতুৰি হৈ আছিলোঁ, মাৰ কোমল হাতৰ স্পৰ্শৰে গা ধোৱাই দিয়া, আইতাৰ সাধুকথা কেনে একধৰণৰ আকৰ্ষণ আছিল যেতিয়া আমি জোনৰ নিশা আকাশৰ তলত চাকি এটি জ্বলাই আইতাই কৈ যোৱা সাধুকথা শুনিছিলোঁ। স্বৰ্গহেন তেনে ক্ষণবোৰলৈ আজিও আমাৰ মনত পৰি থাকে। যেতিয়া আমি কান্দো পৰিয়ালৰ বয়োজ্যেষ্ঠসকলৰ যেন অপাৰ প্ৰয়াস আমাক কন্দাব পৰা বাধা দিয়াৰ, আমি তেওঁলোকৰ পৰা পোৱা তেনেধৰণৰ মৰম- চেনেহ, আকলুৱা আৱেগৰ চিহ্ন সদায় পুহি ৰাখোঁ মনৰ মাজত। আমি যাতে বিনাদ্বিধাই টোপনিয়াব পাৰোঁ তাৰ বাবে তেওঁলোক আমাৰ প্ৰহৰী হৈ ৰ'ব, ৰৈছিল তেতিয়া। আজিও আমাৰ বহুতৰে মনত যেতিয়া দুষ্টালিবোৰ ৰোমস্থল হৈ আহে তেতিয়া আমি ভাবুক হৈ পৰোঁ, আমি চিন্তাত পৰোঁ কিয় জানো পাৰ হৈ গ'ল আমাৰ শৈশৱ, ল'ৰালিৰ সেই সোণোৱালী সময়বোৰ। আজি আমি যুৱক-যুৱতী হিচাপে পৰিচয় লভিলোঁ। সময়ৰ লগত খোজ দি আমি নিজৰ জীৱনৰ পথত আগুৱাইছোঁ, নানান অভিজ্ঞতাৰে আমাৰ জীৱনক ভৰাইছোঁ য'ত যদি জীৱন এক বিশাল মোনাসদৃশ তেন্তে আমাৰ অতীত হ'ব পুৰণি সামগ্ৰীসদৃশ যিয়ে আমাৰ মোনাত আগতেই প্ৰৱেশ কৰিছে। এটা কথা চিৰন্তন সত্য বুলি ক'বলৈ আজি আমি দ্বিধাবোধ কৰোঁ যে বৰ্তমানৰ মেডিকেল চাইন্স অদ্ভুত, কেতিয়াবা শুনা পোৱা যাব আমি মৃত্যুক বাধা দিব পাৰিম অৰ্থাৎ মৃত্যু অধীনত ৰখা যাব, কিন্তু আমি গ্ৰহণ কৰোঁ নকৰোঁ সত্য এয়েই যে কোনো বস্তু বা যিকোনো অনাই হওক আমাৰ ল'ৰালি, যুৱ-সমাজৰ কালছোৱা সকলো অস্থায়ী। আমাৰ মাজত বিদ্যমান সকলোবোৰেই অস্থায়ী সেয়া আমাৰ জীৱন হওক বা আমাৰ বাসস্থান ধৰিত্ৰীআই। সকলোৱে এটা ধাৰণা যদি ৰাখিব পাৰোঁ যে আমি অস্থায়ী আমাৰ দৃশ্যমান হোৱা সকলোৱেই এদিন স্থায়িত্ব হেৰুৱাই তেতিয়া আমি আমাৰ জীৱন নিৰৱচ্ছিন্ন আনন্দৰে ভৰাই তুলিব পাৰোঁ। বন্ধুবোৰ আমাৰ জীৱনৰ সাৰথি হৈ ৰয়, আমি বন্ধুৰ অবিহনে জীৱন নিৰ্বাহৰ সংজ্ঞা বিচাৰি পোৱাত বাধা পাওঁ, যেতিয়া বন্ধুবোৰে আমাক প্ৰকৃত সহায় প্ৰদান কৰে আমি সদায় কৃতাত্ম হওঁ যে হয় আমাৰ জীৱনত

সৌৰভজ্যোতি মৰাণ

প্ৰথম ষাণ্মাসিক, স্নাতক



মে-ডাম মে-ফি

পৰাগজ্যোতি বড়া

অসমীয়া বিভাগ, তৃতীয় ষাণ্মাসিক



তাই

আহোম জনগোষ্ঠীয় উপৰি-পুৰুষৰ পূজাক 'মে-ডাম-মে-ফি' বোলা হয়। 'মে' মানে পূজা 'ডাম' মানে মৃতক আৰু 'ফি' মানে দেৱতা। অৰ্থাৎ মৃতকসকলক আহোমসকলে দেৱতা জ্ঞান কৰি পূজা কৰে। তাই আহোমসকলে বিশ্বাস কৰে যে মৃত্যুৰ পিছত মানুহৰ আত্মাৰ পুনৰ জন্ম নহয়। মৃত্যুৰ পাছত মৃত ব্যক্তিগৰাকী দেৱতালৈ ৰূপান্তৰিত হয়। আৰু কোনো এখন সৰগত তেওঁৰ বাবে সুকীয়াকৈ ৰখা স্থানত প্ৰয়াত আত্মীয়-স্বজনেৰে সৈতে বাস কৰে। আহোমসকলে বিশ্বাস কৰে যে যদি নিকটাত্মীয় বা সামগ্ৰীকভাৱে গোটেই সমাজখনে পূৰ্বপুৰুষৰ পূজা 'মে-ডাম-মে-ফি' ভক্তিভাৱে কৰে তেতিয়া মৃতকসকলে বিশেষকৈ পিতৃ-মাতৃ আৰু পিতামহ-পিতামহীসকল সৰগৰ পৰা নামি পৃথিৱীলৈ আহে আৰু 'মে-ডাম-মে-ফি'ৰ অন্তত তেওঁলোকৰ পুত্ৰ-কন্যা, নাতি-নাতিনী আৰু অন্য সকলোৰে মঙ্গল কামনা কৰি আশীৰ্বাদ দিয়ে। এই আশীৰ্বাদ জাতি-জনজাতি আৰু দেশৰ মঙ্গলৰ কাৰণেও প্ৰভাৱ পৰে। বুৰঞ্জীত লিখা আছে --- তাই আহোমসকলৰ প্ৰথম ৰজা চাওলুং ছুকাফাই তাই পৱিত্ৰ 'মে-ডাম-মে-ফি' উৎসৱ উদ্‌যাপন কৰিছিল। যাতে নতুন ৰাজ্যত পূৰ্ব-পুৰুষসকলৰ আশীৰ্বাদ বিচাৰি প্ৰাৰ্থনা কৰিছিল। দেশৰ প্ৰজা, অন্য জনগোষ্ঠীও মঙ্গলময় হওক। স্বৰ্গদেউ জয়ধ্বজসিংহৰ বাহিৰে আহোমৰ সকলো ৰজাই 'মে-ডাম-মে-ফি' উৎসৱ উদ্‌যাপন কৰা কথাটো বুৰঞ্জীত উল্লেখ আছে যে 'মে-ডাম-মে-ফি' উৎসৱটো আহোমৰ ৰজা চন্দ্ৰকান্ত সিংহৰ ৰাজত্ব কালত মেছ জাৰ্ক জম কতাৰে উদ্‌যাপিত কৰা হৈছিল।

'মে-ডাম-মে-ফি'ত পূজা-অৰ্চনা কৰা আঠগৰাকী দেৱ-দেৱীসকল হ'ল ---

- ১) খাও খাম (জলাধিপতি)
- ২) আইলেংডিন (পৃথিৱীৰ গৰাকী)
- ৩) লেংডন (সুৰ্গাধিপতি)
- ৪) লাংকুৰি (সৰ্বাধিপতি)
- ৫) জান চাই লুং (দেৱ গুৰুপ)
- ৬) চিংলাম চাম (সপ্ত সুৰ্গাধিতি)
- ৭) মুট কুম, টাইকুম (সূৰ্য-চন্দ্ৰৰ অধিপতি)
- ৮) জাচিংফা (সৰ্ববিদ্যাৰ অধিষ্ঠাত্ৰী)

পূজাস্থলী প্ৰস্তুতিঃ পূৰ্বলৈ ভেটি প্ৰতিষ্ঠা কৰি আঠগৰাকী দেৱ-দেৱীৰ বাবে আঠখন মেহেঙা (বাঁহ, কল-ঠৰুৱাৰে প্ৰস্তুত) দিব আৰু মেহেঙাত তামোল-পাণ, যাৱতীয় দ্ৰব্য ইত্যাদি দেৱ-দেৱীলৈ উৎসৰ্গা কৰিব। সকলো কাম সমাধা হোৱাৰ পাছত পুৰোহিতে আসন গ্ৰহণ কৰি মন্ত্ৰপাঠ আৰম্ভ কৰে। পৱিত্ৰ মন্ত্ৰ উচ্চাৰণেৰে মলুংজনে পূজা কৰে আৰু প্ৰত্যেকজনে দেৱ-দেৱীৰ নামত বিশেষ বিশেষ মন্ত্ৰৰে উচ্চাৰিত হয়। শেষত দেৱতাসকলক মন্ত্ৰপাঠেৰে বিদায় দিয়া অন্তত মেহেঙাৰ প্ৰসাদসমূহ উপস্থিত সকলোৱে গ্ৰহণ কৰে। এনে ধৰণেৰে এই উৎসৱ পালন কৰা হয়।

বৰ্তমানেও অসমত তাই আহোম সমাজে ৩১ জানুৱাৰী তাৰিখে অতি জাক-জমকেৰে নিজ নিজ ঠাইত 'মে-ডাম-মে-ফি' পালন কৰা দেখা যায়।

(ৰং-বই বই)



জ্যোতি প্রসাদৰ ‘ৰূপালীম’ নাটক : এটি আলোচনা

তেত্ৰিছৰ

পৰা লিখি পয়ত্ৰিছ-ছয়ত্ৰিছ বছৰ বয়সত সম্পূৰ্ণ কৰা জ্যোতিপ্ৰসাদৰ ‘ৰূপালীম’ এখন কাল্পনিক নাট। এই নাটকখনত তেওঁ আদৰ্শ চৰিত্ৰ দাঙি ধৰাতকৈ চৰিত্ৰৰ বিচিত্ৰতাহে দেখুৱাবলৈ প্ৰয়াস কৰিছে। জ্যোতিপ্ৰসাদৰ ‘ৰূপালীম’ নাটকৰ যৌৱনসুলভ প্ৰেমৰ উদ্দীপনাৰ লগতে জীৱনৰ প্ৰতি শিল্পীসুলভ দৃষ্টিভংগীৰ স্পষ্টতা বিদ্যমান। জ্যোতিপ্ৰসাদে ‘ৰূপালীম’ নাটকখন আৰম্ভ কৰিছে অসমৰ পূব সীমান্তৰ পৰ্বতীয়া অঞ্চলৰ প্ৰকৃতিসুলভ সৰল পৰিৱেশত। জ্যোতিপ্ৰসাদে নাটকৰ আৰম্ভণিতে দুটা চৰিত্ৰ ‘মায়াব’ আৰু ‘ৰূপালীম’ৰ মাজত থকা গভীৰ প্ৰেমৰ বিষয়ে স্পষ্টৰূপত দাঙি ধৰিছে। নাটকৰ নায়ক ‘মায়াব’ এজন দেখিলে মোহ লগা, গাঁৱলীয়া ৰুক্মী ডেকা। মায়াবই পৰ্বতীয়া নৈৰ কিনাৰত পানী যুঁৱলিৰ শিলত বহি হাতত পেঁপা লৈ বহি থকাৰ সময়তে দূৰণিৰ নদীৰ বুকুত এটা গীত শুনা পায়, “জিৰ জিৰ জিৰ জিৰি জিৰ জিৰ তাতে নিজৰি জিৰ জিৰ নিজৰি অ’।” — এই গীতটি মায়াবৰ প্ৰেমিকা পূব সীমান্তৰ বৌদ্ধ জনজাতিৰ ৰুক্মী ছোৱালী ৰূপালীমৰ কণ্ঠত নিঃসৃত গীত। এনেদৰেই গীতৰ সুৰীয়া মাতৰে মায়াব আৰু ৰূপালীমৰ দুখন হিয়াৰ প্ৰণয়মধুৰ পৰিৱেশত নাট্য কাহিনীৰ আৰম্ভ। মায়াব আৰু ৰূপালীমৰ কথোপকথনৰ মাজত দেখা যায় এটি মধুৰ প্ৰণয় কাহিনীৰ সু-গভীৰ প্ৰেম। ৰূপালীম আৰু মায়াবই প্ৰেমত মগ্ন হৈ কথা-বতৰা পাতি থকাৰ মাজতেই এক সংঘাতৰ সূত্ৰপাত হয় ৰূপালীমৰ পিতৃ জুনাফাৰ উপস্থিতিত। জুনাফাই মায়াবৰ সতে ৰূপালীমক বিয়া দিব নিবিচাৰে। সেয়ে জুনাফাই মায়াবক কয় যে ৰূপালীমক বিয়া কৰিবলৈ হ’লে মায়াবই নিজে এটা বাঘ মাৰি বাঘৰ মূৰটো আনি জুনাফাক দিব লাগিব। ৰূপালীমৰ প্ৰতি থকা গভীৰ প্ৰেমৰ বিনিময়ত মায়াবই চিকাৰ কৰিবলৈ গুছি গ’ল। ইয়াতেই নাট্য কাহিনীৰ সংঘাতৰ অংকুৰ ফুটি উঠিল।

‘ৰূপালীম’ নাটকৰ দ্বিতীয় অংকত সংঘাতৰ বিকাশৰ বাবে আন এটা অতি সজ্জতিপূৰ্ণ পাৰ্শ্ব ঘটনাৰ পৰিকল্পনা কৰা হৈছে। দ্বিতীয় অংকৰ আৰম্ভণি হৈছে এটি সুন্দৰ গাঁৱলীয়া পৰিৱেশ আৰু গীতৰ মাধ্যমেৰে। গাঁৱত আবেলি জুনাফাৰ চাংঘৰৰ আগচোতালত ৰূপালীমে লগৰকেইজনীৰ সৈতে বিভিন্ন কাৰ্য কৰাৰ লগতে হাঁহি-

মনীষা কোঁৱৰ

তৃতীয় ষাণ্মাসিক, অসমীয়া বিভাগ



বৰষুণ

(অণুগল্প)

পুৱাৰ

বেলিটো লাহেকৈ ওলাইছে। পুহ মাহৰ কুঁৱলীৰ মাজেৰে অনুৰাগে বেলিটোলৈ এবাৰ চালে। তাৰ এনে লাগিল যেন এজাক বৰষুণ আহিব। সেই বৰষুণজাকে তাক তিয়াই পেলাব। তাৰ মনত এটা কবিতা গুঁজৰি-গুমৰি প্ৰাণ পাই উঠিল —

এই বৰষুণজাক যেন তুমিয়েই

তুমিয়েই যেন এই বৰষুণজাক

তাৰ মন আকৌ এবাৰ অতীতলৈ উভতি গ’ল। যেতিয়া সি এই কবিতাটো লিখিছিল সিদিনা সি তৰালীক বৰষুণত তিতি থকা দেখিছিল আৰু তাই কৈছিল তাইৰ বৰষুণৰ প্ৰতি থকা প্ৰেম।

লাহে লাহে তাৰ মনত তাৰ গাঁৱখন উজলি উঠিল। প্ৰাণ পাই তাৰ আৰু তৰালীৰ প্ৰেমৰ কাহিনী। পথাৰত বহি বাঁহী বজোৱা সময়বোৰ আৰু যে সি বাঁহী বজালেই তৰালী যে কেনেকৈ তাৰ ওচৰলৈ দৌৰি আহিছিল। এটা হুমুনিয়াহ বাহিৰ হ’ল। সঁচাকৈ কি দিন আছিল সেই দিনবোৰ...



অস্তিত্ব

(গল্প)

এটা

ৰে'ল ষ্টেচন। যিহে ভিৰ, কাৰোবাৰ হাত এখন এৰাই গ'লে সহজতে বিচাৰি পোৱাই টান। অহা আহিছে, যোৱা গৈছে। কোনো কাৰো বাবে ৰৈ থকা নাই। ষ্টেচনটোত প্ৰায়ে দেখা যায় এজনী প্ৰায় ৯-১০ বছৰীয়া ছোৱালী, যাৰ কাপোৰযোৰ মলিয়ন, ঠায়ে ঠায়ে ফটা ! কোনোমতে লাজ নিবাৰণ কৰি আছে। তাইৰ চুলিবোৰ শুকান, গোল্ফ তেলৰ অভাৱত মদৰুৱা যেন দেখা গৈছে। মুখখনিত বহুদিন যে একো পেট পূৰাই খোৱা নাই তাৰ চিন স্পষ্ট। খুঁটা এটাত আঁউজি বহি থাকে। কোমল মনৰ বয়সৰ ছোৱালীজনীক এনেদৰে দেখিলে বেয়াই লাগি যায়। হঠাতে তাইৰ হাতত ধৰি উঠাই দিলে প্ৰায় ৪০-৫০ বছৰীয়া মানুহ এজনে।

“বৈ মোৰ লগত যাবি। কাম কৰি দিবি আৰু নিজেও দুসাঁজ পেটভৰাই খাব পাৰিবি।” ছোৱালীজনীয়ে একো নামাতিলে। তথাপি তাইৰ মনটোৱে যেন যাবলৈ বিচাৰিলে মানুহজনৰ লগত। তাই গ'লগৈ। দ্বিতীয়বাৰ আৰু দেখা নগ'ল তাইক সেইটো ষ্টেচনত।

মানুহজনে তাইক নিজৰ ঘৰলৈ লৈ গ'ল। এটা প্ৰকাণ্ড বঙলাৰ মুখত গাড়ীখন ৰ'ল। আগে আগে গ'ল আদহীয়া মানুহজন, পিছে পিছে তাই। মালিকনীয়ে ছোৱালীজনীক দেখি ক'লে, “আই ঐ, ইমান লেতেৰা এইজনী। তাইক লৈ যাবলৈ সিহঁতৰ ঘৰত কাম কৰা মানুহজনীক আদেশ দিলে। ছোৱালীজনীক দেখি মানুহজনীৰ হঠাৎ হৃদয়ত খুন্দা লাগিল, ততাতৈয়াকৈ তেওঁক হস্পিতাললৈ লৈ যোৱা হ'ল। যেতিয়া মানুহজনীয়ে তাত চকু মেলিলে তেতিয়া তেওঁৰ মূৰৰ ওচৰত বহি আছিল সেই ছোৱালীজনী। তাই সুধিলে “মা তই ভাল পাইছনে?”

ধেমালি কৰি থকাৰ সময়তে চিকাৰ কৰিবলৈ যোৱা মায়াবই উভতি আহি বাঘৰ ৰক্তাক্ত মূৰ এটা ধুমকৈ মাটিত পেলাইহি। সেইখিনিপৰতে নায়কৰ প্ৰতিদ্বন্দ্বী ৰেণথিয়াঙৰ উপস্থিতি আৰু মায়াবৰ সৈতে ৰেনথিয়াং আৰু প্ৰান্ত দেশৰ অধিপতি মণিমুগ্ধৰ সংঘৰ্ষৰ সূচনা হয়। এনেতে মণিমুগ্ধই ৰূপৰ কুঁৱৰী ৰূপালীমক দেখা পাই তাইৰ ৰূপ-লাৱণ্যত বিমুগ্ধ হৈ ৰূপালীমক মণিমুগ্ধই ধৰি লৈ যায়।

‘ৰূপালীম’ৰ তৃতীয় অংকত দেখুৱা হৈছে অসহায় জুনাফাই ৰূপালীমক উদ্ধাৰৰ বাবে ককমী ৰজাক অনুৰোধ জনোৱাৰ, যাৰ লগে লগে এটা সংঘাতৰ সৃষ্টি হ'ল। সুৰাৰ বাগিত মাতাল ককমী ৰজাই মণিমুগ্ধই ৰূপালীমক ধৰি লৈ যোৱা বুলি কোৱা জুনাফাৰ কথা বিশ্বাস নকৰিলে। কাৰণ মণিমুগ্ধই ককমী ৰজাৰ ভনীয়েক ইতিভেনক বিয়া কৰাব বুলি দিয়া প্ৰতিশ্ৰুতি আৰু আনফালে ৰাজোচিত দায়িত্বহীন ককমী ৰজাৰ দুৰ্বলতা। কিন্তু ইতিভেনে জুনাফাৰ কথা বিশ্বাস কৰি ৰজাৰ অকৰ্মণ্যতাক ধিক্কাৰ দি ৰূপালীমক মণিমুগ্ধৰ হাতৰ পৰা উদ্ধাৰ কৰিবলৈ বুলি সৈন্য-বাহিনীৰ স'তে ৰূপালীমক উদ্ধাৰ কৰাৰ বাবে সাজু হৈ ওলাই যায়। এয়া আচলতে ইতিভেনৰ ককমী জাতিৰ প্ৰতি থকা প্ৰেম, লগতে দেশৰ প্ৰতি থকা প্ৰেম, মানুহৰ প্ৰতি থকা দয়াশীলতাৰ মাজেৰে আৰু এগৰাকী সাহসী নাৰী হিচাপে নাটকৰ চৰিত্ৰৰ বৈচিত্ৰ্য সূচনা হৈছে।

‘ৰূপালীম’ নাটকত চতুৰ্থ অংক ইতিভেনৰ চাৰিত্ৰিক বৈচিত্ৰ্যৰ বাবেই তাৎপৰ্যপূৰ্ণ। ইয়াত মণিমুগ্ধ আৰু ৰূপালীমৰ বক্তব্যৰ মাজেৰে প্ৰকাশ পাইছে মায়াবৰ প্ৰতি থকা ৰূপালীমৰ গভীৰ ভালপোৱা। এফালে ইতিভেনে নিজৰ প্ৰেমিক মণিমুগ্ধই

ৰূপালীমৰ প্ৰতি আকৃষ্ট হোৱাৰ প্ৰবল ঈৰ্ষা আৰু আনফালে মণিমুগ্ধৰ অন্যায় আচৰণৰ প্ৰতি তীব্ৰ বিদ্ৰোহ ঘোষণা। আকৌ দেখা গৈছে যে যিগৰাকী ইতিভেনৰ মণিমুগ্ধৰ প্ৰতি ঘৃণা উপজিছিল, যুদ্ধ কৰিবলৈও আগবাঢ়ি আহিছিল কিন্তু শেষত দেখা গৈছে যে ইতিভেন আৰু মণিমুগ্ধ দুয়োৰে মাজত ভালপোৱাৰ প্ৰকাশ আৰু সমানে সমানে দুয়োটা চৰিত্ৰৰ প্ৰীতিহিংসাৰ চূড়ান্তৰূপ প্ৰকাশ। এই চতুৰ্থ অংকৰ তাৎপৰ্য।

পঞ্চম অংকত দেখা যায় যে মণিমুগ্ধৰ সৈন্যই যিহেতু ককমী ৰজাৰ ৰাজ্যত জুই লগাই সকলো ধ্বংস কৰি দিয়ে যাৰ ফলত বৌদ্ধ ৰজাৰ জৰাজীৰ্ণ হোৱা অৱস্থা এটা দেখিবলৈ পোৱা যায় আৰু যুদ্ধৰ হুলস্থূলীয়া পৰিস্থিতিৰ মাজত কোনোমতে মায়াবই ৰূপালীমক পলুৱাই নিয়ে যদিও মণিমুগ্ধৰ ৰাজশক্তিৰ কবলৰ পৰা ৰক্ষা নপৰে।

ষষ্ঠ অংকত ৰূপালীম চৰিত্ৰটিৰ মাজেৰে প্ৰকাশ পাইছে সু-গভীৰ প্ৰেম আৰু ত্যাগৰ মহিমা। পিতৃ, প্ৰেমিক আৰু স্বদেশ-স্বজাতিক জীৱন ৰক্ষা তথা মুক্তিৰ বাবে ৰূপালীমে সন্মতি প্ৰদান কৰিছে মণিমুগ্ধৰ ওচৰত সতীত্ব অৰ্পণ কৰিবলৈ।

নাটকৰ সপ্তম তথা পৰিসমাপ্তি অংকত নিজ পিতৃ, প্ৰেমিক আৰু স্বদেশ-স্বজাতিৰ বাবে নিজৰ সতীত্ব-মণিমুগ্ধৰ ওচৰত সমৰ্পণ কৰা কাৰ্যই ৰূপালীমৰ বাবে কাল হৈ পৰিল। ‘হৰিণাৰ মাংসই বৈৰী’ হোৱাৰ দৰে ৰূপালীমৰ ৰূপ-যৌৱন তথা ইতিভেনৰ নাৰীসুলভ ঈৰ্ষা আৰু মণিমুগ্ধৰ কামনাই ৰূপালীমৰ জীৱন ছাৰখাৰ কৰিলে। ৰাজশক্তিৰ ব্যক্তিকেन्द्रিকতা আৰু অবিবেচনাৰ বাবে ৰূপালীমৰ দৰে সমাজৰ সৎ নিৰীহ শ্ৰেণীৰ জীৱন নিঃশেষ হ'ল। আত্মোৎসৰ্গৰ বাবে ৰূপালীমে নাটকৰ শেষান্তৰত কৰুণ মৃত্যুক আঁকোৱালি ল'বলগীয়া হ'ল।



টুচু-পৰৱ

অসমৰ

চাহ-জনজাতি লোকসকলৰ মাজত প্ৰচলিত এটি পৰৱ হ'ল টুচু-পৰৱ। ই ঘাইকৈ স্ত্ৰীপ্ৰধান উৎসৱ। মাঘ-বিহুৰ উৰুকাৰ দিনা আৰম্ভ হৈ মকৰ সংক্ৰান্তিৰ দিনা টুচু-পৰৱৰ সামৰণি পৰে। টুচু-পূজা বংগদেশত প্ৰচলিত তুচলা বা তুচলী পূজাৰ ৰূপান্তৰ। কিছুমানে আকৌ টুচু-পৰৱক কৃষি-লক্ষ্মী বা নবান্ন উৎসৱ বুলি অভিহিত কৰিছে। সংস্কৃত 'তোষ' ধাতুৰ পৰা 'টচ্' বা 'টুচু' শব্দৰ উৎপত্তি হৈছে বুলি কোনোৱে মত প্ৰকাশ কৰে। এই পৰৱক পৌষ পৰৱ বুলিও কোৱা হয়।

চাহ-শ্ৰমিক লোকসকলৰ মাজত টুচু এগৰাকী দেৱীৰূপে পূজিতা হৈ আহিছে। ব্ৰাহ্মণ পূজাৰীবিহীন টুচু পূজাত পূজা পৰিচালনাৰ বাবে কোনো এঘৰৰ ছোৱালী এজনীক টুচুৰ মাক পাতি লোৱা হয়। গছৰ পাতেৰে সজা দোলাৰ ভিতৰত টুচুদেৱীক ৰাখি টুচুমাৰ ঘৰত দেৱীক প্ৰতিষ্ঠা কৰা হয়। ঠাই বিশেষে চৌড়লত মূৰ্তি স্থাপন কৰা নহয়। টুচুক শস্যৰ দেৱী বুলি পূজা কৰা হয় যদিও, শিৱৰ জীয়েক, মনসাৰ ভনীয়েক, কালী, দুৰ্গা, সীতা, সাবিত্ৰী আদি ৰূপতো কল্পনা কৰা হয়। বিবিধ ফুল, ফল-মূল, আখৈ, বাতাচা, ধূপ-ধূনাৰে আদি আত্মীয়-স্বজনক অভ্যৰ্থনা জনায়। পূজাৰ সামৰণিৰ দিনা আবেলি চাহ-শ্ৰমিক নাৰীসকলে নানা ধৰণৰ টুচুগীত গায়। যেনে—

টুচু মা কে ভাসাতে যাব
গঙ্গা নদীৰ জলে
টুচু মা যদি দয়া কৰে
আনব ঘূৰাই মাঘ...

এনেদৰে টুচুগীত গাই নৈত টুচুদেৱীক চৌড়লৰ সৈতে বিসৰ্জন দিয়ে।

টুচু-পূজাত গোৱা বেছি ভাগ গীতেই প্ৰণয়মূলক। টুচুগীতবিলাকতো যৌৱন সুলভ কামনাৰ সহজাত প্ৰকাশ আৰু প্ৰেমৰ আকৃতি আছে। মুঠতে টুচু-পৰৱ চাহ-মজদুৰ জন-জীৱনৰ লগত জড়িত একস্বতঃ সম্পূৰ্ণ ধাতুকালীন উৎসৱ।



প্ৰকৃত

(গল্প)

কৰৱী

উপায়ুক্ত কাৰ্যালয়ত এটা সন্মানীয় পদত অধিষ্ঠিত। দিনটোৰ কৰ্মব্যস্ততা, ভাগৰ, চিন্তাবোৰ সামৰি ঘৰ সোমাইছেহি। ঘৰ সোমায়ৈ ড্ৰয়িং ৰুমতে নিজৰ লেপটেপটো থৈ মাকক মাতিলে, “মা, কি কৰিছা? মই পালোঁহি।” মাকৰ উত্তৰলৈ বাট চাবলৈও যেন তাইৰ সময় নাই। কাপোৰ সলাই মুখ-হাত ধুই পুনৰ লেপটেপটো উলিয়াই কমত ব্যস্ত হৈ পৰিল। মাকে চাহ দু-কাপ লৈ তাইৰ কাষতে বহিল। তাইৰ যেন কোনো ক্লক্ষেপেই নাই। “কৰৱী, চাহ লোৱা। কি হ'ল আজি বৰ ব্যস্ততা বাঢ়িছে।” মাকে ক'লে। “অ', মা কি যে কৰোঁ একো বুজি পোৱা নাই? এনেকুৱা লাগে যেন ৰীতাকেই দি দিওঁ নেকি?” কৰৱীয়ে ক'লে। “ৰীতালৈ দিওঁ বুলিয়েই দিব পাৰিবা নেকি তুমিতো নিজেই এই চাকৰি বাছি লৈছিল।” মাকে তাকে কৈ চাহৰ কাপ দুটা লৈ উঠি গ'ল।

নীহাৰিকা বৰুৱা

ষষ্ঠ শাখাসিক

লেপটেপটো বন্ধ কৰি কৰৱী নিমাত হৈ পৰিল। তাইৰ অন্তৰ আত্মাই যেন হাঁহাকাৰ কৰিব ধৰিছে। চকুহাল চিলিঙখনত নিবদ্ধ কৰি তাই মনতে ভাবিলে বস্তুবাদিতা, কৰ্মব্যস্ততাৰ মাজত থাকি তাই নিজকে পাহৰি পেলোৱা নাইতো? মুখত মিছা ৰং আনি সানি, কৃত্ৰিমতাক আঁকোৱালি লৈ নিজৰ অন্তৰাত্মক যেন তাই কেতিয়াবাতে পাহৰি পেলাইছিল! তাই বাহিবলৈ ওলাই গৈ মুক্ত আকাশলৈ চাই তাই মনতে শপত ল'লে মই আজিৰ পৰা মই মোৰ অন্তৰাত্মক কথা শুনিম। মোৰ অন্তৰতে লুকাই আছে শান্তিৰ অফুৰন্ত নিজৰা।



এষণা

সুবিধা :

চিনেমা সমাজৰ এক বাৰ্তা প্ৰেৰক বুলিলেও ভুল কোৱা নহ’ব। কাৰণ চিনেমাৰ অভিনয়ৰ জৰিয়তে বহুতো অতীতৰ ঘটনা-পৰিঘটনা লগতে বৰ্তমান সময়ৰ চলিত কিছুমান ঘটনাৰ বিষয়ে আলোচনা কৰি তাৰ প্ৰতি সজাগতা প্ৰদান কৰে। চিনেমা বুলিলে সকলোৱে কেৱল অভিনয় বুলি ভাৱে। প্ৰকৃত অৰ্থত কেৱল অভিনয় কৰাই নহয়। সেই অভিনয়ে সমাজৰ কিছুমান কু-সংস্কাৰৰ বিষয়ে আলোচনা কৰি তাৰ নিৰ্মূলৰ বাবে কিছুমান বাৰ্তা প্ৰেৰণ কৰে।

চিনেমাই আমাৰ মনৰ বিকাশৰ লগতে জ্ঞানো প্ৰদান কৰি আহিছে। চিনেমাই মনত এক স্মৃতি আৰু দুখৰ বাৰ্তা প্ৰেৰণ কৰি সমাজৰ মাজত দাঙি ধৰিছে।

বোলছবি হৈছে সমাজৰে এটা অংগ। বোলছবি সমাজৰ সৈতে সম্পৰ্কিত এক পৰিচিত বিষয়। বোলছবি কেৱল চালেই নহ’ব তাৰ পৰা আমাক কি বাৰ্তা প্ৰেৰণ কৰিছে তাৰ প্ৰতি লক্ষ্য ৰাখিহে আমি বোলছবিৰ আনন্দ ল’ব লাগে। যদি কোনো বোলছবিৰ প্ৰকৃত অৰ্থই বুজি পোৱা নাযায় তেন্তে সেই ছবি প্ৰকৃত অৰ্থত সফল হৈ উঠিব নোৱাৰে। চিনেমা



হৈছে সমাজৰ দ্বাৰা গঠিত এক অংগ। যদি জনসমাজে চিনেমাৰ প্ৰতি আকৰ্ষিত নহয় তেন্তে সেই চিনেমাৰ প্ৰকাশ পাব নোৱাৰে। যিমান জনসমূহে আকৰ্ষিত হ’ব সিমানে চিনেমা জগত সফল হৈ উঠিব। গতিকে চিনেমা হৈছে সমাজৰ দ্বাৰা গঠিত এক অংগ।

সামৰণি :

চিনেমা আৰু সমাজ দুয়োটাই সম্পৰ্কিত। গতিকে আমি চিনেমাই যি বাৰ্তা প্ৰেৰণ কৰে প্ৰকৃততে সেই বাৰ্তা বুজি উঠিব লাগিব, লগতে চিনেমাই যি সংকেট প্ৰদান কৰে তাৰ প্ৰতি সকলোৱে সজাগতা অৱলম্বন কৰাতো প্ৰয়োজন।

গতিকে আমি সকলোৱে চিনেমাৰ যি উপকাৰ সেইসমূহ লৈ অপকাৰসমূহ সমাজৰ পৰা বহিস্কাৰ কৰি এক সুন্দৰ সমাজ গঢ়ি তোলাৰ প্ৰতি সকলোৱে তাৰ প্ৰতি সজাগ হোৱাৰ প্ৰয়োজন। চিনেমাৰ যিসমূহ কু-প্ৰভাৱ — সেইসমূহ নাইকিয়া কৰি সমাজত বোলছবি জগতখনৰ যি প্ৰকৃত বাৰ্তা সেইখিনি সকলোৱে বুজি উঠি বোলছবি জগতখনক আগুৱাই নিয়াৰ দায়িত্ব সকলোৰে। গতিকে আমি আহক সকলোৱে চিনেমাৰ যি মনোৰম দৃশ্য সকলোৱে উপভোগ কৰে।

এষণা

তেওঁৰ বা তাইৰ, সিহঁতৰ এক প্ৰভাৱ থাকিব লাগিব। পুৰণি বন্ধুবোৰলৈ যেতিয়া মনত পৰে আমাৰ মনলৈ ভাব আহে সিহঁতে এতিয়া কি কৰিছে, কেনেদৰে জীৱনত স্থিতি লভিছে। ভাবি ভাবি অতীতক যেতিয়া ৰোমন্থন কৰি যাওঁ মনলৈ ভাবনা আহে আমি কিয় হেৰুৱালোঁ সেই সময়বোৰ, য’ত আমি মিলা-প্ৰীতিৰে, কেতিয়াবা অৰিয়াঅৰিৰে সময় পাৰ কৰিছিলোঁ একেলগে সমনীয়াৰ স’তে। চিধাই মনত ভাহি আহে অস্থায়ীত্বৰ, সকলোবোৰ অস্থায়ী যেন সঁচাই তাক আমি ৰোমন্থনৰ যোগে অনুভৱ কৰি যাওঁ। আমাৰ প্ৰতিটো পল, যিটো পাৰ কৰিলোঁ আমাৰ বাবে সেয়া আজি মূল্যৱান হয়, কিয়নো এটা প্ৰহৰ আমি এবাৰেই পাওঁ যদি সেই সময়খিনিত কিবা অৰ্জন কৰোঁ বা হেৰুৱাওঁ তেন্তে পুনৰাই তাক কোনোপধ্যেই পাবলৈ সক্ষম আমি হ’ব নোৱাৰোঁ। এইদৰে ভাবিলে আমাৰ বাবে প্ৰতিটো ছেকেণ্ডৰ সময়েই মূল্য থাকে, জীৱনক মূল্যৱান হয়তো এইবাবেই গণ্য কৰা যায় যে আমি যেতিয়া ৰোমন্থন কৰোঁ অতীতৰ সময়বোৰক আমি পাওঁ যে সেয়া কি অভিজ্ঞতাপুষ্ট কাল আছিল য’ত তিতা-মিঠা অনুভূতিৰে আৱৰি আছে আমাৰ অতীত। তেনেকুৱা সময় পুনৰাই আকৌ পোৱা-নোপোৱাৰ চিন্তাত আমাৰ বাবে মূল্যৱান হৈ আহে একোটি সময়, এটি এটি জীৱন। ৰোমন্থনে শিকাই যায় আমাক আমাৰ জীৱনৰ মূল্যতা। বিদ্যালয়লৈ যোৱাৰ আনন্দ-নিৰানন্দ আজি আমাৰ বাবে ৰোমন্থন। ইয়াত লুপ্ত হৈ আছে আমাৰ চিন্তা-ভাবনা, পোৱা-নোপোৱাৰ— এক কথাত কওঁ যদি অভিযোগবোৰ আৰু ক’ত যে বিদ্যালয়ৰ সোণোৱালী দিনবোৰ। আমি মহাবিদ্যালয়ৰ অধ্যয়নৰত ছাত্ৰ-ছাত্ৰী, আমাৰ বাবে অতীত হ’ল বিদ্যালয়ত কটোৱা দিনবোৰ, খেল-ধেমালিবোৰ, অধ্যয়নৰ মাজত পাৰ হৈ যোৱা সেই অতীতৰ হেৰাই যোৱা সময়বোৰ। লগৰবোৰক লগ পালে



আমাৰ মনত তৎক্ষণাত ভাব আহে, এইজন মোৰ পুৰণি সহপাঠী আৰু আমি আমাৰ সময় একেলগে কটাই আহিছোঁ। মনলৈ ভাব আহে য’ত আমাৰ পোৱা-নোপোৱাবোৰ, তিতা-মিঠা অভিজ্ঞতাপুষ্ট সেই অতীতবোৰ সোমাই আছে, এনে ৰোমন্থনে আমাৰ মনত অপাৰ এক বুজাব নোৱাৰা ভাবৰ উদ্ভাৱন কৰি যায়। এক কথাত কওঁ যদি ৰোমন্থন আমাৰ বাবে এক বন্ধুৱেই যিজনে প্ৰতি মুহূৰ্ততে আমাক বিচাৰি থাকে। আনফালে, কোনোদিনা বিদ্যালয় নোযোৱা, কিতাপৰ লগত অপৰিচিত সকলো সমনীয়া যি আমাৰ লগত জড়িত তেওঁলোকৰ জীৱনত আমি অংশপাত্ৰ আৰু আমাৰ বাবে সেই সমনীয়াবোৰ চিৰস্মৰণীয়। আমি আমাৰ অধিক সময় তেওঁলোকৰ স’তে নকটালেও যেতিয়া প্ৰতিটো প্ৰহৰ য’ত তেওঁলোক সন্মিলিত হৈ আছে তাত আমি বিভোৰ হ’বলৈ বাধ্য কিয়নো তেওঁলোকৰ ৰোমন্থনত হয়তো আমি সদায় ডাঙৰ, তেওঁলোকৰ বাবে আমাৰ ৰোমন্থন বহু দৰকাৰী স্মৃতি য’ত তেওঁলোকৰ ভাবনাবোৰ লুকাই আছে।

সঁচাই অতীতৰ ৰোমন্থনে সকলোৰে বাবে উৎসাহ-উদ্দীপনা যোগায় আৰু জীৱনত আমি দুগুণ আগ্ৰহেৰে আগুৱাই যাব পাৰোঁ। কিন্তু মনৰ পৰা ঋণাত্মক চিন্তা আঁতৰাব লাগিব তেতিয়া আমি ৰোমন্থনত ধনাত্মক চিন্তা-ভাবনাৰে অধিক প্ৰভাৱিত হ’ম। ঋণাত্মকতাৰ চিন্তন কৰি যদি অতীতৰ ৰোমন্থন আমাৰ নিৰাশাপূৰ্ণ সময়বোৰক লৈ কৰোঁ তেতিয়া ভাব আহে আমাৰ জীৱনত এনে কিয় ঘটিছিল। অতীতৰ নিৰাশায়ুক্ত সেই অভিজ্ঞতাও আমাৰ বাবে এক ৰোমন্থনেই যিয়ে আমাৰ জীৱনৰ মোনা ভৰাই ৰাখিছে।

শেষত, ক’ব পাৰোঁ ৰোমন্থন আমাৰ নিকতটম বন্ধু যি আমি যেতিয়াই বিচাৰোঁ সাজু হৈ থাকে। এই ৰোমন্থন সকলোৰে বন্ধু যি কাৰো লগতেই নিজৰ বন্ধত্বক ত্যাগিব নোৱাৰে।



কৈশোৰ কালৰ মানসিক স্বাস্থ্যৰ যতন

মানুহৰ জীৱনত শৈশৱ আৰু যৌৱনৰ মাজত থাকে কৈশোৰ। শৈশৱৰ ধেমালি আৰু যৌৱনৰ পৰিপক্বতাৰ মাজত থাকে কৈশোৰ বা সাঁকো। জীৱনটো গঢ়ি তোলাৰ বাবে এই সময়ছোৱা জীৱনৰ আটাইতকৈ গুৰুত্বপূৰ্ণ সময়। ইংৰাজীত ১৩ বছৰৰ পৰা ১৯ বছৰলৈ এই সময়ছোৱাক টিনেজ (Teenage) বুলি কোৱা হয়। যদিও ১১-১২ বছৰৰ পৰা ১৬-১৭ বছৰলৈ এই সময়ছোৱাক কৈশোৰ কাল বুলি কয়। এই সময়ত দেহৰ হৰম'নৰ ভাৰসাম্যতা সলনি হয় আৰু নতুন হৰম'নৰ আগমন হয়। এই সময়ছোৱা যিদৰে সৃজনী প্ৰতিভা গঢ়ি তোলাৰ উপযুক্ত সময়। সেইদৰে এই সময়ছোৱাই পংকিলতাৰ দিশত জীৱনক উটুৱাই দিব পৰা বিপদজনক সময়। সেয়ে কৈশোৰক জীৱনৰ জটিলতম সময় বুলিব পাৰি।

সুস্মিতা দত্ত

পঞ্চম ষাণ্মাসিক, বাণিজ্য বিভাগ



কৈশোৰ আৰু যৌৱনৰ দুৱাৰডলিৰ এই সময়ছোৱাই সন্তানৰ ভৱিষ্যত গঢ়াৰ দিশত আটাইতকৈ প্ৰয়োজনীয় সময় হোৱা কাৰণে পিতৃ-মাতৃয়ে সন্তানক লৈ অধিক দুঃচিন্তাত ভোগে। তেওঁলোকে ভাবিবলৈ লয় যে এনে সময়ত কটকটীয়া শাসনৰ জৰিয়তেহে সন্তানক সঠিক বাটলৈ আনিব পৰা যায়। এনে খোজতে শিশু আৰু পিতৃ-মাতৃৰ মাজত সংঘাতপূৰ্ণ পৰিস্থিতিয়ে উভয়কে বিষাদগ্ৰস্ততাৰ পিনে লৈ যাব পাৰে।

বৰ্তমান প্ৰতিযোগিতাৰ দৌৰত এজনে আন এজনক পিছ পেলাই যিকোনো প্ৰকাৰে আগবাঢ়ি যোৱাটোহে হৈ পৰিছে সাৰ্থকতাৰ পৰিভাষা। আনতকৈ পিছপৰি যোৱা ল'ৰা-ছোৱালীজনীয়ে প্ৰায়ে সন্মুখীন হ'বলগীয়া হয় মাতৃ - পিতৃৰ প্ৰাণি। অভিভাৱকে পাহৰি যায় প্ৰতিজন শিশুক ঈশ্বৰে বেলেগ বেলেগ ধৰণে অৰ্জন কৰিছে। মহান বিজ্ঞানী আইনষ্টাইনে কৈছিল, “Everybody is a genius but if you Judge a fish by its ability do climb a tree, it will live its whole life believing that it is a stupid.”

ল'ৰা-ছোৱালীৰ লগত মানসিকভাৱে ঘনিষ্ঠ হোৱাৰ ধাৰণাটো আমাৰ সমাজত বহুতো পিতৃ-মাতৃৰ কাৰণে এতিয়াও গ্ৰহণযোগ্য হৈ উঠা নাই। কত পিতৃ-মাতৃয়ে ভাবে কোনো কথাতে ল'ৰা-ছোৱালীৰ লগত কথা পাতি তেওঁলোকৰ

চিনেমা আৰু সমাজ (ৰচনা)

পৰিচয় :

চিনেমা বৰ্তমান সময়ত সমাজৰ এক অবিচ্ছেদ্য অংগ হিচাপে পৰিচিত। চিনেমা বুলিলে সকলোৰে মনত এক আনন্দৰ আৰু স্মৃতিৰ এক বিষয়। অতীত-বৰ্তমানৰ দৰে চিনেমাৰ জগতখন এক পৃথক হিচাপে দেখা পোৱা যায়।

আৰম্ভণি:

চিনেমা বৰ্তমান সময়ত নৱ-প্ৰজন্মৰ মাজত এক পৰিচিত বিষয়। চিনেমাই আমাৰ মনত এক উল্লাস আৰু সুখদায়কৰ বাৰ্তা প্ৰেৰণ কৰে। বৰ্তমান সময়ত চিনেমাৰ যি পৰিচয় সেয়া চিৰবৈৰী এক ছবি। চিনেমা এক অভিনয়ৰ জগত। অভিনয়ৰ জগতৰ যি মনোৰম দৃশ্য সেই দৃশ্যই সমাজৰ মানুহৰ মনৰ মাজত এক সুখৰ ছাঁ অনুভূত কৰায়।

দীপক দিহিঙ্গিয়া

চতুৰ্থ ষাণ্মাসিক, সমাজতত্ত্ব বিভাগ



চিনেমা আৰু সমাজৰ মাজৰ সম্পৰ্ক নিবিড়। চিনেমা সমাজৰ অবিহনে অৰ্থহীন। অভিনয়ৰ মাজেৰে সমাজৰ কিছু বাৰ্তা প্ৰদান কৰি তাৰ যি পৰিণাম সেই বিষয়ে আলোচনা কৰি ছবিসমূহ দাঙি ধৰে। চিনেমা কেৱল ছবি নহয় ই ছাত্ৰ-ছাত্ৰীৰ লগতে সমাজৰ ব্যক্তিৰ মাজত জ্ঞানৰ বাৰ্তা প্ৰেৰণ কৰে। চিনেমা হৈছে সমাজৰ লগত জড়িত এক বিষয়। চিনেমাই সকলোৰে মনৰ মাজত আনন্দৰ লগতে কিছুমান বাৰ্তা প্ৰেৰণ কৰি সমাজৰ মাজত এক সজাগ কৰি তোলাৰ চেষ্টা কৰে। চিনেমাই সমাজৰ ঘটনা-পৰিঘটনাসমূহ দাঙি ধৰিবলৈ চেষ্টা কৰা হয়।

অসুবিধা :

চিনেমা আমাৰ সমাজৰ কেৱল সুবিধাই কৰিছে বুলি ক'লে ভুল কৰা হ'ব। চিনেমাই সুবিধাৰ বাদেও অসুবিধা কিছুমানৰ সৃষ্টি কৰে। বৰ্তমান সময়ত নৱ-প্ৰজন্মৰ অসুবিধা কৰিছে। নৱ-প্ৰজন্মক সংকটৰ মুখলৈ ঠেলি দিয়া বুলি ক'ব পাৰি। কাৰণ কণকণ ছাত্ৰ-ছাত্ৰীসকলে চিনেমাৰ লগত বেছিকৈ জড়িত হৈ সময়ৰ মূল্য নুবুজি অবাৰত নষ্ট কৰিবলৈ লৈছে আৰু সকলো সময়তে কেৱল চিনেমাৰ চোৱাৰ যি হেঁপাহ সেইটো বাঢ়িব ধৰিছে আৰু পঢ়াৰ প্ৰতি যি ধাউতি সেয়া নাইকিয়া কৰিছে।



এষণা

এইবাৰ আছোঁ নিজৰ অধ্যয়নৰ বিষয়লৈ। উচ্চতৰ মাধ্যমিক উত্তীৰ্ণ হৈ নামভৰ্তি কৰিলোঁ ৰাজনীতি বিজ্ঞান বিভাগত। এইয়া আছিল মোৰ জীৱনৰ আটাইতকৈ ডাঙৰ সিদ্ধান্ত। শিক্ষাগুৰুৰ সান্নিধ্য আৰু মৰমে আজিও বহু প্ৰেৰণা আৰু উদ্দীপনা যোগায়।

সপোন আছে আৰু বাস্তৱ কৰা বাবে চেষ্টা কৰাৰো সপোন আছে, কিন্তু জীৱনে কোন বাটে লৈ যায় সেয়া গুৰুত্বপূৰ্ণ। মহাবিদ্যালয়ে মোৰ জীৱন সম্পূৰ্ণ সলনি কৰিলে সেয়া বাস্তৱ সত্য। সকলোৰে জীৱনত পৰিৱৰ্তনশীল সময় থাকে যিয়ে মানুহৰ জীৱনৰ বাট নিৰূপণ কৰে।

শেষত কওঁ, মাৰ্ঘেৰিটা মহাবিদ্যালয়ৰ যি যাত্ৰা সেই যাত্ৰাই আমাৰ ভৱিষ্যত নিৰূপণ কৰিব, সফল হ'লে কৃতজ্ঞ হ'ম আৰু

বিফল হ'লেও কৃতজ্ঞ হ'ম। কিয়নো সফলতা আৰু বিফলতাৰ মাজত কেৱল সপোন আৰু ইচ্ছাই আমাক আগুৱাই যাবলৈ অনুপ্রাণিত কৰে। ভৱিষ্যতে আগুৱাই যাবলৈ চেষ্টা কৰিম সকলোৰে আশীৰ্বাদৰ সৈতে।

মহাবিদ্যালয়ৰ আলোচনী প্ৰকাশ কৰিব লোৱা পদক্ষেপৰ বাবে ছাত্ৰ একতা সভালৈ অশেষ শুভেচ্ছা। মহাবিদ্যালয়ৰ আলোচনীয়ে এক দীঘলীয়া যাত্ৰাৰ বাট প্ৰস্তুত কৰিব আমাৰ সপোন, কৰ্ম, চেতনা আদি ইয়াৰ মাজৰে প্ৰতিফলিত হ'ব।

মাৰ্ঘেৰিটা মহাবিদ্যালয়ৰ জয় যাত্ৰা অক্ষুণ্ণ থাকক, সেইয়া কামনা। শ্ৰদ্ধাৰ শিক্ষাগুৰু সকললৈ অশেষ শ্ৰদ্ধা আৰু কৃতজ্ঞতা।

জয়তু মাৰ্ঘেৰিটা মহাবিদ্যালয়।



এষণা

মতামত লোৱাটোও যুগুত বুলি নাভাবে। পিছে এটা কথা মনত ৰখা উচিত যে বৰ্তমান সময়ত এজন ল'ৰা বা ছোৱালী বয়সতকৈ সোনকালে পৰিপক্ক হৈ পৰে। সেয়ে কিশোৰ কিশোৰীৰ কাৰণে মাক-দেউতাকৰ ভূমিকা এতিয়া অভিভাৱকতকৈ বন্ধু ৰূপতহে অধিক প্ৰয়োজনীয় হৈছে। এই বয়সত কিশোৰ-কিশোৰীসকলে নিজকে স্বাধীনভাৱে চাবলৈ বিচাৰে আৰু নিজকে এক দোদুল্যমান অৱস্থাত আৱিষ্কাৰ কৰে। এনে ক্ষেত্ৰত মন কৰিবলগীয়া কিছু কথা হ'ল —

- ১। সন্তানৰ আগত পিতৃ মাতৃয়ে বন্ধুৰ ৰূপত থিয় দি ভাল বেয়াৰ পথ দেখুৱাব লাগে।
- ২। সৰু-ডাঙৰ সকলো কথাতে ল'ৰা-ছোৱালীৰ পিছত দৌৰি নাথাকিব তেওঁ লোকক মাজে সময়ে স্বাধীনচিতিয়া সিদ্ধান্ত ল'বলৈ সুবিধা দিব লাগে।
- ৩। কিশোৰ-কিশোৰীসকলে নিজকে সমাজৰ এক

গুৰুত্বপূৰ্ণ অংশ বুলি গণ্য কৰে তাৰ বাবে দায়িত্ববোধৰ শিক্ষা দিব লাগে।

৪। কিশোৰ-কিশোৰীসকল শক্তিৰ ভাণ্ডাৰ। এই শক্তিক অৱাৰত ব্যৱ নকৰি কলাত্মক দিশত আগবাঢ়ি যাবলৈ মঞ্চ প্ৰদান কৰিব লাগে।

৬। যিহেতু এই বয়সত কিশোৰ-কিশোৰীসকলৰ ভৱিষ্যতৰ প্ৰতি এক সপোন থাকে আৰু প্ৰায় সকলোৰে এক জীৱন আদৰ্শ থাকে, সেয়েহে পিতৃ-মাতৃ তথা শিক্ষক সকলেও তেওঁলোকক বিভিন্ন আদৰ্শ আৰু মূল্যবোধৰ আভাস দিব লাগে।

শাৰীৰিক আৰু মানসিক স্বাস্থ্য প্ৰকৃততে এটা মুদ্ৰাৰ ইপিচি সিপিচি। সুস্থ শৰীৰ, সুস্থ মন, সুস্থ সামাজিক জীৱন আৰু উৎপাদনশীল কাৰ্যক্ষমতাই এক সুন্দৰ জীৱন গঢ়াত সহায় কৰিব।

সমল লিখনি-

- ১) গায়ত্ৰী বৰা কলিতা (জি এন আৰ চি স্বাস্থ্য)
- ২) দীপাংকৰ বৰুৱা (প্ৰবন্ধ-কৈশোৰঃ জীৱনৰ আটাইতকৈ জটিল সময়)
- ৩) সংঘমিত্ৰা কাশ্যপ (মনোবিজ্ঞানী) (প্ৰবন্ধ-শিশুৰ মানসিক বিকাশ আৰু অভিভাৱকৰ ভূমিকা)



শেষত...

এটি শীতকালীন সন্ধ্যা, ঘৰমুৱা হোৱা ছোৱালীজনীৰ মুখখনত বিয়পি থকা হাঁহিটো ওচৰৰে নিয়ন লাইটটোৰ পোহৰত জিলিকি উঠিল। কিন্তু আগফালে চিগাৰেটৰ ধোঁৱাৰে ধূসৰিত হৈ থকা ঠাই এটুকুৰাত বৈ থকা ল'ৰাকেইজনমান দেখি তাই এক মুহূৰ্তৰ বাবে থমকি ব'ল। সেইফালে নোচোৱাকৈয়ে তাই আগবাঢ়ি গৈ থাকিল। কিছু দূৰ যোৱাৰ পাছত তাইৰ অনুভৱ হ'ল যেন কোনোবা এজনে তাইৰ পিছ লৈছে। ঠাণ্ডা যদিও তাইৰ কপালত বিন্দু বিন্দু ঘামৰ কণিকা কিছুমান বিয়পিব ধৰিলে, খোজবোৰ খৰ কৰাৰ যেন আপ্ৰাণ চেষ্টা। যেনে তেনে কামৰ পদূলিটো পাই তাই লৰালৰিকৈ দুৱাৰখন বন্ধ কৰি দিলে। কিছুসময় সম্পূৰ্ণ নিস্তব্ধতা। কিন্তু তাৰ পাছমুহূৰ্ততেই দুৱাৰত কোনোবাই টুকুৰিয়ালে। ভিতৰৰ পৰা ওলাই অহা তাইৰ লগৰজনীয়ে তাই বহুবাৰ মানা কৰা সত্ত্বেও দুৱাৰখন খুলি দিলে। কিন্তু তেতিয়ালৈ বাহিৰত কোনো নাছিল, মাথোঁ তাইৰ প্ৰথম দৰমহাৰ চেকখন থকা বগা সৰু পাৰ্ছটো বাৰাণ্ডাৰ বেতৰ চকীখনত পৰি আছে!



অংকিত গগৈ

পঞ্চম ষাণ্মাসিক, বাণিজ্য বিভাগ



মৰমৰ মহাবিদ্যালয়খনিলৈ একলম

বাণিজ্য বিভাগ পঢ়িবলৈ ইচ্ছা কৰা ছাত্ৰই গ্ৰহণ কৰিলোঁ কলা বিভাগ। এই কথা উচ্চতৰ মাধ্যমিক প্ৰথম বৰ্ষৰ। সকলোৰে সপোন থাকে কোন কি হ'ব? কেনেকৈ হ'ব? কিন্তু মোৰ যেন একো সপোন নাছিল। কাৰণ কি পঢ়িম সেইয়া ভালকৈ থিৰাং কৰিব পৰা নাছিলোঁ। সেইয়া বাকু অতীত। আহক বৰ্তমান আৰু ভৱিষ্যতৰ বিষয়ে কিছু আলোকপাত কৰোঁ। ২০১৯ বৰ্ষত নামভৰ্তি কৰিছিলোঁ মাৰ্ঘেৰিটা মহাবিদ্যালয়ত। ২০১৯ চনৰ পৰা আৰম্ভ এক যাত্ৰাৰ যি যাত্ৰা আৰু কেইদিনমানৰ পিছত শেষ হ'ব। মাৰ্ঘেৰিটা মহাবিদ্যালয়ে মোক কি দিলে বা ভৱিষ্যতে কি দিব সেইয়া গুৰুত্বপূৰ্ণ। মহাবিদ্যালয়ৰ বিষয়ে লিখিব পৰা মই বৰ্তমানলৈকে হোৱা নাই বুলি ভাবোঁ, কিন্তু মোৰ নিজৰ অভিজ্ঞতা লিখিবলৈ ইচ্ছা আছিল আৰু আজি সেইয়া বাস্তৱ হৈছে।

সমীৰ ৰিমাল

পঞ্চম ষাণ্মাসিক, ৰাজনীতি বিজ্ঞান বিভাগ



পোন-প্ৰথমে মাৰ্ঘেৰিটা মহাবিদ্যালয় প্ৰতিষ্ঠা কৰা প্ৰত্যেকগৰাকী নমস্য ব্যক্তিলৈ মোৰ শ্ৰদ্ধা আৰু সেৱা নিবেদিতোঁ। আজি অসম-অৰুণাচল সীমান্তৱৰ্তী অঞ্চলত অৱস্থিত এই শিক্ষানুষ্ঠানে অসম তথা অৰুণাচলৰ বহু ছাত্ৰ-ছাত্ৰীক উপকৃত কৰিবলৈ সক্ষম হৈছে। যাৰ বাবে বহু যুগলৈ এই মহাবিদ্যালয়ৰ নাম জিলিকি থাকিব। সেইয়া ভৱিষ্যতৰ কথা, কিন্তু মই আৰু মাৰ্ঘেৰিটা মহাবিদ্যালয়ৰ বিষয়ে কিছু ক'বলগীয়া কথা আপোনালোকৰ আগত দাঙি ধৰিবলৈ চেষ্টা কৰিছোঁ।

আৰম্ভণিতে কৈছোঁ বাণিজ্য বিভাগ ত্যাগ কৰি কলা গ্ৰহণ কৰাৰ কথা। বৰ্তমান মই স্নাতক মহলাৰ পঞ্চম ষাণ্মাসিকত অধ্যয়নৰত। কথা কোৱা বা ক'বলৈ চেষ্টা কৰা প্ৰথম প্ৰয়াস আছিল মাৰ্ঘেৰিটা মহাবিদ্যালয়ত। বক্তৃতাৰ পৰা আৰম্ভ কৰি তৰ্কলৈ, তৰ্কৰ পৰা সেৱালৈ আৰু বৰ্তমান এগৰাকী সাধাৰণ ছাত্ৰ হিচাপে নিজৰ ভূমিকা আৰু কৰ্তব্য একেবাৰে নগণ্য। মাৰ্ঘেৰিটা মহাবিদ্যালয়ত ছাত্ৰ একতা সভাৰ দায়িত্ব লৈ কাম কৰা ইচ্ছা আছিল কিন্তু হয়তো ঈশ্বৰে সেইয়া কামনা নকৰিলে। কাম কৰিবলৈ ইচ্ছা লাগে, নিজে উপযুক্ত হ'লেহে সেইয়া সম্ভৱ। গতিকে পৰিচয় আৰু সময়ৰ তাগিদাত সেইয়া সম্ভৱ হৈ উঠিল। সেইয়া নিজৰ কথা।



আধুনিকতা

বাঁহগছৰ

ছাঁত বহি কত সীমাহীন গল্পৰ সম্ভাৰ। স্কুলৰ পৰা আহি বেগ থ'বলৈও সময় নাই। জপনাৰ পৰা চিঞৰিলেই চিঞৰিলেই 'সোনকালে ওলা ন!' মায়ে ভাতৰ কাঁহীখন হাততেই লৈ বৈ থাকিল। নাই খেলিবলৈ পালে ভোকনো ক'ত লাগে? ক'ত, কাৰ বাগানত কোনটো ফল পকি মোক খা, মোক খা কৈ আছে। সেইবোৰো চাবলৈ আছেই। একেবাৰে ব্যস্ততাপূৰ্ণ আমাৰ বাল্যকাল।

বৰ্তমান পৃথিৱীখন ইমানেই সৰু হৈ পৰিল যে সকলো হাততেই, কিন্তু ৰোমন্থনৰ মনোমোহা দুষ্টালিবোৰ নাইকিয়া হৈ পৰিল। নাইকিয়া হৈ পৰিল সন্ধিয়া কিতাপখন মেলিলেই ধৰা ভাগৰৰ টোপনি। একেখন পৰিয়ালতেই সদস্যসকল যেন অচিনাকি হৈ পৰিল।

আধুনিকতাই গ্ৰাস কৰি পেলোৱা আমাৰ সমাজখন।



সুষমা সোণাৰ

তৃতীয় ষাণ্মাসিক, সমাজতত্ত্ব



পৰিশ্ৰম অনুসৰি পৰিৱৰ্তন

এসময়ত

এখন গাঁৱত এগৰাকী বৃদ্ধা তেওঁৰ দুই পুত্ৰৰ সৈতে বাস কৰিছিল। ডাঙৰ পুত্ৰৰ নাম আছিল ৰাজ। ৰাজ একেবাৰে এলেহুৱা স্বভাৱৰ আছিল। আনহাতে সৰু পুত্ৰৰ নাম আছিল ৰাহুল। ৰাহুল বহু পৰিশ্ৰমী আছিল আনহাতে ৰাজে কাম-বন নকৰি পালমাৰি ঘূৰি ফুৰিছিল। বৃদ্ধাগৰাকীয়ে ৰাজৰ স্বভাৱবোৰ দেখি চিন্তিত হৈছিল আৰু পৰিয়ালটোত অৰিহণা যোগোৱাত কাম কৰিবলৈ তেওঁৰ সৈতে কথা পাতিছিল। কিন্তু ৰাজে মাকৰ কথাত কোনো গুৰুত্ব দিয়া নাছিল। আনহাতে ৰাহুলে খেতি-পথাৰত নিষ্ঠাৰে কাম কৰিছিল, শস্য আৰু গৰু-ছাগলীৰ যত্নও লৈছিল।

এবাৰ গাঁওখন খৰাঙৰ কবলত পৰিল। ফলত শস্যসমূহৰ উৎপাদন কমিবলৈ ধৰিলে। গাঁওবাসীয়ে খাদ্য-শস্যৰ বাবে সংগ্ৰাম কৰিবলগীয়া হৈছিল। বৃদ্ধাগৰাকীৰ পৰিয়ালো ইয়াৰ ব্যতিক্ৰম নাছিল। ৰাহুলৰ কঠোৰ পৰিশ্ৰমৰ বাবে তেনে সময়ত ভাল ফল পোৱা গৈছিল। কিয়নো তেওঁ সেই সময়ত পৰিয়ালক সহায় কৰিবলৈ পৰ্যাপ্ত খাদ্য আৰু সম্পদ ৰাহি কৰিছিল। কিন্তু ৰাজে তেনে পৰিস্থিতিত কোনোধৰণৰ সহায় আগবঢ়াব নোৱাৰিছিল।

মাকৰ পৰামৰ্শ নুশুনাৰ বাবে নিজৰ ভুল অনুভৱ কৰি মাক আৰু ভায়েকৰ ওচৰত ক্ষমা বিচাৰ লগতে নিজৰ স্বভাৱ সলনি কৰাৰ বাবে প্ৰতিজ্ঞা কৰে। ইয়াৰ পাছত তেওঁলোকে একেলগে প্ৰত্যাহ্বানপূৰ্ণ সময়বোৰ পাৰ কৰিবলৈ সক্ষম হৈছিল।

এই অভিজ্ঞতাই ৰাজক কঠোৰ পৰিশ্ৰম আৰু দায়িত্বৰ গুৰুত্বৰ বিষয়ে এক মূল্যবান পাঠ শিকালে। তেতিয়াৰ পৰাই তেওঁলোক আটায়ে মিলিজুলি জীৱন-যাপন কৰিবলৈ ল'লে। বৃদ্ধাগৰাকীৰ জ্ঞানে দেখুৱাইছিল যে কঠোৰ পৰিশ্ৰম আৰু অধ্যৱসায়ে সফলতা লাভ কৰে। আনহাতে নিষ্ক্ৰিয়তাই বিভিন্ন সমস্যাৰ সৃষ্টি কৰি জীৱনলৈ দোষ চপাই আনে।



নয়ন মেচ

প্ৰথম ষাণ্মাসিক, সমাজতত্ত্ব বিভাগ



জীৱনৰ মূল্যবোধ

মূল্যবোধ

হ'ল সমাজ তথা ৰাষ্ট্ৰৰ ভিত্তি। এজন মানুহৰ আচৰণৰ সামাজিক মাপকাঠী। এখন সুস্থ, সজ আৰু মানৱীয় বোধসম্পন্ন সমাজৰ বাবে মূল্যবোধৰ সৃষ্টি আৰু বিকাশৰ গুৰুত্ব অপৰিসীম। মূল্যবোধ অবিহনে প্ৰকৃততে মানুহ আৰু অন্য জীৱ-জন্তুৰ মাজত বিশেষ প্ৰভেদ নাথাকিব।

“We live in deeds and not in thought” মানুহৰ জীৱনক সময়েৰে আৰু কামেৰে জুখিব পাৰি। ‘যোগ্য ভোগ্য বসুন্ধৰা’ — অৰ্থাৎ এই পৃথিৱীখন যোগ্যজনৰ বাবেহে। কৰ্মময় জীৱনহে প্ৰকৃত আৰু কাম্য জীৱন। এই বিশ্বলৈ যুগে যুগে সহস্ৰ লোকৰ আগমন ঘটিছে আৰু স্ব-কৰ্মেৰে ইয়াৰ কিয়দংশ লোকেহে নিজৰ নাম যাউতি-যুগীয়া কৰি থৈ গৈছে। জগতত বহুতো দীৰ্ঘায়ু লোক আছে কিন্তু তেওঁলোক অখ্যাত। মৃত্যুয়েই তেওঁলোকৰ জীৱনৰ সীমা।

আদৰ্শৰ মহাভূমি ভাৰতবৰ্ষত বহুতো ঋষি-মুনি, বীৰ-বীৰাঙ্গনাই পৰৰ কাৰণে আত্মোৎসৰ্গ কৰি জীৱনৰ মূল্য তথা মহত্বৰ জলন্ত উদাহৰণ দেখুৱাই থৈ গৈছে। ত্যাগৰ আৰু মানৱ সেৱাৰ এনে উদাহৰণ পৃথিৱীত কিমান আছে? দধীচিৰ জীৱনৰ যি মূল্য তাক কোনো ধন-সম্পদেৰে দিব নোৱাৰি। অসুৰ নিধন কৰি স্বৰ্গৰাজ্য উদ্ধাৰৰ কাৰণে দধীচিয়ে বুকুৰ হাড় দেৱতাসকলক উপহাৰ দিছিল হাঁহি হাঁহি। যি জীৱনে অংগীকাৰবদ্ধ হৈ ধৰালৈ আহিছিল আৰু অংগীকাৰপূৰ্ণ কৰি সংসাৰ বন্ধনৰ পৰা মুক্ত হৈ গ'ল — এইবোৰেই জীৱন।

মানুহ হ'ল সামাজিক প্ৰাণী। সেইবাবে মানুহ সমাজৰ ওচৰত দায়বদ্ধ। আমাক মানুহ হিচাপে গঢ় দিয়াত দেশ আৰু সমাজৰ বহুতো অৱদান থাকে। গতিকে দেশৰ লগতে সমাজখনৰ প্ৰতি থকা আমাৰ কৰ্তব্য আমি নুই কৰিব নোৱাৰোঁ। তদুপৰি শিক্ষকসকলে আমাক অজ্ঞান, আন্ধাৰ দূৰ কৰি পোহৰৰ বাট দেখুৱাই আমাক মানুহ হিচাপে গঢ়ি তোলে। গতিকে তেওঁলোকৰ প্ৰতি আমি শ্ৰদ্ধাৱান আৰু কৃতজ্ঞ হৈ উপকাৰ সাধন কৰিবলৈ চেষ্টা কৰা উচিত। সেয়া কৰিবলৈ যাওঁতে যশ বা খ্যাতিৰ লোভ থাকিব নালাগিব। আনন্দৰাম বৰুৱা, জ্যোতিপ্ৰসাদ আগৰৱালা, লক্ষ্মীনাথ বেজবৰুৱা আদি মহান ব্যক্তিসকলে অতি কম সময়ৰ ভিতৰতে জাতিৰ

শিল্পচৰ্চা :

তেজপুৰৰ চৰকাৰী হাইস্কুলত পঢ়ি থাকোঁতেই তেওঁ ‘শোণিত কুঁৱৰী’ নামৰ নাটকখন লিখি উলিয়াই। ইয়াৰোপৰি তেওঁৰ বহুসংখ্যক চুটি গল্প বেজবৰুৱাৰ ‘বাঁহী’ আলোচনীত প্ৰকাশ পাইছিল। সেইসমূহ হ'ল— ৰূপহী, বগীতৰা, সোণতৰা, সতী সোঁৱৰণী ইত্যাদি। ৰূপকোঁৱৰে অক্লান্ত প্ৰচেষ্টাৰে তেজপুৰৰ বাণৰংগমঞ্চত ‘শোণিত কুঁৱৰী’ নাটকখন মঞ্চস্থ কৰিছিল।

বিপ্লৱী সত্ৰঃ

ৰূপকোঁৱৰে ছাত্ৰ অৱস্থাতে পৰা স্বাধীনতা সংগ্ৰামত সক্ৰিয়ভাৱে অংশগ্ৰহণ কৰিছিল। অসহযোগ আন্দোলন আৰু ভাৰত-ত্যাগ আন্দোলনত জ্যোতিপ্ৰসাদ আগৰৱালাই সক্ৰিয়ভাৱে আন্দোলনত জঁপিয়াই পৰিছিল। জ্যোতিপ্ৰসাদে ‘সুৰ বাহিনী’ গঠন কৰি অসমৰ শদিয়াৰ পৰা ধুবুৰী লৈ বিপ্লৱী গীতেৰে অসমবাসীক আন্দোলনৰ প্ৰতি উদ্বুদ্ধ কৰি তুলিছিল। ইয়াৰ বাবে তেওঁ কাৰাবাসো খাটিবলগীয়া হৈছিল। অসমত হোৱা আন্দোলনৰ পটভূমিতে ৰূপকোঁৱৰে ‘লভিতা’ নামৰ নাটকখনৰ ৰচনা কৰি আন্দোলনত সঞ্জীৱনী প্ৰসাদ কৰিছিল।

বোলছবি নিৰ্মাণ :

স্বাধীনতা আন্দোলনৰ কাৰাবাসৰ পৰা মুক্ত হৈ জ্যোতিপ্ৰসাদে কোলাগুৰি চাহ-বাগিচাত ‘চিত্ৰবৰ্ণ’ নামেৰে এটা ষ্টুডিঅ’ নামৰ ‘চিত্ৰলেখা মুভিটোন’ নামেৰে এটা চিনেমা প্ৰতিষ্ঠান প্ৰতিষ্ঠা কৰিছিল। এই ষ্টুডিঅ’টো জ্যোতিপ্ৰসাদে প্ৰথম অসমীয়া বোলছবি ‘জয়মতী’ নিৰ্মাণ কৰি ইতিহাসৰ সূচনা কৰিছিল। পৰৱৰ্তী সময়ত জ্যোতিপ্ৰসাদৰ পৰিচালনাত ‘ইন্দ্ৰমালতী’ দ্বিতীয়খন বোলছবিৰ নিৰ্মাণ কৰা হয়। তেজপুৰত ‘জোনাকী’ নামৰ ছবিগৃহ নিৰ্মাণ কৰি জ্যোতিপ্ৰসাদে

পোনপ্ৰথমবাৰৰ বাবে অসমীয়া লোকসকলক বোলছবি উপভোগ কৰাৰ সুবিধা কৰি দিছিল।

১৯৩৪ চনত অসমীয়া সাহিত্য-সংস্কৃতিলৈ জ্যোতিপ্ৰসাদে আগবঢ়োৱা অৱদানৰ বাবে বকুল বনৰ কবি আনন্দচন্দ্ৰ বৰুৱাদেৱে তেওঁক ‘ৰূপকোঁৱৰ’ উপাধিৰে বিভূষিত কৰিছিল।

বিবাহ :

১৯৩৬ চনত ডিব্ৰুগড় নিৱাসী খৰ্গেশ্বৰ ভূঞাৰ কনিষ্ঠা কন্যাৰ সৈতে জ্যোতিপ্ৰসাদ আগৰৱালাৰ বিবাহ সম্পন্ন হয়।

মৃত্যু :

১৯৫১ চনৰ ১৭ জানুৱাৰি তাৰিখে জ্যোতিপ্ৰসাদ আগৰৱালাই ইহলীলা সম্বৰণ কৰে। জ্যোতিপ্ৰসাদ আগৰৱালাৰ মৃত্যু অসমীয়া সমাজ জীৱনৰ বাবে এক অপূৰণীয় ক্ষতি।

সামৰণি :

ৰূপকোঁৱৰৰ সাধনাৰ আলোকেৰে আলোকিত অসমবাসীয়ে পালে জীৱনৰ এক অভিনৱ অৰ্থ। ৰূপকোঁৱৰৰ উল্লেখযোগ্য ৰচনাসমূহ হ'ল —

নাটক : লভিতা, শোণিত-কুঁৱৰী, ৰূপালীম

উপন্যাস : আমাৰ গাঁও

চুটিগল্প : ৰূপহী, বগীতৰা, সোণতৰা, প্ৰত্নতাত্ত্বিক কলাঘুমটি ইত্যাদি।

অসুন্দৰক সুন্দৰ কৰি ৰূপকোঁৱৰ অসমীয়া সাহিত্য-সংস্কৃতিৰ ভঁৰাল নতুন নতুন ৰং-বিৰঙৰ অমূল্যৰ সমৰেৰে পৰিপূৰ্ণ কৰি অসমবাসীকো চিৰদিনৰ বাবে কৃতজ্ঞ কৰিলে।

সুন্দৰে যে ফুলাৰ মন্ত্ৰ

অহোৰাত্ৰি মাতে।

সেয়েহে ইমান ফুল

প্ৰভাতে প্ৰভাতে।



জ্যোতিপ্ৰসাদ আগৰৱালা

আৰম্ভণি:

শিল্পী মই তিনিওকালৰ
অতীতৰ
বৰ্তমানৰ
অনাগত ভৱিষ্যতৰ।

অসমৰ সাহিত্য আৰু সংস্কৃতিৰ বুৰঞ্জীত ৰূপকোঁৱৰ জ্যোতিপ্ৰসাদ আগৰৱালা নাম স্বৰ্ণক্ষেত্ৰে খোদিত হৈ আছে। তিনিওকালৰে শিল্পী ৰূপকোঁৱৰ জ্যোতিপ্ৰসাদ আগৰৱালা অসমীয়া সমাজ-জীৱনৰ বাবে এক অমূল্য মানিকস্বৰূপ।

পৰিচয় :

ৰূপকোঁৱৰ জ্যোতিপ্ৰসাদ আগৰৱালাৰ জন্ম হয় বৰ অসমৰ সংস্কৃতিৰান আগৰৱালা পৰিয়ালত ১৯০৩ চনৰ ১৭ জুন তাৰিখে ডিব্ৰুগড়ৰ তামোলবাৰী চাহ-বাগিচাত। তেওঁৰ পিতৃৰ নাম আছিল পৰমানন্দ আগৰৱালা আৰু মাতৃৰ নাম আছিল কিৰণময়ী আগৰৱালা।

শিক্ষা :

বৰ্ণ পৰিচয় ঘৰতে লাভ কৰি ১৯১১ চনত তেজপুৰ চৰকাৰী হাইস্কুলত আনুষ্ঠানিক শিক্ষা লাভৰ বাবে নামভৰ্তি কৰে। কিন্তু শিল্প-চৰ্চাৰ প্ৰতি অধিক আগ্ৰহী ৰূপকোঁৱৰে শৈক্ষিক ক্ষেত্ৰত বিশেষ কৃতকাৰ্যতা দেখুৱাব নোৱাৰিলে। পৰৱৰ্তী সময়ছোৱাত ডিব্ৰুগড় চৰকাৰী হাইস্কুল, জৰ্জ ইনষ্টিটিউট আকৌ পুনৰ তেজপুৰ চৰকাৰী হাইস্কুলত অধ্যয়ন কৰাৰ অন্তত অৱশেষত কলিকতাৰ জাতীয় বিশ্ববিদ্যালয়ৰ পৰা তেওঁ প্ৰৱেশিকা পৰীক্ষাত উত্তীৰ্ণ হয়। প্ৰৱেশিকা পৰীক্ষাত উত্তীৰ্ণ হোৱাৰ পিছত তেওঁ উচ্চ শিক্ষা আহৰণৰ বাবে ইংলেণ্ডৰ এডিনবাৰ্গ বিশ্ববিদ্যালয়ত নামভৰ্তি কৰে। কিন্তু তাত অকৃতকাৰ্য হোৱাৰ বাবে তেওঁৰ বিশ্ববিদ্যালয়ৰ শিক্ষা ইমান সামৰে আৰু জাৰ্মানীলৈ গৈ বোলছবি নিৰ্মাণত শিক্ষাগ্ৰহণ কৰে।

ভাষা-সাহিত্যৰ ভঁৰাললৈ দি যোৱা অৱদান চিৰদিন তেওঁলোকৰ কীৰ্তিৰ মহিমা গাই থাকিব।

মূল্যবোধৰ ওপৰত ভাৰতীয় দৰ্শনেও অতুলনীয় অৱদান আগবঢ়াইছে। অহিংসা হৈছে ভাৰতীয় মূল্যবোধত এক অভিনৱ সংযোজন। ভাৰতবৰ্ষৰ প্ৰাচীন শিক্ষা ব্যৱস্থাও মূল্যবোধৰ ওপৰতে আধাৰিত আছিল। কিন্তু বৰ্তমান বিজ্ঞান-প্ৰযুক্তিবিদ্যাৰ বিকাশ তথা পশ্চিমীয়া সংস্কৃতিৰ প্ৰভাৱত মূল্যবোধৰ অৱক্ষয় হোৱা দেখা যায়। এনেক্ষেত্ৰত মূল্যবোধৰ গুৰুত্ব নতুন প্ৰজন্মই উপলব্ধি কৰা উচিত।

মূলতঃ আমাৰ প্ৰত্যেকৰে জীৱনৰে একোটা মূল্য আছে। মহৎ সম্ভাৱনা নিহিত হৈ থাকে জীৱনৰ স্তৰে স্তৰে। এই মূল্য উপলব্ধি কৰি জীৱনক যেতিয়া আমি বিশ্বৰ বিৰাট

জনগণৰ কল্যাণত নিয়োজিত কৰিব পাৰিম, সেই জীৱনৰ মূল্যবোধে তেতিয়াহে জন্মিব। মহান ব্যক্তিসকলৰ আদৰ্শৰে অনুপ্ৰাণিত হৈ নিজৰ জীৱনক সাৰ্থক কৰিব লাগিব। এইক্ষেত্ৰত গান্ধীজীৰ এযাৰ কথা প্ৰণিধানযোগ্য। কথাষাৰ হৈছে— “মোৰ জীৱনেই মোৰ বাণী”। ইয়াৰ অৰ্থ এয়ে যে গান্ধীজীৰ কৰ্মময় জীৱনৰ স্তৰে স্তৰে নিহিত আছে মহান আদৰ্শসমূহ।

জীৱনৰ কৰ্মধাৰাই আমাৰ জীৱনৰ মূল্য। উপভোগৰ কাৰণেই জীৱন নহয়। জীৱন— কৰ্মৰে বন্ধা। এই জীৱনৰ ওজন সময়ৰ জোখৰ জীৱনতকৈয়ো বহুত বেছি। গতিকে জীৱনটোক মহৎ কাৰ্যত নিয়োজিত কৰি সময়ৰ বালিত খোজৰ চিন থৈ যাব পৰাটোৱেই প্ৰকৃত ‘জীৱনৰ মূল্যবোধ’।



শৰণ আৰু কিছু অনুভৱ

প্ৰকৃতিৰ সুশৃংখল ৰীতি অনুসৰি পৃথিৱীৰ বুকুলৈ ঋতু আহে ঋতু যায়। প্ৰতিটো ঋতুৱেই আমাৰ মাজলৈ স্বকীয় গুণ লৈ আহে আৰু দি যায় ভিন ভিন অভিজ্ঞতা। ছয় ঋতুৰ ভিতৰত মোৰ সবাতোকৈ প্ৰিয় ঋতু হৈছে — শৰণ। শৰতে লৈ আহে আশাৰ বতৰ। শৰতৰ প্ৰতিটো প্ৰভাতত নিয়ৰসিক্ত দূৰৰিৰ পৰশত মোৰ প্ৰাণত জাগি উঠে এক মিঠা হেঁপাহ। শৰতক ঋতুৰাণী বুলিও কোৱা হয়। নিৰ্মল পৰিৱেশত জিলিকি উঠে ঋতুৰাণী শৰণ। শৰতৰ আগমানে প্ৰকৃতিৰ বুকুত ন-ৰহণ সানে। সজীৱ হৈ উঠে দূৰৰিৰ দলিচা, শৰণ বুলিলে মনলৈ আহে পদূলিমুখৰ শেৰালিজোপাৰ কথা। শেৰালিৰ অবিহনে শৰণ যেন ক'ৰবাত অসম্পূৰ্ণ। পুৱা উঠিয়েই এই শুভ্ৰ দলিচাৰ দৰে সিঁচৰতি হৈ থকা শেৰালি ফুল বুটলাৰ আমেজেই সুকীয়া। এক মিঠা অনুভৱ, তলসৰা শেৰালিৰ আমোলমোল সুৰাস। মোহনীয় শৰতৰ সৌন্দৰ্যত কবি, সাহিত্যিকৰ বৰ্ণনা আৰু কল্পনাই সৰগ ৰচে।

শৰতৰ লগত শেৰালিৰ এক নিবিড় সম্পৰ্ক। জোনাকৰ পোহৰে নিশাবোৰ কৰি তোলে অতি বিতোপন। শৰণ আৰম্ভ হোৱাৰ লগে লগে শ্যামলিমা প্ৰকৃতিৰ বুকুত কঁহুৱা বনবোৰ বতাহত হালি-জালি থাকে। কঁহুৱা ফুলা মানেই যেন চৌদিশে বিৰাজমান এক উৎসৱমুখৰ পৰিৱেশ। কিয়নো ধৰালৈ আগমন ঘটে মা দুৰ্গাৰ। আৰম্ভ হয় শাৰদীয় দুৰ্গোৎসৱৰ। খনিকৰ ব্যস্ত প্ৰতিমাত অস্তিম প্ৰলেপ সনাত। ইয়াৰ উপৰিও কালীপূজা, লক্ষীপূজা, কাতি বিহু আদি উৎসৱো এই সময়তে কৰা হয়। চৌদিশে বিয়লি পৰে আধ্যাত্মিক পৱিত্ৰতা। কৃষকৰ দুচকুত আশাৰ ৰেঙনি কঢ়িয়াই, শস্যৰ পথাৰ শ্যামল হৈ উঠে। শৰতৰ পথাৰবোৰ বতাহ বলাৰ সময়ত দেখিলে এনে লাগে যেন শ্যামল ধানৰ আঁচল হৈছে। দূৰৰিত সূৰ্যৰ পোহৰত চিকমিকাই উঠা নিয়ৰবোৰ যেন মুকুতাহে।

সৰ্বশেষত, আহিন আৰু কাতি মাহত হোৱা মোহময়ী শৰতৰ বৰ্ণনাৰ অন্ত নাই, কলমো হৈ নপৰে স্তব্ধ। সকলোৱে শুভ্ৰ সুগন্ধি শেৰালিৰ দৰে যেন হাঁহি থাকক।



জ্ঞানৰ বন্তি

ছাত্ৰ-ছাত্ৰীৰ প্ৰকৃত উদ্দেশ্য হৈছে জ্ঞান অৰ্জন কৰা। মানৱৰ বিকাশ সাধনৰ ক্ষেত্ৰত আনুষ্ঠানিক শিক্ষাৰ গুৰুত্ব আছে। শিক্ষাব্যৱস্থাত শিক্ষকসকলে শিক্ষাদান কৰে আৰু ছাত্ৰ-ছাত্ৰীসকলে তেখেতসকলৰ পৰা জ্ঞান লাভ কৰে। শিক্ষকে শিক্ষাৰ্থীসকলৰ ৰুচি-অভিৰুচি, প্ৰয়োজন, আগ্ৰহ ইত্যাদিৰ ওপৰত চকু ৰাখে আৰু সেইমতে শিক্ষাৰ্থীসকলক আগবঢ়াই নিয়াৰ প্ৰয়াস কৰে। এটি সুন্দৰ পৰিৱেশত সূক্ষ্ম বিচাৰ-বিশ্লেষণেৰে গুৰুত্বপূৰ্ণ ভূমিকা গ্ৰহণ কৰে। তেখেতসকলে শিক্ষাৰ সহায়ত ছাত্ৰ-ছাত্ৰীৰ অন্তৰ্নিহিত গুণসমূহ চিনাক্ত কৰি সেইবোৰ উন্নত মানবিশিষ্ট কৰাৰ বাবে চেষ্টা কৰে। কিন্তু এজন ভাল মানুহ হ'বলৈ পাঠ্যপুথিৰ শিক্ষাই যথেষ্ট নহয়।

শুনিব পাৰিছোঁ যে, সাহিত্য এখন সমাজৰ দাপোণ স্বৰূপ। এই দাপোণতে প্ৰতিফলিত হয় সমাজ-জীৱনৰ আশা-আকাংক্ষা, সুখ-দুখ, অতীত-বৰ্তমান। কিন্তু এই সাহিত্য সমাজৰ দাপোণ তেতিয়াহে হ'ব, যেতিয়া সমাজৰ বাসিন্দাসকলে হাতে হাতে কলম তুলি ল'ব আৰু নিজৰ নিজৰ অভিজ্ঞতাবোৰ লিপিবদ্ধ কৰিব পাৰিব। মাৰ্ঘেৰিটা মহাবিদ্যালয়ৰ মুখ্য পৃষ্ঠপোষক ড° অতনু কাকতী ছাৰৰ মুখত মাৰ্ঘেৰিটা মহাবিদ্যালয়ৰ আলোচনীখন প্ৰকাশ হ'ব বুলি শুনি বৰ আনন্দিত হৈছিলোঁ।

জ্ঞান অৰ্জন কৰা এইটো নহয় যে নিজে জ্ঞান অৰ্জন কৰি এজন ভাল ব্যক্তি হ'ব। যি জ্ঞান অৰ্জন কৰা হয় সেই জ্ঞান আনৰ মাজত বিলাই দিয়াটো বুজায়। মা-দেউতাৰ পিছত আমি গুৰু বুলি ক'লে শিক্ষক-শিক্ষয়িত্ৰীসকলকে ক'ব পাৰোঁ। শিক্ষক-শিক্ষয়িত্ৰীয়ে যি জ্ঞান প্ৰদান কৰে সেই জ্ঞান আহৰণ কৰি আমি জীৱনত এজন ভাল ব্যক্তি হ'ব পাৰোঁ। ছাত্ৰ-ছাত্ৰী আৰু শিক্ষাগুৰুৰ মাজত এটা ভাল বন্ধুত্ব থকা উচিত। ছাত্ৰ-ছাত্ৰীৰ মনত শিক্ষাগুৰুৰ বাবে শ্ৰদ্ধা মনোভাৱ থাকিব লাগিব। শিক্ষাগুৰুৰ পৰা লাভ কৰা জ্ঞানে আমি জীৱনত এটা ভাল পথত আগবাঢ়িব পাৰোঁ। এই জ্ঞান দহজনৰ বাবে গঢ়ি তোলা জ্ঞানৰ মূল উদ্দেশ্য। জ্ঞানৰ বন্তি জ্বলোৱা একমাত্ৰ অস্তিত্ব হৈছে কমল। লগতে বিভিন্ন সময়ত দিহা-পৰামৰ্শৰে অনুপ্ৰাণিত কৰাৰ বাবে অন্যান্য (শিক্ষক-শিক্ষয়িত্ৰী) ছাৰ-বাইদেউসকললৈও মোৰ আন্তৰিক অভিনন্দন জনালোঁ।

শেষত মাৰ্ঘেৰিটা মহাবিদ্যালয়ৰ উজ্জ্বল ভৱিষ্যত কামনা কৰিলোঁ।



বিশ্বজিত ফুকন

উচ্চ মাধ্যমিক দ্বিতীয় বৰ্ষ, কলা শাখা



ৰাণী তাঁতী

তৃতীয় যাত্ৰাসিক, কলা



২০০৯ চনৰ শিক্ষা অধিকাৰ আইন

বিউটি মাঝি

পঞ্চম বান্ধাৰিক, বি.এ.



২০০৯ চনৰ শিক্ষা অধিকাৰ আইনৰ লক্ষ্য আৰু উদ্দেশ্যসমূহ হৈছে —

- ৬ - ১৪ বছৰ বয়সৰ সকলো ল'ৰা-ছোৱালীৰ বাবে বিনামূলীয়া আৰু বাধ্যতামূলক প্ৰাথমিক শিক্ষা প্ৰদান কৰাৰ ব্যৱস্থা কৰা।
- বিদ্যালয়সমূহত শিক্ষক-শিক্ষয়িত্ৰী তথা শিশুৰ নিয়মীয়া উপস্থিতি নিশ্চিত কৰা।
- অবিৰত সামগ্ৰিক মূল্যায়ন ব্যৱস্থাৰ দ্বাৰা শিশুসকলৰ শিকন অৰ্হতা জোখাৰ ব্যৱস্থা কৰিব লাগিব।
- কোনো ছাত্ৰ-ছাত্ৰীকে শাৰীৰিক আৰু মানসিক শাস্তি প্ৰদান কৰিব নোৱাৰিব।
- প্ৰাথমিক শিক্ষা সম্পূৰ্ণ কৰা ছাত্ৰ-ছাত্ৰীসকলক চাৰ্টিফিকেট প্ৰদান কৰা।
- শিক্ষাৰ গুণগত মানৰ উন্নতি সাধন কৰাত এই আইনে গুৰুত্ব প্ৰদান কৰিছে।



মাৰ মৰম

তৰুণ কুমাৰ দে

কাৰ্যালয় সহায়ক



স্বাৰ্থ থাকিলেহে আজিকালি
বন্ধু-বান্ধৱ কাষ চাপি আহে
স্বাৰ্থ অবিহনে কোনেও কাকো
ভাল নেপায়
নিঃস্বাৰ্থভাৱে যদি কোনোবাই
কাৰোবাক ভাল পায়
সেয়া হৈছে মা।

খনিকৰে যিদৰে মাটি আৰু
খেৰেৰে মূৰ্তি সাজে
মায়েও ত্যাগ আৰু মমতাৰে
সন্তানৰ ভৱিষ্যত গঢ়ে
খনিকৰে হেজাৰ টকা মজুৰি লয়
মায়ে কিন্তু মূল্য নলয়।

সাধকসকলে মুক্তিৰ বাবে সাধনা কৰে
মায়ে সন্তানৰ মঙ্গলৰ বাবে সাধনা কৰে।

মা হৈছে ত্যাগ আৰু মমতাৰ
জীৱন্ত প্ৰতিমা
মাৰ অবিহনে আমাৰ
জীৱন বৃথা
স্বাৰ্থপৰ পৃথিৱীত যদি বিচাৰা
নিঃস্বাৰ্থ মৰম
অনাদৰ অৱহেলা নকৰিব হেৰা
প্ৰণামো মাৰ পৱিত্ৰ চৰণ।



অপেক্ষা

ৰূপম বৰা

তৃতীয় ষাণ্মাসিক, কলা



সময়পালে আহিবাচোন
খোজ কাটিম আবেলি দুয়ো
প্ৰকৃতিৰ মাদকতাৰ সুবাস বুটলি
সাঁচি থোৱা মনৰ কথাবোৰ
মোকলাই দিম দুয়ো
দুয়োৰে মাজত।
বেলিটিয়েও বিচাৰে
অচিনাকিৰ পৰা চিনাকি হোৱাৰ
আহাঁচোন দুয়ো মিলি
এই সেন্দূৰীয়া সময়কণতে
সৃষ্টি কৰোঁ
নতুন এটি কাহিনী।



অনুভৱ

ৰূপম বৰা

তৃতীয় ষাণ্মাসিক, কলা



কেতিয়াবা যদি অজানিতে
হঠাৎ কোনোবাই আহি কয়
মোৰ এই জীৱন তোমাৰ বুলি
সেই মাদকতাই সুকীয়া।
ব্যস্ততাৰে ভৰা জীৱনকালত
কাৰোবাৰ অনুৰাগী হৈ
জীৱনটো জীয়াৰ
অনুভৱবোৰেই বেলেগ
আৰু সেইবোৰেই
ৰচি থৈ যায়
নতুন এটি
কাহিনী।



বসন্ত

নীহাৰিকা বৰুৱা
স্নাতক ষষ্ঠ ষাণ্মাসিক

বসন্ত তুমি প্ৰকৃতিৰ বৰ্ণিল বিন্যাস
তুমিয়েতো পিন্ধোৱা নাঙঠ তৰু-তৃণক
কোমল সেউজী পোছাক,
কোমল সেউজী পাতবোৰত যেন
তুমি লিখি দিয়া ৰূপান্তৰৰ মন্ত্ৰ,
শুকান ধৰাক পৰিৱৰ্তন কৰি
গঢ়ি তোলা ইন্দ্ৰৰ নন্দন বন,
বৰ্ষা নমাই আনি জীপাল কৰি
তোলা ৰক্ষ বসুন্ধৰা,
জাতিস্বাৰ কৰি তোলা ধৰিত্ৰী
কৰি তোলা তৰু-তৃণ, ফল-ফুলেৰে পৰিপূৰ্ণা,
স্বচ্ছ কৰি তোলা আঁতৰাই ধূলি-মাকতি
ধৰিত্ৰীক কৰি তোলা নৱযৌৱনা।
বসন্ত তুমি কঢ়িয়াই আনা
উৎসৱৰ বতৰা, বৈচাণ্ড, বিহু, বৈচাখীৰ
তুমিয়ে যেন মানৱক দেখুওৱা
পৰিৱৰ্তনৰ প্ৰকৃত সুন্দৰতা,
সেয়েহে তুমি মোৰ বুকুৰ আপোন ঋতু
অ' বৰ্ণিল বসন্ত।



শিখৰৰ শীৰ্ষত

ডলী শৰ্মা
স্নাতক দ্বিতীয় ষাণ্মাসিক, বাণিজ্য শাখা

আকাশ চুই চাব খোজোঁ মই
চুমিব খোজোঁ পৰ্বতৰ শিখৰ
বগাই গৈ উঠিব বিচাৰো মই
শিখৰৰ শীৰ্ষত,
মাথোঁ আগতে নিজক প্ৰতিষ্ঠিত কৰি
সপোনবোৰক দিঠক কৰিবলৈ
চেপ্টা কৰিব খোজোঁ
দুঃপ্ৰাপ্য ৰত্ন আনিব খোজোঁ
নিয়ৰ কণাৰে হীৰাৰ দৰে
অলংকাৰ গঢ়িব বিচাৰোঁ মই,
মাথোঁ আত্মবিশ্বাসক আগতে জিনি লৈ,
সংসাৰৰ এই যুঁজত জিকি
লোভ-মোহক হাতৰ মুঠিত
ৰাখিব বিচাৰোঁ মই,
জ্ঞানেৰে পুষ্ট হৈ জ্ঞান বিলাব খোজোঁ সমাজত,
পোহৰক গ্ৰাস কৰি থকা অন্ধকাৰক
জয় কৰিব খোজোঁ মই।
মই কৰিব খোজোঁ
প্ৰায়বোৰ অসাধ্য কাম
আৰু আগবাঢ়িব খোজোঁ
সময়ৰ লগত খোজ মিলাই
কাৰণ
চেপ্টাৰ অসাধ্য একো নাই।



প্ৰিয় বান্ধৱী

সুষমা সোণাৰ
তৃতীয় ষাণ্মাসিক, সমাজতত্ত্ব

নিৰ্জন দুপৰীয়া
তোমাৰ সান্নিধ্য বিচাৰি।
বৰ উদাসীন হৈ পৰোঁ।
বৰ মন যায়।
তোমাৰ কান্ধত মূৰ থৈ
কিছুক্ষণ জিৰাবলৈ।
হাজাৰজনৰ মাজতো অকলশৰীয়া
হৈ পৰোঁ
তুমি নথকা ঠাইত।
ক'ৰবাত যেন বুকু ফাটো ফাটো হৈ পৰে।
হৃদয়খনক তুমি নথকাৰ বাৰ্তা দিওঁতে।
বন্ধুত্ব সঁচাকৈয়ে আত্মাৰ বান্ধোন
তোমাৰ সান্নিধ্যতেই উপলব্ধি কৰিলো।



এৰি অহা দিনবোৰ

সুষমা সোণাৰ
তৃতীয় ষাণ্মাসিক, সমাজতত্ত্ব

পূৰ্ণিমাৰ জোনৰ পোহৰত জোনাকী পৰুৱাৰ মাজত,
চোতালত বহি শুনা আইতাৰ সাধু।
কি যে মধুৰ আছিল ল'ৰালিৰ দিনবোৰ
কিতাপ-ফলি দলিয়াই ভাতকেইগৰাহ গিলি
বেগাই খেলিবলৈ গৈছিলোঁ।
কি যে মধুৰ ল'ৰালিৰ দিনবোৰ।
মাটিৰেই সজা ঘৰ, মাটিৰেই ভাত
দৰা-কইনা আজি কিয়নো নিমাত।
কি যে মধুৰ ল'ৰালিৰ দিনবোৰ।
তাহানিতে ডাঙৰ হ'ব বিচৰা,
কিয় জানো ডাঙৰ হ'লোঁ।
কি যে মধুৰ আছিল ল'ৰালিৰ দিনবোৰ।
এই ব্যস্ততাপূৰ্ণ পৃথিৱীখনত ক'ত গ'ল
ভাগৰৰ টোপনি, ক'ত গ'ল ল'ৰালিৰ দুষ্টামি।
কি যে মধুৰ আছিল ল'ৰালিৰ দিনবোৰ।
ক'ত গ'ল ভাই-ভনীৰ মাৰ হাই-উৰমিবোৰ।
কি যে মধুৰ আছিল ল'ৰালিৰ দিনবোৰ।



মাৰ্ঘেৰিটা কলেজ

অঞ্জলি গোৱালা
তৃতীয় ষাণ্মাসিক
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মাৰ্ঘেৰিটাৰ মাটি ইমান সুন্দৰ,
য'ত সপোনবোৰ বায়ুৰ ডেউকাৰ উৰণ লয়,
নিহিত হৈ আছে এখন কলেজ, কৃপাৰ ঠাই,
য'ত প্ৰতিটো স্থানৰে জ্ঞান ফুলি উঠে।

অ' মাৰ্ঘেৰিটা কলেজ, হৃদয়ৰ প্ৰিয়
অসমৰ আলিঙ্গনৰ এক শিল্প-কৰ্ম,
য'ত ছাত্ৰ-ছাত্ৰী গোট খায়, মনবোৰ জ্বলি উঠে,
উৰণ লোৱা শিক্ষণৰ এটা চিন্ধুগী।

ইমান বিশাল নীলা আকাশৰ তলত,
স্মৃতি নিক্ষেপ কৰা ভিত্তিত,
ডেকা মনবোৰৰ উৰিবলৈ আশ্ৰয়স্থল,
প্ৰজ্ঞাৰ প্ৰাচীন জ্ঞানৰ পিছত লগা।
সূৰ্য্যৰ উদয়ৰ সোণালী, জিলিকি থকা ৰঙৰ পৰা,
চন্দ্ৰবিন্দু ৰাতিৰ মোহনীয় দৃশ্যলৈ,
মাৰ্ঘেৰিটাৰ আলিঙ্গনত প্ৰতিদিনে,
বৃদ্ধিৰ অধ্যয়ন, যাত্ৰাৰ লেখ-জোখ।

বক্তৃতাই প্ৰতিধ্বনিত হয়, বন্ধুত্বই লাভৱান হয়।
আকাংক্ষাবোৰ সজীৱ হৈ উঠাৰ লগে লগে,
বুদ্ধিৰে গুণগুণাই থকা শ্ৰেণীকোঠাত,
প্ৰতিটো চকুতে শিক্ষণে সহযোগ স্থাপন কৰে।
গছৰ ছাঁৰ তলত ইমান ভৱিষ্যৎ,
ছাত্ৰ-ছাত্ৰী আৰু শিক্ষক, হাতে হাতে,

সপোন আৰু আশাৰ কেনভাছ আঁকে,
এই আচৰিত দিনটোৰ তেওঁলোকে মোকাবিলা কৰিবলৈ শিকে।
বতাহৰ ছায়ৰ সুগন্ধি,
কেণ্টিনৰ আৰামদায়ক লেয়াৰৰ পৰা ড্ৰিষ্টিং,
সংস্কৃতিৰ মিশ্ৰণ, অকথিত কাহিনী,
মাৰ্ঘেৰিটাৰ আলিঙ্গনৰ সিহঁতৰ উন্মেষ ঘটে।

গতিকে ইয়াৰ মাৰ্ঘেৰিটা, স্পন্দনশীল আৰু সাহসী
অকথিত কাহিনীৰ ভঁৰাল,
এই আচৰিত দিনটোত আমি গৌৰৱেৰে থিয় দিছোঁ,
মাৰ্ঘেৰিটা কলেজৰ হৃদয়বোৰ ডাঙৰকৈ খোল খায়।
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পাহাৰী ছোৱালী

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মই হ'লোঁ পাহাৰী
মোৰ নাম ডালিমী,
পাহাৰ-পৰ্বত, চৰাই-চিৰিকতি
হ'ল মোৰ লগৰী।

মই হ'লোঁ পাহাৰী
মোৰ গানৰ তালে-তালে,
চৰাইবোৰে নীল আকাশত নাচে,
কুলু কুলু কৰি নিজৰা বৈ
নৈৰ কাষে-কাষে কঁহুৱা হালে।

মই হ'লোঁ পাহাৰী
মোৰ নাম ডালিমী,
সপোনৰ লগৰী আছিল
মোৰ গদাপাণি।
সেই সপোন নহ'ল পূৰণ
মাথোঁ হৈ পৰিলোঁ,
মই এটি নীৰৱ মূৰ্তি।
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সপোন আৰু আশাৰ কেনভাছ আঁকে,
এই আচৰিত দিনটোৰ তেওঁলোকে মোকাবিলা কৰিবলৈ শিকে।
বতাহৰ ছায়ৰ সুগন্ধি,
কেণ্টিনৰ আৰামদায়ক লেয়াৰৰ পৰা ড্ৰিষ্টিং,
সংস্কৃতিৰ মিশ্ৰণ, অকথিত কাহিনী,
মাৰ্ঘেৰিটাৰ আলিঙ্গনৰ সিহঁতৰ উন্মেষ ঘটে।

গতিকে ইয়াৰ মাৰ্ঘেৰিটা, স্পন্দনশীল আৰু সাহসী
অকথিত কাহিনীৰ ভঁৰাল,
এই আচৰিত দিনটোত আমি গৌৰৱেৰে থিয় দিছোঁ,
মাৰ্ঘেৰিটা কলেজৰ হৃদয়বোৰ ডাঙৰকৈ খোল খায়।
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কুলি

অঞ্জলি গোৱালা
তৃতীয় ষাণ্মাসিক
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ভাৰতীয় ভূমিৰ চৰাই,
তোমাৰ উজ্জ্বল আৰু উজ্জ্বল চকুৰে,
তোমাৰ প্ৰেম আৰু আনন্দৰ গীতেৰে,
মোৰ আকাশত বাহৰ পাতি আহা।

ডালবোৰত বাহ লৰচৰ কৰি,
য'ত সূৰ্যৰ ৰশ্মিবোৰ ইমান উজ্জ্বল হৈ পৰে,
আৰু ছাঁবোৰে গান গাই বিচৰণ কৰে
শীতল আৰু সুগন্ধি ৰাতিটোৰ মাজেৰে।

ছাঁয়াময় টেংগলছত বাহ,
য'ত বনৰীয়া ফুলবোৰ ইমান ধুনীয়াকৈ ফুলে,
আৰু মৌমাখিবোৰে উন্মাদভাৱে গুণগুণাই আছে
সকলো দীঘলীয়া আৰু গ্ৰীষ্মকালীন বতাহ।

আনন্দৰ হৃদয়ত বাস কৰা,
য'ৰে প্ৰেম-পোহৰ ইমান দিন বাস কৰে,
আৰু আত্মাই সদায় গান গাই থাকে
আনন্দ আৰু আশাৰ গীত আৰু গীত।

আহা ভাৰতীয় ভূমিৰ মিঠা চৰাই,
তোমাৰ উজ্জ্বল আৰু উজ্জ্বল চকুৰে,
তোমাৰ প্ৰেম আৰু আনন্দৰ গীতেৰে,
মোৰ আকাশত বাহৰ পাতি আহা।
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আমাজনৰ বিষাদৰ চকুলো

চিন্ময় শৰ্মা
দ্বিতীয় ষাণ্মাসিক
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নামে দিয়ে পৰিচয় যাৰ
এতিয়া তুমি হাঁহঁকাৰ
ৰঙীন জুইৰ গ্ৰাসত
হ'লা তুমি ছাৰখাৰ।
কৃত্ৰিমতা আৰু মানৱতাৰ মিলনে
আনিলে কত পৰিৱৰ্তন
বিশ্বত আজি কি নাই?
মানৱৰ মাজত আজি কি নাই?
ৰঙীন জুইত ঢলি পৰিলা তুমি আমাজন
এতিয়া তোমাৰ কাষত কোনো নাই।

দিলা প্ৰকৃতিকো বহু দান,
মানৱৰ হিতে কৰিলা তুমি কত যে কাম
শেষত সকলো ত্যাগ কৰি
আছা মাথোঁ চকুলো টুকি।
অধম মানৱ জাতিয়ে একোৰে মূল্য নুবুজা হ'ল,
মাথোঁ স্বাৰ্থৰ বাবে কাম কৰি যায়
হে আমাজন....
তোমাৰ কাষত আজি কোনো নাই।
■ ■ ■



জগাই নিদিবা মোক

গংগা মায়া চুবেদী
পঞ্চম ষাণ্মাসিক
●●●

তোমাৰ বুকুতে জীয়াই আছোঁ
জীয়াই থাকিম আজীৱন,
দলি মাৰি পেলাই নিদিবা
এই সুন্দৰ ক্ষণত।
মধুৰ স্বপ্নত বিলীন হৈ আছোঁ
জগাই নিদিবা মোক,
প্ৰাণ পায় উঠিছে এটি স্বপ্ন
এই সুন্দৰ প্ৰকৃতিৰ মাজত।
চৌদিশে দেখিছোঁ অতি সুন্দৰ বাতাৱৰণ
বিলীন হ'ব মন যায়
প্ৰকৃতিৰ সেউজী কিৰণত।
পখিলায়ো হালিছে জালিছে
নাচি-নাচি উৰি ফুৰিছে,
এপাহ ফুলৰ পাহিত বহি
আন এপাহত পৰি
উভাল হৈ মৌ চুহিছে।

■ ■ ■

সপোন সপোন যেন লগা সেই সময়বোৰ
এতিয়া যেন দিঠকলৈ পৰিণত হৈছে।
তৰাৰ দৰে জিলিকি থকা সেই ল'ৰালিৰ দিনবোৰ
এতিয়া যেন সাগৰৰ সোঁতে ধোৱাই পেলাইছে।
মনৰ ভিতৰত থকা সেই সোণোৱালী দিনবোৰ
এতিয়া যেন সকলোবোৰ স্মৃতি হৈ ৰৈছে।
জোন যেন জিলিকি থকা সপোনবোৰে
এতিয়া যেন সকলো একাৰ হৈ পৰিছে।
সৰুৰে পৰা বান্ধি ৰখা সেই বন্ধুত্বৰ এনাজৰীডাল
এসময়ত যেন ক'ৰবাত নিথৰ হৈ পৰিছে।
জীৱন বাটত ৰচা সপোনবোৰ
বৰষুণৰ টোপালে মোহাৰি পেলাইছে
সময়ৰ সৈতে এতিয়া যেন সকলোবোৰ স্তব্ধ হৈ পৰিছে
জীৱনৰ গতিপথ এতিয়া যেন স্থিৰ হৈ ৰৈছে।

■ ■ ■

বন্ধুত্ব

ৰঞ্জু বৰুৱা
স্নাতক প্ৰথম ষাণ্মাসিক
●●●

বন্ধুত্ব এটি মিঠা অনুভূতি
মৰমেৰে ৰাখিব খোজোঁ
গোটেই জীৱনজুৰি।
জীৱনৰ বাটত খালোঁ অনেক উজুটি
আছে মোৰ মনত
তুমি আছিলি হাত ধৰি।
সুখত সুখী দুখত দুখী
তুমিয়েই মোৰ আছিলি জীৱনৰ সখী।
যদিও হওঁ লুপ্ত দুয়ো
তথাপিও তুমি মোৰ নিলুপ্ত বায়ু
আশা আছে লগ পাম
সময়ৰ লগত
কৈ যাব হিয়াৰ কথা
নিজান বাটত।

■ ■ ■

জীৱন

পল্লৱী কুৰ্মী
পঞ্চম ষাণ্মাসিক, কলা
●●●

ৰৈ ৰৈ যায় সময়

বৃষ্টি বৰগোহাঁই
●●●

আজি কিয় তোমাক কাষত নাপালে,
উদাস উদাস লাগে মোৰ।
তোমাক লৈ হাঁহিছিলোঁ,
তোমাক লৈ কান্দিছিলোঁ,
তোমাৰ কথা বিচাৰ কৰিছিলোঁ।
ভৰা নাছিলোঁ তোমাৰ অভ্যাস হৈ যাব বুলি
তোমাৰ ভাল-বেয়া দুয়োটা শুনিছিলোঁ
কোনটো বাছি লওঁ ধৰিব পৰা নাছিলোঁ।
ভালটোতকৈ তোমাৰ বেয়া গুণবোৰ শুনি,
মোৰ তোমাক গ্ৰহণ কৰাত
অলপ পলম হ'ল।
প্ৰতি খোজত তোমাৰে প্ৰয়োজন
তুমি কাষত থাকিলে
গোটেই পৃথিৱীখনে লগত
থকা যেন লাগে।
সাধাৰণ নহয় মোৰ বাবে অসাধাৰণ তুমি
আনৰ মিলনৰ সেতু হৈ ৰ'বা তুমি
অসহায়ৰ সহায়ো তুমি...
তুমি তুমি তুমি...
আমাৰ মোবাইল কোম্পেনি।

■ ■ ■

প্ৰেম

বিশ্বজিত ফুকন
উচ্চ মাধ্যমিক দ্বিতীয় বৰ্ষ (কলা শাখা)
●●●

মোৰ হৃদয়ৰ এচুকত
মই বৰ সযতনে থৈছোঁ
এবুকু মৰম আৰু ভালপোৱা।
কোন হ'ব বাৰু এই
মৰমৰ অধিকাৰী
কোন হ'ব বাৰু এই
ভালপোৱাৰ অধিকাৰী
মৰম আৰু ভালপোৱা
মই যাকে তাকে দিব নোৱাৰোঁ
ভুল নুবুজিবা ...।
মই প্ৰেমৰ অভিনয় কৰি
ভাল নাপাওঁ
আনৰ মিছা মৰম আঁকোৱালি ল'বলৈ
ভাল নাপাওঁ।
মই জীৱনত
মাথোঁ এবাৰেই প্ৰেমত পৰিম
সেয়াই হ'ব মোৰ জীৱনৰ
প্ৰথম আৰু শেষ প্ৰেম।
সঁচা ভালপোৱা
তোমাক মই এদিন বিচাৰি পাম
সঁচাকৈ মই তোমাক ভাল পাম।

■ ■ ■



রবীন্দ্রনাথ ঠাকুর

সুজয় শীল

স্নাতক১ম ষাণ্মাসিক

রবীন্দ্রনাথ

ঠাকুর এক আর এ
এম(৭ মে ১৮৬১-৭
আগস্ট ১৯৪১৭২৫ বৈশাখ ১২৬৮-২২ শ্রাবণ ১৩৪৮
বঙ্গবাদ) ছিলেন অগ্রণী বাঙালি কবি, ঔপন্যাসিক,
সংগীত শ্রষ্টা, নাট্যকার, চিত্রকর, ছোট গল্পকার,
প্রাবন্ধিক, অভিনেত্র, কণ্ঠশিল্পী ও দার্শনিক। তাকে বাংলা
ভাষায় সর্বশ্রেষ্ঠ সাহিত্যিক মনে করা হয়। রবীন্দ্রনাথকে
'গুরুদেব', 'কবিগুরু' ও 'বিশ্বকবি' অভিধায় ভূষিত
করা হয় রবীন্দ্রনাথের ৫২ টি কাব্যগ্রন্থ, ৩৮ টি নাটক,
১৩ টি উপন্যাস ও ৩৬ টি প্রবন্ধ ও অন্যান্য গদ্য সংকলন
অথবা ভবিষ্যৎ বা মৃত্যুর অব্যবহিত পরে প্রকাশিত
হয়। তার সর্বমোট ৯৫ টি ছোটগল্প ও ১৯১৫ টি গান
যথাক্রমে গল্পগ্রন্থ ও গীতবিত্তন সংকলনের অন্তর্ভুক্ত
হয়েছে। রবীন্দ্রনাথের যাবতীয় প্রকাশিত ও গ্রন্থকারে
অপ্রকাশিত রচনা ৩২ খণ্ডে রবীন্দ্র রচনাবলী নামে
প্রকাশিত হয়েছে রবীন্দ্রনাথের যাবতীয় পত্রসাহিত্য
ঊনিশ খণ্ডে চিঠি-পত্র ও চারটি পৃথক গ্রন্থে প্রকাশিত
এছাড়া তিনি প্রায় দুই হাজার ছবি আঁকেছিলেন
রবীন্দ্রনাথের রচনা বিশ্বের বিভিন্ন ভাষায় অনূদিত
হয়েছে। ১৯১৩ সালে গীতাঞ্জলি কাব্যগ্রন্থের ইংরেজি
অনুবাদের জন্য তিনি এশীয়দের মধ্যে সাহিত্যে প্রথম
নোবেল পুরস্কার লাভ করেন।

জন্ম : ৭ মে ১৮৬১

জন্মসাঁঝে ঠাকুর বাড়ি,

কলকাতা, ব্রিটিশ ভারত

(অধুনা পশ্চিমবঙ্গ, ভারত)

মৃত্যু : ৭ আগস্ট ১৯৪১ (বয়স ৮০)

জন্মসাঁঝে ঠাকুর বাড়ি,

কলকাতা, ব্রিটিশ ভারত

(অধুনা পশ্চিমবঙ্গ, ভারত)

সম্প্রদায় : কলকাতা

ভ্রমণ : অনুসিংহ ঠাকুর (ভগ্ন)

পেশা : কবি, ঔপন্যাসিক

নাট্যকার, প্রাবন্ধিক

দার্শনিক, সমীক্ষক

চিত্রশিল্পী, গল্পকার

ভাষা : বাংলা, ইংরেজি

ভাষায় : ব্রিটিশ ভারতীয়

নাগরিকত্ব : ব্রিটিশ ভারতীয়

সময়কাল : কলীয়নবজন্মের

সাহিত্য আন্দোলন : প্রাসঙ্গিক আধুনিকত্ব

উল্লেখযোগ্য রচনাবলি: গীতাঞ্জলি (১৯১০), রবীন্দ্র

রচনাবলী, গোরা (১৯১০),

আমার সোনার বাংলা,

ভলগাফন, ঘরে বাইরে

উল্লেখযোগ্য পুরস্কার : সাহিত্যে নোবেল

পুরস্কার (১৯১৩)

দাম্পত্যসঙ্গী : মৃণালিনী দেবী (বি.. ১৮৮৩-১৯০২)

আত্মীয় : ঠাকুর পরিবার।



মধুসূদন ও নবযুগ

দিপজ্যোতি ভৌমিক

১ম বানমাসিক স্মাতক



মধুসূদন ও নবযুগ

১৮২৫ খ্রীষ্টাব্দে হইতে বহু দেশে নবযুগের উদ্বোধন হইয়াছিল। বলিয়া শিবনাথ শাস্ত্রী লিখিয়াছেন। হিন্দু কলেজ স্থাপিত হয় ১৮১৭ খ্রীষ্টাব্দে এবং বিশপদ কলেজে ১৮২৩ খ্রীষ্টাব্দে। ১৮২৩ খ্রীষ্টাব্দে রামমোহন ইংরাজি শিক্ষা দেশে প্রবর্তনের জন্য যুক্তি ও দৃষ্টান্ত দেখাইয়া তাঁহার ঐতিহাসিক পত্র লিখেন। যদিও হিন্দু জাতির ঐতিহ্য সম্পর্কে তিনি সচেতন ছিলেন, প্রাচীরের প্রতি তার গভীর অনুরাগ ছিল, তথাপি পাশ্চাত্য বিজ্ঞান দর্শন ও জনহিতৈষানাকে তিনি অনুকরণীয় মনে করিয়াছিলেন। সামাজিক আন্দোলন মাত্রই ঘাত-প্রতিঘাত আছে। পাশ্চাত্য ভাবধারার সহিত ভারতীয় ধ্যান-ধারণীয় সংঘাতের ফলে প্রতিদিনে নবীনগন যেরূপ প্রাচীন সকল কিছুকে বর্জন করিতে চাইল, অন্যদিকে প্রাচীনগণও নতুনকে অভিনন্দন না জানাইয়া অতীতের দিকে মুখ ফিরাইলেন। নবীনের প্রতি অত্যধিক আসক্তির কারণ ছিল যারাসি বিপ্লবের ভাবধারা, টম পেইন ও হিউমের গ্রন্থরাজি, ডিরোজিও প্রভৃতি অধ্যাপকগণের কুসংস্কার ও প্রথা হইতে মনকে মুক্ত করিবার শিক্ষা আর একাডেমিক এসোসিয়েন মিলিত হইয়া ছাত্রদের তর্ক-বিতর্ক ও ভাববিনিময়। কিন্তু নবীনগন যে সমাজ জীবনের গুরুতর প্রভাব বিস্তার করিতে পারেন নাই তাহার কারণ হইল যে তাঁরা ঐতিহ্যব্রষ্ট হইয়া পড়িয়াছিল।

‘ক’ ১৮৩৭-১৮৪৮ হিন্দু কলেজে অধ্যায়

১৮৫৯ খ্রীষ্টাব্দে তিনি ‘শর্মিষ্ঠা’ রচনা করেন। ১৮৫২ খ্রীষ্টাব্দে প্রকাশিত হয় বীরাসনা। রোমক কবি ওভিদের আদর্শে এই পত্রকাব্য রচিত হইয়াছিল।



নবযুগের সাহিত্য ও মধুসূদন

যুরোপের পরাণধর্মে চঞ্চল ও মানবতার আদর্শে সাহিত্যের প্রেরণা আত্মসাৎ করিয়া মধুসূদন পূর্ব-নির্দিষ্ট পায়ে চলা পথ পরিহার করিয়া আপনার প্রতিভার উপযোগী রাজপথ রনে করিয়া লাইলেন। রাজনারায়নকে লিখিত একটি পত্রে তিনি নিজেকে ‘tremendous literary rebel’ রূপে অভিহিত করিয়াছেন। রসতীর্থের পথিক বলিয়া তাঁহার মধ্যে ‘superabundance of the imaginative faculty’ আছে বলিয়া ব্যাঘ্যা করিয়াছেন। নতুন সাহিত্যের সহিত পরিচিত হইবার ফলে নব্যশিক্ষিতে যুবকগণের নিকটে এক নতুন দিগন্ত উন্মোচিত হইয়াছিল, তখন ভাবপ্রকাশের উপযোগী ভাষা রচিত হয় নাই। মধুসূদনের জীবনে বিয়োগান্ত নাটকের ন্যায় পঞ্চমাস্ত্রে বিভক্ত। প্রত্যেকটি অঙ্কের তাৎপর্য রহিয়াছে। চারটি অঙ্কের ধারা পঞ্চম অঙ্কের পরিণতি পর্বে আসিয়া সমাপ্তি লাভ করিয়াছে। তাহার জন্ম ১৮২৪ খ্রীষ্টাব্দে মশোহরের সাগরদাঁড়ি গ্রামে বাল্যকালে প্রকৃতির সাহচর্য, পাঠশালায় বাংলা ও গণিত শিক্ষা, মৌলবি সাহেবের নিকটে ফার্সি কবিতা পাঠ এবং সর্বোপরি মাতা জাহ্নবীর নিকটে রামায়ণ, মহাভারত ও অন্যান্য প্রাচীন বাংলা কাব্য পাঠ করিয়াছিল।



আমাদের অসম

জাসমিন খাতুন



- ◆ অসম ভাৰতের পূৰ্ব ভাগে অবস্থিত ভাৰতের একটি ৰাজ্য।
- ◆ আমাদের এই অসম ৰাজ্যটি ২ ডিচেম্বৰ ১৯২৮ তাৰিখে প্ৰতিষ্ঠিত হয়েছিল।
- ◆ অসমের ৰাজধানী দিশপুৰ, যেটি ৰাজ্যের সবচেয়ে বড় শহৰ।
- ◆ অসম ৰাজ্যের সৰ্বমুঠ পৰিসীমা ৭৮৪৬৬ বৰ্গ কি.মি.।
- ◆ এই ৰাজ্যের অধিকাংশ লোক কৃষিকাৰ্যের সঙ্গে জড়িত। কৃষিকাৰ্যই হ'ল তাদের অৰ্থনীতির এক অন্যতম উৎস।
- ◆ অসমে অনেক উৎসব পালন কৰা হয়, তাৰমধ্যে বিহু হচ্ছে অসমের জাতীয় উৎসব।
- ◆ অসম ৰাজ্যটি চাহ শিল্পের জন্য বিশ্ব বিখ্যাত। এখানে চাহের সবচেয়ে বেশি দেশতে পাওয়া যায়।
- ◆ আমাদের ৰাজ্য অসমের পৰিভাষা অসমীয়া। তাছাড়া হিন্দী, ইংৰাজী ও অন্যান্য ভাষা অনেকে বলেন।



এষণা

স্কুল ব্যাজ

মনালী দাস



ঘরের

ময়লা-আবর্জনার সাথে বীথির মা তার কলেজের / স্কুলের ব্যাজটাকেও ডাষ্টবিনে ফেলে দিতে যাচ্ছিল আজ। হঠাৎ বীথির চোখ আটকে গেল সেই আবর্জনার দিকে। শোকেজ খুলে ব্যাজটা তার ছোটবেলার প্রিয় পুতুলের জামায় আটকে দিল। মা বলল “এত বড় পদে চাকরি করছিস, তাও তোর ছেলেমানুসী গেল না এখনও।” উত্তরে বীথি বলল “মানুষ হওয়ার চেষ্টা করছি বলেইতো আমার ছেলেমানুসীর চিহ্নটা আটকে রাখলাম প্রিয় পুতুলটার বুকে।”



ঋণী

নিকিতা ভৌমিক



আপনার বক্তাবিদ্যুৎ ভর্তি যাতা,
যাথায় নিয়ে থাকবো ঋণী।
খুচরো শব্দ দেবেন, এক দু-হাতা
আমরা যারা আপনারে চিনি...
আলোয়া হুদে নুন ছিটিয়ে
আজ যদি আমাকে ভিজ্জেন্স করো,
পাওনা লগু না ছিটিয়েই
হাত দুটোকে করবো ভড়ে।
এক বসন্ত আসে-যায়, সূর্য যেমন অস্তগামী
তিনি আছেন, থাকবেন। হৃদয়ে। ভয়ে গোস্বামী...



परिपक्वता

हरि अपने बिद्यालय से वापस आ रहा था। रास्ते में कुल्फी की दूकान भी आती है, उसके जेब में कुछ पैसे भी थे। पांच दो रूपयों के सिक्के और दो एक रूपए के। माँ ने हरि से पिताजी के लिए फार्मिसी से ख़ाँसी की दवा लाने कही थी। लेकिन हरि उसदिन घर आने में अत्यंत ही विलम करदेता है। चिंतित माँ हरि के पिताजी से हरि को ढूँढ लाने को कहती है। हरि के पिताजी केहते हैं, “मैं देख कर आता हूँ, तुम घर का ध्यान रखना”, कहकर ख़ाँसते हुए पिताजी हरी को ढूँढ ने निकल जाते हैं। पिताजी मन ही मन सोचते हैं की “नालायक जरूर कुल्फी के मज़े ले रहा होगा। पिताजी का पूर्ण संदेह था की हरि जरूर कुल्फी के दुकान पर होगा। लेकिन पिताजी कुल्फी की दुकान पर हरि को न पाकर उदास हो जाते हैं। हरि के पिताजी आस-पास के लोगों से भी हरि के बारे में पूछताज करते, लेकिन उनको किसे मदद न मिली। पिताजी अपने बीमारी तक को भूल जाते हैं, अत्यंत ही चिंतित नजर आने लगते हैं। उधर हरि की माँ, नम आँखी से हरि का इंतजार कर रही होती है।

तभी ही हरि की बिद्यालय की दोस्त शांती, हरि के पिताजी को देखती, और दौड़ी-दौड़ी आकर केहती “चाचाजी-चाचाजी! हरि अभी-अभी एक साहब, जिन्होंने काले कोट और काले जुत्ते पहने एक आदमी के साथ गाड़ी में बैठकर गया है।”

हरि के पिताजी : “कौन थे वो साहब, बिटिया, क्यों ले गए हरि को?”

शांति - “मैंने कच्ची कानी से सुना, मुझे खून चाहिए। जबतक मैं पूरी बात समझती हरि गाड़ में बैठ कर जा चुका था।”

पिताजी मन ही मन शंका कर रहे थे की कहीं हरि को कोई जबरजस्ती अपने साथ ले गया हो। पिताजी जल्द से जल्द घर जाकर हरि की माँ से ये सब घटना के बारे में बताते हैं। माँ ये सब सहन नहीं कर पाती है। और बिलखकर रो पड़ती है।

हरि के माता-पिता दारोगा जी के पास जाने का निर्णय करते हैं, वे हरि के लापता होने का शिकायत दर्ज कराते हैं। दारोगाजी अपने सेना बाहिनी के साथ हरि को खोजने निकल जाते हैं। अब सूरज ढल चुका था, हरि के माँ के मन में भय-भाव उमड़ने लगा था। लेकिन पिताजी ने हरि के माँ को यह आश्वस्त करावा की शान्ती के मूह से खून की बात पर शांती का आत्म संदेह था। हरि

राहुल साहू
बारहवी, विज्ञान का छात्र



भारतीय शिक्षा विभाग
विश्वविद्यालय सञ्चालन विभाग
विश्वविद्यालय सञ्चालन विभाग
विश्वविद्यालय सञ्चालन विभाग

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के माता-पिता उस रात थाने में ही टहर जाते हैं। उधर दरोगा जी को भी हरि के बारे में कोई सुराग न मिला। उस रात हरि के पिताजी के फोन पर एक कॉल आता है जोकी साहब ने की थी, परन्तु दुर्भाग्यवश हरि के पिताजी अपना फोन हड़बड़ी में घर पर ही छोड़ आते हैं, कॉल का जवाब न आने पर साहब भी परेशान से हो जाते हैं। वहा हरि साहब के घर कुल्फी के मजे ले रहा होता है और साहब के बेटी के साथ खेल रहा होता है। मासूम हरि के मन में कोई चिंता की भाव नहीं दिख रहा था, बल्कि हरि अत्यंत ही खुश था, कारण हरि खिलोनों से खेल रहा होता। इसके विपरीत हरि के माता-पिता के साथ बहुत कुछ घट चुका था। साहब के मन में ख्याल आता है, क्योंना हरि को अभी घर छोड़ आउ। लेकिन रात काफी काली थी इस वक्त जा पाना मुमकिन नहीं, ये सीचकर साहब हरि को अपने घर ही रख लेता उस रात। अब सुबह हो चुकी थी दारोगा जी हरि की पता नहीं लगा पाए अबतक। बिलखती माँ और उदास पिता, हरि की वापसी की आस लिए घर लौट जाते हैं। बिते रात से अबतक माता-पिता ने अन्त का एक दाना भी ग्रहण नहीं किया, वे आँगन में उदास, मूर झारत जाते हैं। हरि के पिताजी अपना फोन दूढ़ने और पाते की बिती रात किसी अंजान नंबर से कॉल आया था। पिताजी पूर्ण अश्रुस्त थे की जरूर हरि ने कॉल की होगी, वे उस नंबर पर संपर्क करते हैं लेकिन, सामने से कोई जवाब नहीं आता। साहब गाड़ी चला रहे होते इसीलिए कॉल उठाने में असमर्थ रहते हैं। साहब हरि को लेकर उसके घर आ रहे होते हैं। पिताजी, दोबारा प्रयाश नहीं करते।

सहर की और से गाँव की तरफ एक चम-चमाती गाड़ी बड़ रही होती है, लोग किसी मंत्री की आगमन समझते हैं। वाहन हरि के घर के पास आ रुकती है। काले कोट, काले जूते पहने एक साहब उतरते हैं, और हरि भी उस गाड़ी से उतरता है। हरि की माँ हरि को देखते ही रो पड़ती है और गले से लगा लेती है। माँ का विलाप ऐसा जैसे, “धूप में जलते हुए तन को छायादर पेड़ की मिल गयी।” उधर साहब जी भी बातावरण देख सब समझ जाते हैं, और हरि के माता-पिता से माफी मांगते हैं तहे दिल से।

माँ हरि से पूछती है वो कल घर वापस क्यों नहीं आया। हरि बोला - “माँ, मैं पहले आपसे माफी चाहता हूँ, दरसल बात ये है की मैं पिताजी के लिए जब दवाई खरीदने जा ही रहा था, कि तभी मैंने देखा रास्ते में लोगों का काफी

बड़ा जमावड़ा था। मैंने देखा की वहा एक लड़की बेहोस पड़ी थी और उसके सर से खून वह रहा था। कोई भी उसके मदद के लिए आगे नहीं आ रहा था, सभी मोबाईल से जैसे वीडिओ बना रहे थे जैसे किसी फिल्म की शूटिंग चल रही हों। मैंने लोगों से काफी हाथ जोड़े उसके मदद के लिए, लेकिन किसीने मदद की हाथ आगे न बढ़ाई और मुझे भी वे लोग उसकी मदद न करने की हिदायत देने लगे। परन्तु मैंने उनके बातों खारिज किया, और मैं उसे पेड़ की छाव पर बहुत मेहनत से ले गया, और उसके बेग शटील मैंने उसका फोन निकाला और उसके पिताजी को कॉल कर सारी बात बताई। बिना किसी देरी के ईशा के पिताजी आ पहुचते और विलम्ब न करते हुए वे ईशा की और मुझे भी साथ ले कर अस्पताल की और चलदेते हैं। अस्पताल पहुँचने तक मैं ईशा का ध्यान रख रहा था और साहब जी गाड़ी चला रहे थे। ईशा की सर से काफी खून वह चुकी थी, उससे खून का सख्त जरूरत थी। भाग्यवश ईशा की व्लाड ग्रुप मेरे से मेल खाती थी। मैंने अपनी खून देकर ईशा की जान बचाई माँ।” काफी मासूमियत से ये सारी वाक्य कहता है हरि। माँ के आँखों से झर-झर खूसी की यमूना बेहने लगी। अपने बेटे की परिपक्वता सुन कर माँ और पिताजी दोनों ही गद-गद हो गए। एक तरह साल के बच्चे के लिए ये सब करना बहुत ही गर्व की बात होती है। पिताजी के नजर में भी अब नालायक बेटा बड़ा हो चुका था। हरि, साहब जी और पूरे गाँव-सहर वालों के नजरो में एक मिशाल बन जाता है। हरि की प्रशंसकों ने हरि पर अखबार भी छपवाई। साहब जी ने भी हरि को इनाम दिए साथ माँ के लिए एक जोड़ा लाल साड़ी और पिताजी के लिए मेहेंगी दवाईया साहब जी के औरसे मिले।

हरि की परिपक्वता का पात्र आज पुरा देश जान चुका है। इतनी कच्ची उम्र में बड़ ऊँचाईयों को छूकर और मानवता का एक मिशाल देकर हरि ने अपने माँ-पिताजी तथा गाँव बासीयों को गौराबित किया। हरि ने न केवल एक जीवन बचाई, अपितु उसने कठिन कार्य को अति सहजता और परिपक्वता से भीड़ से अलग होकर अपनी कीर्ती का स्थापन किया।

आप भी भीड़ से अलग रहकर हरि बन सकते हैं। मन में थोड़ी साहस और दृढ़ संकल्प लेकर निष्ठा से अपनी मानवता का धर्म निभाना होगा।



स्वतन्त्रता संग्राम की अनदेखी यादें

भारतीय

स्वतन्त्रता संग्राम एक महान युद्ध था जिसमें अनर्गलत वीर योद्धाएँ अपने जीवन की परिश्रम और बलिदान के साथ लड़ने के लिए तैयार थीं। हम आमतौर पर जानते हैं कि स्वतन्त्रता संग्राम के प्रभूख नेताओं और घटनाओं की कहानियाँ, जिन्होंने भारतीय इतिहास को रंगीन बनाया है। हालांकि, कई ऐसे योद्धाएँ भी थे जिनकी कहानियाँ अक्सर अनदेखी रह जाती हैं, लेकिन उनका महत्व न कम होता है।

इन अनदेखी यादों से एक है शोभा सिंह, कांग्रेस के संगठन से जुड़कर गुप्त यात्रा में भाग लिया और अपने साहस और आत्मबल से अंग्रेज साम्राज्य के खिलाफ संधर्ष किया। उन्होंने अपने योगदान से स्वतंत्रता संग्राम की अनदेखी यादों में अपनी जगह बना ली।

दुसरे उदाहरण के रूप में, हम पंजाब के सिपाहियों की यादों को भी देख सकते हैं, जिन्होंने जलियांवाला बाग में अंग्रेज साम्राज्य के खिलाफ आंदोलन की शुरूआत की थी। उनकी शौर्यगाथाएँ भी देख सकते हैं, लेकिन उनके योगदान का महत्व अत्यधिक है।

इन अनदेखी यादों की स्तीकारते हुए, हमें यह समझना आवश्यक है कि स्वतन्त्रता संग्राम का परिप्रेक्ष्य न केवल प्रमुख घटनाओं और नेताओं तक ही सीमित रहता था। हमें यह समझने की जरूरत है कि वह योद्धाएँ और साहसी लोग जिन्होंने स्वतन्त्रता संग्राम की अनदेखी यादों में अपनी जगह बनाई, उन्होंने भारतीय स्वतन्त्रता संग्राम के अटूटीय पहलूओं की दर्शाया। यह यादें हमें सिखाती हैं कि यह एक योद्धा का योगदान महत्वपूर्ण है और यह हर एक योद्धा की कहानी सूनने लायक है।

इस प्रकार, ‘स्वतन्त्रता संग्राम की अनदेखी यादें’ विषय पर लेख लिखकर हम उन योद्धाओं की कहानियाँ साझा कर सकते हैं जिन्होंने अपने सारस और बलिदान से स्वतन्त्रता संग्राम की महत्वपूर्ण बनाया।

“आओ मिलकर याद करे स्वतन्त्रता संग्राम की महान यात्रा।”



आस्था जयसवाल

वि.ए ३य षाण्मासिक, समाजतत्त्व



गरीब भाई और बहन

साक्षी वर्मा



एक गाँव में मोहन नाम का एक लड़का रहा करता था, वह गरीब था। मोहन सड़क से कुड़ा उठाते हुए उन्हें बेच कर कुछ पैसे कमाते हुए अपना गुजारा किया करता था, और रेलवे-स्टेशन पर हर रात सोता था। मोहन जैसे कई लोग उस गाँव में छोटा मोटा काम कर के अपना पेट भरा करते थे।

मोहन - किसी न किसी तरह आज का काम जल्दी निपट कर पेट पूजा करके, जल्दी सो कर, कल सुबह-सुबह काम पर निकलना होगा। यह सोच कर रोटी का टुकड़ा खा कर सो गया।

अगले दिन सुबह एक छोटी लड़की मोहन के बाजू में बैठी हुई रो रही थी। नींद से उठा मोहन उस लड़की को देख कर - क्या हुआ छुटकी क्यों रो रही हो, आपके माँ और पापा कहाँ पर है?

वह छोटी बच्ची बिना कोई जबाब दिए रो रही थी, मोहन जब उस लड़की को सवाल करना बंद करके चारों ओर उसके माँ-बाप को ढुंढने में लगा हुआ था, लेकिन कोई सफलता ना मिली उतने में छोटी बच्ची - भईया मुझे भूख लग रही है। मोहन - ओह... चलो फिर तुम्हें कुछ खाना दिलाता हूँ। यह कहते हुए, अपने लिए छुपाएँ हुए कुछ पैसे से उस लड़की को खाना खरीद कर दिया।

छोटी बच्ची - भईया आपने भी तो कुछ नहीं खाया है, सुबह से ये लो खा लो... यह कहते हुए प्यार से मोहन को अपने हाथों से खाना खिलाती है। इतना प्यार देखकर मोहन का आँसु नहीं रुका क्योंकि उसे इतना प्यार का नसीब आज तक नहीं हुआ। क्या सोच रहे हो भईया - कुछ नहीं, तुम्हारा नाम क्या है, मेरे साथ रहोगी। तुझे मैं रोज खाना खिलाऊँगा और पढ़ाई भी, बहुत अच्छे से देख लूँगा। मेरा कोई नाम नहीं है। मुझे बुलाने वाला भी कोई नहीं है। स्टेशन के पास जो कोई खाना देता मैं वह खा लेती हूँ और वही पर सो भी जाती हूँ, लेकिन तीन दिन से किसीने भी मुझे खाना नहीं दिया। इस कारण भूख के कारण मैं रोने लगी... ओह... इतनी छोटी हो...तीन दिन भूखी कैसे थी, ठीक है। आज से तुम्हारा नाम राधा है... ठीक है। और अब से



तुम्हे कभी भी भूखा नहीं रहना पड़ेगा। बहना...

खुशी से मोहन को जोर से गले लगाती है, वह छोटी लड़की, मोहन भी राधा को खुद की छोटी बहन के रूप में स्वीकार किया, और उसको अपने साथ लेकर चला गया।

मोहन : भाई आपके पास काम है तो दिला दो मेहनत से काम करूँगा।... इतने छोटे बच्चे को काम देना मेरे बस की बात नहीं... निकलो यहाँ से, इस प्रकार हर कोई मोहन को काम देने से या काम पर रखने से इंकार कर रहे थे। क्योंकि वह छोटा था, इतने में अचानक से मोहन एक होटल की ओर गया। भाई आपके पास काम है तो दिला दो, मेहनतसे काम करूँगा। क्या काम करोगे बेटा... ऐसे भी पढ़ने के उमर में यह काम क्या करोगे। चले जाओ... ऐसा मत बोलो साहब मेरे नसीब मैं पढ़ाई तो नहीं लिखा है। लेकिन मेरी छोटी बहन है। उसके लिए मैं काम ढूँढ रहा हूँ। यह करते हुए वह होटल साहब को अपना पूरा कहानी सुनाया। वह होटल साहब अच्छे आदमी थे। और मोहन को काम पर रख लिया। और तो और उन दोनों को छोटी से कमरे में रहने का इंतजाम भी किया। उस दिन से मोहन मेहनत करते हुए, हर काम किया करता था और कमाई पैसो से अपनी बहन राधा को स्कूल में भी भरती करने गया। लेकिन अपने बहन के साथ वह वापस लौट आया।

होटल साहब - क्या हुआ इतना जल्दी वापस आ गए। बहन को स्कूल में भरती नहीं किया।

गया तो था, स्कूल को लेकिन बिना कोई बड़े की स्कूल में भरती करने से मना कर दिया - साहब।

अरे पागल बच्चे मैं हूँ ना... पराया बना दिया ना। चलो मैं आता हूँ। बूढ़ा हूँ ना मैं, हा... हा... यह कहते हुए वह बड़े साहब ने राधा को स्कूल में भरती करवाया।

राधा होशियार और पढ़ाई में तेज थी। इस प्रकार महीने बीत गए... राधा अच्छे नम्बर से पास हुई। और उसे आगे पढ़ाई के लिए उसे विदेश भेजता है। खाने पीने का खर्च भी उठाया करता था मोहन। राधा विदेश जाने के बाद मोहन को उसकी कमी बहुत महसूस होती थी। लेकिन बहन अच्छे स्थान में बड़ा पढ़ाई करने, खूब नाम और पैसा कमाएगी। यही उसके भाई का सपना था। इसीलिए वह चुप रह जाता था। कुछ साल बाद बड़े साहब का तबीयत काफी खराब हो गया इस कारण - बेटा मोहन मेरा जीना बस कुछ

दिनो की बात है। इतने दिन मेरे बेटे की तरह मेरे साथ दिया। मेरा कोई नहीं है, इस दुनिया मैं, मेरे मरने के बाद। वह होटल और घर तुम्हारा जिम्मेदारी है, बेटा। यह कहकर अपना सारा जायदाद मोहन के नाम कर देते है। कुछ दिन बित गया और सेठ जी अपने आखरी सास ले रहे थे। और अंत में उनका देहांत हो गया। सेठ जी के जाने के बाद मोहन अब और भी अकेला हो गया। घर और होटल को बहुत अच्छे से देख रहा था। लेकिन कोई उसकी देख-भाल करने वाली नहीं थी। इस कारण वह विमार पड़ने लगा।

तुम्हारा तबीयत दिन पर दिन बिगड़ रहा... मोहन जी। अगर ऐसा ही चला तो आपने जान को खतरा है। समय से दवा ले लेना और अपना ध्यान रखना। यह कहकर डॉक्टर जी वहाँ से चला गया। लेकिन मोहन एक भी दवाई नहीं लिया करता था। और अकेलापन को बरदाश नहीं कर पा रहा था।

बहन के याद में दुख में डुबा रहता था। इस प्रकार एक दिन होटल के ओर चल रहा था। अचानक से चक्कर खाकर निचे गिर पड़ा। तब एक लड़की आई और मोहन को उठाकर अस्पताल ले गई। डॉक्टर साहब अब कैसे है, वह। जान को कोई खतरा तो नहीं। समय पर ले आयी बेटा अब तो कोई खतरा नहीं है, अकेलापन का गुलाम है ये। यही इसका विमारी है, बेटा।

मोहन - तुम्हारा बहुत बहुत धन्यवाद जी। मुझे हस्पताल ले आने के लिए, पता नहीं क्यों? तुम बिल्कुल मेरी बहन जैसी लग रही हो। उसका दिल भी तुम्हारा दिल की तरह बहुत दयालु है। भैया - मुझे अभी भी नहीं पहचाना, मैं आपकी राधा हूँ। आपकी प्यारी छोटी बहन हूँ। वह बात सुनकर मोहन की खुशियों का कोई हद नहीं था, और अपनी बहन को गले से लगा लिया। और राधा अपने भईया को घर ले जाती है।...

राधा - भईया मेरे लिए सब कुछ किया है। कुछ भी देने पर भी उनकी यह कर्ज मैं कभी नहीं चुका पाऊँगी। लेकिन अब वह समय आ गया। भईया को ठीक करना अब मेरी जिम्मेदारी है। अब मैं भईया को कभी भी छोड़ कर दूर नहीं जाऊँगी। यह कहकर भईया का ध्यान बड़े अच्छे तरह से रख रही थी। इस प्रकार कुछ दिन बित गया। मोहन पूरी तरह से ठीक हो गया। और मोहन उस होटल को 'रेस्टोरेन्ट' में बदल दिया। और राधा की नौकरी एक बड़े कम्पनी में लग गयी। इस प्रकार दोनों खुशी से अपना जीवन बिता रहे थे।



मर्यादापुरुषोत्तम श्रीराम

राहुल प्रसाद महतो
विज्ञान का छात्र

एक आज्ञा के पालन हेतु
ये न पाँव डगमगाए।
माता के एक कथन पर
ये राज छोड़ आए।
धर्मानुकूलता और त्याग को जाकर
ये वो समचंद्र कहलाए।

वापस लाने राम को भरत
ये जब चित्रकूर आए।
देख भाई कर दशा
आँसुओं को रोक पाए।
कहा श्रीराम कोचलो भइया
अपने राजनगर में।
सुनकर भरत की ये बात
श्रीराम जरा मस्काए।
देकर अपने खड़ाऊ भरत को
कहा अयोध्या ले जाए
जब तक मैं वापस न आऊ
तब तक राज चलाए।
मर्यादा और धर्म को अपनाकर
ये वो रामचंद्र कहलाए।

हरण हुआ था जब सीता का
श्रीराम बड़े मुरसाए।
कहा लक्ष्मण को रुकेंगे नहीं
जब तक सीता को न लाए।
ढूँढ़ रावण की लंका को
समुद्र पार कर आए।
संहार किया दशानन का
सीता को छुड़ाकर लाए।
अधर्म पर धर्म की विजय कर
ये वो रामचंद्र कहलाए।



बदलनी होंगी रीत

निखिल जयसवाल

मानो किसी ने तय ही कर रखा है...
उम्र बीस बेटे जवान हो चुकी
रसोईघर में खो चुकी,
अबतक इसे घर में रख रखा है...
संसार को वक्त की कीमत है, मगर
उमर बीतने की चिंता ऐसी भी क्या!
कि बिना उम्र देखे तय होता निकाह।।
बेटी सिर्फ नहीं तुम, नारी भी तो हो न
लोगों के प्रयासों से हारी तो नहीं न,
बदली कहां स्थिती ज्यादा तुम्हारी...
मोह-माया, इश्क-प्रेम, तो दुनिया की रीत है
जीने-मरने की कसम बस सुरीली गीत है।
निशाना तो शरीर लूटना है तुम्हारी।।
खूबसूरती की चाह तुम्हारी जायज है
लेकिन, कमल की कोमलतासे रखना बैरे (दुश्मनी)
क्योंकि लोगो की इच्छा
आसानी से तुम्हें तोड़ने की चाह नाजायज है।
खूबसूरती रखो तुम गुलाब जैसी,
रखो खुद को कांटो से घेर।।
बेटी, बहू, पत्नी नहीं सिर्फ, नारी भीतो होन
लड़ रही हो, हारी तो नहीं न...।।



लक्ष्मी रोग

निखिल जयसवाल



देखो तो जरा...
जगत की बोली सब बोलें है
करत बातें हैं बड़ी-बड़ी,
पर संसार तो जाने बस रूपिये की बोली।
बर्बाद ये दुनिया, बिकी है घड़ी-घड़ी
देखि गलत बहुतों ने आपन जुबा न खोली।।
लक्ष्मी तेरी यह घमंड या है तेरी शान!
जात वहीं तू जे पहिले से धनवान।
गरीबी की मार कौनो पर चढ़ी ऐसी कहि
जे जानत बनावे ऊंचा आलिशान मकान,
बना बैठा है आपन झोपड़ी कहि।।
मंजिल दूंदत-दूंदत सब भागे है
केंहू बहुत पीछे, तो केंहू आगे है,
शब्द सफलता मुंहमे लिये चले है
पर, जानत न इसकी परिभाषा,
रखे न जग पे इज्जत की अभिलाषा
बस रूपिया को आपन निशाना साधें हैं।।
लक्ष्मी तेरे आगे कहां सबकी मेल
नसीब कहां सबके हाथों मे तेरी मैल!
रोज तू ऐसी दिन दिखावें है,
केंहू के हाथ आगे बढ़े है झपटन लागि
तो केंहू हाथ आपन फैलावे है।।



समाज की दास्तान

ऋषिकेश शर्मा

वि.कम. ५ षाण्मासिक



समाज की दास्तान,
बदलती रहे जीवन की रवानियाँ।
संघर्षों से भरी यह कहानी,
प्रेम, समर्पण भी बिखरे रिश्तों की कहानियाँ।

अलग-अलग रंगों की छवियाँ,
समृद्धि और गरीबी की आवाज़।
समाज के पारंपरिक बंधनों में,
नये सोच और विचार की आवश्यकता राज।

समाज की चुप्प से बढ़ती अंधाधुंध समस्याएँ,
जागरूकता की मिले बूँदें संजीवनी।
बदलें हम समाज को सजीव और सशक्त,
प्रेम और सद्भाव से भरे सबकी जीवनी।



मंजिल पर जल्दी पहुजने की कोशिश न कर

Mayuree Krmari Singh

B.A 3rd Semester, English



तू जिदंगी को जी
उसे समझने की कोशिश न कर।।
सुंदर सपनों के ताने बाने बुन
उसमें उलझने की कोशिश न कर।।
चलते वक्त के साथ तु भी चल
उसमें सिमटने की कोशिश न कर।।
अपने हाथों को फैला, खुल कर साँस ले
अंदर ही अंदर धुटने की कोशिश न कर।।
मन में चल रहे युद्ध को विराम दे
खामखाह खुद से लड़ने की कोशिश न कर।।
कुछ बाते भगवान पर छोड़ दे
सब कुछ खुद सुलझाने की कोशिश न कर।।
जो मिल गया उसी मे खुश रह
जो सुकुन छीन ले वो पाने की कोशिश न कर।।
रास्ते की सुंदरता का लुफ्ट उठा
मंजिल पर जल्दी पहुचने की कोशिश न कर।।



MCSU Session (2021-22)

In my period of being a General Secretary the following events that had been organised under my leadership –

1. Annual Sports Week (7 days)

The yearly sports week of Margherita College was organised by MCSU (2021-22). The ceremony of the Annual week set up was like a festival. The planning of events were by the Union Members as they were given this Responsibility. All the sports events were held in the college field, the cultural events were arranged in the Boring Hall, Literary and Debate events were conducted in the Conference Hall and lastly the Indoor and Gymnastic events. The events started in 12th of January, our Principle Sir, Dr. Atanu Kakoty hosting the College Flag and threw the Javelin to opening the ceremony. The students were excited to participate in each game, cultural events and other considering their especiality. About 90% students had participate in the events and enjoyed the occasions.

The ceremony concluded with beautiful felesitation programme of Mrs. and Miss Margherita College 2022, on 21st of January 2022. And the Prize Distribution Ceremony after a long Journey of 6 days. Unfortunately the cultural Programme was canceled due to the covid pademic being on its peak and infecting one of our facalty member. Other than that rest of the event was successful.

2. Youth Festival

The Youth festival under Dibrugarh University 2021-22, held in Dergaon DKD College. The duration of the events was for 5 days. From 2nd of Aprit - 6th of April 2022. The notice of the Youth festival was issued 3 months ago and the authority of the college has given the responsibility to the General Secretary to select specific students regarding their espicality. The practice had start 2 months before the Youth-festival. After the long practies and hard work for 60 days. The necessary arrangement was done, we finally started our Journey for Dergaon on morning 2nd April, along with 26 students to participate in the events two facalty members and an instumenlist. After the 9 hours of long Journey we reached Dergaon DKD College. On 3rd April the Youth Festival starts with hosting all colleges flag which participate in the festival. It was a great exprience as leader and as well as a student in the Youth festival. All the students of different colleges came together to participate in the events and enjoyed the diversity of the cultures and gain a lot of knowledge and exprience. Met talented students and learing the Journey from their prespective. On the last day, 6th of April 2022, The Prize Distribution ceremony was organized as the final programme. Unluckly our college didnt win any Prizes and we

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all were upset about it but happy memories and expriences that we manage to collect are also our win and this memories will always stays with us.

3. Freshers Programme

The Freshers held on 6th of September 2022. Arrangement for the Programme had start 10 days before the actual events. On the day of freshers 6th September, our Principal Sir, Dr. Atonu Kakoty hosted the College Flag and the Election commissoner Mrs. Aditi Neog was invited as the chief guest in the programmss. She inograted the programme by lighting the lamb and giving a motivional speech for the new comers. The programme continues with various performances by the Senior students and giving the new comers a warm welcome making the day memorable for the freshers. All the new comers were happy with the programme and enjoyed alot.

This were the big events that I have organised during my session along with some small programme. And the most important work I have done during my session the Union Room which our Union has Innograted. It was really good year for me as a General Secretary of the College.

Prinshu Chetia

Secretary
MCSU 2021-22

For most of history, Anonymous was a woman

My name is Prinshu Chetia and I was a student of Margherita College and also elected as a General Secretary of MCSU (2021-22). At the very beginning of this report, I would like to share my gratitude with the Principal, vice-principal, faculty members, non-faculty members, and seniors for their enormous blessings. And I am also very thankful to the juniors who thoroughly supported me and were there for me throughout the entire election process. Never once in my life, I thought about electing as a General Secretary, let alone winning the Portfolio. Everything happened so suddenly that one moment I was merely a student at Margherita College and the next thing I knew that I was the General Secretary of the Students Union (2021-22). It was not an easy decision, and neither I was mentally prepared for the responsibilities that came with the Portfolio. But with the help and guidance of the former president of the Union and teachers, I found myself worthy enough to lead the student union though I still made some mistakes at the beginning times, I am genuinely apologizing for them.

Just like life has its ups and downs, My experience throughout the year as a General Secretary has its positive and negative sides too. First of all, I had to face some difficulties with adjusting to the new situation but once I did, I realized, that I am having a great time doing things in favor of the College developments.

The first thing I conducted after joining the Union was the College Week Event, followed by covid vaccination camp, a Youth-festival, a plantation program, a 1-week self-defense program for girls, a cleanliness program of the College campus, inter-college events, a Foundation day, Freshers.

Apart from organizing the events I helped the faculty members with the admission process along with extending the seat arrangement for the newcomers. And The biggest achievement of mine as a Union leader was that I managed to gain access to the Union Room which was not permitted for 45 years.

Along with all these happy memories I also had to face huge criticism due to Gender discrimination. My slightest mistakes were accused of me being a girl and leading the entire student union many people criticized my quality and were not so much happy with my position. Despite all these struggles and obstacles, I was somehow able to lead through the session of Union leadership.

Being the first female General Secretary in the history of Margherita College was both thrilling and extraordinary. I am so proud to represent not only my department but, feminism too. But with

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this proud feeling, I have some moments where I felt like I couldn't handle the pressure anymore. When I lost my father at the very beginning of my journey as a Union leader, the struggle was too hard to balance between the emotional pain I was feeling and the responsibilities I have a handle. But I did my best efforts and contribution and the outcomes were optimistic. Overall I have learned a lot and passed that knowledge to my Junior student union, and it was one of the greatest Experienced of my life.

At last, I want to say that, I am hoping for the development of the College and that the next leaders will lead through the union as best as they could.

I wish you well for my college.

Thank you,

Jai aai axom

Jai to Margherita College.

Prinshu Chetia

General Secretary

Margherita College Students Union

(2021-2022)



Report of the Assistant General Secretary

At the very beginning of my secretarial report as an Assistant General Secretary. I would like to give my sincere thanks to our honourable Principal sir, Vice-principal sir, Academic Co-ordinator sir, IQAC members and entire teaching and non-teaching staffs. I am very grateful to put my few words emerging from my heart. It was really a great honour for me to be the Assistant General Secretary (AGS) of Margherita College Students Union 2022-23. It was my first experience and really I got to know a lot during my tenure as a AGS. I had always put my responsibilities ahead and also I tried to give my best for the welfare and development of the student's community and of the college as well.

As an Assistant General Secretary I tried to do all the possible things especially I help General Secretary and also helped each and every union members whenever needed or whenever they asked without thinking twice because we all the MCSU 2022-23 members at the very beginning of our tenure when we all got our respective charge. We decided to work for college as a whole team and I wished that our union MCSU 2022-23 will be a trend setter and hold the pride and prosperity of Margherita College and I think that we did it. We all managed to keep our unity alive same as like beginning for which I feel very happy and proud. I had to face many problems but that 'I' always turned as 'we'/'our'. I want to share one unforgettable incident of college week i.e. annual sports & cultural week 2022-23, that I took all the responsibilities of stage decoration for the cultural event but at the very last moment I came to know that our college's boxing hall's stage was not in good condition and it was not capable of to perform any kind of activities like dance, walk etc on that stage because the stage was wooden type and it becomes too old and most of its side was cracked and at that moment I was totally blank or speechless, then I discussed with many people and at last I got a temporary solution for that problem I somehow managed some wooden plyboards and laid them down on the stage's floor and successfully finished the college week later on that stage was properly renovated by the college



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authority.

I specially thanks to my brother Babul Sonowal, Rohit Kumar Shah, Ashish Kumar Shah, Abhishek Sha, Bishal Gogoi, Rupam Baruah, Chintu Gogoi, Luis Sonowal, Durga Sonar, Shiv Sonar, Abhijit Rai, Sumit Singpho, Deep Sharma, Chandan Kumar Mahato, Subodh Mahato, Joy Tanti, Hrisikesh Gogoi, Mintu Talukdar and many of my closed once, they supported me, helped me and motivated me whenever they found necessary and whenever I asked for. Again I would like to thanks to our principal Dr. Atanu Kakoty sir and all the teaching and non-teaching staff and all the members of union body for their valuable guidance and co-operation for being with me.

I Love Margherita College

Long Live Margherita College Student's Union

& Margherita College

Prasanta Kumar Barnwal

Assistant General Secretary

Margherita College Student's Union 2022-23



সভাপতিৰ প্ৰতিবেদন

শ্ৰদ্ধা গ্ৰহণ কৰিব। জয় জয়তে মাৰ্ঘেৰিটা মহাবিদ্যালয়ৰ লগত জড়িত প্ৰত্যেকগৰাকী ব্যক্তিলৈ আন্তৰিক শ্ৰদ্ধা জ্ঞাপন কৰিছোঁ।

অসম-অৰুণাচল সীমান্তৱৰ্তী অঞ্চলৰ শিক্ষাৰ প্ৰাণকেন্দ্ৰ মাৰ্ঘেৰিটা মহাবিদ্যালয়ৰ ২০২২-২৩ বৰ্ষৰ ছাত্ৰ একতা সভাৰ নিৰ্বাচনত মই সভাপতি পদত প্ৰতিদ্বন্দ্বিতা আগবঢ়ালোঁ। মহাবিদ্যালয়ৰ ছাত্ৰ-সমাজে মোক এই পদৰ যোগ্য বুলি ভাবি মৰম-স্নেহেৰে জয়ী কৰোঁৱাৰ বাবে আৰু মহাবিদ্যালয়ৰ বাবে কিছু সেৱা আগবঢ়াবলৈ সুবিধা দিয়াৰ বাবে আন্তৰিক শ্ৰদ্ধা, হৃদয়ভৰা মৰম আৰু কৃতজ্ঞতা জ্ঞাপন কৰিলোঁ।

কৰ্মভাৰ গ্ৰহণ কৰাৰ পাছত কালী পূজাৰ উপলক্ষে মহাবিদ্যালয়ৰ মংগলৰ বাবে বস্তু প্ৰজ্জ্বলনৰ কাৰ্যসূচী হাতত লৈ ছাত্ৰ একতা সভাৰ কাৰ্যকাল আৰম্ভ কৰিছিলোঁ। ইয়াৰ পাছতে ছাত্ৰ একতা সভাই মহাবিদ্যালয়ৰ ক্ৰীড়া সপ্তাহৰ কাৰ্য হাতত লয় আৰু সপ্তাহজোৰা কাৰ্যসূচী সফল কৰাৰ বাবে যথেষ্ট চেষ্টা কৰিছিল। সন্মানীয় অধ্যক্ষ মহোদয়, শ্ৰদ্ধাৰ শিক্ষাগুৰুসকল আৰু ছাত্ৰ-ছাত্ৰীৰ মুখেৰে আমি অনুষ্ঠিত কৰা মহাবিদ্যালয় সপ্তাহৰ প্ৰশংসা শুনি ছাত্ৰ একতা সভাৰ প্ৰত্যেকগৰাকী ব্যক্তি সুখী।

ইয়াৰ পাছতে বিশ্ব-স্বাস্থ্য দিৱসৰ লগত সংগতি ৰাখি ছাত্ৰ একতা সভাই মহাবিদ্যালয়ৰ ‘Yoga Cell’ ৰ সৈতে ১ এপ্ৰিলৰ পৰা ৭ এপ্ৰিললৈ এসপ্তাহ ধৰি যোগ কৰ্মশালাৰ প্ৰয়োজন কৰিছিল।

ইয়াৰ উপৰি মহাবিদ্যালয়ত আয়োজন কৰা সকলো ধৰণৰ অনুষ্ঠানতে উপস্থিত থাকি মই যিমান পাৰোঁ অনুষ্ঠানসমূহ সুচাৰুৰূপে পালন কৰাত সহায় সহযোগিতা আগবঢ়াইছিলোঁ।

মোক সকলো সময়তে দিহা-পৰামৰ্শ আগবঢ়োৱা মাৰ্ঘেৰিটা মহাবিদ্যালয়ৰ শ্ৰদ্ধাৰ অধ্যক্ষ মহোদয়, প্ৰত্যেকগৰাকী সন্মানীয় শিক্ষাগুৰু আৰু অনাশিক্ষক কৰ্মচাৰীবৃন্দৰ ওচৰত চিৰ কৃতজ্ঞ হৈ ৰ'লোঁ।

ইয়াৰ উপৰিও মোৰ কাৰ্যকালত সহায়-সহযোগ কৰা ভাইটি-ভণ্টী, দাদা-বাইদেউ আৰু বন্ধুবৰ্গক হিয়াভৰা ওলগ তথা ধন্যবাদ যাচিলোঁ।

সদৌ শেষত মই মোৰ এবছৰীয়া কাৰ্যকালত কৰিব নোৱৰা কাম আৰু ভুল-ভ্ৰান্তিৰ বাবে ক্ষমা খুজি মই মোৰ প্ৰতিবেদন সামৰণি মাৰিলোঁ।

ধন্যবাদ

আশিক ছেত্ৰী
সভাপতি
ছাত্ৰ একতা সভা



প্ৰতিবেদন সাধাৰণ সম্পাদক

পাটকাই দেশৰ সেউজীয়া দলিচাত জ্ঞানৰ বন্তিৰে প্ৰোজ্জ্বল হৈ থকা মাৰ্ঘেৰিটা মহাবিদ্যালয়লৈ মোৰ সশ্ৰদ্ধ প্ৰণাম। মাৰ্ঘেৰিটা মহাবিদ্যালয়ৰ অধ্যক্ষ শ্ৰদ্ধাৰ ড° অতনু কাকতি ছাৰ, উপাধ্যক্ষ ড° গৌতম পুৰকায়স্থ ছাৰ, পূজনীয় শিক্ষাগুৰু, অগ্ৰজ-অনুজ, বন্ধু-বান্ধৱী আৰু মাৰ্ঘেৰিটা মহাবিদ্যালয়ৰ কৰ্মকৰ্তা সকলোৰে চৰণত মই কৰযোৰে প্ৰণাম জনাইছোঁ।

জাগুণৰ এখন অতি ভিতৰুৱা গাঁৱৰ পৰা আই অসমীয়া বিভাগত নামভৰ্তিৰে মাৰ্ঘেৰিটা মহাবিদ্যালয়ত স্থান পোৱাটোৱেই মোৰ বাবে বহু সৌভাগ্যৰ কথা। কিন্তু মোৰ বাবে ৰৈ আছিল আন এক অনন্য যাত্ৰা যি মই জীৱনত কেতিয়াও কল্পনাই কৰা নাছিলোঁ। সেইদিনটো মোৰ আজিও মনত আছে যিদিনা দাদাইতে মাৰ্ঘেৰিটা মহাবিদ্যালয়ৰ ছাত্ৰ একতা সভা ২০২২-২৩ বৰ্ষৰ সাধাৰণ সম্পাদকৰ দৰে এক গধুৰ দায়িত্বৰ বাবে মোক নিৰ্বাচিত কৰিছিল। নিজকেই ভালদৰে আলপৈচান ধৰিব নোৱাৰা ল'ৰাটোৱে, কিবা এটা সামান্য বস্তু প্ৰয়োজন হ'লে ঘৰত 'মা' বুলি চিঞৰা লৰাটোৱে ইমান ডাঙৰ এখন মহাবিদ্যালয়ৰ ছাত্ৰ সমাজক যে এদিন নেতৃত্ব প্ৰদান কৰিম সেয়া মোৰ আজিও কল্পনাৰ বাহিৰত। প্ৰথম অৱস্থাৰ পৰা আজিলৈকে সকলোৱে যেনেদৰে মোক সঁহাৰি দিলে সেয়া মই আজীৱন মনত ৰাখিম আৰু সকলোৰে আগত চিৰকৃতজ্ঞ হৈ ৰ'ম।

২০২২ বৰ্ষৰ ১৪ অক্টোবৰ তাৰিখে মাৰ্ঘেৰিটা মহাবিদ্যালয়ৰ ছাত্ৰ একতা সভাৰ সাধাৰণ নিৰ্বাচনত মই সাধাৰণ সম্পাদক হিচাপে বিজয়ী হওঁ।

১৭ অক্টোবৰ তাৰিখে মাৰ্ঘেৰিটা পৌৰ সভাৰ লগত যোগাযোগ কৰি পৌৰ সভাৰ এখন গাড়ীত মহাবিদ্যালয়ত বহু দিনৰে পৰা গোটাই থোৱা ডাষ্টবিনৰ জাবৰসমূহ আমি ছাত্ৰ একতা সভাৰ সমূহ সদস্যই উঠাই পঠিয়াই মহাবিদ্যালয়ৰ চৌহদ পৰিষ্কাৰ কৰোঁ।

২২ অক্টোবৰ তাৰিখে আমি নৱনিৰ্বাচিত ছাত্ৰ একতা সভাই মহাবিদ্যালয়ৰ স্বাৰ্থৰ বাবে নিষ্ঠা সহকাৰে নিজৰ দায়িত্ব আৰু কৰ্তব্য পালন কৰি যাম বুলি শপত গ্ৰহণ কৰি দায়িত্বভাৰ গ্ৰহণ কৰোঁ।

২৪ অক্টোবৰ তাৰিখে দীপাবলী উৎসৱ আছিল। সেয়েহে এই পোহৰৰ উৎসৱত আমি ছাত্ৰ একতা সভাই মাৰ্ঘেৰিটা মহাবিদ্যালয়ক পোহৰাই তোলাৰ প্ৰয়াসেৰে সন্ধিয়া বন্তি জ্বলাওঁ।

২০২৩ বৰ্ষৰ ২৩ জানুৱাৰী তাৰিখে মহাবিদ্যালয়ৰ বাৰ্ষিক ক্ৰীড়া সপ্তাহ আৰম্ভ হয়। মহাবিদ্যালয়ৰ অধ্যক্ষ মহোদয়ৰ হাতেৰে এই সপ্তাহৰ শুভাৰম্ভ কৰা হয়। এই বাৰ্ষিক ক্ৰীড়া ২৩ জানুৱাৰী পৰা ৩০ জানুৱাৰী লৈকে অনুষ্ঠিত হৈছিল। এই সপ্তাহত মহাবিদ্যালয়ৰ ছাত্ৰ-ছাত্ৰীসকলৰ সুপ্ত প্ৰতিভাসমূহ প্ৰকাশ পোৱা দেখা গৈছিল।



এষণা

মহাবিদ্যালয় সপ্তাহৰ মাজতে ২৬ জানুৱাৰী তাৰিখে জাতীয় পতাকা উত্তোলন কৰি দেশ স্বাধীন হোৱাত অৰিহণা যোগোৱা সকলো বীৰ-বীৰাঙ্গনা তথা শ্বহীদসকলক সুঁৱৰি ভাৰতৰ গণতন্ত্ৰ দিৱসটি উদ্‌যাপন কৰা হয়। এই গণতন্ত্ৰ দিৱসৰ দিনটোতেই সৰস্বতী পূজা থকাৰ বাবে সেই দিনটোতেই মহাবিদ্যালয়ত পৰম্পৰা অনুসৰি বিদ্যাৰ অধিষ্ঠাত্ৰী দেৱী সৰস্বতী পূজাভাগ অনুষ্ঠিত কৰা হৈছিল। এই পূজা সুন্দৰকৈ পতাৰ বাবে যিসকল দাদা বাইদেউ, ভাইটি-ভণ্টা, বন্ধু-বৰ্গ তথা বিভাগীয় সম্পাদকসকলে সহায় সহযোগিতা আগবঢ়াইছিল সেই সকললৈ মই ধন্যবাদ জ্ঞাপন কৰিছোঁ।

৩০ জানুৱাৰী তাৰিখে মহাবিদ্যালয়ৰ বঁটা বিতৰণী সভা অনুষ্ঠিত কৰা হৈছিল। বঁটা বিতৰণী সভাত মুখ্য অতিথি ৰূপে উপস্থিত আছিল শ্ৰীযুত মানস প্ৰতিম গগৈ (প্ৰাক্তন সাধাৰণ সম্পাদক, মাৰ্ঘেৰিটা মহাবিদ্যালয়, জ্যেষ্ঠ সাংবাদিক News Live) মহাবিদ্যালয় সপ্তাহত মোৰ অধীনত প্ৰদান কৰিবলগীয়া এটা খিতাপ আছিল Student of the year। শিক্ষাগুৰু আৰু ছাত্ৰ একতা সভাৰ সদস্যসকলৰ লগত আলোচনা কৰি এই Student of the year খিতাপটি শ্ৰী বাবুল সোণোৱালক প্ৰদান কৰা হয়। বহু বৰ্ণাঢ্য কাৰ্যসূচীৰে সুচাৰুৰূপে মহাবিদ্যালয় সপ্তাহখনি সমাপ্ত কৰা হৈছিল বুলি মই ভাবোঁ। ইয়াৰ বাবে মই মহাবিদ্যালয়ৰ ছাত্ৰ একতা সভাৰ সকলো বিষয়ববীয়া, বাবুল সোণোৱাল দা আৰু সমূহ ছাত্ৰ-ছাত্ৰীলৈ শলাগ জ্ঞাপন কৰিছোঁ।

ইয়াৰ পিছতেই ২০২৩ বৰ্ষৰ ডিব্ৰুগড় বিশ্ববিদ্যালয়ৰ অধীনত আন্তঃ মহাবিদ্যালয় যুৱ মহোৎসৱ অনুষ্ঠিত হৈছিল ডিগবৈ মহিলা মহাবিদ্যালয়ত। ১, ২, ৩ আৰু ৪ ফেব্ৰুৱাৰী তাৰিখে চাৰিদিনীয়া কাৰ্যসূচীৰে অনুষ্ঠিত হোৱা এই যুৱ মহোৎসৱত আমাৰ মহাবিদ্যালয়ক প্ৰতিনিধিত্ব কৰা এটা প্ৰতিযোগীৰ দলে মোৰ আৰু সংস্কৃতিক সম্পাদকৰ নেতৃত্বত যোগদান কৰিছিল। এই প্ৰতিযোগিতাসমূহত আমাৰ মহাবিদ্যালয়ৰ প্ৰতিযোগীসকলে সুন্দৰভাৱে পৰিৱেশন কৰিছিল যদিও পুৰস্কাৰ পাবলৈ সক্ষম নহ'ল। এই উচ্চমান বিশিষ্ট প্ৰতিযোগিতাত আমি ভাগ ল'ব পৰাটোৱে গৌৰৱৰ কথা বুলি ভাবোঁ।

বিশ্ব স্বাস্থ্য দিৱসৰ লগত সংগতি ৰাখি ১ এপ্ৰিলৰ পৰা ৭ এপ্ৰিললৈ এসপ্তাহ ধৰি যোগাসন কৰ্মশালা মাৰ্ঘেৰিটা মহাবিদ্যালয়ৰ শিক্ষাগুৰু, ছাত্ৰ একতা সভাৰ লগতে শ্ৰদ্ধাৰ দীপ আচৰ্যীৰ দ্বাৰা অনুষ্ঠিত কৰা হৈছিল।

লগতে মহাবিদ্যালয়ৰ অসমীয়া বিভাগ আৰু ছাত্ৰ একতা সভাৰ উদ্যোগত ১ এপ্ৰিলৰ পৰা ৭ এপ্ৰিললৈ মহাবিদ্যালয়ত বিহুত্ৱ কৰ্মশালাৰ আয়োজন কৰা হৈছিল। এই কৰ্মশালাৰ লগত জড়িত হৈ থকা সকলো সদস্যকে ধন্যবাদ জনালোঁ।

৬ মে' তাৰিখে ছাত্ৰ একতা সভাৰ উদ্যোগত ষষ্ঠ ষাণ্মাসিক তথা আমাৰ অগ্ৰজসকলক আনুষ্ঠানিকভাৱে বিদায় জনাবলৈ এখনি বিদায় সভাৰ আয়োজন কৰিছিলোঁ। ইয়াত মহাবিদ্যালয়ৰ উপাধ্যক্ষ ড° গৌতম পুৰকায়স্থ ছাৰ, শিক্ষক গোটৰ সভাপতি যোগেন বৰা ছাৰ, ৰুণজুন শইকীয়া বাইদেউ, বিনোদ কুমাৰ আগৰৱাল ছাৰে তেওঁলোকৰ বহুমূলীয়া ভাষণেৰে উপস্থিত সমূহ ছাত্ৰ-ছাত্ৰীকে বিশেষভাৱে অনুপ্ৰাণিত আৰু আপ্লুত কৰিছিল।

১৮ মে' তাৰিখে মহাবিদ্যালয়ৰ প্ৰাক্তন দাদা বাইদেউসকলক আমন্ত্ৰণ কৰি 'সম্পৰ্ক শীৰ্ষক' অনুষ্ঠানটি অনুষ্ঠিত কৰা হৈছিল।

৫ জুন তাৰিখে বিশ্ব পৰিৱেশ দিৱস উপলক্ষে মহাবিদ্যালয়ত গছ পুলি ৰোপণ কৰোঁ। মহাবিদ্যালয়ৰ সন্মানীয় অধ্যক্ষ মহোদয় ড° অতনু কাকতি ছাৰৰ লগতে ড° ৰমেন হাজৰিকা ছাৰ, বিটুমণি মালীয়া বাইদেউ, অঞ্জন কুমাৰ বৰদলৈ ছাৰ, বিনোদ কুমাৰ আগৰৱালা ছাৰ আৰু ছাত্ৰ-ছাত্ৰীসকলোৱে এই বিশ্ব পৰিৱেশ দিৱসত গছ পুলি ৰোপণ কৰে।

২০২৩ বৰ্ষৰ উচ্চ মাধ্যমিক চূড়ান্ত পৰীক্ষাত মাৰ্ঘেৰিটা মহাবিদ্যালয়ৰ পৰা সফলতাৰে উত্তীৰ্ণ ছাত্ৰ-ছাত্ৰীসকলক অভিনন্দন জনোৱাৰ উদ্দেশ্যে ১২ জুন তাৰিখে এক বিশেষ অনুষ্ঠান মহাবিদ্যালয় প্ৰেক্ষাগৃহত অনুষ্ঠিত হৈ যায়। মাৰ্ঘেৰিটা মহাবিদ্যালয় কৰ্তৃপক্ষ আৰু ছাত্ৰ একতা সভাৰ উদ্যোগত মহাবিদ্যালয়ৰ পৰা প্ৰথম বিভাগ, ষ্টাৰ আৰু ডিষ্টিংচন লাভ কৰা ৭৩ গৰাকী কৃতিমানক অভিনন্দন জনাই প্ৰশংসা পত্ৰ প্ৰদান কৰা হয়।

১৯ আৰু ২০ জুন তাৰিখে মাৰ্ঘেৰিটা পাবলিক উচ্চতৰ মাধ্যমিক বিদ্যালয়ত বিষুৱাভা দিৱস উপলক্ষে অনুষ্ঠিত হোৱা প্ৰতিযোগিতাত আমাৰ মহাবিদ্যালয়ৰ পৰা মোৰ নেতৃত্বত ৬ জনীয়া দল এটা অংশগ্ৰহণ কৰিবলৈ লৈ গৈছিলোঁ। এই প্ৰতিযোগিতাত আমাৰ মহাবিদ্যালয়ে ৪ টা পুৰস্কাৰ গৌৰৱেৰে আনিবলৈ সক্ষম হৈছিল।



বিশা

এই প্ৰতিযোগিতাৰ বিজয়ীসকল হৈছে—

সংগীত :

১ম স্থান — ঋতুপ্ৰা কোঁৱৰ

৩য় স্থান — স্নেহা দে

কবিতা :

১ম স্থান — শ্ৰীমন্ত জ্যোতি গগৈ

৩য় স্থান — ৰিচা দেবনাথ

২০২২-২৩ বৰ্ষৰ মাৰ্ঘেৰিটা মহাবিদ্যালয়ৰ ছাত্ৰ একতা সভাৰ সাধাৰণ সম্পাদক কাৰ্যকালত মই মহাবিদ্যালয়খনৰ ছাত্ৰ-ছাত্ৰীসকলৰ সুবিধাৰ হকে আৰু মহাবিদ্যালয়খনৰ উন্নতিৰ হকে কিছু কাম কৰি যাম বুলি ভাবিছিলোঁ। সেইবাবে মহাবিদ্যালয়ৰ ছাত্ৰী শৌচালয়ত যেতিয়া পানীৰ ব্যৱস্থা ভালদৰে হোৱা নাছিল তেতিয়া ছাত্ৰী জিৰণি কোঠাৰ সম্পাদিকা আৰু মই মহাবিদ্যালয়ৰ অধ্যক্ষ মহোদয়ক আবেদন কৰি সেই শৌচালয়ৰ সমস্যা সমাধান কৰিছিলোঁ। ইয়াৰ পাছত মহাবিদ্যালয়ত এটা ভাল Sound system ৰ ব্যৱস্থা নাছিল। সেইবাবে অধ্যক্ষ মহোদয়ক আবেদন কৰি মহাবিদ্যালয়লৈ নতুনকৈ এটা Sound system আনিছিলোঁ। তদুপৰি ছাত্ৰ একতা সভাৰ কাৰ্যালয়ত দৰকাৰ হোৱা সকলোবোৰ সামগ্ৰী অনাৰ ব্যৱস্থা, ছাত্ৰ শৌচালয় মেৰামতি কৰাৰ ব্যৱস্থা, মহাবিদ্যালয়ৰ সন্মুখত এটা Speed breaker দিয়াৰ ব্যৱস্থা, মহাবিদ্যালয়ৰ সন্মুখত থকা স্থায়ী পকী চকী কেইখন মেৰামতি কৰাৰ ব্যৱস্থা আৰু মহাবিদ্যালয়ৰ ৰাজ্যিক ভিত্তিত তৰ্ক প্ৰতিযোগিতা আয়োজন কৰিবৰ বাবে আমাৰ মহাবিদ্যালয়ৰ মাননীয় অধ্যক্ষ মহোদয়ক আবেদন কৰিছিলোঁ।

মোৰ এই কাৰ্যকালত সকলো দিশতে দিহা পৰামৰ্শ তথা সহায়-সহযোগিতা আগবঢ়োৱাৰ বাবে মহাবিদ্যালয়ৰ সন্মানীয় অধ্যক্ষ মহোদয় ড° অতনু কাকতি ছাৰ, উপাধ্যক্ষ ড° গৌতম পুৰকায়স্থ ছাৰকে মুখ্য কৰি সমূহ শিক্ষাগুৰু, মহাবিদ্যালয়ৰ কৰ্মচাৰীবৃন্দ, ছাত্ৰ একতা সভাৰ সমূহ সদস্য আৰু দাদা-বাইদেউ সকলোকে ধন্যবাদ জ্ঞাপন কৰিছোঁ।

অতি বিশ্বাস আৰু আশাৰে মোক এই পদৰ বাবে যোগ্য বুলি বিবেচনা কৰি নিৰ্বাচিত কৰা মোৰ শ্ৰদ্ধাৰ দাদা বাইদেউ, বন্ধু-বান্ধৱী আৰু মোৰ প্ৰিয় অনুজসকলৰ বাবে সদায় কাম কৰি যাবলৈ প্ৰয়াস কৰি আহিছিলোঁ যদিও বহু ঠাইত বহুখিনি কাম আধৰুৱা বা অসম্পূৰ্ণ হৈ ৰৈ যাব পাৰে। সেইবাবে আমি আগন্তুক নৱনিৰ্বাচিত ছাত্ৰ একতা সভাৰ সৈতে মিলিত হৈ সম্পূৰ্ণ কৰিবলৈ সদায় চেষ্টা কৰি যাম।

অৱশেষত মোৰ অজানিতে আৰু অনাকাঙ্ক্ষিতভাবে হোৱা ভুল-ভ্ৰান্তিবোৰ ক্ষমা কৰি দিয়ে যেন। পুনৰবাৰ সকলোলৈকে শ্ৰদ্ধা, ভক্তি আৰু কৃতজ্ঞতা জনাই সাধাৰণ সম্পাদকৰ এই প্ৰতিবেদন সামৰিলোঁ।

জয়তু মাৰ্ঘেৰিটা মহাবিদ্যালয়

জয়তু ছাত্ৰ একতা সভা

জয় আই অসম

শান্তনু হাজৰীকা

সাধাৰণ সম্পাদক

মাৰ্ঘেৰিটা মহাবিদ্যালয় ছাত্ৰ একতা সভা ২০২২-২৩ বৰ্ষ

২০৬

মাৰ্ঘেৰিটা মহাবিদ্যালয় আদ্যোচনী
বিংশতিতম সংখ্যা ২০২১-২২/২০২২-২৩ বৰ্ষ



Report of Literary Secretary

It was a great honour for me to be the literary Secretary of Margherita College for the year 2022-23. Indeed it was a very nice experience altogether of collecting articles from students. They were very helpful and co-operative. I learned a lot as literary Secretary this year. I, as the literary Secretary tried my best to do good work for the college. I tried to organise as many literary events as possible i.e. like essay writing competition, poem recitation, Art Competition, elocution Competition, Photography Competition held in the Annual College week of Margherita College.

At the end, I would like to thank to my incharge Dr. Muzibur Rahman sir for his guidance and teaching and non-teaching staff for their continuous support.

At last I would like to thank all the Members of MCSU 2022-23 for their support and guidance.

Thank you all

Name :

সমাজ-সেবা বিভাগীয় প্রতিবেদন

জয় জয়তে মই এই প্রতিবেদনৰ যোগেদি মাৰ্ঘেৰিটা মহাবিদ্যালয়ৰ মাননীয় অধ্যক্ষ মহোদয়, পূজনীয় শিক্ষাগুৰুসকল, সমূহ কৰ্মকৰ্তা আৰু সকলো ছাত্ৰ-ছাত্ৰীলৈ মোৰ আন্তৰিক ধন্যবাদ আৰু কৃতজ্ঞতা জ্ঞাপন কৰিলোঁ। যি সকলৰ সহযোগ আৰু আশীৰ্বাদত মই ২০২২-২০২৩ বৰ্ষৰ মাৰ্ঘেৰিটা মহাবিদ্যালয়ৰ ছাত্ৰ একতা সভাৰ সমাজ সেবা সম্পাদক পদত প্ৰতিদ্বন্দ্বিতাত জয়লাভ কৰি মাৰ্ঘেৰিটা মহাবিদ্যালয়ৰ বাবে কিছু সেৱা আগবঢ়াবলৈ সুযোগ লাভ কৰিলোঁ।

দায়িত্বভাৰ গ্ৰহণ কৰাৰ পাছত মহাবিদ্যালয়খনৰ চৌপাশ পৰিষ্কাৰ কৰাৰ কাৰ্য সম্পাদন কৰিলোঁ। মহাবিদ্যালয়খনৰ প্ৰতি বছৰে অনুষ্ঠিত হোৱা ক্ৰীড়া সপ্তাহত ছাত্ৰ একতা সভাৰ বাকী সদস্যসকলক সহায়-সহযোগ কৰোঁ। কিছুদিনৰ পাছতেই জ্ঞানৰ দেৱী সৰস্বতী মাৰ পূজা উপলক্ষে মহাবিদ্যালয়তো এই পূজা সুকলমে পাতিবলৈ সক্ষম হৈছিলোঁ। মহাবিদ্যালয়খনৰ খেলপথাৰৰ লগত লাগি থকা ঠাই এডোখৰত ফুলৰ বাগিচা এখন তৈয়াৰ কৰাৰ কামো প্ৰতিজন সদস্য আৰু শিক্ষাগুৰুসকলৰ সহযোগত সম্পন্ন হ'ল।

অৱশেষত মোৰ কাৰ্যকালৰ সকলো সময়তে দিহা-পৰামৰ্শ দি সহায় আগবঢ়োৱাৰ বাবে মই প্ৰতিগৰাকী শিক্ষক-শিক্ষয়িত্ৰীলৈ আৰু ছাত্ৰ একতা সভাৰ সকলো সদস্যলৈ কৃতজ্ঞতা শৰাই আগবঢ়ালোঁ।

জয়তু মাৰ্ঘেৰিটা মহাবিদ্যালয়

জয়তু ছাত্ৰ একতা সভা।

বিপুল দাস

সমাজ সেৱা সম্পাদক

মাৰ্ঘেৰিটা মহাবিদ্যালয় ছাত্ৰ একতা সভা

২০২২-২০২৩



এষণা

Report of the Cultural Secretary

At the outset of the report, I would like to pay my sincere thanks and gratitude to our respected Principal Sir. All the teachers, non-teaching staff, union members of Margherita College for their guidance, support and valuable advice.

Secondly, I would like to express my heartiest thanks to all the students and my friends who have made my role as Cultural Secretary. As the member of M.C.S.U. 2022-2023. I have rendered my duties with the best of my knowledge and satisfaction to all and also co-operated with my team. This was a great opportunity and experience for me, which I would cherish forever in my life.

Last but not the least, I would like to seek forgiveness if I was unable to perform my duties and for any unwanted mistakes committed by me during this term with this conclude my report.

Thank you.

Rohit Pradhan
Cultural Secretary
M.C.S.U. 2022-23

এষণা

Report of the Major Games Secretary

At the very beginning of my brief report, I take this opportunity to convey my heartiest thanks to all of you for giving me a chance for the post of Major Games Secretary. I would like to express my heartiest thanks to honourable Principal, Vice-Principal, all my respected teachers and office staff, union colleagues and dear friends for their co-operation and active support.

In my tenure as the secretary of major Games, I conducted various events along with all the Secretaries. I organised various major Games events in the college playground.

As the major Games Secretary, my first assignment was to organise the Inter College football for boys in our college field. I am also thankful to my respected teacher Shri Pranjal Pratim Goswami Sir for helping and giving me advice in conduction of the games.

I extend my heartiest thanks to all the union colleagues for their active support thank you.

Jai Aai Axom
Long live Margherita College
Long Live MCSU

Roktim Neog
Major Games Secretary
MCSU 2022-23



এষণা

Report of the Major Games Secretary

At the very begining of my brief report, I take this opportunity to convey my heartiest thanks to all of you for giving me a chance for the post of major games secretary. I would like to express my heartiest thanks to honourable principal, vice-principal, all my respected teachers and office staff, union colleagues and dear friends for their co-operation and active support.

I passed the annual college week with a good performance with all the secretaries. I organised various major games events in the college playground.

As the major games secretary, my frist assignment was to organised the inter college football for boys in our college field. I am also thankful to my respected teacher Shri Pranjal Pratim Goswami sir for helping and giving me advice of the games.

I extend my heartiest thanks to all the union colleagues for their active support.

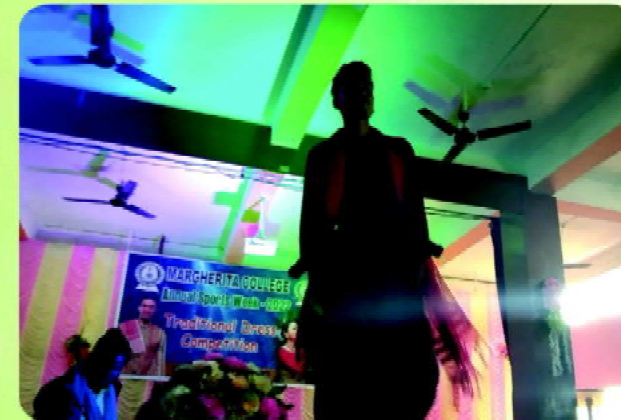
Thank you
Jai Aai Asom
Long live Margherita College
long live MCSU

Raktim Neog
Major Games Secretary
MCSU-2022-23

মহাবিদ্যালয় ক্রীড়া সপ্তাহৰ কিছু দৃশ্যাংশ



মহাবিদ্যালয় ক্রীড়া সপ্তাহৰ কিছু দৃশ্যাংশ



পোহৰ ছবিত মহাবিদ্যালয়ৰ কাৰ্যক্ৰমণিকা



পোহৰ ছবিত মহাবিদ্যালয়ৰ কাৰ্যক্ৰমণিকা



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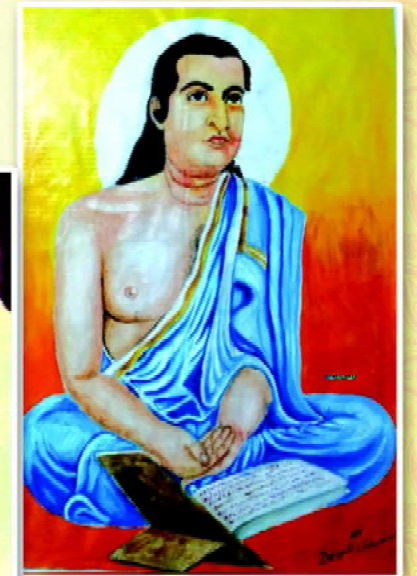
ৰাষ্ট্ৰীয় সেৱা আঁচনি (NSS)ৰ কাৰ্যকলাপ



ডিব্ৰুগড় বিশ্ববিদ্যালয় আন্তঃমহাবিদ্যালয়ৰ যুৱ মহোৎসৱত অংশগ্ৰহণ



ଃଃ କଳା ବୀଥିକା ଃଃ



ফটোগ্রাফী

