

প্রজ্ঞাজ্যোতি PRAGYAJYOTI

২৮ তম সংখ্যা : ২০২০-২১ ইং বর্ষ
পশ্চিম গুৱাহাটী শিক্ষক প্রশিক্ষণ মহাবিদ্যালয়ৰ আলোচনী

28th Issue : 2020-21
WEST GUWAHATI COLLEGE OF EDUCATION MAGAZINE



শ্রদ্ধাৰে

প্ৰতি

ড°/শ্ৰী.....

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সম্পাদক

প্ৰজ্ঞাজ্যোতি, পশ্চিম গুৱাহাটী শিক্ষক প্ৰশিক্ষণ মহাবিদ্যালয়ৰ আলোচনী, ইং ২০২০-২১ বৰ্ষ, পশ্চিম গুৱাহাটী শিক্ষক প্ৰশিক্ষণ মহাবিদ্যালয়ৰ দ্বাৰা প্ৰকাশিত আৰু সৰ্বস্বত্ব সংৰক্ষিত

প্ৰজ্ঞাজ্যোতি সম্পাদনা সমিতি

উপদেষ্টা :

ড° গীতাজ্জলি চৌধুৰী

তহাৰথায়কসকল :

বৰ্ষিতা সৰকাৰ

অৰুণা দেৱী

মৃত্যুঞ্জয় দাসগুপ্তা

সম্পাদক :

বনানী দেৱ

সহঃ সম্পাদক :

অনুসূয়া দাস

অলিম্পিয়া তালুকদাৰ

সদস্যসকল :

হিয়ামণি কলিতা

নৱনীতা ৰয়

পৱন কুমাৰ পাণ্ডে

জিচু কুমাৰ বৰুৱা

বলৰাম সৰকাৰ

বেটুপাত :

বিকাশ দাস

অন্তৰ্ভাগৰ চিত্ৰ :

ইণ্টাৰনেট সংগ্ৰহ

মুদ্ৰণ :

সৃষ্টি গ্ৰাফিক্স

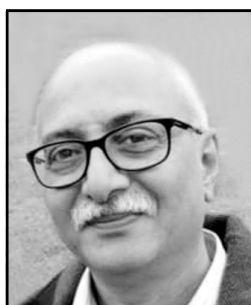
শুইছগেট, ভবনুমুখ

ফোন : ৯৪৩৫১০৭১৮৫/৯৯৫৪০০৮৮৪৩

PRAGYAJYOTI, 28th issue, the Annual Magazine of West Guwahati College of Education, Templeghat, Guwahati & published by West Guwahati College of Education.

Prof. Pradeep Kumar Jain

President, Governing Body
West Guwahati College of Education
Templeghat, Maligaon, Guwahati.



Message

It gives me immense pleasure to learn that 2020-2021 edition of Pragjyotika, the annual magazine of West Guwahati College of Education is going to be published soon. A publication of this nature not only provides an opportunity to students and teachers to showcase their literary skills but it also provides a glimpse of various academic and co-curricular activities of the college which publishes it. I am sure Pragjyotika too will serve the aforesaid dual purpose of its publication successfully. "My best wishes to the editorial team for successful publication of Pragjyotika.

Dated: 10.10.2021

Prof. P. K. Jain

President, Governing Body
West Guwahati College of Education, Guwahati



Office of the Principal West Guwahati College of Education

Templeghat, Pandu, Guwahati - 781014, Assam

From : Dr. Gitanjali Choudhury, M.A., M.Ed., M.Phil., Ph.D.
Principal



Message

I am happy to know that the annual magazine PRAGYAJYOTI is being brought out for the session 2020-21. Every teacher, every student looks forward to it to know what the new comes has moved on. This artistic showcase 'PRAGYAJYOTI' reflects the strength of our institution which has added another year to its productive and eventful journey.

Pragyajyoti is a library of creation, a treasure house of the creative master piece of the would-be teachers.

I wish the Editorial Board in their endeavour.

Date : 10-10-2021

(Dr. Gitanjali Choudhury)
Principal, WGCE



FROM THE EDITORIAL-IN-CHARGE DESK

The College Magazine 'Pragyajyoti' is going to be brought out shortly. West Guwahati College of Education is a Teacher Education College and the prime focus is given primarily on the activities of the teacher trainees. But this year it was a bit different as because of the Pandemic that struck us suddenly and everything came to a stand still. Although we have tried our level best to bring out the college magazine inspite of all the hurdles. This is the reason for being late in its publishing work. The college magazine is the mirror of the college as it focus the best of talents that our college can provide.

This is a proud moment for the college when its magazine gets released. With the hope that every year our college will successfully put forward the best efforts of the teacher trainees through its magazine.

On behalf of the editorial board –

A handwritten signature in black ink, appearing to read 'Barsita Sarkar'.

Barsita Sarkar
Assistant Professor
WGCE

তত্ত্বাবধায়কৰ একাষাৰ



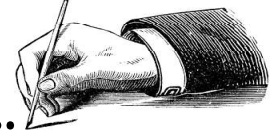
‘প্ৰজ্ঞাজ্যোতি’ ‘ৰেষ্ঠ গুৱাহাটী কলেজ অৱ এডুকেচন’ শিক্ষণ-প্ৰশিক্ষণ মহাবিদ্যালয়ৰ কেৱল বাৰ্ষিক আলোচনীয়ে নহয় ই মহাবিদ্যালয়খনৰ প্ৰতিজন শিক্ষক-ছাত্ৰ-কৰ্মচাৰীৰ হৃদস্পন্দন। প্ৰতিবছৰৰ দৰে এইবছৰেও আলোচনীখনে মহাবিদ্যালয়ৰ লগত জড়িত প্ৰত্যেকজন ব্যক্তিকে নিজ সৃজনশীল ৰচনাসমূহক প্ৰকাশৰ বাবে এক মঞ্চ প্ৰদান কৰিছে। যোৱা দুটা বছৰ আলোচনীখনৰ লগত প্ৰত্যক্ষভাৱে জড়িত হ’বলৈ পাই মই অতিকৈ সুখী অনুভৱ কৰিছোঁ। কিন্তু যোৱা বছৰৰ দৰে এইবছৰো কভিড’ - ১৯ মহামাৰীয়ে আলোচনীখন প্ৰকাশৰ পথত বহুতো বাধা সৃষ্টি কৰিছিল। সম্পূৰ্ণ লকডাউন, সম্পাদক ছাত্ৰী দুগৰাকীৰ লগত প্ৰত্যক্ষ সংযোগ বিচ্ছিন্ন, ছপাশালৰ কৰ্মচাৰীৰ অনুপস্থিতি ইত্যাদি বিভিন্ন হেঙাৰ নেওচি নিজ ধাৰাবাহিকতা অক্ষুণ্ণ ৰাখি আলোচনীখন প্ৰকাশৰ পথত।

সৰ্বশেষত ‘প্ৰজ্ঞাজ্যোতি’ৰ দীৰ্ঘায়ু কামনাৰে —

অৰুণা দেৱী
সহকাৰী প্ৰবন্ধা
তত্ত্বাবধায়ক, প্ৰজ্ঞাজ্যোতি



From the Editor's Desk ...



Of all the things we go through, at the last our hardwork is most noticeable ...

It gives us immense pleasure to present Pragyajyoti, the college magazine of West Guwahati College of Education for the year 2020-21.

A magazine is a dynamic piece of various creativity, self-expressions, talents, achievements and visions altogether. For our college magazine, each trainee have come forward to contribute their unique taste in it. This is a proud moment where our teachers and trainees take pride and pleasure as well as succeed in their hardwork and cherish their labour and sincerity of the session.

I would like to thank my trainee friends as it feel good to see their commendable efforts in contributing for each sections and categories, that is, articles, poems, short stories, riddles and facts. On the other hand, we have sketches and photography sections as well.

The whole magazine consists of four different languages, viz (English, Assamese, Hindi and Bengali) which addresses mainly about current affairs, socio-cultural and economic status of our country, Covid-19 status and various environmental problems that may lead the readers to think over the critical issues and contemporary concerns. This may enhance ideas to make a thoughtful space in reader's mindset.

This magazine also have a section of describing pictorisl stories of all the activities that held in our college during the training period.

On behalf of all the trainees, I would like to thank the management board for giving us this opportunity to pen down our thoughts, ideas and views to bring them in forefront.

Admist the drastic second wave of Covid-19 we finally have been successful to make the college magazine happen fruitfully. Therefore, I would like to finish here with a quote by J.R.R. Tolkien, "All we have to decide is what to do with the time that is given to us".

Banani Deb
Editor
'Pragyajyoti', 28th Issue

সম্পাদকীয়

এটি অনুভৱ



চৰাই এটি উৰিবলৈ হ'লে তাৰ দুয়োখন পাখি সমানে বায়ুত চাপ দি সি ক্ৰমাৎ ওপৰলৈ উৰি যায়। তদ্রূপ ঘৰ এখন সুন্দৰকৈ চলাবলৈ স্বামী-স্ত্ৰী উভয়ে অৱদান অপৰিহাৰ্য। ঠিক তেনেকৈ ইদানীন্তন সমাজ ব্যৱস্থাৰ প্ৰগতিশীল অভিধানটোৰ মূলতে মানুহৰ উন্নত জীৱন-শৈলীৰ পৰিৱৰ্তনশীল ধাৰণাটোকে বুজায়। য'ত অকল পুৰুষ বুলি কোনো কথা নাই; সকলো ভদ্ৰ লোক আৰু ভদ্ৰ মহিলা। সমাজ ব্যৱস্থাৰ এইখিনি স্তৰত উপনীত হ'বলৈ নতুন প্ৰজন্মৰ ছাত্ৰ-ছাত্ৰীসকলে আনুষ্ঠানিক শিক্ষাৰ লগে লগে সমাজৰ বিভিন্ন স্তৰৰ পৰাও শিক্ষা গ্ৰহণ কৰিব লাগিব। শিক্ষা অকল চৰকাৰী চাকৰি প্ৰাপ্তিৰ উদ্দেশ্য হ'ব নেলাগে, ই হ'ব লাগে জীৱনটোক গঢ়ি-পিটি যুগোপযোগী মানৱ সম্পদ হিচাপে নিজকে প্ৰস্তুত কৰা ইটালীয় নৱ জাগৰণৰ অন্যতম হোতা শ্লেগবেস্পত জন্মগ্ৰহণ কৰা (১৪০৪ খ্ৰীঃ) Leon Battista Alberti আছিল এক আচ্যৱন্ত পৰিয়ালৰ সন্তান। তথাপি তেওঁ হেনো নিজৰ শিল্প-চৰ্চাৰ উন্নতি সাধন কৰিবলৈ হাতে-কামে কৰি খোৱা মানুহৰ পৰাও শিকিবলৈ লজ্জাবোধ কৰা নাছিল। তেওঁ অজ্ঞ মানুহৰ ভাওঁ ধৰি সকলোৰে পৰা নতুন কিবা শিকে, কমাৰ, মিস্ত্ৰী, জাহাজ-কাৰখানাৰ কৰ্মী, আনকি মুচিয়াৰ সকলকো হেনো প্ৰশ্ন কৰিছিল, কিজানিবা কাৰোবাৰ দক্ষতাৰ পৰা সৰ্বোৎকৃষ্ট কিবা জ্ঞান আহৰণ কৰিব পৰা যায়। তেনেকৈ আৰ্জিত জ্ঞান নিজৰ সৃষ্টি কৰ্মত ব্যৱহাৰ কৰি মানৱ জাতিক উপহাৰ দিবলৈ তেওঁ চেষ্টাৰ কোনো ক্ৰটি কৰা নাছিল। এইক্ষেত্ৰত আজিৰ ছাত্ৰ-ছাত্ৰীসকলে নিজৰ ঘৰখনৰ লগতে সমাজ গঢ়া একোগৰাকী শিল্পী হিচাপেও নিজকে প্ৰস্তুত কৰিব লাগিব। কাৰণ তেওঁলোকে ছাত্ৰাৱস্থাৰ অধ্যয়ন পৰ্বত লাভ কৰা জ্ঞান সমাজ নামৰ পথাৰখনতহে প্ৰয়োগ কৰিব লাগিব। য'ত প্ৰকৃত শিক্ষাৰ উৰ্বৰা শক্তিয়ে মানৱৰূপী শইচক পূৰ্ণতা প্ৰদান কৰিব পাৰে।

এই জ্ঞান-গৰ্ভ-চিন্তাৰ উদ্ৰেক ঘটিয়ে হয়তো ২৯ বছৰ পূৰ্বে ব্ৰহ্মপুত্ৰৰ দাঁতিৰ পাণ্ডুঘাটত West Guwahati College of Education নামৰ অনুষ্ঠানটোৰ দুৱাৰ মুকৰি কৰা হৈছিল ড° মিনধৰ বৰঠাকুৰদেৱৰ সভাপতিত্বত। শ্ৰীসৰকাৰদেৱৰ সম্পাদনা আৰু লগতে ড° গীতাজলি চৌধুৰী আৰু বহুকেইগৰাকী জ্ঞানী-গুণী মহান ব্যক্তিৰ উপস্থিতিত।

আজিৰ 'প্ৰজ্ঞাজ্যোতি' (Pragyajyoti) ৰ ২৮ বছৰীয়া বৰ্ষপূৰ্তিৰ শুভমুহূৰ্তত স্মৃতিৰ দুৱাৰ খুলি বিংশ শতিকাৰ যি এক উদ্ভাৱনী চিন্তাৰে শিক্ষক সকলক শিক্ষকৰ পূৰ্ণৰূপ দি সমাজক সাঁচা অৰ্থত জীৱনৰ মূল্যবোধ শিকোৱাৰ পথ নিৰ্দ্ধাৰণ কৰি দিয়াবলৈ West Guwahati College of Education ৰ বাটকটীয়া নমস্য ব্যক্তিসকলক মোৰ অনুসূয়া দাসৰ সশ্ৰদ্ধ প্ৰণাম....।

'অভাৱেই আৱিষ্কাৰৰ মূল'। ইয়াৰ উদ্দেশ্য হ'ল - কিবা এটাৰ অভাৱ হৈছে নেকি? তাৰ পৰ্যালোচনা কৰি সেইবোৰ নিৰাময় কৰিব লাগে। আমাৰ উদ্দেশ্য সাৰ্থক হৈছে নে নাই? অভাৱতেই আৱিষ্কাৰ নতুন নতুন ভাৱৰ উদ্ৰেক, গল্প-কবিতা আৰু বং তুলিকাৰ ন-ন আৱিষ্কাৰ কৰি ছাত্ৰ-ছাত্ৰী অথবা ভৱিষ্যত - শিক্ষক নতুবা শিক্ষক-প্ৰশিক্ষক সকলক WGCE ৰ এই আলোচনীখনৰ পৃষ্ঠাৰ স'তে চিনাকী কৰোৱাৰ মূলতেই 'প্ৰজ্ঞাজ্যোতি'ৰ আৱিষ্কাৰ। আৰু এইক্ষেত্ৰত প্ৰজ্ঞাজ্যোতি ২০২০-২১ ৰ প্ৰকাশনৰ গুৰু-ভাৰ গ্ৰহণ কৰি যিধৰণে মোক মোৰ অতিকৈ মৰমৰ আৰু শ্ৰদ্ধাৰ অৰুণা দেৱী বাইদেউ আৰু বৰ্ষিতা সৰকাৰ বাইদেউৱে যিধৰণে সহায়-সহযোগিতা আৰু পৰামৰ্শ আগবঢ়ালে মোৰ সম্পাদনাৰ কৰ্মৰাজি সুচাৰুৰূপে পৰিচালনা কৰাত, মই চিৰ কৃতজ্ঞ হৈ ৰ'ম। ধন্যবাদ! লগতে যিসকল শিক্ষক-প্ৰশিক্ষকে নিজৰ মূল্যৱান লেখা দি আমাৰ 'প্ৰজ্ঞাজ্যোতি'ৰ সৌষ্ঠৱ বৰ্ধন কৰিলে তেখেতসকলকো মই অশেষ ধন্যবাদ জ্ঞাপন কৰিছোঁ।

সদৌশেষত, মই অতিকৈ শ্ৰদ্ধাৰ-মৰমৰ অধ্যক্ষা মহোদয়া ড° গীতাজলি চৌধুৰী বাইদেউক অশেষ ধন্যবাদ জ্ঞাপন কৰিলোঁ — যাৰ উপস্থিতিত WGCE ৰ জ্যোতি সদায়ে অল্লান। ধন্যবাদ আপোনাক!

এইখিনিতে আলোচনীখনৰ প্ৰকাশিতখিনিতে জ্ঞাতে-অজ্ঞাতে হোৱা ভুল-ভ্ৰান্তিৰ দোষ মৰিষণ বিচাৰি 'প্ৰজ্ঞাজ্যোতি'খন অন্তঃকৰণেৰে সুধী সমাজৰ হাতত তুলি দিলোঁ।

জয়তু WGCE।

জয়তু 'প্ৰজ্ঞাজ্যোতি'।

অনুসূয়া দাস

সহঃ সম্পাদিকা, প্ৰজ্ঞাজ্যোতি

MESSAGE FROM THE **CLASS REPRESENTATIVE**



West Guwahati College of Education (WGCE) – A premier Institution of Guwahati since its inception from 1992, producing and grooming exceptionally brilliant Teacher-Trainees, who have the zeal and patience in them to mould the upcoming generations with virtuous right. Having said that, I would like to acknowledge and thank our Principal Ma'am, Dr. Gitanjali Choudhury and all my respected Teachers for guiding us throughout and in all spheres, hereby making us grow to be a better version of ourselves in a holistic manner.

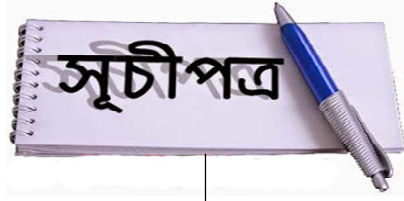
I feel immensely overwhelmed and grateful to pen down the message for “Pragyajyoti” (28th Edition), the annual magazine of our college, WGCE, for the session 2020-21.

Change is the only constant in this world and in this 21st century, the world has become a global village. With the changes that have taken place in every aspect of the society, there has been evolvement in the education system. This evolvement is vital to acknowledge the wider arrays to uplift the education system and to transform the Teachers as an individual in a wholesome manner. It gives me immense joy and satisfaction that WGCE is progressing in all its endeavours towards the holistic development of the Teacher-Trainees and this would be incomplete without the extreme hard work, enthusiasm and passion of our Teaching-faculty.

“Pragyajyoti” tries to bind together each and every aspect of our very own ‘WGCE family’. It is more than just a college magazine and is very close to our hearts. The content of the magazine reflects a perfect example of creativity and talent, where the students can express their creative pursuit and encourages the writing skills by appraisal, which inspires them to read and write much more.

Last, but not the least, I would like to thank each and every one who has been an irreplaceable part in the successful completion of our very own college magazine, “Pragyajyoti”. We wish that our college, WGCE keeps growing with success with every passing year.

Olympia Talukdar
B. Ed 2nd Year



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অসমীয়া সংস্কৃতিত আধুনিকতাৰ প্ৰভাৱ

✍ নৱনীতা কলিতা
বি.এড., প্ৰথম বৰ্ষ

সংস্কৃতি কোনো নিৰ্দিষ্ট জাতি বা জনগোষ্ঠীৰ একচেতীয়া সম্পত্তি নহয়। ই মানৱসৃষ্ট আৰু মানুহৰ মাজত পৰিৱৰ্তিত তথা পৰিৱৰ্তিত ৰূপত জীয়াই থাকে। বিভিন্ন জাতি, জনগোষ্ঠীৰ সংস্কৃতিৰ সমলৰ সমাহৰণত অসমীয়া সংস্কৃতি গঠিত হৈছে। সেয়ে ক'ব পাৰি যে বিশাল ভাৰতীয় সংস্কৃতিৰ দৰে অসমীয়া সংস্কৃতিও এক সমন্বয় বা মিলনৰ ধাৰা।

সামাজিক জীৱ হিচাপে মানুহে কিছুমান ৰীতি-নীতি, আচাৰ-ব্যৱহাৰ, বিশ্বাস-অবিশ্বাস, ধৰ্ম-অধৰ্ম, উৎসৱ অনুষ্ঠান আদিৰ মাজেৰে জীৱন নিৰ্বাহ কৰে আৰু এই জীৱন নিৰ্বাহ প্ৰণালীৰ সামগ্ৰিক যৌগিক ৰূপটোৱেই হ'ল সংস্কৃতি।

মানৱ জাতিৰ আদিম অৱস্থাৰ পৰা সভ্য স্তৰলৈকে লানি নিছিগাকৈ বৈ আহিছে সংস্কৃতিৰ বোৱতি সঁতি। অসমীয়া সংস্কৃতিয়েও কোনো এটা নিৰ্দিষ্ট সময়ত হঠাতে গঢ় লোৱা সংস্কৃতি নহয়। ইয়াৰ ইতিহাস অতি প্ৰাচীন। শতাব্দীৰ পিছত শতাব্দী ধৰি ক্ৰমবিকাশৰ পথত আগবাঢ়ি আহিছে অসমীয়া সংস্কৃতি। অৱশ্যে কালক্ৰমত অসমীয়া সংস্কৃতিৰ ক্ৰমশঃ পৰিৱৰ্তন হোৱা পৰিলক্ষিত হয়। আদিম অৱস্থাত অসমৰ বুকুত আৰ্য, অনাৰ্য, মঙ্গোলীয় তথা নানান জাতি-উপজাতি বসবাস কৰি তেওঁলোকৰ স্বকীয় সংস্কৃতিৰ উপাদান সমূহ আগবঢ়াই অসমীয়া সংস্কৃতিৰ পৰিপুষ্টি সাধন কৰিছিল। পৰৱৰ্তী যুগত আহোম-মোগলৰ বিভিন্ন সংস্কৃতিক উপাদানৰ সমাহাৰে অসমীয়া সংস্কৃতিৰ বৰঘৰ বন্ধাত সহায় কৰিছে। আহোমৰ ৰাজত্বকালত অসমীয়া সংস্কৃতিয়ে সৰ্বদিশত এটা সুশৃংখল ৰূপ ধাৰণ কৰে। এই সময়ছোৱা অসমীয়া সংস্কৃতিৰ ভেটি প্ৰতিষ্ঠাৰ যুগ বুলি কোৱা হয়। ইয়াৰ পিছত অসমলৈ বৃটিছৰ আগমন ঘটে। বৃটিছ অহাৰ লগে লগে অসমৰ ৰাজনৈতিক, সামাজিক ব্যৱস্থা ৰীতি-নীতি, আচাৰ-ব্যৱহাৰ, উৎসৱ-পাৰ্বন, খোৱা-লোৱা, পিন্ধা-উৰা ইত্যাদি সৰ্বদিশত নতুনত্বৰ আগমন হয়। পুৰণিকলীয়া সংস্কৃতিৰ ওপৰত আধুনিক বহু কথাৰ প্ৰলেপ পৰে আৰু ক্ৰমশঃ পুৰণিকলীয়া সংস্কৃতিৰ লুপ্তপ্ৰায় অৱস্থা হয়। এইদৰেই সংযোগ, বিয়োগৰ মাজেদি গঢ় লবলৈ ধৰে আধুনিক অসমীয়া সংস্কৃতি। আধুনিক অসমীয়া সংস্কৃতিৰ খৰতকীয়া গতিৰ ক্ৰমাৎ আধুনিকতাৰ ফালে আগবঢ়াই

নিয়াৰ মূলতে হ'ল পুঁজিবাদী সমাজ ব্যৱস্থা। মানুহৰ সাংস্কৃতিক সৃষ্টি সমূহৰ উৎপাদন প্ৰক্ৰিয়াৰ ওপৰতো এই পুঁজিবাদী ব্যৱস্থাই প্ৰত্যক্ষ প্ৰভাৱ বিস্তাৰ কৰে। এই সময়ছোৱাত মানুহে সংস্কৃতিৰ সমলবোৰ জীৱনৰ প্ৰয়োজনীয়তাৰ মাপকাঠিৰে জুখিবলৈ লয়। শিক্ষা ব্যৱস্থাত আমূল পৰিৱৰ্তনে দেখা দিয়ে। জনমানসে পূৰ্বৰ শিক্ষাৰ অন্তৰ্গত আধ্যাত্মিক বিষয়বোৰ গ্ৰহণ কৰিবলৈ টান পোৱা হয়, লগতে গুৰুকুল প্ৰথা উঠি যায় আৰু টোলসমূহৰ সমাদৰ ক্ৰমাৎ লাঘৱ হ'বলৈ ধৰে। ঐহিক সুখদায়ক লৌকিক বিষয়ৰ ওপৰত শিক্ষাৰ গুৰুত্ব আহিল। মানুহৰ মন ক্ৰমাৎ নগৰকেন্দ্ৰিক হোৱাৰ ফলত পূৰ্বৰ গ্ৰাম্য সংস্কৃতিৰ গৰাখহনীয়া ৰূপৰ সৃষ্টি হ'বলৈ ধৰে। উদ্যোগমুখিতাই আনি দিয়ে পুৰণিকলীয়া কৰ্মসংস্কৃতিৰ প্ৰতি অৱহেলা। ফলত বিভিন্ন কুটিৰ শিল্পৰ চৰ্চা লাহে লাহে অৱক্ষয় ঘটিবলৈ ধৰে। সাজ পোচাক, আ-অলংকাৰ, ঘৰ-দুৱাৰ নিৰ্মাণ, খাদ্য প্ৰণালীটো আধুনিকতাৰ স্পৰ্শ ঘটে। ক'বলৈ গ'লে ইংৰাজ আগমণৰ লগে লগে অসমীয়া পুৰণিকলীয়া সংস্কৃতি ক্ৰমাৎ আধুনিকমুখী হ'বলৈ ধৰে।

বৰ্তমানৰ যুগটোৱে হ'ল বিশ্বায়নৰ যুগ। এনে এটি যুগত এখন দেশৰ লগত আন এখন দেশৰ পাৰস্পৰিক সাংস্কৃতিক বিনিময় একো অস্বাভাৱিক নহয়। বৰ্তমান অসমীয়া সংস্কৃতিক পশ্চিমীয়া সংস্কৃতিয়ে বেৰি ধৰাৰ সৰল ব্যাখ্যা হ'ল বিশ্বায়ন ব্যৱস্থা। বিশ্বায়নে গোটেই বিশ্বখনক একগোট কৰি পেলোৱাৰ ফলত মানুহৰ মাজত ভাৱৰ আদান-প্ৰদান অতি সহজসাধ্য হয়। সেয়ে দেখা যায় খাৰণ-বোৱণ, পিন্ধন-উৰণ, খেল-ধেমালি, কেশ বিন্যাস প্ৰসাধন ইত্যাদি প্ৰতিটো বিষয়তে আধুনিকতাৰ স্পৰ্শ। খাদ্যদ্রব্যৰ প্ৰস্তুতি আৰু পৰিৱেশনৰ লগতে খোৱা পদ্ধতিটো পশ্চিমীয়া ধৰণ সোমাই পৰিল। 'খাৰ খোৱা লোক' বুলি পৰিচিত আজিৰ অসমবাসীয়ে খাৰ খাব নজনা হ'ল। অসমীয়া সাজ মুগা পাটৰ জনপ্ৰিয়তা পূৰ্বৰে পৰা অদ্যাপি চলি আহিছে যদিও কৃষিমুখী সমাজৰ ভাঙোণ ধৰাৰ লগে লগে এৰী, মুগা, পাটৰ খেতি ক্ৰমাৎ কমি আহিবলৈ ধৰিলে। আধুনিকতাৰ কবলত অসমীয়া সংস্কৃতিৰ বহল পথাৰখন আঙুৰি থকা উৎসৱ অনুষ্ঠানবোৰতো এক বৃহৎ পৰিৱৰ্তন পৰিলক্ষিত হয়।

অসমৰ জাতীয় উৎসৱ ‘বিহু’ মূলত গাওঁমুখী কৃষি ধৰ্মী উৎসৱ। কিন্তু আধুনিক বিহু নগৰমুখী। পূৰ্বতে বিহু উৎসৱ পালন কৰা বেছিভাগ লোকাচাৰেই নাইকীয়া হৈ আহিছে। বিহুৰে গছৰ তল, নৈৰপাৰ এৰি নগৰীয়া মঞ্চত উঠিছে। সংস্কৃতিৰ দিশত বহাগ বিহুক মহিমামণ্ডিত কৰিছে বিহুগীতবোৰে। কিন্তু আধুনিকতাৰ স্পৰ্শত বিহুগীতবোৰ হৈ পৰিছে ব্যৱসায়িকৃত। বিহুগীত প্ৰকৃতিৰ কোলাৰ পৰা তথা প্ৰকৃতিৰ সন্তানসকলৰ হাতৰ পৰা এতিয়া বিশেষীকৃত গীতিকাৰ, সুৰকাৰ সকলৰ হাতলৈ আহি কেচেটত বাণীবদ্ধ হৈছে।

আধুনিকতাৰ প্ৰেক্ষাপটত অসমীয়া সংস্কৃতিত অন্তৰ্ভুক্ত হোৱা এটা প্ৰধান বিষয় গীত-নৃত্যৰ ক্ষেত্ৰত এক বিৰাট পৰিৱৰ্তন আহি পৰিছে। পূৰ্বতে জ্যোতি প্ৰসাদ, ভূপেন হাজৰিকা আদি একশ্ৰেণী গীতিকাৰ, সুৰকাৰ সকলৰ গীতৰ সুৰে হৃদয়ত যি মূৰ্ছনা তুলিছিল, বৰ্তমান এনে অভিজাত শিল্পী তাকৰীয়া হৈ পৰিছে। জনগণৰ শিল্পী হিচাপে পৰিচিত তেওঁলোকৰ গীতৰ কথাত বিচাৰি পোৱা গৈছিল জনসাধাৰণ আৰু সমাজমুখীতা। কিন্তু, বৰ্তমান সংগীত হৈ পৰিছে অধিক শ্ৰোতাক মনোৰঞ্জন দিব পৰা এটা বহল ভাষাৰ বজাৰ যোগান ধৰিব পৰা ব্যৱসায়িক শিল্প। বৰ্তমানৰ শিল্পীসকলৰ গীতৰ সুৰত বাজি উঠে পাশ্চাত্যৰ সুৰ। অসমীয়া সংস্কৃতিৰ বিকাশত বিশেষ অৰিহণা যোগোৱা এটি প্ৰধান বিষয় হ’ল ধৰ্ম। কিন্তু আধুনিকতাৰ পৰিপ্ৰেক্ষিতত অসমীয়া সংস্কৃতিৰ বিকাশত কোনো ধৰ্মৰে বাস্তৱমুখী আৰু সৃষ্টিমুখী পৰিলক্ষিত নহয়। অসমৰ মধ্যযুগৰ সংস্কৃতি আছিল মূলতঃ ধৰ্মভিত্তিক। এইযুগৰ প্ৰায় সকলোবোৰ সংস্কৃতিক বিকাশৰ মূলতে আছিল ধৰ্মীয় প্ৰভাৱ। মধ্যযুগত ধৰ্মীয় প্ৰভাৱজনিত সাংস্কৃতিক অনুষ্ঠানৰ ভিতৰত বৈষ্ণৱ সত্ৰ সমূহ সৰ্বশ্ৰেষ্ঠ। কিন্তু বৰ্তমান এই সত্ৰসমূহৰ সমাদৰ বহুখিনি হ্রাস পাইছে। আজিৰ সত্ৰসমূহ আধ্যাত্মিক চিন্তা চৰ্চাৰ কেন্দ্ৰীয়স্থল হৈ থকা নাই। ধৰ্মীয় অনুষ্ঠানবোৰ ক্ৰমাৎ হৈ পৰিছে ব্যৱসায়। ধৰ্মৰ নামত গা কৰি উঠা ‘চান্দা তোলা’ সংস্কৃতিয়ে অসমীয়া সংস্কৃতিৰ ক্ষয় কৰি স্বৰূপটো উদঙাই দিয়ে।

অসমীয়া সংস্কৃতিৰ এটা দিশ উজলাই ৰখা পৰিৱেশ্য কলাসমূহৰ ভিতৰত ওজাপালি, দেওধনী, ভাৱৰীয়া, ঢুলীয়া ইত্যাদি প্ৰধান। ইয়াৰ প্ৰভাৱ অদ্যপি চলি আহিছে যদিও পূৰ্বৰ তুলনাত ইয়াৰ সমাদৰ বহুখিনি হ্রাস পাইছে। থলুৱা সংস্কৃতি বজাই ৰাখিবলৈ একশ্ৰেণীৰ লোকে এই অনুষ্ঠানবোৰ উদ্যাপন কৰে যদিও এইবোৰ পৰিৱৰ্তন কৰিবলৈ দৰ্শকৰ অভাৱ। অসমীয়া সমাজত পুতলা নাচৰ

যি সমাদৰ আছিল আজি সেই সমাদৰ বিচাৰি যোৱাটো মৰুভূমিত মৰিচিকা বিচাৰি যোৱাৰ দৰে। কালক্ৰমত অসমীয়া সংস্কৃতিত কথাছবি সংযোজিত হয় আৰু পাশ্চাত্যৰ নাটকৰ আৰ্হিৰে বিভিন্ন নাটকৰ সৃষ্টি হ’বলৈ ধৰিলে। পূৰ্বৰ নাটকৰ লগত ইয়াৰ যোগসূত্ৰ হেৰাই যাবলৈ ধৰিলে। ইয়াৰ লগে লগে অসমীয়া সাংস্কৃতিক সমাজলৈ আহি পৰিল ৰংগমঞ্চ। ক্ৰমশঃ মঞ্চজগতলৈ সময় পৰিৱৰ্তনৰ লগে লগে আন এক পৰিৱৰ্তন আহে আৰু সেয়া হ’ল আধুনিক ভ্ৰাম্যমান মঞ্চ। ভ্ৰাম্যমান মঞ্চাভিনয়ৰ যোগেদি দৃশ্যবোৰৰ পৰিৱেশ পৰিস্থিতি আৰু পৃষ্ঠভূমিবোৰ প্ৰদৰ্শন কৰিব পৰা হ’ল। এটা সময়ত ভ্ৰাম্যমান দলসমূহে অসমীয়া সংস্কৃতিৰ বৈশিষ্ট্য ৰক্ষা কৰিব পাৰিলেও আধুনিক ভ্ৰাম্যমান দলসমূহ হৈ পৰিছে বজাৰমুখী। ব্যৱসায়িক সফলতাৰে জুখিবলৈ ধৰে শিল্পীৰ সফলতাৰ মাপকাঠি। তৎসত্ত্বেও আধুনিকতাৰ বা লগা আমাৰ অসমীয়া মানুহবোৰে এই চাই মছগুল হৈ আছে। অধিক মুনাফা অৰ্জনৰ হেতু দৰ্শকক আকৃষ্ট কৰি ৰাখিবলৈ এই ভ্ৰাম্যমান দলসমূহে জাক-জমকতাৰে, মনোমোহা নৃত্য গীত আদি পৰিৱেশন কৰিব ধৰিছে।

আধুনিকতাৰ কবলত অসমীয়া সমাজত বৈজ্ঞানিক সংস্কৃতিৰ প্ৰভাৱ পৰিল। বিজ্ঞানৰ ন ন আৱিষ্কাৰ দূৰদৰ্শন, অনাঁতাৰ, বাইক, মটৰ গাড়ী, মোবাইল ফোন আদি আৱিষ্কাৰ কৰাৰ ফলত অসমীয়া সংস্কৃতিৰ এক বিৰাট পৰিৱৰ্তন আহি পৰিল।

এনেদৰে অসমীয়া সংস্কৃতি পৰিৱৰ্তন আৰু পৰিৱৰ্তনৰ ৰূপত জীয়াই আছে। আধুনিকতাৰ স্পৰ্শই অসমীয়া সংস্কৃতি নেতিবাচক আৰু ইতিবাচক দুয়োটা ৰূপেই গ্ৰহণ কৰিছে। যুগৰ লগে লগে মানৱ সভ্যতা উন্নতিৰ দিশত আগুৱাই নিবলৈ যে কেৱল পৰম্পৰাক খামুচি ধৰি ৰাখিব লাগিব তেনে নহয়, পৰিৱৰ্তনৰ প্ৰয়োজন আছে; কিন্তু পৰিৱৰ্তন কেতিয়াও নিজৰ অস্তিত্ব ধ্বংসমুখী হ’ব নালাগে। আধুনিকতাই অসমীয়া সংস্কৃতিৰ যি পৰিৱৰ্তন আনিছে এটা সময়ত অসমবাসীয়ে নিজৰ সংস্কৃতি বিচাৰি হাবাথুৰি খাব লাগিব। সেয়ে আজি অসমবাসীয়ে নিজৰ স্বকীয় মৌলিক উপাদানসমূহ সংৰক্ষিত কৰি নিজৰ জাতীয় অস্তিত্ব ৰক্ষা কৰিব লাগিব। পৰম্পৰাৰ সৈতে আধুনিকতাৰ সু-সমন্বয় কৰিব পাৰিলে অসমীয়া সংস্কৃতিৰ ইতিহাস সমৃদ্ধ হ’ব।

★ ★ ★

দক্ষিণ কামৰূপৰ এক পৰম্পৰাগত লোকানুষ্ঠান : বিয়ানাম সম্পৰ্কে চমু আলোকপাত

✍ নিজৰা বৰুৱা

ডি.এল.এড্, প্ৰথম য়ান্মাসিক

সংস্কৃতি এটা জাতিৰ সৌন্দৰ্য্য সুযমা। সংস্কৃতিৰ অৰ্থ অতি ব্যাপক। লোক-সংস্কৃতি বা লোকানুষ্ঠান কেৱল মাত্ৰ গাঁৱলীয়া সমাজৰ জীৱনধাৰাৰ প্ৰকাশক নহয়। এয়া সকলো ৰূপৰে তথা সমূহ ৰাইজৰে জীৱন যাত্ৰাৰ এটি প্ৰতিচ্ছবি।

সাহিত্য বুলিলে পোনেই কবিতা, নাটক, গল্প আদি লিখিত গ্ৰন্থৰ কথা মনলৈ আহে যদিও এনে গ্ৰন্থ সৃষ্টি হোৱাৰ বহুকালৰ পূৰ্বে অৰ্থাৎ, লিপিবদ্ধ হোৱাৰ বহু আগৰে পৰা জনসাধাৰণৰ মাজত এক প্ৰকাৰ সাহিত্য চলিছিল; সেয়া লোক-সাহিত্য।

অসমীয়া লোক-সাহিত্যৰ অন্যতম এটা বিভাগ হৈছে — লোকগীত। লোকগীতক প্ৰধানতঃ তিনি ভাগত ভগাব পাৰি — (১) অনুষ্ঠানমূলক লোকগীত (২) আখ্যানমূলক লোকগীত (৩) বিবিধ বিষয়ক বা কৰ্মবিষয়ক গীত। অনুষ্ঠানমূলক লোকগীতৰ ভিতৰত বিয়াগীত বা বিয়ানাম এটা উল্লেখযোগ্য ভাগ।

বিয়ানাম বা বিয়াগীত : বিয়াগীত অসমীয়া সমাজৰ এটা এৰিব নোৱাৰা অংগ। বিয়াগীত সমূহে গাঁৱলীয়া সমাজৰ প্ৰতিচ্ছবি এখন দাঙি ধৰে। বিয়ানামবোৰ দুই ধৰণে গোৱা হয়। এবিধ গহীন আৰু ৰুচিপূৰ্ণ আৰু আনবিধ গীতৰ সুৰ লঘু আৰু বৰ্ণনাও কৌতুকপূৰ্ণ। এই শ্ৰেণীবিষয়ক গীতক যোৱা নাম আৰু দক্ষিণ কামৰূপ অঞ্চলত ‘খিচা’ গীত বুলি কোৱা হয়। এটা পক্ষই আন এটা পক্ষক জোকাই ৰং-ধেমালি কৰাই এই গীতৰ উদ্দেশ্য।

বিয়াৰ আগদিনা দৰা ঘৰৰ পৰা কইনাক জোৰোণ দিব যায়। তেতিয়া আয়তীসকলে এনেদৰে গায় —

ওলাই আহা আইদেউ

ও সখী মূৰত কাপোৰ লৈ

তোমাৰ শাৰুই ৰৈ আছে

ও সখী জোৰোণ দিবলৈ।

যেতিয়া দৰাৰ মাক, বায়েক বা বৌয়েক কইনাক জোৰোণ

পিন্ধায় তেতিয়া এনেদৰে গায় —

মূৰ চুচাৱা তিৰীটোক চিনু চিনু লাগে

তইহে আইহচা মূৰ চুচবা

লালেক নিব চুৰে। (দক্ষিণ কামৰূপীয়া ভাষা)

বিয়াৰ দিনা ৰাতিপুৱা পাঁচজনীয়া কুমাৰী ছোৱালীয়ে ‘পুৱাৰ পানী’ তোলে। দুপৰীয়া সময়ত আকৌ এবাৰ আয়তীসকলে পানী তুলিবলৈ যায়। সেই সময়ত আয়তীসকলে এনেদৰে গায় —

ৰাম ৰাম পানী তুলিবলৈ

ৰাম ৰাম যাত্ৰা মঙ্গলে

হৰি মোৰ ঐ কাষতে কলচী লৈ

ৰাম ৰাম বিণিকি বিণিকি

ৰাম ৰাম দেখিছো যমুনা

হৰি মোৰ ঐ বৈ আছে কদমৰ তলে

ৰাম ৰাম কটাৰীৰে কাটি

ৰাম ৰাম কলচীত ভৰাই ল’ম

হৰি মোৰ ঐ ঘৰলৈ যাত্ৰা কৰো।

কইনাক গা ধুওৱাৰ সময়ত এইদৰে গায় —

ৰাম ৰাম পুৱাতে উৰুলি

বজাইছে মুৰুলি

হৰি মোৰ ঐ আইদেৱক নোৱাৰ হ’ল।

আয়াথেৰে বাৰীৰ পাছৰে

একেডেলি নল

কলহে কলহে ঢালে যমুনাৰে জল।

(দক্ষিণ কামৰূপীয়া ভাষা)

আৰু এনেদৰেও গোৱা দেখা যায় —

আয়াথেৰে বাৰীৰ পাছৰে সুৰুয়মুখী ফুল

বাপিয়াকে হুকুম দিচি ফচকে ধুৱে উঠ।

কইনাক গা-ধুৱাই আনি পাটিত বহি থকা সময়ত

আয়তীসকলে এনেদৰে গায় —

চোতালৰ আগতে জেতুকাৰ পাত
মা মা বুলি মাতিবা কাক
যাব যে লাগিব বিধিৰে বিধান
নগ'লে নচলে নাৰীৰে জীৱন
দেউতাৰাৰ সলনি শঙ্কৰক পাবা
মাৰাৰ সলনি শাহু আইক পাবা
হোমৰ গুৰিলৈ কইনা উলিয়াই নিয়া সময়ত আয়তীসকলে
গায় —

চোতালৰ আগৰে দুৰৰি বন
কেনেকৈ পাহৰিম আইদেউ তোৰ গুণ
কান্দিলে কি হ'ব মাৰালৈ চায়
আজিতো মায়াৰে লগত নাযায়।
নিজে জন্ম লোৱা ঘৰখন এৰি এখন অচিনাকী ঘৰলৈ
যাবলগীয়া হোৱাত, নতুন ঘৰখনৰ লগত সহজতে মিলিব পাৰিবনে
নোৱাৰিব আদিবোৰ ভাবি কইনাজনীয়ে বিষাদত ব্যাকুল হৈ কান্দিব
ধৰে।

হোমৰ গুৰিত দৰা-কইনা বহি থকা সময়ত দৰাপক্ষ আৰু
কইনা পক্ষই যোৰনাম এনেদৰে গোৱা দেখা যায় —
বাৰীৰ ঢাপৰ শিলিখা
ৰাম তুলি টিলিকা

আমাৰ আইদেউ ওখ-পাখ
সমাজতে জিলিকা।
আৰু এনেদৰেও গোৱা দেখা যায় —
দোকানৰে জালুক দোকানৰে জালুক
কইনাঘৰীয়া আয়তী বাহৰ তলৰ ভালুক
এইদৰে বং-ধেমালিৰে বিয়া সম্পন্ন হয়। বিয়াৰ সকলো কাৰ্য
শেষ হোৱাৰ পিছত কইনাক বিদায় দিয়াৰ পৰত আয়তীসকলে
এনেদৰে গায় —

কইনাৰ মিয়াক নাকান্দবি
হালা বেৰাত ধৰি
জী চাই জোঁৱাই পালি
তিয়ঁহৰে জালি।
এইদৰে আয়তীসকলে জোঁৰোণৰ দিনাৰ পৰাই বিয়া নামেৰে
মুখৰিত কৰে।

পৰিতাপৰ বিষয় যে কালৰ বুকুত এইবোৰ লাহে লাহে হেৰাই
যাবলৈ উপক্ৰম হৈছে। সেয়েহে আমি সকলোৱে এই লোকানুষ্ঠান
সমূহ জীয়াই ৰাখিবলৈ চেষ্টা কৰা উচিত। নহ'লে এদিন আমাৰ
মাজৰ পৰা পৰম্পৰাগতভাৱে চলি অহা এই লোকানুষ্ঠান সমূহ
এদিন নাইকীয়া হৈ যাব।

★ ★ ★

মহৎ লোকৰ বাণী

প্ৰাৰ্থনা বৰগোঁহাই

ডি.এল.এড., প্ৰথম যান্মাসিক

“মূৰ্খ আৰু অজ্ঞানীয়ে সত্য কি বস্তু নাজানে”। — বুদ্ধদেৱ

“কু-সংস্কাৰেই হ'ল পৃথিৱীৰ আটাইতকৈ গভীৰ বোজা। — ড° সৰ্বপল্লী ৰাধাকৃষ্ণন

“বন্ধুত্ব হৈছে দুটা দেহৰ কাম কৰা এটা আত্মা।” — এৰিষ্টটল

“আত্মনিন্দা কৰিব জানিলে পৰনিন্দাৰ পাক নপৰে।” — স্বামী বিবেকানন্দ

“ধন হেৰালে একোৱেই নেহেৰায়, স্বাস্থ্য হেৰালে সম্পদ হেৰায়, কিন্তু চৰিত্ৰ হেৰালে সকলোখিনিয়ে হেৰায়।” — চক্ৰেটিছ

“চকুৰে নেদেখাজনক অন্ধ বুলিব নোৱাৰি, নিজৰ দোষ ত্ৰুটিবোৰ লুকাই ৰখা জনহে প্ৰকৃত অন্ধ।” — মহাত্মা গান্ধী

“গীতা বিপদ-আপদৰ বন্ধু, ৰাজনৈতিক আৰু সামাজিক আন্দোলনৰ শাস্তিদাতা আৰু মানুহৰ মনৰ ভাৱ চিন্তাৰ ফলদাতা।”

— জৱাহৰলাল নেহৰু

“জীৱনটোত যদি ঘাত-প্ৰতিঘাতেই নাথাকে তেন্তে সেইটো জীৱনেই হ'ব নোৱাৰে। জীৱনটো হৈছে এটা কলা, ই কলাকাৰ
ৰূপে বিৰাজিত। আশা-আকাঙ্ক্ষা প্ৰেৰণাই হৈছে জীৱনৰ অঙ্গ। ইয়াৰ অবিহনে জীৱনৰ গতি মৰহি শুকাই যায়।”

— জৱাহৰলাল নেহৰু

“সুখে দৈহিক আনন্দ দিয়ে কিন্তু একমাত্ৰ যত্নগাঁহে মানসিক শক্তি বৃদ্ধিত সহায় কৰে।” — মাৰ্চেল প্ৰউস্ত।

বড়ো জনগোষ্ঠীৰ সামাজিক-সাংস্কৃতিক জীৱন সম্পৰ্কে এটি চমু বিৱৰণ

✍ অজন্তা দাস

বি.এড., প্ৰথম বৰ্ষ

অসমৰ ভৈয়ামৰ জনজাতিসমূহৰ ভিতৰত সৰ্ববৃহৎ জনগোষ্ঠী হ'ল বড়ো জনগোষ্ঠী। বড়োসকল বৃহৎ মংগোলীয় ফৈদৰ অন্তৰ্ভুক্ত। প্ৰাচীন কালৰ হিমালয়ৰ উত্তৰে আৰু চীনৰ পশ্চিমে অৱস্থিত 'বড' দেশৰ বাসিন্দাসকলৰ এই জনগোষ্ঠীটো খ্ৰীষ্টপূৰ্ব প্ৰায় পোন্ধৰশ শতিকা মানতেই গোটেই পূৰ্ণ ভাৰতত বিয়পি পৰে। মহাভাৰতত উল্লেখ কৰা কিতাৰসকলেই পূৰ্ণ ভাৰতৰ বড়োসকল। প্ৰাচীন কালত এই মূল 'বড' দেশৰ বাসিন্দাসকলক 'বড়ো-ফিচা' বা 'বড়োচা' বুলি জনাজাত হয়। কৃষ্টি-সংস্কৃতি, ভাষা, কলা আদি সকলো দিশৰ পৰাই বড়োসকলৰ এক সুকীয়া পৰিচয় আছে। অসমৰ বিভিন্ন ঠাইত বড়ো জনগোষ্ঠীৰ লোকে বসবাস কৰে।

শিক্ষাই হৈছে মানৱ সমাজৰ উন্নতিৰ আদিমূল। শিক্ষাই অবিহনে মানৱ সমাজে বিকাশ লাভ কৰিব নোৱাৰে। শিক্ষাই জ্ঞান আৰু বুদ্ধিৰ ভঁৰাল। কিন্তু পূৰ্বৰ তুলনাত বৰ্তমানৰ বড়োসকল শিক্ষা ব্যৱস্থাত যথেষ্ট আগবাঢ়িছে যদিও কিছুমান অঞ্চলত এতিয়াও শিক্ষিত বড়ো লোকৰ সংখ্যা বহু কম।

অসমৰ প্ৰতিটো জনজাতিৰে পৰম্পৰাগত সাজ-পাৰৰ একোটি নিজস্ব ৰূপ আছে। উজ্জ্বল ৰং, দৃষ্টিনন্দন নক্সা, ফুল আদি অসমৰ জনজাতিসকলৰ সাজ-পাৰৰ উল্লেখযোগ্য বৈশিষ্ট্য। 'দখনা' আৰু 'আবনাই' বড়োসকলৰ জনপ্ৰিয় অংগবস্ত্ৰ। অসমীয়া নাৰীৰ সাজ-পাৰ, বিশেষকৈ ৰিহা আৰু মেখেলা বড়োসকলৰ অৱদান। বড়ো মহিলাৰ প্ৰধান বস্ত্ৰ 'দখনা'ৰ জোখ পাঁচ হাত দীঘল হয়। আজি-কালি কিছুমান অঞ্চলত 'দখনা'ৰ ব্যৱহাৰ প্ৰায় নাইকীয়া হৈ গৈছে। বড়ো পুৰুষসকলে পৰিধান কৰা বস্ত্ৰক ধূতী-ঢোলা বুলি কয়।

মানৱ সভ্যতাৰ ক্ৰমবিকাশৰ লগতে মানুহৰ অভিক্ৰমবিকাশৰো পৰিৱৰ্তন হৈ আহিছে। পুৰণিকলীয়া অলংকাৰৰ নমুনাবোৰ নাইকীয়া হৈ আহিব ধৰিছে। 'আছান' অৰ্থাৎ খাৰু আৰু 'আখতাম' অৰ্থাৎ আঙুঠিৰ ব্যৱহাৰ এতিয়াও নোহোৱা নহয়। বড়োসকলৰ কিছুমান

আগৰদিনৰ অলংকাৰ হ'ল —

- ১) কাণত পিন্ধা : খেৰা অৰ্থাৎ কাণপচা, জাপখিৎ অৰ্থাৎ কাণফুলি, তালিংলৰা অৰ্থাৎ দুলা ইত্যাদি।
- ২) নাক পিন্ধা : গৰ্গুনি বালি অৰ্থাৎ নাকফুল, বৌলা অৰ্থাৎ জোঙা আকাৰৰ এবিধ সোণৰ অলংকাৰ।
- ৩) গলত পিন্ধা : চন্দ্ৰহাৰ, বিছাহাৰ ইত্যাদি।
- ৪) হাতত পিন্ধা : হাতত পিন্ধা যিকোনো অলংকাৰক বড়ো-কছাৰীসকলে আছান অৰ্থাৎ খাৰু বুলি কয়। তাৰ ভিতৰত আছান মুঠি অৰ্থাৎ মুঠি খাৰু, বালা আছান অৰ্থাৎ বালাখাৰু ইত্যাদি। আখতাম অৰ্থাৎ আঙুঠি।

খাদ্য হৈছে মানৱ জীৱনৰ প্ৰধান অংগ। বড়োসকলৰ ভাতেই হৈছে প্ৰধান খাদ্য। শুকান মাছ-মঙহ তেওঁলোকৰ অতি প্ৰিয়। সকলো ধৰণৰ শাক-পাচলি এওঁলোকে খায়। আদা, নহৰু, জাৱং, ধনীয়াৰ পাত আদি যিকোনো আঞ্জাতে ৰুচি পাবৰ বাবে দি খায়। বড়োসকলৰ মাজত গাহৰিৰ মঙহ খোৱাৰ পৰম্পৰা আছে। উৎসৱ-পাৰ্বন, বিবাহ আদিত গাহৰিৰ মঙহৰে ভোজভাত খায়। লাওপানী বা হাজাপানী বা জুমায় অৰ্থাৎ মদ বড়োসকলৰ বহুতো সামাজিক আৰু ব্যক্তিগত ক্ৰিয়া-কৰ্ম, আচাৰৰ লগত জড়িত।

বিবাহ হৈছে মানৱ জীৱনৰ এক অবিচ্ছেদ্য অংগ। ই এক সামাজিক অনুষ্ঠান। ঠাই অনুসৰি, জাতি-জনজাতি অনুসৰি প্ৰত্যেকৰে কিছুমান নিজা নিজা বিবাহ পদ্ধতি থাকে। বড়োসকলৰ মাজত পাঁচ প্ৰকাৰৰ বিবাহ প্ৰথা আছে — (১) সমাজৰ নিয়মমতে বিয়া হোৱা, (২) ল'ৰাই ঘৰত জেঁৰাই খাটি বিয়া কৰোৱা, (৩) ছোৱালীয়ে ল'ৰাৰ ঘৰলৈ গৈ গা যাচি বিয়া হোৱা (৪) ছোৱালী জোৰ কৰি লৈ গৈ ল'ৰাৰ ঘৰত বিয়া কৰোৱা, (৫) ল'ৰা-ছোৱালী দুয়ো পলাই গৈ গোপনে বিয়া হোৱা। বৰ্তমানেও কিছুমান বড়ো সমাজত ইয়াৰে কিছুমান পদ্ধতিৰ প্ৰচলন আছে যদিও কিছুমান সমাজত এই পদ্ধতিসমূহৰ প্ৰচলন নাই।

গ্ৰামবাসী বড়োসকলে খেৰৰ চালিৰ বাঁহৰ ঘৰ সাজি বাস কৰে। বৰ ঘৰ, ভঁৰাল আৰু গোহালি ঘৰ — এই তিনিটা এটা পৰিয়ালৰ ঘৰৰ মূল অংগ। বড়োসকলৰ জীৱন ধাৰণৰ মূল পেচা হৈছে কৃষি। তেওঁলোকে কৃষিৰ সৈতে মাটিৰ উমেৰে মিতিৰালি পাতে। মীনপালন, পশুপালন আদিও তেওঁলোকৰ জীৱিকা নিৰ্বাহৰ অন্যতম উপায়। বেছিভাগ অঞ্চলৰ মহিলাসকল বোৱা-কটাত নিপুণ। পুৰুষসকলে দৈনন্দিন জীৱনত ব্যৱহাৰ হোৱা কাঠ, বাঁহ-বেতৰ সঁজুলি সমূহ নিজে তৈয়াৰ কৰি লৈ সেইবোৰ বিক্ৰী কৰি উপাৰ্জন কৰে।

বড়োসকল মূলতঃ শিৱ বা বাথৌ ভক্ত। তেওঁলোকৰ মতে পৃথিৱীৰ শাসক-শাসিকা হৈছে বাথৌ বুঢ়া বা বাথৌ বুঢ়ী অৰ্থাৎ হৰ-গৌৰী। তেওঁলোকৰ ধৰ্মীয় দৰ্শন মূলতঃ এই ‘বাথৌ বৌৰাই’ বা ‘খৰীয়া বৌৰাই’ৰ সৰ্বোচ্চ শক্তিক কেন্দ্ৰ কৰি গঢ়ি উঠিছে। বড়োসকলৰ এটি প্ৰধান উৎসৱ হ’ল ‘বাথৌ পূজা’। এই পূজা ঠাইভেদে বেলেগ বেলেগ মাহত পালন কৰে। বড়োসকলে বাথৌক যিকোনো সৃষ্টি বা উৎপত্তিৰ মূল হিচাপে গণ্য কৰে। তেওঁলোকে মূৰ্তি পূজা নকৰে; গতিকে বাথৌ পূজাত তেওঁলোকে ত্ৰিশূলাকৃতিৰ সিজু গছক পৱিত্ৰ গছ হিচাপে পূজা কৰে। বাথৌ পূজাই হ’ল শিৱ-পূজা। পূজা পতা ঠাইত উত্তৰ-পূব দিশত সিজু গছ ৰুই বাঁহেৰে চাৰিওফালে গোলকৈ বেৰি দি তাত পূজা কৰে। এই পূজাত গাহৰি, ছাগলী আদি বলি দিয়া প্ৰথা প্ৰচলন আছে যদিও বৰ্তমান ঠাই ভেদে এই বলি-বিধান প্ৰথা উঠাই দিছে।

সাংস্কৃতিক জীৱন বুলি ক’লে লোকগীত, লোকনৃত্য আদিক বুজা যায়। বড়োসকলৰো কিছুমান লোকগীত, লোকনৃত্য আছে। বড়োসকলৰ প্ৰধান আনন্দ আৰু উলহ-মালহৰ উৎসৱ হৈছে ‘বৈশাণ্ড’ বা ‘বিছু’ অৰ্থাৎ ব’হাগ বিহু। এই উৎসৱত ডেকা-গাভৰুসকলে নানা ধৰণৰ বিহুগীত গাই নৃত্য কৰে। বড়োসকলৰ মাজত প্ৰচলিত এটি বিহুগীত হ’ল —

ছফাই লাই বাই গদান বঠৰা আ
ফেইফিন লাই বাই বৈশাণ্ড বঠৰা
গদান গুফুৰ ৰং জানুফুৰ মিনি আৰা আৰা
জৌংলাই বৈবৌ ছিখলা ছেংগৰা
.....
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বিয়ানামো লোকগীতৰ অন্তৰ্ভুক্ত। বৰ্তমান বহু বড়ো সমাজত বড়ো ভাষাৰ বিয়া নামৰ প্ৰচলন নাই। অসমীয়া ভাষাতে বিয়া নাম গাই। কিন্তু আগৰ দিনত বড়ো ভাষাৰ বিয়া নামৰ প্ৰচলন আছিল। তাৰে এটি হ’ল —

ঐ জেঠ আযাৰলি ৰেওৰেওয়া হয়
অ’ আয়ৌই ৰেওৰেওয়া হয়।
জাওয়ৌই লাহানি গয়ফাথৌইখৌ
জানায়াওনৌ জানায়াওনৌ
হাথায়াছৌ ৰেওলায় লাংবায়

বড়োসকলৰ প্ৰধান লোকনৃত্য হ’ল বাগুৰুমা নৃত্য। ই বড়ো মহিলাৰ এক মনোমোহা নৃত্য। এইবিধ নৃত্য মহিলা বিশেষকৈ গাভৰুসকলে খেতি পথাৰত আৰু তাঁতশালত বছৰৰ কষ্টকৰ কামৰ শেষত আনন্দ কৰিবলৈ কৰা নৃত্য। এডোখৰ নিৰ্জন ঠাই বাছি লৈ এওঁলোকে আনন্দত গীত গাই গাই অবিৰাম এই নৃত্য কৰে। এই নৃত্য এনে মনোমোহা যে দেখাত এনে লাগে যেন বহুতো ৰং-বিৰঙৰ পখিলাহে নাচি আছে। বাগুৰুমা নৃত্যৰ এটি গীত হ’ল —

বাগুৰুমা বা বাগুৰোম বা
মৌচায়ৌ চাৰি চাৰি
মৌং দেলাই মাগাৰী
লায়চাৰী চিখলা
খাম দাম নাই দেলাই জৌং

ইয়াৰোপৰি মাইগাওনয়, দেওধনী আদিও বড়োসকলৰ লোকনৃত্যৰ ভিতৰত পৰে। বড়োসকলে ব্যৱহাৰ কৰা ঢোলবিধক ‘মাম’ বোলে। তালবিধক কয় ‘জথা’। বাঁহেৰে সজা টকাটোত তেওঁলোকে ‘থকা’ বোলে। তেওঁলোকৰ পাঁচটা ফুটা থকা ফুৰাই বজোৱা বাঁহজাতীয় বাদ্যযন্ত্ৰ বিধৰ নাম হ’ল ‘চিফুং’। বড়োসকলৰ আন এবিধ বাদ্যযন্ত্ৰ ‘চেৰেজা’ত সৰু ধনু এডালেৰে ৰেপি সুৰ তোলা হয়।

প্ৰাচীন কৃষিজীৱী সমাজখনেই হ’ল লোক-সংস্কৃতিৰ স্ৰষ্টা। অসমীয়া সংস্কৃতিৰ প্ৰাচুৰ্য্য লোক-সংস্কৃতিৰ দ্বাৰাই প্ৰকাশ পাই আহিছে। অসমীয়া সংস্কৃতি গঢ়াত বড়োসকলৰ লোক-সংস্কৃতি নিঃসন্দেহে গুৰুত্বপূৰ্ণ উপাদান হিচাপে চিহ্নিত হৈ থাকিব। তাৰবাবে তেওঁলোকৰ হেৰাই যোৱা সংস্কৃতিবোৰ নৱ-প্ৰজন্মই আপ্ৰাণ প্ৰচেষ্টাৰে আকৌ জীয়াই তুলিবলৈ মন মেলিব লাগিব। নিজকে প্ৰতিষ্ঠিত কৰি ৰখাৰ বাবে সমগ্ৰ মানৱ সমাজে আপ্ৰাণ চেষ্টা কৰিব লাগিব আৰু তাৰবাবে প্ৰত্যেকটো জাতি-জনজাতিয়ে নিজৰ সংস্কৃতিৰ বিকাশ সাধনত গুৰুত্ব দিয়াটো দৰকাৰ।

নাৰী

✍ লক্ষীমা বড়ো
বি এড., প্ৰথম বৰ্ষ



মই নাৰী, এই জগতক যিয়ে পূৰ্ণতা দিছে, সেয়াই নাৰী। নাৰী মানৱ জীৱনৰ প্ৰবাহৰো আধাৰ। নাৰী দিৱসৰ ইতিহাস ১৯০৯ চনতে আৰম্ভ হৈ ১৯১৩ চনৰ ৮ মাৰ্চত প্ৰথম আন্তৰ্জাতিক নাৰী দিৱস হিচাপে উদ্‌যাপন কৰা হৈছিল। দিনটো আছিল দেওবাৰ। এই দিৱসটো সমঅধিকাৰৰ বাবে নাৰীৰ সংগ্ৰামৰ লগত জড়িত। আজিৰ ২০২১ চনৰ ৮ মাৰ্চত নাৰী দিৱস উদ্‌যাপন কৰা ১০৮ বছৰ হ'ল। ২১ ৰ আন্তৰ্জাতিক নাৰী দিৱসৰ মূলমন্ত্ৰ আছিল 'Choose the challenge' অৰ্থাৎ সন্মুখৰ প্ৰত্যাহ্বান কি তাক নিৰ্ণয় কৰা।

পূৰ্বৰ সতীদাহ প্ৰথাৰ লগতে জন্মতে নিমখ খুৱাই মৰা, নদীত উটুৱাই দিয়া, স্বামীৰ লগত চিতাত উঠোৱা, অন্ধবিশ্বাস, বাল্যবিবাহ, ডাইনী হত্যা আদি নিয়ম সমাজত জনপ্ৰিয় আছিল। সময়ে আৰু আইনে পৰিস্থিতি সলনি কৰিলে যদিও মানুহৰ মানসিকতাৰ আশানুৰূপ পৰিৱৰ্তন নঘটিল। এতিয়া ওপজাৰ আগতেই কন্যা সন্তানক হত্যা কৰিবলৈ সুযোগ বিচাৰে। ধৰ্মই সদায়েই নাৰীৰ পোষণৰ বাট প্ৰস্তুত কৰি আহিছে, লগতে ধৰ্মৰ নামত ধ্বংস কৰি তোলা হয় বাবৰি মছজিদ, জ্বলাই দিয়া হয় সবৰমতী এক্সপ্ৰেছ। এইখন দেশতে আজিৰ তাৰিখত নাৰী সকলো ক্ষেত্ৰতে আগবঢ়া বুলি বিজ্ঞাপন দিয়াৰ পাছতো সমাজ তথা ৰাষ্ট্ৰ ব্যৱস্থাই নাৰীক তুলনা কৰি আহিছে দেশৰ দ্বিতীয় শ্ৰেণীৰ নাগৰিক হিচাপেহে। সমতা, সম-অধিকাৰ আৰু সবলীকৰণৰ দৰে শব্দবোৰ উচ্চাৰণ কৰাৰ পাছতো নাৰীৰ সিদ্ধান্ত গ্ৰহণৰ ক্ষমতা এতিয়াও পৰিয়ালৰ ব্যৱস্থাই নাৰীৰ ওপৰত সামূহিকভাৱে দিব পৰা নাই। তাৰে একাংশ নাৰী অৰ্থনৈতিকভাৱে স্বাৱলম্বী পুৰুষকেন্দ্ৰিক ক্ষমতাৰ প্ৰত্যাহ্বান হিচাপে থিয় দি হৈ পৰে Bad Girl এনে বেয়া ছোৱালীৰ হেজাৰটা সংজ্ঞা থাকে সমাজৰ ওচৰত। বিবাহৰ প্ৰাৰ্থী নিজে নিৰ্বাচন কৰা ৰাতি পলমকৈ ঘৰ সোমোৱা, ল'ৰা বন্ধুৰ লগত আন্ধাৰতো ঘূৰি ফুৰা, মদ কিনা, চুটি কাপোৰ পিন্ধা, এবৰছনৰ সিদ্ধান্ত লোৱা, পুৰুষৰ ওপৰত নিৰ্ভৰশীল নোহোৱা বা পুৰুষ কৰ্মীয়ে ইতিকিঙৰ ইংগিত দিয়া সুযোগ আদি।

১৯৯৯ চনৰ তুলনাত ২০০৮ চনত ডিভোৰ্চৰ গোচৰ সংখ্যা ১০৪% বৃদ্ধি পাইছিল। ৰাষ্ট্ৰীয় মহিলা আয়োগৰ সমীক্ষা অনুযায়ী

ক'ভিডকালৰ আৰম্ভণিতে ইয়াৰ সংজ্ঞা দুগুণলৈ বৃদ্ধি পাইছিল আৰু ই অব্যাহত আছে। আন আন দেশৰ দৰে নাৰীৰ সুৰক্ষাৰ বাবে আমাৰ দেশতো অনেক আইন আছে। গাৰ্হস্থ্য হিংসা ৰোধৰ বাবে The protection of women from Domestic Violence Act (2005)। বিবাহত নাৰীৰ ওপৰত স্বামী বা স্বামীৰ পৰিয়ালৰ লোকৰ নিৰ্যাতন ৰোধ কৰিবলৈ IPC ৰ Section 498 (A) আছে। যৌতুক নিবাৰণৰ বাবে The Dowry Prevention Act (1961) আছে। নিজকে সন্মান কৰিব লাগে আৰু আনে কৰা অসন্মানৰ প্ৰত্যুত্তৰ দিব পৰাকৈ নিজকে প্ৰস্তুত কৰিব লাগে।

আধুনিক বিশ্বৰ প্ৰগতিৰ মূল চালিকাশক্তি হৈছে 'STEM' (অৰ্থাৎ Science, Technology, Engineering আৰু Mathematics)। ভাৰতত ২.৮ লক্ষাধিক লোক গৱেষণাত জড়িত আৰু ইয়াৰে ১৪ শতাংশ হৈছে মহিলা। আমাৰ দেশখনত স্নাতক পৰ্যায়লৈকে পঢ়া জনসাধাৰণৰ ৫৩% মহিলা, সৰ্বমুঠ এম ফিলিপ্ৰাপ্তৰ ৬৯.৬% মহিলা, পি এইচ ডি অৰ্থাৎ ডক্টৰেট ডিগ্ৰীপ্ৰাপ্তৰ ৪১.৪% মহিলা। এনেকৈ প্ৰতিকূলতা ভেদি মহিলাসকলে নিজৰ বিকাশ ঘটাইছে, প্ৰতিষ্ঠা লাভ কৰিছে বিভিন্ন ক্ষেত্ৰত। অসমত এতিয়া নিৰ্বাচনৰ বতৰ। ৰাজনৈতিক বিভিন্ন মঞ্চত মহিলাৰ ৩৩% প্ৰতিনিধিত্বৰ কথা চিন্তা-চৰ্চা হৈ থাকে। প্ৰতিনিধিত্বৰ হাৰ যথোপযুক্ত নহ'লেও লোকসভাত ১৪% মহিলা সাংসদে বৰ্তমান প্ৰতিনিধিত্ব কৰি আছে (মুঠ ৫৪২ গৰাকী লোকসভাৰ সদস্যৰ ৭৮ গৰাকী মহিলা)। কিন্তু বিশ্বৰ ৩৫ খন ৰাষ্ট্ৰৰ সংসদত মহিলা প্ৰতিনিধিৰ সংখ্যা ৩৩% অধিক। ৰাৱাণ্ডাৰ সংসদত সৰ্বাধিক ৬১.৩৭ মহিলা, কিউবাত ৫৩.২৭, বলিভিয়াত ৫৩.১%, ফিনলেণ্ডত ৪১.৪%, স্পেইনত ৪১.১%, ফ্ৰান্সত ৩৯.৭%। সেইবোৰ দেশে যদি পাৰে, ভাৰতত কিস্তি অসমত এয়া কিয় সম্ভৱ নহয়।

সেয়েহে কন্যা সন্তানক বিবাহৰ আগেয়েই শিক্ষিত আৰু আত্মনিৰ্ভৰশীল কৰি তোলাটো অতি গুৰুত্বপূৰ্ণ। যিকোনো অন্যায্য; নিৰ্যাতন লুকুৱাই নাৰাখি নিজৰ বিশ্বাসী বন্ধু-বান্ধৱীৰ সৈতে প্ৰকাশ কৰক। No ক'বলৈ শিকক আৰু সাহস কৰক।

★ ★ ★

মুগা আৰু এৰীৰ ইতিবৃত্ত

✍ কুন্তলা বৰুৱা

ডি.এল.এড, প্ৰথম যান্মাসিক

ৰেচম শিল্প এটি কৃষিভিত্তিক শিল্প। অসমীয়া জনজীৱনৰ বাবেবৰণীয়া কলাকৃষ্টি ও পৰম্পৰাৰ লগত এৰী, পাট আৰু মুগা এই তিনিবিধ ৰেচমৰ এক নিবিড় সম্বন্ধ আছে। অসমৰ আটাইতকৈ প্ৰসিদ্ধ আৰু গৌৰৱপূৰ্ণ ৰেচম হ'ল মুগা, ই হৈছে অসমৰ অন্যান্য প্ৰকৃতিৰ সোণালী ৰেচম। মুগাৰ উপৰিও এৰী হৈছে আন এক প্ৰকাৰৰ ৰেচম। এই এৰীশিল্প অসমীয়া জাতীয় জীৱনৰ লগত নিবিড়ভাৱে জড়িত এটি কুটীৰ শিল্প।

অতিকৈ চেনেহৰ মুগাৰে মেখেলা

বুটা দি বৈ লোৱা চাদৰ

তাতেকৈ চেনেহৰ চেনাইৰে চাপকন

সোণালী সূতাৰে বাখৰ।

বিহুগীতটিৰ মাধ্যমেৰে এগৰাকী কবিয়ে কৰা এয়া মুগাৰ প্ৰশংসা। ইয়াৰ মাজেৰে প্ৰকাশ পাইছে অসমীয়া গাভৰুৰ মুগা সাজৰ প্ৰতি থকা আদৰ-ভাৱ। অসমীয়া গাভৰুহঁতে কেৱল নিজৰ বাবেই নহয় চেনাইৰ বাবেও শালত মুগা সূতাৰে চাপকন চোলাৰ কাপোৰ বয়, বিহুত পিন্ধিবলৈ। কেৱল মুগা সূতাৰে প্ৰস্তুত কৰা কাপোৰ পিন্ধিয়েই আত্মসম্ভৃষ্টি লভিলে নহয় মুগাশিল্পৰ বিষয়ে জনাতোও সকলো অসমবাসীৰে দায়িত্ব আৰু কৰ্তব্য।

শুৱালকুছি অসমৰ মানচেষ্টাৰ নামেৰে জনাজাত। পাট-মুগা আদি কাপোৰৰ উৎপাদনত শুৱালকুছিৰ এক বিশেষ পৰিচয় আছে। প্ৰাচীনকালত কোনো কোনো দেশত পাট পলু পুহিলে জাত যায়, শীৰ্ষক কথাটো প্ৰচলিত থকাৰ পৰিৱৰ্তে আমাৰ দেশত পাট পলু, মুগা, এৰি সকলোৰে নিজ নিজ ঘৰত পালন কৰিছিল। আমাৰ দেশ অসম বুলি কওঁতে অবিভক্ত বৃহত্তৰ উত্তৰ-পূব ভাৰতক বুজোৱা হৈছে।

মূল কথাত এৰী, পাট আৰু মুগা শিল্প হ'ল অসমীয়া কলা-কৃষ্টিৰ এক ঐতিহ্য। অসমত এই শিল্পৰ স্থিতি ৬০০ বছৰীয়া আহোম ৰাজত্বৰ দিনৰ পৰাই আছে বুলি বুৰঞ্জীয়ে আমাক সোঁৱৰাই দিয়ে। মুগা সূতাৰ সোণালী গুণৰ স্বকীয় মহিমাৰ বাবে ই পৃথিৱী বিখ্যাত। আমি সোণালী সূতা মুগাক লৈ যথেষ্ট গৌৰৱ কৰিব পাৰো। অসম

গৌৰৱ মুগা অসমীয়াৰ বাবে নতুন নহয়, ই অতি প্ৰাচীন সম্পদ। ভূৱন চন্দ্ৰ সন্দিকৈদেৱৰ 'অসমৰ পুৰণি সাজ-পাৰ' নামৰ প্ৰবন্ধটোত হেমিল্টন চাহাবৰ 'An account of Assam' নামৰ পুথিখনৰ কথা উল্লেখ কৰি লিখিছে যে ১৮০৮-১৮০৯ খৃঃত অসমত মুগা কাপোৰৰ ব্যৱহাৰ আছিল। মুগা সংস্কৃতি বা মুগা ৰেচমৰ ক্ষেত্ৰত অসম পৃথিৱীৰ ভিতৰত বৃহত্তম উৎপাদনকাৰী ৰাজ্য। অসমত বিভিন্ন প্ৰকাৰৰ ৰেচম উৎপন্ন হয় সেইবোৰ হ'ল মুগা ৰেচম পলু, এৰি পলু, পাট পলু আৰু তট পলু এই চাৰিবিধৰ ভিতৰত অসমত মুগা আৰু এৰি চিক্কৰ উৎপাদনত বৰকৈ জোৰ দিয়া হৈছে যিটো বণিয়া চিক্ক হিচাপে জনপ্ৰিয়। অসমে দেশৰ মুঠ মুগা আৰু এৰী উৎপাদনৰ ক্ষেত্ৰত যথাক্ৰমে ৯৫% আৰু ৬৫% অৱদান আগবঢ়ায়।

মুগা পলুৰ বৈজ্ঞানিক নাম হ'ল এনথেৰেচা আচামা। সকলোতকৈ আচৰিত কথাটো হ'ল মুগা পলু কেৱল অসমতে পোৱা যায়, বোধহয় অসমৰ ভৌগোলিক জলবায়ু মুগাৰ শৰীৰৰ বাবে অনুকূল। মুগা হৈছে অতি আলসুৱা জীৱ, প্ৰদূষিত অঞ্চলত মুগা জীয়াই নাথাকে। অসমত আহোম ৰাজত্বৰ সময়ৰে পৰা এই মুগা শিল্পই ঠন ধৰি উঠিছে। আহোমৰ ৰাজত্ব কালত আৰু তেওঁলোকৰ পৃষ্ঠপোষকতাত ৰেচম শিল্পই যথেষ্ট উন্নতি কৰিছিল। আহোম ৰজা আৰু ৰাজবিষয়া সকলে মুগাৰ আৰু মেজাংকৰিৰ কিংখাপৰ পোছাক পৰিধান কৰাৰ কথা বুৰঞ্জীয়ে কয়। আহোম ৰজাসকলে এই শিল্পক গতিশীলতা প্ৰদান কৰি ইয়াৰ কাপোৰক জাতীয় পোছাক হিচাপে স্বীকৃতি দিছিল আৰু তেতিয়াৰ পৰাই বিশ্বৰ ৰেচম শিল্পৰ মানচিত্ৰত অসমে এখন সুকীয়া আৰু সন্মানীয় আসন দখল কৰিছে। ৰাজ পৰিয়ালৰ লোকসকলৰ বাবে প্ৰয়োজনীয় মুগা সূতা পাবৰ বাবে মেজাংকৰি নামৰ এবিধ বিশেষ উদ্ভিদ ৰুই লৈছিল। সাধাৰণতে মুগা পলুই চোম, শোৱালু, দীঘলতি আদি গছৰ পাত খায়। এইবোৰ উদ্ভিদৰ পাত খোৱা মুগা লেটাৰ সূতা সোণ বৰণীয়া হয় যদিও উজ্বলতা কিছু নিম্প্ৰভ হয়। কিন্তু যিবোৰ মুগা লেটাই মেজাংকৰি গছৰ পাত খায় সেইবোৰ মুগা লেটাৰ সূতাৰ বং উজ্বল সোণবৰণীয়া হোৱাৰ উপৰিও মুগা সূতাবোৰ সমমান বিশিষ্ট হয়। ইয়াৰ পৰা তৈয়াৰ

কৰা কাপোৰে ৰাজকীয় মান্যতা লাভ কৰিছিল। মুগা সূতাৰ পৰা তৈয়াৰ কৰা কেইবিধমান পোছাক হ'ল চাপকণ, পটলুং, ফাচিত, চাদৰ, মেখেলা, ৰিহা, চেলেং ইত্যাদি। ঋতু অনুসৰি মুগা চোমনিয়াসকলে মুগাক কেইবাটিও ভাগত ভাগ কৰিছে; সেইকেইটা হ'ল - চতুৰা মুগা, জেঠুৱা মুগা, এহেৰুৱা মুগা, ভদিয়া মুগা, কতিয়া মুগা আৰু আঘোণীয়া মুগা।

বিদেশৰ বজাৰতো মুগাৰ চাহিদা দেখিবলৈ পোৱা যায়। বিদেশৰ বজাৰত মুগাক অকল শৰীৰৰ আৱৰণী বস্ত্ৰ হিচাপেই ব্যৱহাৰ নকৰে। আমেৰিকাৰ এজন বিজ্ঞানীয়ে এই কথা প্ৰমাণ কৰি উলিয়াইছে যে মুগা সূতাৰ কাপোৰৰ মাজেৰে সূৰ্যৰ অতি বেঙুণীয়া ৰশ্মি পাৰ হৈ আহিব নোৱাৰে। সেয়ে আমেৰিকাত মুগা সূতাৰ দ্বাৰা তৈয়াৰী ছাটিৰ বৃহৎ চাহিদা। ইয়াৰ উপৰিও বৈজ্ঞানিক দৃষ্টিত মুগা কাপোৰ চৰ্ম ৰোগৰ প্ৰতিৰোধক বুলি চিহ্নিত হৈছে।

মুগাৰ উপৰিও যিবিধ পলু এৰি শিল্পত ব্যৱহৃত হয় সেইবোৰক অসমীয়াত এৰি পলু বুলি কোৱা হয়। ইয়াৰ ইংৰাজী নাম 'Eri Silkworm' আৰু বৈজ্ঞানিক নাম Samia Ricini (Donovan)। এৰি নামটো অসমীয়া 'এৰা' শব্দটোৰ পৰা আহৰণ কৰা হৈছে। এৰা হৈছে এবিধ গুণ্ণজাতীয় উদ্ভিদ, ইয়াৰ পাত এৰী পলুৰ প্ৰধান খাদ্য। এৰি পলু, চামিয়া ৰিচিনী আৰু চামিয়া চিনঠিয়া এই দুই প্ৰজাতিৰ প্ৰচুৰভাৱে পোৱা যায়। এৰি গছৰ পাতৰ লগতে

কেছৰু পাতো এৰি পলুৰ মুখ্য এক আহাৰৰ তালিকাত ৰখা হয়। যিহেতু এৰি পলু বহুভক্ষী প্ৰজাতিৰ হয় গতিকে আৰু কিছু বেলেগ উদ্ভিদৰ পাতো ই খাদ্য হিচাপে গ্ৰহণ কৰে। উদাহৰণস্বৰূপে - বৰকেছেৰু, বৰপাত, তপিয়কা, গুলাঞ্চা, গমাৰী, পায়াম ইত্যাদি।

এৰি শিল্পত সমান্তৰালভাৱে গাঁৱৰ দুখীয়া জনসাধাৰণৰ জীৱন নিৰ্বাহত এক উল্লেখনীয় ভূমিকা পালন কৰে। জাৰৰ দিনত ঘৰতে পুহি পোৱা এৰি সূতাৰে এৰি চাদৰ বনাইছিল যাৰ দ্বাৰা অনায়াসে জাৰৰ দিনকেইটা পাৰ কৰিব পাৰিছিল। সেইসময়ত নৱবিবাহিতা পত্নীয়ে নিজে বোৱা এৰি কাপোৰখন সাঁচি ৰাখি স্বামীক দিয়াটো এক প্ৰকাৰৰ নিয়ম আছিল। ইয়াৰে দ্বাৰা ন-কইনাই গৌৰাশ্বিত অনুভৱ কৰিছিল।

এৰি, পাট আৰু মুগা এই তিনিবিধ ৰেচন হৈছে প্ৰকৃতিৰ বুকুত উৎপত্তি হোৱা এবিধ পখিলা, জাতীয় প্ৰাণীৰ পৰা সৃষ্টি হোৱা প্ৰাকৃতিক আঁহ। এই প্ৰাকৃতিক আঁহৰ সৌন্দৰ্য্যতা, মসৃণতা ও গুণাগুণৰ লগত কৃত্ৰিমভাৱে উৎপাদিত আঁহৰ তুলনা হ'ব নোৱাৰে। সেয়েহে ৰেচমী সূতাৰ দ্বাৰা প্ৰস্তুত কৰা বিভিন্ন সাজ-সজ্জা অথবা সামগ্ৰীসমূহৰ আদৰ বিশ্বৰ সকলো দেশতেই অদৰ্শীয় কিম্বা সমাদৰ পায়।

★ ★ ★

সাঁথৰ

- ◆ আগৰ আখৰটো বা মাজৰটো নকণ্ডঁ যা শেষৰটো চ সাঁথৰটো ক।

উত্তৰ : বাকচ।

- ◆ আগ তিতা গুৰি মৌ কি কৰিছা ভাৱলি বৌ।

উত্তৰ : কুঁহিয়াৰ।

- ◆ কলগছ যেন ঠেং তাৰ বিচনীৰ দৰে কাণ, কোৱাচোন কোনে পাৰা তাৰ কিনো নাম।

উত্তৰ : হাতী।

অনুভৱ এক থপ্পৰ! পৰ মাৰ নেহী সকতা

বোলছবি : থপ্পৰ; মূল নায়িকা : তাপসী পন্নু; পৰিচালক : অনুভৱ সিনহা; মুক্তিলাভ : ২০২০ চন; IMDb Rating : 7.1 Star

✍ তুলিকা গগৈ
বি এড., প্ৰথম বৰ্ষ

চিনেমাখন নাচাওঁতে এটা কথাই শুনিলোঁ যে ইয়াৰ বিষয়টো একেবাৰে সৰু। গিৰিয়েকে ঘৈণীয়েকক মাত্ৰ চৰ শোধোৱাৰ এটা কাহিনী যিটো আনকি জানি-বুজি মৰা চৰো নাছিল।

কিন্তু যেতিয়া চালোঁ বুজিলো যে চিনেমাখন এটা মাত্ৰ চৰৰ কাহিনী নহয়। কাহিনীটো এগৰাকী মহিলাৰ মনস্তাত্ত্বিক দিশটোৰ ওপৰত। চিনেমাখনৰ মূল নায়িকা তাপসী পন্নুৰ গিৰিয়েকৰ চৰিত্ৰটোৱে আশ্চৰ্য্যচকিত কৰি তুলিলে। আগনিশা এটা বিনোদধৰ্মী অনুষ্ঠানত ৰাইজৰ সন্মুখতে পত্নীক চৰ শোধোৱাৰ পাছত তেওঁ এবাৰলৈও পত্নীৰ আগত ক্ষমা নুখুজিলে। সততে ব্যৱহৃত শব্দ sorry বুলিও এবাৰলৈও নক'লে। বৰং সৰু কথা বুলি আৰু পৌৰুষত্বৰ ভাবুকিৰে স্বাভাৱিক অৱস্থালৈ ঘূৰি আহিবলৈ চাপ সৃষ্টি কৰিলে। ওপৰোক্ত ঘটনাটোৰ পাছদিনা পুৱা তাপসীৰ গিৰিয়েকে এনেকুৱা আচৰণ কৰিলে যেন একো হোৱাই নাছিল।

এনেবোৰ কথাই নায়িকাক ভীষণ কষ্ট দিলে আৰু তাই নিজৰ লগত হোৱা ঘটনাটোক পৃথিৱীৰ আন নাৰীৰ সৈতে বিজাই চালে।

তথাপি তাই পত্নীৰ ভূমিকা ভালদৰেই পালন কৰি গ'ল। শাহুৱেক (তনভী আজমী)ৰ আল-পৈচান ধৰি থাকিল। কিহৰ আশাত? গিৰিয়েকৰ এটা ছ'ৰীৰ আশাত। কিন্তু তাই সেইয়াৰ কথা শুনিবলৈ নাপালে। কাৰণ তাই এগৰাকী পতিব্ৰতা নাৰী আৰু তাই এটা নিম্ন মধ্যবিত্ত পৰিয়ালত ডাঙৰ-দীঘল হোৱা।

এনেবোৰ কথাই তাইক খুলি খুলি খাবলৈ ধৰে আৰু এগৰাকী আধুনিক কালৰ স্বাধীন নাৰী হিচাপে পৃথকে থকাৰ সিদ্ধান্ত গ্ৰহণ কৰিলে। পৃথকে থকাৰ পাছতো তাই পতিৰ লগত যোগাযোগ ৰাখিছিল। সমান্তৰালকৈ ন্যায়ালয়ৰ কাষো চাপিছিল। সিমানৰ পাছতো তাইৰ পতিয়ে আশা কৰিছিল যে কেইদিনমান মাকৰ ঘৰত থকাৰ পাছত তাই নিজেই তেওঁৰ কাষলৈ ঘূৰি আহিব। সেয়ে তেওঁ সেই কথাটোত বৰ বিশেষ গুৰুত্ব দিয়া নাছিল।

গোটেই কাহিনীভাগ এনেকৈয়ে আগবাঢ়ে। য'ত খোজেপ্ৰতি এগৰাকী নাৰীক ভাৰতত কিদৰে বান্ধি ৰখা হয় তাৰ উদাহৰণ প্ৰতিফলিত হয়। কেনেকৈ পুৰুষবোৰে ভাবে যে মহিলাই মাত্ৰ ঘৰত বহে আৰু আৰাম কৰি থাকে। “থপ্পৰ” চিনেমাখন আজি তৃতীয় বিশ্বৰ নাৰীবাদৰ সৈতে ৰজিতা খুৱাব পাৰে। কিয়নো এনেকুৱা সম্পূৰ্ণৰূপে তৃতীয় বিশ্বতহে সম্ভৱ হয়। য'ত নাৰীৰ স্থান তেনেই নগণ্য। য'ত পতিয়ে ইচ্ছা কৰিলে পত্নীক চৰ শোধাবও পাৰে আৰু নিজৰ পুৰুষালি জাহিৰ কৰিবলৈ ক্ষমাও নুখুজিব পাৰে। চিনেমাখনত তাপসী পন্নুৰ চৰিত্ৰটোত একেবাৰে সৰল অথচ ইমানেই সাহসী যে ই অতীজৰে পৰা চলি অহা এটা একঘেষামী ধাৰণাক এটা পূৰ্ণহতীয়া ‘থপ্পৰ’ মাৰিব।

কাহিনী কেতিয়াও এটা মাত্ৰ চৰৰ নাছিল, কাহিনী আত্মসন্মানৰ আছিল। কাহিনী আছিল পতিয়ে পত্নীৰ মানসিক অৱস্থাৰ সন্মান কৰাৰ। কাহিনী আছিল নাৰীয়ে সকলোৰে সৈতে সহৱস্থান কৰিব লাগে বুলি ভবা মানসিকতা আঁতৰোৱা।

কাহিনী একেটা মুদ্ৰাৰ ইপিঠি-সিপিঠি হোৱাৰ। কাহিনী ইজনে আনজনৰ সপোনক সমানে গুৰুত্ব দিয়াৰ।

কাহিনী প্ৰকৃত্যৰ্থত পতি-পত্নী হোৱাৰ। সঁচা অৰ্থত অৰ্দনাবীশ্বৰ হোৱাৰ।

কাহিনী পুৰণিবোৰ খুলি নতুনৰ সাজ পিন্ধাৰ, কাহিনী সময়ৰ লগত মিলিব পৰাকৈ নিজক গঢ় দিয়াৰ।

এয়াই কাহিনী ‘থপ্পৰ’ৰ। এগৰাকী নাৰীৰ।

★ ★ ★

সাংস্কৃতিক নগৰী তেজপুৰ

✎ ভাস্কৰী মহন্ত
বি. এড., দ্বিতীয় বৰ্ষ

অসমৰ বিশাল বৰলুইতৰ উত্তৰপাৰে অৱস্থিত, সৰু সৰু পাহাৰ-টীলা আদিৰে সমৃদ্ধ, এখন মনোৰম, ঐতিহ্যমণ্ডিত, সাংস্কৃতিক নগৰী তেজপুৰ যাৰ ৰূপ-গুণৰ তুলনা নাই। এই সৰু শান্ত নগৰীৰ আছে এক প্ৰবাহিত সাংস্কৃতি ঐতিহ্য, আছে চিত্ৰকলা ভাস্কৰ্য্য, শিলালিপি, হিন্দু ধৰ্মীয় মঠ-মন্দিৰৰ পুৰণি মনোৰম লোক-কাহিনীৰে ভৰা এক স্বতন্ত্ৰ ইতিহাস। আনহাতে অসমৰ ভাষা-সংস্কৃতি-সাহিত্য, ৰাজনীতি, ক্ৰীড়া আদিৰ মহিয়ান কাণ্ডাৰীসকলৰ জন্মভূমি তথা কৰ্মভূমি।

অষ্টম-নৱম শতিকাত এই নগৰখনৰ নাম তেজপুৰৰ পৰিৱৰ্তে সম্ভৱতঃ হাৰুপেশ্বৰ, হাটপেশ্বৰ, হড়পেশ্বৰ আদিহে আছিল। বুৰঞ্জীবিদ ড° সূৰ্য্য কুমাৰ ভূঞাৰ মতে এই অঞ্চলৰ পুৰণি নাম আছিল ‘চামধৰা’। তেজপুৰৰ আন দুটা পুৰণি নাম পুৰাপুৰ আৰু কন্যাপুৰ।

তেজপুৰ নামটো সৰ্বপ্ৰথমে অনন্ত কন্দলীৰ ‘কুমাৰ হৰণ’ত পোৱা যায়। পৌৰাণিক লোক-কাহিনী মতে এসময়ত এই ভূখণ্ডত বাণ নামে এজন প্ৰবল প্ৰতাপী অসুৰ বংশীয় ৰজাই ৰাজত্ব কৰিছিল। বাণৰ জীয়ৰী উষাক শ্ৰীকৃষ্ণৰ নাতি অনিৰুদ্ধই গন্ধৰ্ব প্ৰথাৰে বিয়া কৰায়। এইকথা জানিব পাৰি বাণ ৰজা পৰম আক্ৰোশত জ্বলি উঠে আৰু অনিৰুদ্ধৰ বিৰুদ্ধে যুদ্ধ ঘোষণা কৰে। ইফালে শ্ৰীকৃষ্ণয়ো অনিৰুদ্ধক বিচাৰি এই অঞ্চল পাইছিলহি। গতিকে তেওঁ বাণ ৰজাৰ লগত যুদ্ধ কৰিবলৈ প্ৰস্তুত হ’ল। এই যুদ্ধত বাণৰ হৈ শিৱ অৰ্থাৎ হৰই আৰু অনিৰুদ্ধৰ হৈ শ্ৰীকৃষ্ণ অৰ্থাৎ হৰিয়ে যুদ্ধ কৰাৰ বাবে এই যুদ্ধৰ নাম ‘হৰি-হৰ’ৰ যুদ্ধ। এই যুদ্ধত তেজৰ নৈ বৈ গৈছিল বাবে এই ঠাইৰ নাম শোণিতপুৰ বা তেজপুৰ বুলি কোৱা হয়।

ভাষাবিদ ড° বাণীকান্ত কাকতিয়ে ভাষাতাত্ত্বিক বিশ্লেষণ কৰি দেখুৱাইছে যে ‘তেজ’ শব্দই অষ্টিক ভাষাত ‘সাপ’ আৰু ‘পুৰ’ শব্দই ‘নগৰ’ বুজায়। অৰ্থাৎ সাপ বেছি থকা নগৰ বুজাবলৈ ‘তেজপুৰ’ শব্দৰ সৃষ্টি হৈছে। এইটোৱে তেজপুৰ নামৰ উৎপত্তিৰ ক্ষেত্ৰত ভাষাতাত্ত্বিক দিশত যুক্তিযুক্ত মত বুলিব পাৰি। প্ৰায় ২০,০০০ বছৰ পূৰ্বৰ নৱপ্ৰস্তৰ যুগৰ পৰাই তেজপুৰত মানুহৰ বসতি চলি আহিছে। প্ৰাচীন কামৰূপৰ বৰ্মন বংশৰ ৰজাসকলৰ দিনত তেজপুৰ এখন

প্ৰখ্যাত ৰাজ্য আছিল। প্ৰত্নতত্ত্ববিদ ৰাখাল দাস বন্দোপাধ্যায়ৰ মতে তেজপুৰৰ বিখ্যাত দ পৰ্বতীয়াৰ শৈলদ্বাৰ গুপ্তযুগতে নিৰ্মিত। এই বংশৰ ৰজা হজৰ বৰ্মনৰ দিনত ভৈৰৱ পদত এখন শিলালিপি খোদিত কৰা হয় আৰু তেওঁৰ উল্লেখযোগ্য কীৰ্তিচিহ্ন হ’ল বিখ্যাত হজৰা পুখুৰী। শালস্তম্ভ বংশৰ ৰাজত্বৰ সময়ত তেজপুৰ সমগ্ৰ কামৰূপ ৰাজ্যৰ ৰাজধানী আছিল আৰু ইয়াৰ নাম আছিল হৰুপেশ্বৰ। ৩৫০-১১৩৮ খ্ৰীঃ লৈ এই সময়ছোৱা তেজপুৰৰ ইতিহাসৰ এক সোণালী যুগ বুলি প্ৰত্নতাত্ত্বিকসকলে ক’ব বিচাৰে। এই সময়ত এই অঞ্চলত ২৫ টামান মন্দিৰ নিৰ্মিত হয়।

আহোম ৰজাৰ ৰাজত্ব কালতো তেজপুৰ এখন উল্লেখযোগ্য অঞ্চল আছিল। আহোম স্বৰ্গদেউ প্ৰতাপ সিংহৰ দিনৰ পৰা চন্দ্ৰকান্ত সিংহ দিনলৈ ভালেকেইজন আহোম নৃপতিয়ে তেজপুৰৰ বহুকেইটা ঐতিহাসিক মন্দিৰ পুনৰ নিৰ্মাণ কৰে। ইয়াণ্ডাবু সন্ধিৰ পিছত ১৮৩৪ খ্ৰীষ্টাব্দৰ পৰা তেজপুৰ ইংৰাজ সাম্ৰাজ্যবাদৰ ভিতৰুৱা হৈ পৰে। ১৯৩৫ চনত তেজপুৰ সেই সময়ৰ দৰং জিলাৰ সদৰ ঠাই হৈ পৰে আৰু আধুনিক ইংৰাজ স্থাপত্য কলাৰ সংমিশ্ৰণত চহৰখনে এক নৱৰূপ লাভ কৰে। লগে লগে আৰম্ভ হয় পাশ্চাত্য আৰু থলুৱা লোক-জীৱনৰ নানান সাংস্কৃতিক চিন্তাৰ সংমিশ্ৰণেৰে আধুনিক সাংস্কৃতিক নগৰী হিচাপে তেজপুৰৰ ৰূপান্তৰৰ এক অব্যৰ্থ আলোকময় যাত্ৰা। যি যাত্ৰাত জন্ম হ’ল বহু ভাষা-সাহিত্য-সংস্কৃতিৰ কাণ্ডাৰীৰ। উৰিল এক সাংস্কৃতিক বিজয় নিচান।

পৰ্যটনৰ দৃষ্টিত তেজপুৰ এখন উৎকৃষ্ট স্থান। ইয়াত প্ৰাচীন তথা বৰ্তমানৰ বিভিন্ন সমল, স্থাপত্য, ভাস্কৰ্য্য, উদ্যান, পুখুৰী, মন্দিৰ, সত্ৰ আদি সংৰক্ষিত কৰি ৰখা হৈছে। তেজপুৰক হিন্দু ধৰ্মৰ ‘সপ্ততীৰ্থ’ ভূমি বুলিও কোৱা হয়। এই সপ্ততীৰ্থ হ’ল হাৰুপেশ্বৰ, শুক্ৰেশ্বৰ, টিংগলেশ্বৰ, মহাভৈৰৱ, ৰুদ্ৰপদ, ভৈৰৱপদ আৰু ভৈৰৱী।

ইয়াৰ উপৰি লোকপ্ৰিয় গোপীনাথ বৰদলৈ মানসিক স্বাস্থ্য প্ৰতিষ্ঠান, তেজপুৰ বিশ্ববিদ্যালয়, জ্যোতিভাৰতী, বাণ ৰংগমঞ্চ আদি অনুষ্ঠান-প্ৰতিষ্ঠান সমূহে তেজপুৰৰ ঐতিহ্য বহন কৰি আহিছে। সেইবাবেই সুধাকৰ্ণ ড° ভূপেন হাজৰিকাই গাইছিল, “মোৰ লক্ষ্যৰ স্থান হ’ল — তেজপুৰ।” ★ ★ ★

ফাগুণৰ “ফাকুৱা” বা “হোলী”

✍ অনুস্মিতা বৰ্মন
বি.এড., দ্বিতীয় বৰ্ষ

ফাগুণ মানেই বং, বঙৰ উৎসৱ, আনন্দৰ উৎসৱ। জাতি-বৰ্ণ-ধৰ্ম নিৰ্বিশেষে পালন কৰা এই উৎসৱ প্ৰেম, একতা আৰু ভাতৃত্ববোধৰ অন্যতম শ্ৰেষ্ঠ নিদৰ্শন।

দুষ্কৃতিক দমন কৰি সংস্কৃতি স্থাপন কৰাৰ উদ্দেশ্যে নৱৰূপ ধাৰণ কৰা পূৰ্ণব্ৰহ্ম অৱতাৰ ভগৱান শ্ৰীকৃষ্ণই হৈছে ফল্গু উৎসৱৰ মহানায়ক। বিশ্বৰ প্ৰান্তে প্ৰান্তে ৰাধা-কৃষ্ণৰ প্ৰেমৰ কাহিনীৰে ভৰা হোলীগীত সমূহৰ মাদকতা অপূৰ্ব। শ্ৰীকৃষ্ণই প্ৰাকৃতিক সৌন্দৰ্য্যৰ লগত ৰাধাক তুলনা কৰি গোৱা বসন্তকালীন গীতসমূহ ভাৰতবৰ্ষৰ বহু ঠাইতে প্ৰচলন আছে। ঠাইবিশেষে প্ৰায়বোৰ হোলীগীতৰে প্ৰাণকেন্দ্ৰ আৰু মূল আধাৰ হৈছে ৰাধা ৰাণীৰ ৰূপ বৰ্ণনা, প্ৰেমৰ বৰ্ণনা আৰু বসন্তকালীন সৌন্দৰ্য্য বৰ্ণনা।

বঙৰ উৎসৱ ফাঁকুৱা। ফাগুণ মাহৰ পৱিত্ৰ পূৰ্ণিমা তিথিত উদ্‌যাপিত ফাঁকুৱা অতি মুকলিকৈ কৰা আনন্দ-উল্লাসৰ উৎসৱ। ভগৱান শ্ৰীকৃষ্ণই প্ৰেমিকা ৰাধাৰ অঙ্গত আবিৰ সানিছিল তথা গোপীসকলৰ লগতো বং বিৰঙৰ ফাকু ছটিয়াই খেলা আৰু নৃত্য কৰিছিল। এই প্ৰথাই ফাঁকু হোলী পৰম্পৰা ৰূপত সমাজত থাকি গ'ল।

হোলীৰ প্ৰকৃত অৰ্থ হৈছে — ‘দহন’। এই শব্দটো নিৰ্ণয়ৰ বাবে বিভিন্ন ধৰণৰ আখ্যান আছে যদিও সকলোবোৰৰ শৈলৰাজ হিৰণ্য-কশিপুৰে বিচাৰিছিল সকলোৰে তেওঁকে পূজা কৰক। কিন্তু তেওঁক নিৰাশ কৰি তেওঁৰ পুত্ৰ বিষুভক্ত প্ৰহ্লাদে ভগৱান নৰনাৰায়ণক পূজা কৰিবলৈ ধৰিলে। তেতিয়া তেওঁ তেওঁৰ ভগ্নী হোলিকাক প্ৰহ্লাদৰ সৈতে লেলিহান জুইত প্ৰৱেশ কৰিবলৈ আদেশ দিলে। ইতিমধ্যে ব্ৰহ্মাৰ বৰ অনুসৰি হোলিকা আছিল ‘অদাহ্য’ আৰু সেই অহংকাৰেৰে প্ৰহ্লাদক লৈ এটা অগ্নিকুণ্ডত সোমাই পৰে। কিন্তু ধৰ্ম আৰু সত্যক নিঃশেষ কৰিবলৈ ওলোৱা হোলিকাহে অগ্নিকুণ্ডত দহন হ'ল। প্ৰহ্লাদ নিৰাপদে থাকিল। ভগৱান শ্ৰীকৃষ্ণই তেওঁৰ প্ৰেয়সী ৰাধা আৰু আন গোপীসকলৰ লগত বঙেৰে খেলাৰ প্ৰথা আৰম্ভ কৰাৰ পৰাই ভগৱান কৃষ্ণৰ আখ্যান সৃষ্টি হৈছে।

অসমত “দৌলৎসৱ” বুলি পালন কৰা ‘হোলী’ বা ফাঁকুৱা উৎসৱ উৎপত্তি সম্বন্ধে প্ৰচলিত এক আখ্যান অনুসৰি – এদিন ভগৱান কৃষ্ণই তেওঁৰ আন এগৰাকী পত্নী ঘনুচাৰ ঘৰলৈ গৈ ঘূৰি অহাত পলম হোৱাৰ বাবে লক্ষ্মী আয়ে দুৱাৰ খুলি নিদিয়া ঘটনাক কেন্দ্ৰ কৰিয়েই ‘ফাকুৱা’ উৎসৱৰ উৎপত্তি হৈছে। ফাকুৱা বা দৌল উৎসৱৰ পৰম্পৰা ভিন্ন হ'লেও স্থান বিশেষে ইয়াক দৌল উৎসৱ হিচাপে পালন কৰা হয়। অনাদি কালৰ পৰা ভাৰতীয় সমাজত এই উৎসৱ পালন কৰি আহিছে। ফাকুৱাৰ ধৰ্মীয় তাৎপৰ্য্যৰ লগতে সামাজিক, শাৰীৰিক আৰু মানসিক তাৎপৰ্য্যও আছে। বঙৰ এই উৎসৱে মানুহৰ মনতো বঙৰ জোঁৱাৰ তোলে। ইজনে-সিজনৰ গালে মুখে বং সানি নিজকে বঙৰ লগত বিলীন কৰি দিয়ে। বঙৰ উৎসৱে ৰঙীণ কৰে সমাজ। এই উৎসৱৰ জৰিয়তে ইজনে-সিজনৰ মাজত ভাতৃত্ববোধ, একতা, প্ৰীতি-মৰমৰ বান্ধোন দৃঢ় কৰি তোলে। সেয়ে ইয়াক বঙৰ উৎসৱ বোলা হয়। এই উৎসৱে মানুহৰ শীতৰ জড়তাত জৰ্ঠৰ হৈ অৱস হোৱা দেহত প্ৰদান কৰে নতুন শক্তি।

অপশক্তিক নাশ কৰাৰ প্ৰতীক হিচাপে মানুহে আজিও প্ৰতিবছৰে হোলীকাক ভগ্ন কৰাৰ কাৰ্য্য সম্পাদন কৰি আহিছে। বৰপেটা ধামত প্ৰথমদিনা গোঁসাইক গায়ন-বায়নেৰে কীৰ্তন ঘৰৰ ‘ভাজঘৰৰ’ পৰা উলিয়াই আনি মঠৰ চোতালত বৰ শৰাইত ৰখা হয় আৰু সন্ধিয়া আয়তীৰ উৰুলি, মাঙ্গলিক গীত আদিৰে গোঁসাইক এটা বৃহাদাকাৰ মেজিৰ চাৰিওফালে সাত পাক ঘূৰাই পুনৰ দোললৈ নি সাংস্কৃতিক অনুষ্ঠান, ভাওনা আদিৰ আয়োজন কৰা হয়। এইদিনটোক “গোন্ধযাত্ৰা” বুলি কোৱা হয়। সেইদিনা বিভিন্ন স্থানৰ পৰা যোৱা ধৰ্মপ্ৰাণ ৰাইজে গোঁসাইক সেৱা জনাই ফাকু সানি সেৱা-বন্দনা কৰে। বৰপেটাৰ দৌল উৎসৱৰ সামৰণি দিনটোত “সুঁৱেৰি উৎসৱ” পালন কৰা হয়। সেইদিনাও ফাকুৱাৰ বং-ধেমালি আৰু মাঙ্গলিক গীতৰ মাজেৰে গোঁসাইক সত্ৰপৰা প্ৰায় ডেৰ কিল’মিটাৰ দূৰৰ কণকীয়া সত্ৰলৈ নিয়া হয়। এই ‘সুঁৱেৰি’ উৎসৱক ভাৰতৰ বিভিন্ন ৰাজ্যত ‘হোলী’ বা ‘ফাকুৱা’ হিচাপে পালন কৰা দেখা যায়।

চৰিত পুথি মতে মহাপুৰুষ শ্ৰীমন্ত শংকৰদেৱে প্ৰথমতে বৰদোৱাত আয়োজন কৰা দৌলৎসৱৰ অনুকৰণতেই বৰপেটা সত্ৰতো দৌলৎসৱ পালন কৰা হয়। তাৰ উপৰিও মাজুলীৰ সত্ৰসমূহ, হাজোৰ হয়গ্ৰীৰ মাধৱ মন্দিৰ, উত্তৰ গুৱাহাটীৰ বজাদুৱাৰৰ দৌলগোবিন্দ মন্দিৰ আদিৰ লগতে অসমৰ চুকে-কোণে থকা বিভিন্ন সৰু বৰ সত্ৰ আৰু থান সমূহতো অতি উলহ-মালহেৰে দৌল উৎসৱ উদ্‌যাপন কৰা হয়।

উল্লেখ্য যে ফাকুৱাৰ অতিকৈ গুৰুত্বপূৰ্ণ সামগ্ৰীবিধ হৈছে ফাকুগুৰি আবিৰ বা গুলাল আৰু ফিচকাৰী। প্ৰবাদ অনুসৰি অসুৰ সকলৰ বিনাশৰ নিমিত্তে ব্ৰহ্মাই ফাকুগুৰিৰ প্ৰচলন কৰিছিল। ফাকুগুৰি আৰু আন বঙৰ প্ৰাচুৰ্য্যই এই 'হোলী' উৎসৱৰ বিশেষত্ব।



শিশুৰ বিকাশত পৰিয়ালৰ ভূমিকা

প্ৰিয়ঙ্কা ডেকা

ডি.এল.এড., প্ৰথম বান্ধাসিক

শিশু হৈছে দেশৰ ভৱিষ্যৎ। গতিকে তেনে এটি ভৱিষ্যতৰ সম্ভাৱনাক শুদ্ধ পথেৰে পৰিচালিত কৰিবলৈ শিশুৰ শাৰীৰিক, মানসিক আৰু বৌদ্ধিক বিকাশত পৰিয়ালৰ ভূমিকা অগ্ৰণীয়। এটি শিশু জন্মৰ পৰা আৰম্ভ কৰি ডাঙৰ হোৱালৈকে এজনী মাতৃৰ আৰু পৰিয়ালৰ কৰণীয় বহুত। প্ৰকৃততে, ঘৰখনেই হৈছে শিশুৰ শিক্ষাৰ একমাত্ৰ কঠিয়াতলী। শিশুসকলে বাস্তৱ জ্ঞান লাভ কৰে ঘৰখনৰ পৰিয়াল অৰ্থাৎ পিতৃ-মাতৃয়ে দেখুৱাই দিয়া আচৰণৰ পৰা। মানৱ সম্পদ স্বৰূপ শিশুসকলক শাৰীৰিক, মানসিক, আৱেগিক, সামাজিক আৰু নৈতিকভাৱে সবল কৰি গঢ়ি তোলাতো পৰিয়ালৰ প্ৰত্যেকজন সদস্যৰে এটা মুখ্য দায়িত্ব।

ঘৰখন হৈছে শিশুৰ প্ৰধান বিচৰণ ক্ষেত্ৰ য'ত পৰিয়ালৰ ব্যৱহাৰিক দিশৰ জৰিয়তে শিশুৱে বিভিন্ন জ্ঞান আহৰণ কৰে। যিহেতু প্ৰত্যেক শিশুৱে অনুকৰণৰ জৰিয়তে প্ৰথমে জ্ঞান আহৰণ কৰে,

সেয়েহে পৰিয়ালৰ প্ৰত্যেকজন ব্যক্তিৰ মার্জিত আচাৰ-ব্যৱহাৰে শিশুৰ সুস্থ মানসিক তথা বৌদ্ধিক বিকাশত অৰিহণা যোগায়। শিশুৰ মানসিক চৰিত্ৰৰ সুস্থ বিকাশৰ বাবে ঘৰখনৰ পৰিৱেশ যাতে সুস্থ হয়, তাৰ বাবে পৰিয়ালৰ সকলোৱে সজাগ হোৱা উচিত। পিতৃ-মাতৃৰ সদৃ ব্যৱহাৰ, সৎ চিন্তাই শিশুৰ নৈতিক চৰিত্ৰ গঠনত সহায় কৰে, পিতৃ-মাতৃৰ অপ্ৰীতিকৰ আচৰণে শিশুৰ চাৰিত্ৰিক দিশত নেতিবাচক প্ৰভাৱ পেলায়। ঘৰখনত পিতৃ-মাতৃৰ লগতে পৰিয়ালৰ বাকী সদস্যৰ শাসন মৰমৰ হোৱা উচিত। বেয়া কামৰ পৰিণতি শিশুক সাধুকথাৰ মাধ্যমেৰে বুজালে শিশুৱে সাধাৰণতে তেনে কামৰ পৰা আঁতৰি থকা দেখা যায়। বৰ্তমানৰ শিশু ভৱিষ্যতৰ সূনাগৰিক হোৱাৰ ক্ষেত্ৰত পিতৃ-মাতৃৰ গঠনমূলক মনোভাৱ, সুদূৰ দৃষ্টিভংগী আৰু সহযোগিতা অত্যন্ত আৱশ্যক।

আকাংক্ষিত সপোনেৰে বান্ধ খোৱা লক্ষ্য, উদ্দেশ্য আৰু আজিৰ নৱ-প্ৰজন্ম :

✍️ ৰুবী নাথ

ডি.এল.এড্, প্ৰথম বাৰ্শ্বাসিক

আকাংক্ষা, লক্ষ্য, উদ্দেশ্য আৰু সপোনৰ মাজত অলেখ প্ৰভেদ আহিলেও কিন্তু চাৰিওটি শব্দৰ মাজৰ সমৰ্থতাক নাই কৰিব নোৱাৰি কেতিয়াও।

শৈশৱকালত ‘আমাৰ জীৱনৰ লক্ষ্য’ নামৰ ৰচনাখন লিখাৰ সময়তো কোনোৱে যদি নিজক ডাক্তৰ হিচাপে আঙুৰাই নিয়াৰ সপোন দেখে কোনোবাই আকৌ অন্যধৰণেৰে আঙুৰাই নিয়ে নিজৰ সপোনবোৰক। কিন্তু তাতো যেন গতিশীল সময়ৰ পাকচক্ৰত বহুলোকৰ সপোনবোৰে বিদায় মাগি গতি কৰে নিজৰ চিতালৈ। মুঠৰ ওপৰত ক’বলৈ গ’লে সময়ৰ সোঁতত নিৰ্দ্ধাৰিত সপোন বা লক্ষ্যইও সময় ৰেখাৰ ভিতৰতে সৰু টুকুৰাত ভাঙি থান-বান হৈ পৰে।

লক্ষ্যহীন জীৱন বঠাইহীন নাওৰ দৰে। সকলোৰে পৰিচিত এই ডাকৰ বচন ফাঁকিয়েও আমাক যে লক্ষ্য নোহোৱাকৈ জীৱন-যাপন কৰা ব্যক্তি গৰাকীয়েও মূলতঃ দিশ নোহোৱাকৈ জীৱন যাত্ৰাক আঙুৰাই নিয়াত উদ্গনি জনায়। এইখিনিতে কিন্তু এটা কথা উল্লেখ কৰাটো অতিকৈ জৰুৰী যে লক্ষ্যৰ সৈতে সপোনৰ মিল নথকা নহয়। কাৰণ লক্ষ্যবোৰ হ’ল মূলতঃ নিজৰ জীৱনৰ উদ্দেশ্য প্ৰণোদিত কাৰ্য্য আৰু সপোনবোৰ!!! এৰা সপোনবোৰো একপ্ৰকাৰ লক্ষ্যৰে আৰম্ভণি বুলি ক’ব পাৰি। অৰ্থাৎ, লক্ষ্য থাকিবলৈ হ’লে সপোন দেখাটো অতি প্ৰয়োজন। অ’ এইখিনিতে কওঁ বন্ধ চকুৰে নহয়, দুচকুৰ টোপনি কাঢ়ি নিয়া সপোনেহে লক্ষ্য স্থিৰ কৰিব পাৰে। কাৰণ কয় নহয় শুই থকা শিয়ালে বোলে হাঁহ ধৰিব নোৱাৰে তেন্তে লক্ষ্য স্থিৰ কৰিব পাৰিব জানো???

লক্ষ্য, উদ্দেশ্য আৰু সপোনৰ বাটত আঙুৰাই কিদৰে পিছ পৰিব উদ্দেশ্যবোৰ। আকাংক্ষাৰ পিছতে আৱিষ্কৃত লক্ষ্যবোৰক পোৱাৰ (উদ্দেশ্যত) বাবে হোৱা সংকল্পবদ্ধ অনুভৱেই জানো উদ্দেশ্য নহয়। অৰ্থাৎ উদ্দেশ্যই যেন আমাৰ আকাংক্ষাক লক্ষ্যত

পৰিণত কৰি আঙুৰাই যোৱাত গঠনমূলক ৰূপ প্ৰদান কৰে। মূলতঃ নিজ লক্ষ্যৰ প্ৰতি থকা প্ৰবল অভিলাষকেই গঠনমূলক ৰূপ প্ৰদান কৰে।

সময়ৰ গতিয়ে হয়তো লক্ষ্য, উদ্দেশ্য, সপোন ইত্যাদিৰ কোনোবা এটাক উৰুৱাই নিব পাৰে। কিন্তু, এটাৰো অস্তিত্ব অবিহনে আঙুৰাই যোৱা অসম্ভৱ।

বৰ্তমান সময়ত কিছু কিছু ক্ষেত্ৰত দিশভ্ৰষ্ট হোৱা দেখা যায় আজিৰ প্ৰজন্ম। কাৰণ আজিৰ প্ৰজন্মই উদ্দেশ্যতকৈ নিজৰ আকাংক্ষাকহে আগস্থান দিয়া দেখা যায়। লগতে আকাংক্ষাৰ তাৰতম্য আৰু সমাজৰ ভাৱ-ভংগীৰ অজুহাতৰ নামতে বিপথে পৰিচালিত হোৱা দেখা যায় কিছুসংখ্যক। এটা কথা মনত ৰখা উচিত যে ধনাত্মক উদ্দেশ্যক আগস্থান দিহে প্ৰবল আকাংক্ষাৰে নিজৰ জীৱন-যাপন কৰাটো দৰকাৰী। অন্যথা মানুহ আৰু যন্ত্ৰৰ মাজত পাৰ্থক্যই বা ক’ত?? সমাজৰ হিত তাৰোপৰি ধনাত্মক উদ্দেশ্যক কিন্তু আজিৰ প্ৰজন্মই কিছু পৰিমাণে হ’লেও হেয়জ্ঞান কৰা দেখা যায়, নহ’লেনো মাৰ্কিটখনত মাথো কেইটামান নম্বৰৰ তাৰতম্য ঘটাব ফলতে আজিৰ প্ৰজন্মই আত্মহত্যাৰ দৰে পথ বাচি ল’বলৈ সাহস কৰেণে আৰু শেষত সেই খবৰবোৰে বাতৰিৰ শিৰোনাম দখল কৰে আৰু নম্বৰৰ তুলনা কৰা আমিবোৰেই শেষত মিছা পুতৌৰে নিজৰ দায়িত্বৰ সামৰণি মাৰো।

এইক্ষেত্ৰত অতি দৰকাৰী যে জীৱনৰ লক্ষ্য বা উদ্দেশ্য থকা উচিত, কিন্তু সেয়া যেন কেতিয়াও সপোন আৰু উচ্চাকাংক্ষাৰ প্ৰৱণতাৰ ওচৰত হাৰি নাযায়। অন্যথা অকাল মৃত্যুৰ প্ৰৱণতাই শেষ কৰিব আজিৰ প্ৰজন্মক।

শিশুৰ সামাজিকীকৰণত বন্ধুৰ ভূমিকা

✎ বিউটি গগৈ

ডি.এল.এড., তৃতীয় যান্মাসিক

শিশুৰ সামাজিকীকৰণত বন্ধুৰ ভূমিকা আলোচনা কৰাৰ আগতে আমি আলোচনা কৰিব লাগিব সামাজিকীকৰণ মানে কি ?

সামাজিকীকৰণ : সামাজিকীকৰণ হৈছে কিছুমান গুৰুত্বপূৰ্ণ ঘটনা আৰু প্ৰক্ৰিয়াৰ অৱয়ব, যিবোৰৰ দ্বাৰা আমি এখন সমাজ আৰু আমি জন্মগ্ৰহণ কৰা উপদলত প্ৰচলিত বিশ্বাস আৰু আচৰণ আহৰণ কৰোঁ। সামাজিকীকৰণ শিশুৰ সংজ্ঞাত্মক ভাষিক কৌশলসমূহ তথা জৈৱিক আৰু পৰিবেষ্টিত পৰিৱেশৰ ওপৰত নিৰ্ভৰ কৰে।

লেবনাৰ আৰু চিয়া (Lemer & Shea, 1982) ৰ মতে সংগ্ৰাম কৰি জীয়াই থাকিবলৈ ব্যক্তিক দলৰ প্ৰয়োজন হয় আৰু দলকো ব্যক্তিৰ প্ৰয়োজন। সমাজ এখনত শিশুৱে জন্মগ্ৰহণ কৰাৰ পৰাই তেওঁলোকক সামাজিক নীতি আৰু কৰ্মৰ নিৰ্দেশনা দিয়া হয়, অৰ্থাৎ সমাজ পৰিচালনাৰ বাবে তেওঁলোকক সামাজিকীকৰণ কৰি তোলা হয়।

সমাজে প্ৰতিমান, মূল্য, নৈতিকতা, সংহতি আৰু ঘটনা ব্যাখ্যাৰে সংজ্ঞা দিয়ে, যিবোৰ আহৰণৰ দ্বাৰা ব্যক্তিয়ে নিজৰ সমনীয়াৰ দ্বাৰা সামাজিক স্বীকৃতি লাভ কৰে।

বন্ধুত্বক আমি দুজন মানুহৰ মাজত দীৰ্ঘদিনলৈ বিৰাজ কৰা এক আন্তৰিক সম্পৰ্ক হিচাপে অভিহিত কৰিব পাৰো।

জীৱনৰ প্ৰথম বছৰৰ পৰাই সমনীয়াৰ সৈতে বন্ধুত্ব গঢ়ি উঠিব পাৰে। ছমহীয়া শিশুৰ ক্ষেত্ৰতো আমি সামাজিক স্বীকৃতি লক্ষ্য কৰিব পাৰো। দেখা যায় যে ছমহীয়া শিশু এটাই আন শিশু এটাই হাঁহিলে হাঁহে, তাইক চুই চায় আৰু মাতৰ প্ৰতি সঁহাৰি জনায়। প্ৰাক্ স্কুলীয়া বয়সত শিশু এটাই পুতলাৰ বিনিময় কৰে আৰু এটাই আনটোৰ অংগ সঞ্চালন কাৰ্য্যক অনুকৰণ কৰে তথা মৌখিক ভাৱৰ আদান-প্ৰদান কৰে। প্ৰাথমিক স্কুলৰ পৰ্যায়ৰ পৰা 'বন্ধুত্ব স্থায়ী' হ'বলৈ আৰম্ভ হয়। প্ৰাথমিক স্কুলত পঢ়া শিশু এটাই কয় যে আন শিশু এজন তাৰ বন্ধু কাৰণ তেওঁলোকে একে শ্ৰেণীত পঢ়ে, পুতলা

বা খোৱা বস্তু ভগাই লয়। বাল্যকালত বন্ধুত্বই আন্তৰিকতা আৰু আত্মপ্ৰকাশ বৃদ্ধি কৰাত সহায় কৰে। চেলুনৰ (Chelune 1979) মতে, আত্মপ্ৰকাশ হৈছে এজনে আনজনৰ আগত প্ৰকাশ কৰা ব্যক্তিগত তথ্যৰ যোগাযোগ প্ৰক্ৰিয়া।

গৱেষকসকলে ল'ৰা-ছোৱালীবোৰে নিজৰ বাল্যকাল আৰু কৈশোৰত বন্ধুবোৰৰ সৈতে কিদৰে ভাৱ বিনিময় কৰে তাৰ এক উল্লেখযোগ্য পৰিৱৰ্তন লক্ষ্য কৰে।

কৈশোৰ কালত বন্ধুত্বই যথেষ্ট গুৰুত্ব পায়। এই সময়ছোৱাত কিশোৰ-কিশোৰীসকলে ঘণ্টাৰ পিছত ঘণ্টা ধৰি বন্ধুৰ সৈতে কথা পাতি ভাল পায়।

গৱেষকসকলে মত প্ৰকাশ কৰে কম বয়সীয়া শিশুতকৈ কিশোৰ-কিশোৰীসকলে নিজৰ বন্ধুৰ চিন্তা, অনুভূতি আদিক অধিক ভালদৰে বুজি পায়। গৱেষকসকলে অনুভৱ কৰে যে কিশোৰ-কিশোৰীসকলে বন্ধুত্বৰ ক্ষেত্ৰত ঘনিষ্ঠতাৰ প্ৰয়োজনীয়তা অনুভৱ কৰে। বাল্যকালত থকা পিতৃ-মাতৃ আৰু ঘৰৰ অনুশাসন কৈশোৰকালত গুচাই পেলোৱা হয়। কিশোৰ-কিশোৰীসকলে বাল্যকালতকৈ কৈশোৰ অৱস্থাত বন্ধু-বান্ধৱৰ সৈতে নিজৰ অনুভূতিৰ আদান-প্ৰদান কৰিবলৈ ভাল পায়। এনেদৰে বন্ধুত্ব ভাৱৰ কাৰণে সামাজিকীকৰণ প্ৰক্ৰিয়াত সহায় কৰে।

সামাজিকীকৰণ প্ৰক্ৰিয়াত দেখা যায় বন্ধুৱে বন্ধুৰ প্ৰতিটো ক্ষেত্ৰতে ইজনে সিজনক সহায় কৰে। কোনোবাই যদি বন্ধুজনক বেয়া কথা কয় তেতিয়াহ'লে দলে-বলে সেই বন্ধুজনক সহায় কৰে আৰু যিজনে বেয়া কথা কয় সেইজনৰ প্ৰতি খং ভাৱ দেখুৱায় আৰু সাৱধান কৰি দিয়ে আৰু যাতে তেওঁ বন্ধুজনক বেয়াকৈ নকয়।

গতিকে কোৱা হৈছে শিশুৰ সামাজিকীকৰণত বন্ধুৰ ভূমিকা অতি প্ৰবল।

★ ★ ★

প্ৰাক্-শৈশৱকালত খেলৰ ভূমিকা

✍ হিমাশ্ৰী কলিতা

ডি.এল.এড., প্ৰথম য়ান্মাসিক

শিশু এটিৰ জন্মৰ ৩ বছৰ বয়সৰ পৰা ৬ বছৰ বয়সলৈ প্ৰাক্-বাল্যকালৰ স্তৰ বুলি কোৱা হয়। এই স্তৰতে শিশু এটিৰ শাৰীৰিক, মানসিক আৰু বৌদ্ধিক বিকাশ দ্ৰুত গতিত হয়। অভ্যাস, মনোভাৱ, আচৰণ আৰু ভাৱভংগীৰ শাৰীৰিক বৃদ্ধিৰ লগত বিকাশ হ'বলৈ ধৰে। ইয়াৰ উপৰিও শিশুৰবোধ শক্তি, নৈতিক মূল্যবোধ আৰু আগ্ৰহৰো বিকাশ ঘটে। এই স্তৰত শিশুৰ বৃদ্ধিৰ তুলনাত বিকাশ দ্ৰুত হয়।

প্ৰাক্-শৈশৱকালত শিশুৰ খেলা-ধূলাৰ প্ৰতি বেছি ধাউতি থকা দেখিবলৈ পোৱা যায়, যিটো এই বয়সৰ শিশুসকলৰ বাবে অতি প্ৰয়োজনীয়। প্ৰাক্-শৈশৱকালত খেলে এক গুৰুত্বপূৰ্ণ ভূমিকা পালন কৰি আহিছে। খেলে এটি শিশুৰ সঠিক ৰূপত মানসিক বিকাশ ঘটোৱাৰ লগতে ভাষাগত আৰু যোগাযোগৰ মাধ্যমসমূহৰো সম্পূৰ্ণ বিকাশ ঘটোৱাত সহায় কৰে। শিশুসকলক তেওঁলোকৰ অনুভৱৰ নিয়ন্ত্ৰণ কৰিবলৈ আৰু কিছুমান দুগ্ৰচিন্তাৰ পৰা দূৰত ৰাখিবলৈ খেলে যথেষ্ট সহায় কৰে। খেল-ধেমালিয়ে এটি শিশুক পৰিয়াল আৰু আন আন লোকৰ লগত সম্পৰ্ক গঢ় দিয়াত সহায় কৰাৰ লগতে শিশুসকলক বিশ্ৰাম আৰু আমোদ দিয়ালৈ সহায় কৰে।

খেল আৰু শিক্ষা : প্ৰাক্-শৈশৱকালত শিশুসকলে বিভিন্ন ধৰণৰ খেলৰ মাধ্যমেৰে জ্ঞান আহৰণ কৰিব পাৰে। উদাহৰণস্বৰূপে - বিভিন্ন ধৰণৰ বিদ্ৰান্তিকৰ (Puzzle) বস্তুৰো মিলাবলৈ শিকিলে সিহঁতে বস্তুৰ আঁকাৰ, আকৃতি আৰু সংখ্যাৰ ওপৰত জ্ঞান আহৰণ কৰিব পাৰিব। ইয়াৰ উপৰিও ডাঙৰ আকৃতিৰ পুতলা বা অন্য বস্তু খণ্ড খণ্ড কৰি সেইবোৰ একেলগ কৰি মিলাব দিলে (Sorting toys) সিহঁতে সংখ্যা আৰু দল বান্ধিবলৈ শিকে। শিশুসকলক নিজাববীয়াকৈও কিছুমান খেলৰসৃষ্টি কৰিব দিব লাগে যাৰফলত সিহঁতৰ সৃষ্টিশীল মনটোৰ বিকাশ ঘটে। কিছুমান সৰু সৰু খেল যেনে - পুতলাৰ ওপৰত উঠা, ক্ৰেয়নৰ ব্যৱহাৰ, কিছুমান সৰু সৰু বস্তু অনা-নিয়া কৰা, বল দলিওৱা, দৌৰ খেল, এজনক এটা বস্তু দলিয়াবলৈ দি আনজনক ধৰিবলৈ দিয়া আদিৰ জৰিয়তে শিশুৰ

সঞ্চালনমূলক বিকাশ ঘটে। সেয়েহে বিদ্যালয়সমূহতো এনে কিছুমান খেলৰ অন্তৰ্ভুক্ত কৰিব লাগে।

শিশুৰ সামাজিক বিকাশৰ ক্ষেত্ৰত খেলৰ ভূমিকা : শিশু এটিক সামাজিক কৰি তুলিবলৈ খেলতকৈ শ্ৰেষ্ঠ দিশ আৰু একোৱেই নাই। নিজৰ ভাতৃ-ভগ্নী বা সমবয়সীয়া শিশুৰ লগত যেতিয়া খেলে তেতিয়া সিহঁতৰ মনত বন্ধুত্বপূৰ্ণ ভাৱ গঢ় লৈ উঠে আৰু সিহঁতে সামাজিক হোৱাৰ ক্ষেত্ৰত প্ৰথম খোজ আগবঢ়ায়। প্ৰাক্-শৈশৱকালত পিতৃ-মাতৃৰ লগতো কিছুমান খেল খেলিব পাৰি যাৰদ্বাৰা শিশুৰ পিতৃ-মাতৃৰ লগত থকা সম্পৰ্কবোৰ অধিক মজবুত হৈ পৰে।

খেলৰ জৰিয়তে দুটা বা তাতোধিক শিশুৰ মাজত বুজাবুজি হোৱা দেখা যায়। সিহঁতে দলীয়ভাৱে কিছুমান খেলৰ সৃষ্টি কৰে আৰু সেই খেলৰ কিছুমান নিয়মো ঠিক কৰে আৰু সেই নিয়মমতে খেলবোৰ খেলে। উদাহৰণস্বৰূপে - ব্লকসমূহক ক'ত কেনেদৰে মিলাব সেয়াও দলীয়ভাৱে খেলিলে সিহঁতৰ মাজত বুজাবুজি থাকে, যেতিয়া কাল্পনিক বস্তুক লৈ খেল খেলে তেতিয়া ইজনে আনজনৰ বাবে কৰা ত্যাগ অন্তৰ্ভুক্ত হৈ থাকে।

খেল বনাম পিতৃ-মাতৃ : সাম্প্ৰতিক সময়ত পিতৃ-মাতৃসকলৰ ব্যস্ততাপূৰ্ণ জীৱনৰ বাবে শিশুসকলক খেলৰ পৰা দূৰত ৰাখিবলৈ চেষ্টা কৰা হয়। কেৱল ম'বাইল, ভিডিঅ' গেম অথবা কম্পিউটাৰত খেলা গেম অথবা বহুতো খেলনা বস্তু ক্ৰয় কৰি দি এটা কোঠাৰ ভিতৰতে নিজৰ শিশুটিক আৱদ্ধ কৰি ৰখা হয়; যাৰফলত বৰ্তমান সময়ত বেছিভাগ শিশুৰে শাৰীৰিক আৰু মানসিক বিকাশৰ ক্ষেত্ৰত বাধা হৈ থিয় হোৱা দেখিবলৈ পোৱা যায়। বিশেষকৈ তেওঁলোকৰ সামাজিক বিকাশৰ ক্ষেত্ৰত যথেষ্ট প্ৰভাৱ পৰে। বৰ্তমান সময়ত কিছুমান এনেকুৱা মানসিকতাৰ পিতৃ-মাতৃও আছে যিয়ে নিজৰ শিশুটিক পঢ়া-শুনাৰ ক্ষেত্ৰত বাধা হ'ব বুলিয়েই বন্ধুৰ সৈতে খেল খেলাৰ পৰা বিৰত ৰখাৰ এক ভুল ধাৰণা আছে। যাৰফলত তেওঁলোকে নিজৰ শিশুটিক চাৰিবেৰৰ মাজত আৱদ্ধ কৰি ৰাখে; ফলত তেওঁলোকৰ জ্ঞানৰ পৰিসৰো সীমিত থাকে আৰু

ভৱিষ্যতে সমাজৰ লগতো খাপ খাব নোৱাৰে। সেয়েহে বিশেষকৈ এই সময়ছোৱাত শিশুসকলক চাৰিবেৰৰ মাজতে আৱদ্ধ কৰি নাৰাখি তেওঁলোকৰ শাৰীৰিক, মানসিক আৰু বৌদ্ধিক বিকাশ হোৱাত সহায় কৰা বিভিন্ন খেল-খেলিবলৈ উৎসাহ দিব লাগে বা নিজেও কিছুমান খেলত সিহঁতৰ লগত সহযোগ কৰিব লাগে।

শেষত, ইয়াকে ক'ব বিচাৰো যে এটি শিশু ভৱিষ্যতৰ নাগৰিক। গতিকে তেওঁলোক স্বাস্থ্যৱান হোৱাটো অতি আৱশ্যক

আৰু স্বাস্থ্যৱান বা সুস্বাস্থ্যৰ অধিকাৰী হোৱাৰ ক্ষেত্ৰত খেলে অগ্ৰণী ভূমিকা পালন কৰি আহিছে। সেয়েহে এটি শিশু প্ৰাক্-শৈশৱকালৰে পৰা খেল খেলিবলৈ পিতৃ-মাতৃ, শিক্ষক-শিক্ষয়িত্ৰীসকলে উৎসাহ প্ৰদান কৰি সিহঁতক ভৱিষ্যতে সু-নাগৰিক হিচাপে গঢ় দিব লাগে।



অভিজ্ঞানম্ শকুন্তলমৰ শ্ৰেষ্ঠত্বৰ আঁৰৰ কথা

❧ চুমি ডেকা

বি.এড., প্ৰথম বৰ্ষ

পুথি হৈছে সাজি ৰখা জ্ঞানৰ ভঁৰাল। ভঁৰালত যিদৰে ধন সাঁচি ৰখা হয় ভৱিষ্যতৰ বাবে ঠিক সেইদৰে পুথিত বিদ্যা থুপাই ৰখা হয় ভৱিষ্যত প্ৰজন্মৰ বাবে। যেতিয়া এখন পুঁথি লিখকে লিখিবলৈ আৰম্ভ কৰে তেতিয়া তেওঁৰ চৌপাশে থকা পৰিস্থিতিয়ে তেওঁৰ লিখনিৰ এক সমল হিচাপে অংশ গ্ৰহণ কৰে আৰু লিখনিৰ বিষয়বস্তু হৈ পৰে। ভাৰতবৰ্ষত হাজাৰ হাজাৰ পুথি আছে কিন্তু অভিজ্ঞানম্ শকুন্তলম্ শ্ৰেষ্ঠ কাব্য কিয়নো মহাকবি কালিদাসে অভিজ্ঞানম্ শকুন্তলমক অন্য কাব্যপুথিৰ তুলনাত যথেষ্ট পৃথক ৰূপে পাঠক সমাজৰ আগত দাঙি ধৰিবলৈ সক্ষম হৈছে।

অভিজ্ঞানম্ শকুন্তলম পুথিৰ নায়ক হ'ল দুগ্ৰন্থ আৰু নায়িকা হ'ল শকুন্তলা। অভিজ্ঞানম্ শকুন্তলম হ'ল দুগ্ৰন্থ আৰু শকুন্তলাৰ প্ৰেম কাহিনী। যেতিয়া কোনো এখন নাটকত নায়ক-নায়িকাৰ প্ৰেম হয় তেতিয়া লিখকে প্ৰেমৰ চিত্ৰখন বহুলাভাৱে পাঠক ৰাইজৰ আগত দাঙি ধৰে কিন্তু শকুন্তলমত কালিদাসে নায়ক-নায়িকাৰ প্ৰেম আৰম্ভ হোৱাৰ লগে লগে লিখনি বন্ধ কৰিছে দুৰ্বাষাৰ অভিশাপমৰ্মে দুগ্ৰন্থই শকুন্তলাক পাহৰি যোৱা বুলি। সেয়ে এই কাব্যখন আন পুথিৰ তুলনাত যথেষ্ট পৃথক।

অভিজ্ঞানম্ শকুন্তলমত, শকুন্তলাই দুগ্ৰন্থৰ কথা ভাবি ভাবি

বহি থাকোঁতে ঋষি দুৰ্বাষা উপস্থিত হ'ল আৰু ঋষিয়ে ভাবমগ্ন শকুন্তলাক মাতি মাতি মাত নাপাই অভিশাপ দিয়ে যে যাৰ কথা ভাবি মোক অপমানিত কৰিলা সিয়ে এদিন তোমাক পাহৰি যাব। কাব্যখনত কালিদাসে শকুন্তলাই দুগ্ৰন্থৰ কথা ভবা বুলি কৈছে যদিও কি ভাবিছে এইক্ষেত্ৰত কালিদাস নিমাত। সেয়ে এইপুথি শ্ৰেষ্ঠ হোৱাৰ এক কাৰণ।

পিতাসম কৰ্ণৰ অনুপস্থিতিত শকুন্তলাৰ লগত যি হৈছিল সেয়া উভতি আহি গম পায়ো খং নকৰি আশীৰ্বাদ দি দুগ্ৰন্থৰ ৰাজ্যলৈ যাব দিছিল। এয়াও কাব্যখনৰ প্ৰতি ৰাইজক আকৰ্ষিত কৰি তুলিছে। কিয়নো সাধাৰণতে জীয়েকে ভুল কৰিলে পিতাকে খং কৰে গালি-গালাজ কৰে কিন্তু এই কাব্যখনত ইয়াৰ সম্পূৰ্ণ ব্যতিক্ৰম চিত্ৰ এখন দেখিবলৈ পোৱা যায়।

বন্যপ্ৰাণী, গছ-লতাৰ প্ৰতি থকা শকুন্তলাৰ অফুৰন্ত প্ৰেমেও অভিজ্ঞানম্ শকুন্তলম্ কাব্যখনক শ্ৰেষ্ঠ কাব্য হিচাপে পৰিগণিত হোৱাত যথেষ্ট সহায় কৰিছে।

সেয়ে অভিজ্ঞানম্ শকুন্তলম কাব্যখন শ্ৰেষ্ঠ কাব্য।

ভাল কৰ্ম কৰা ভাল ফল পাবা কৰ্মৰ ফল

লগী বৈশ্য

ডি.এল.এড., প্ৰথম য়ান্মাসিক

প্ৰাচীন কালৰ কথা। সুন্দৰ নগৰত সুপ্ত নামৰ এজন বজা আছিল। বজাজন বহুত দয়ালু আৰু ধৰ্মপৰায়ণ আছিল। কিন্তু সুন্দৰ নগৰত সুন্দৰতাৰ কথা শুনি ওচৰ-পাজৰৰ বজা কোনে সুন্দৰ নগৰত যুৱ আক্ৰমণ কৰিছিল। বজা সুপ্তৰ এজন বহুতেই বিশ্বাসী সেনাপতি আছিল। তেওঁ বৰ সাহসী আছিল। তেওঁ কোনো আক্ৰমণকাৰীক দেশৰ ভিতৰত প্ৰবেশ কৰিব দিয়া নাছিল। সেনাপতিজনে এইদৰে ৰাজ্যখনৰ ভিতৰত ভাল দায়িত্ব পালন কৰি আছিল।

এবাৰ এটা ঘটনা হ'ল। ওচৰৰ ৰাজ্য এখনে সুন্দৰ নগৰত আক্ৰমণ কৰিলে তেতিয়া শত্ৰুক বাধা দিবলৈ যাওঁতে সেনাপতি ভীমসেনৰ লগতে তেওঁৰ লগত যুদ্ধ কৰিব যোৱা বহুত সৈন্য যুদ্ধত আহত হয়। সেয়েহে সেনাপতি ভীমসেন বহুত দিন ধৰি নৰীয়া পাটিত পৰি থাকে। সেইখিনি সময়তে সেনাপতি ভীমসেনক লগ কৰিব এজন তেওঁৰ বন্ধু আহিছিল আৰু সেই বন্ধুজনে ৰজাক ভিতৰি ভিতৰি খুব ঈৰ্ষা কৰিছিল। সেয়েহে তেওঁ ভীমসেনক মনে মনে কথাৰ চলেৰে সেনাপতি ভীমসেনৰ মন বিচলিত কৰিব চেষ্টা কৰিলে।

তেওঁ ক'বলৈ ধৰিলে — “তোমালোকে দিনে-ৰাতি ইমান কষ্ট কৰি নিজৰ নগৰখনক ৰক্ষণা-বেক্ষণ দি থকা সিফালে ৰজাই বিলাসী জীৱন কটাই আৰামত শুই থাকে। সেয়েহে মোৰ মতে যিকোনো উপায়ে তুমি ৰজাক ৰাজ্যভাৰৰ পৰা বাহিৰ কৰি সেই দায়িত্ব তুমি লৈ লোৱা আৰু তুমি নিজে ৰজা হোৱা।

নিজৰ বন্ধুৰ মুখৰ পৰা ৰজাৰ বিষয়ে ইমানবোৰ কথা শুনাৰ পিছত সেনাপতি ভীমসেনৰ প্ৰথমতে বিশ্বাস হোৱা নাছিল যদিও তথাপিও পিছলৈ কিবা-কিবি ভাবি তেওঁ নিজে ৰজাক আঁতৰাই নিজে ৰজা হ'ব বুলি নিৰ্ণয় ল'লে।

সেয়েহে তেওঁ গৈ নানা কূটনীতি কৰি ৰজা সুপ্তক সিংহাখনৰ পৰা আঁতৰ কৰি নিজে সুন্দৰ নগৰৰ ৰজা হ'ল। তাৰপিছত তেওঁ ৰজা সুপ্তক ধৰি বন্দী গৃহত থব বিচাৰিছিল, কিন্তু সুবিধা বুজি ৰজাই

নিজৰ বেশ সলাই জংঘলৰে পলাই গ'ল।

ইফালে ভীমসেনে নগৰত ঘোষণা কৰিলে যে যিয়ে ৰজা সুপ্তক বিচাৰি আনি দিব তেওঁক একহাজাৰ সোণৰ মুদ্ৰাৰে পুৰস্কৃত কৰিব।

তেতিয়া সৈনিক সকলৰ উপৰিও নগৰৰ অন্য লোক সকলেও সোণৰ মুদ্ৰাৰ লোভত সুপ্তক বিচাৰিব ধৰিলে। ভীমসেনে এইদৰে কূটনীতি কৰি অন্যায়াভাৱে ৰজা হোৱা কথাটো নগৰৰ জনা-বুজা মানুহে কিন্তু সমুদায় ভাল পোৱা নাছিল। ইফালে ৰজা সুপ্তই জংঘলেৰে পলাই পলাই নিজৰ ৰাজ্য পাৰ হোৱা সময়তে বাটত এজন ব্যক্তিক দেখা পালে। ব্যক্তিজনক দেখাত বহুত সহজ লাগিছিল।

ব্যক্তিজনে ৰজা সুপ্তৰ ওচৰলৈ গৈ সুধিলে, “বন্ধু ৰজা সুপ্তৰ ৰাজমহল কোনফালে, মোৰ এটা বহুত জৰুৰী কথা আছিল তেওঁৰ লগত।”

ৰজা সুপ্তই ক'লে — কি কাম আছে, তেওঁৰ লগত? ব্যক্তিজনে ক'লে - “মোৰ পত্নীৰ বহুত বেমাৰ। তাইৰ শুশ্ৰূষাৰ বাবে মোৰ হাতত পৰ্যাপ্ত ধনৰ অভাৱ।” মই শুনিছো ৰজা সুপ্ত বৰ দয়ালু, কোনো দুখীয়া নিচলা মানুহক তেওঁৰ মহলৰ পৰা শুধা হাতে উভতি নাহে। দুখীয়া মানুহক তেওঁ সহায় কৰে।”

ৰজাই ক'লে — ঠিক আছে তোমাক মই ৰজাৰ ওচৰলৈ লৈ যাম। এইবুলি কৈ অচিনাকি মানুহজনৰ সৈতে ৰজা ৰাজমহললৈ গ'ল।

তেওঁ চিধাই ৰাজদৰবাৰলৈ গ'লগৈ। ৰজা সুপ্ত নিজে ৰাজদৰবাৰত উভতি অহা দেখি সভাসদ আঁচৰিত হৈ উঠিল।

ৰাজদৰবাৰত গৈ ৰজা সুপ্তই ৰাজসিংহাসনত বহি থকা ভীমসেনলৈ চাই ক'লে যে আপুনি মোক যিয়ে বিচাৰি উলিয়াব তেওঁক একহাজাৰ সোণৰ মুদ্ৰাৰে পুৰস্কৃত কৰিম বুলি কৈছিল, সেই পুৰস্কাৰটো এখেতকে দিয়ক। এখেতে মোক বিচাৰি আনিছে আৰু

এতিয়া আপুনি মোক যি কৰে কৰিব পাৰে।

ৰজা সুপ্তৰ এনে দয়ালু মনোভাৱ দেখি সেনাপতি ভীমসেনৰ লাজত মূৰ দো খালে। তেওঁ সিংহাসনৰ পৰা উঠিলে আৰু মহাৰাজৰ চৰণস্পৰ্শ কৰিলে, লগতে নিজৰ ভুলৰ বাবে অনুতপ্ত হ'ল।

অৱশেষত ৰজা সুপ্তক সেনাপতি ভীমসেনে নিজৰ সিংহাসনৰ দায়িত্ব অৰ্পণ কৰিলে।

এইকাৰণে কোৱা হয় ভাল কৰ্ম কৰিলে ভাল ফল পায়।

★ ★ ★

চাৰ্লক হোমচৰ জন্মদাতা 'ছাৰ আৰ্থাৰ বনান ডয়ল'

✍ কৰবী দত্ত

বি.এড., প্ৰথম বৰ্ষ

ইংৰাজ ঔপন্যাসিক ছাৰ আৰ্থাৰ কনান ডয়লৰ জন্ম হয় ১৮৫৯ চনৰ ২২ মে' তাৰিখে। ১৯০২ চনত 'নাইট' উপাধিৰে বিভূষিত আৰ্থাৰ কনান ডয়ল চিত্ৰশিল্পী চাৰ্লছ ডয়লৰ প্ৰথম সন্তান। জাৰ্মান দেশৰ ষ্টুনিহাৰ্ট কলেজত তেওঁৰ শিক্ষাজীৱন আৰম্ভ হয়। এডিনবাৰ্গ বিশ্ববিদ্যালয়ৰ পৰা ১৮৮১ চনত এম.ডি. পাছ কৰাৰ পিছত তেওঁ চাউথ ছি (South Sea)ত তেওঁৰ ডাক্তৰী ব্যৱসায় আৰম্ভ কৰে। সেই একে সময়তে তেওঁৰ সাহিত্যিক জীৱনৰো প্ৰথম উন্মেষ ঘটে।

১৮৮৭ চনত তেওঁৰ প্ৰথম সাহিত্যিকৰ্ম 'A Study in Scarlet' প্ৰকাশ হয়। ইয়াৰ পিছত ক্ৰমে মনম'থ (Monmouth) বিদ্রোহৰ পটভূমিত 'Micah Elarke' ১৮৮৮ চনত, 'The Sign of Four' ১৮৮৯ চনত আৰু দু গেচক্লিন (Du Guesclin's) ৰ সময়ত লিখা উপন্যাস 'The White Company' ১৮৯১ চনত প্ৰকাশ হয়। ১৮৯৬ চনত লিখা 'Rodney Stone' ত তেওঁ ৰাজকোঁৱৰৰ শাসনৰ (Prince Regent) যি চিত্ৰ অংকণ কৰিছে সি অতি প্ৰশংসনীয়। ১৮৯৬ চনত প্ৰকাশ হোৱা তেওঁৰ 'The Exploits of Brigadier Gerard' খন নেপ'লিয়নীয় যুদ্ধৰ এখন অতি জনপ্ৰিয় গল্প-সংকলন। প্ৰথমে 'The Strand Magazine' ত আৰু পিছত ১৮৯১ চনত কিতাপ আকাৰে প্ৰকাশ হোৱা 'The Adventures of Sherlock Halmes' নামৰ সংকলন খনিৰে তেওঁ প্ৰভূত জনপ্ৰিয়তা অৰ্জন কৰে। 'A study in Scarld' গ্ৰন্থতেই প্ৰথমে চিনাকিদিয়া, পাপৰা হত্যাকাণ্ড আদি ধৰা পেলোৱা আৰু ৰহস্য উদ্‌ঘাটন কৰা কাৰ্যত সিদ্ধহস্ত নিৰ্বিকৰ চাৰ্লক হোমচৰ বিষয়ে লিখা এই নিখুঁত গল্পবোৰ তেওঁৰ অনুকৰণকাৰীসকলৰ অতি প্ৰিয় হৈ পৰিছিল।

১৮৯৩ চনত লিখা 'The memory of Sherlock Halmes', ১৯০২ চনত লিখা 'The Hound of the Baskervilles' আৰু ১৯০৫ চনত লিখা 'The Return of Sherlock Holmes' আদিৰ নায়কৰ ভূমিকাত লিখকে নিজেই অৱতীৰ্ণ হোৱা আমাৰ চকুত পৰে।

ইয়াৰ উপৰিও তেওঁৰ অন্যান্য ৰচনাসমূহৰ ভিতৰত অসংখ্য উপন্যাস আৰু নাটক আমি দেখিবলৈ পাবোঁ। নাটকৰ ভিতৰত চাৰ হেনৰী আৰ্ভিঙৰ (Sir Henry Irving) পৃষ্ঠপোষকতাত ৰচনা কৰা 'The Story of Waterloo' (১৮৯৪), 'The Fires of Fate' (১৯০৯), 'The House of Temperly' (১৯০৯) আৰু 'The Poison Belt' (১৯১৩) প্ৰধান। দক্ষিণ আফ্ৰিকাৰ বৃটিছ সৈন্যৰ প্ৰতিৰক্ষাৰ বিষয়ে লিখা তেওঁৰ আন দুখন কিতাপ হ'ল 'The Great Boer War' (১৯০০) আৰু 'The War in South Africa : Its causes and Conduct' (১৯০২)।

প্ৰথম বিশ্বযুদ্ধৰ সময়ত ডয়লে তেওঁৰ মিত্ৰ-ৰাজ্যৰ সপক্ষে প্ৰচাৰ কাৰ্য চলাইছিল। তেওঁৰ 'Cause And Conduct of the World' নামৰ কিতাপখন ইংৰাজীৰ উপৰিও অন্যান্য ১২ ভাষাত প্ৰকাশ হৈছিল। শেষ বয়সত ডয়লে অধ্যাপনাত আত্মনিয়োগ কৰে। ডয়লৰ শেষ বয়সৰ ৰচনাসমূহৰ ভিতৰত (১৯১৫-২০) (১৯১৮), (১৯২৬) (১৯২৪) উল্লেখযোগ্য।

সেই সময়তে ডয়লৰ মন আধ্যাত্মবাদলৈ ঢাল খায়। সেই বিষয়ৰ ওপৰত তেওঁ কিতাপো লিখিছিল। ১৯৩০ চনৰ ৭ জুলাইত ডয়লে শেষ নিশ্বাস ত্যাগ কৰে।

★ ★ ★

বেল গছৰ উৎপত্তি আৰু বেলৰ মাহাত্ম্য

✍ ইন্দিতা শৰ্মা
বি এড., দ্বিতীয় বৰ্ষ

পৃথিৱীত যুগ যুগ ধৰি কিছুমান গছ-গছনিক পৰিত্ৰতাৰে মানি পূজা অৰ্চনা কৰি অহা হৈছে। যেনে - তুলসী, আহঁত, বৰগছ, বেলগছ ইত্যাদি। সেই সকলো গছ-গছনিকে পূজা কৰা ধৰণ বেলেগ বেলেগ। আজি আমি বেলগছৰ উৎপত্তিৰ বহস্য আৰু কিধৰণে পূজাত ব্যৱহাৰ কৰো সেই সম্পৰ্কে অলপ ক'ব বিচাৰিছো।

এদিনাখন দেৱী লক্ষ্মীয়ে ভগৱান বিষ্ণুকে সুধিলে, 'হে প্ৰভু, মোৰ বাহিৰে আন কাৰোবাক বেছি ভাল পোৱা নেকি? তেতিয়া বিষ্ণুৱে হাঁহি মাৰি কৈছিল, "হে দেৱী তুমি মোৰ পত্নী বুলি ত্ৰিলোকৰ সকলোৱে জানে। মই তোমাক বৰ ভাল পাওঁ, সেই কথাওঁ মিছা নহয়। কিন্তু মোক যিয়ে অনবৰতে হৃদয়ৰ মাজত ৰাখে সেইজনেই মোৰ সবাতেকৈ প্ৰিয় বুলি জানি ল'ব। ময়ো তেওঁক আৰাধ্য দেৱতা বুলি ভাবো, আৰু তেওঁ মোক আৰাধ্য দেৱতা বুলি ভাবে। সেইজনেই হৈছে দেৱাদিদেৱ মহাদেৱ।" সেইকথা জানি লক্ষ্মী দেৱীয়ে দুঃখ মনেৰে বিষ্ণুকে কৈছিল যে আজিৰ পৰা ময়ো মহাদেৱক পূজা কৰিম। তেতিয়া বিষ্ণুৱে দেৱীক এবছৰ নিতৌ এশ পদুম ফুলেৰে পূজা কৰাৰ কথা ক'লে। লক্ষ্মী দেৱীয়ে স্বামীৰ কথা মতে সদায় পদুম ফুলেৰে পূজা কৰি যাব ধৰিলে। এদিনাখন লাগিল অঘটন। দেৱীয়ে শিৱ-নাম জপ কৰি এটা এটাকৈ পদুম ফুল দি থাকোঁতে হঠাৎ দুটা ফুল কম হ'ল। বাৰে বাৰে হিচাপ কৰাৰ পিছতো ফুল কমি যোৱাত দেৱী বিমোহত পৰিল — কিদৰে পূজা সমাপন কৰে। বহু সময় চিন্তা কৰি থাকোঁতে দেৱীৰ মনত পৰিল যে ভগৱান বিষ্ণুই এদিন তেওঁক তেওঁৰ সুন্দৰ স্তন যুগল পদুম ফুল বুলি কৈছিল। গতিকে এই কম হোৱা ফুলৰ সলনি স্তন কাটি তেওঁ তেওঁৰ পূজা সমাপন কৰিব। এই বুলি মন স্থিৰ কৰি বাওঁহাতেৰে বাওঁস্তন ধৰি সোঁহাতেৰে ছেদন কৰি ভক্তিভাৱে শিৱলিঙ্গত অৰ্পণ কৰিলে। তাৰপিছত সোঁ-স্তন সোঁহাতেৰে ধৰি বাওঁহাতেৰে ছেদন কৰিব ধৰোঁতে মহাদেৱে লক্ষ্মীক দেখা দি কৈছিল, "হে মাতৃ তুমি এই স্তন ছেদন নকৰিবা। মই তোমাৰ পূজাত সন্তুষ্ট হৈছো। মোৰ প্ৰতি তোমাৰ কিমান ভক্তি আছে তাক প্ৰমাণ চাবলৈ ময়ে পদুম ফুল দুটা লুকাই থৈছিলো। হে মাতৃ তোমাৰ মনোকামনা পূৰণ হ'ব। হে দেৱী তুমি যিটো স্তন মোৰ লিঙ্গত অৰ্পণ কৰিলা সেই স্তন বিফলে নাযাব। তোমাৰ কটা যোৱা স্তনৰ সেই ঠাই পূৰ্বৰ দৰে পূৰণ হ'ব। মোৰ

লিঙ্গত অৰ্পণ কৰা বাওঁস্তনটি বৃক্ষৰূপে জন্ম লভিব।" এই বুলি কৈ মহাদেৱে ত্ৰিশূলৰ দ্বাৰা মাটি খান্দি পৰিত্ৰ স্থানত লক্ষ্মী দেৱীৰ কটা যোৱা বাওঁস্তনটো ৰোপণ কৰিলে। তাৰ পৰাই এডাল অতি মনোমোহা গছৰ উৎপত্তি হ'ল আৰু সেইগছ চাবলৈ ব্ৰহ্মা, বিষ্ণু, মহেশ্বৰ আৰু অন্যান্য দেৱ-দেৱী সকল আহিল আৰু গছজোপা দেখি মোহিত হ'ল। সেই গছৰ একেলগে তিনিটাকে পাত থাকে, পাতবোৰ অতীৰ সুন্দৰ।

দেৱগণে সেইজোপা গছ দৰ্শন কৰি আনন্দ মনে প্ৰণাম কৰিছিল। তেতিয়া সকলোকে বিষ্ণুৱে কৈছিল — হে দেৱগণ এই জোপা মনোহৰ বৃক্ষৰ নাম বেলগছ। এই বৃক্ষৰ নাম একবিংশ; নামবোৰ হৈছে — মানুৰ, শ্ৰীফল, বিল্ব, শিৱ, তীৰ্থপদ, শাস্তিল্য, শৈলুয, পুণ্য, কোমলচ্ছদ, ধুস্ৰাক্ষ, পাপগ্ন, দেৱবাম, জয়, ত্ৰিনয়ন, শুল্লবৰ্ণ-সংযমী, বিজয়, শিৱপ্ৰিয়, শ্ৰাদ্ধদেৱ, বিষ্ণু আৰু বৰ। তিনিপাতৰ এইজোপা মনোহৰ গছৰ ত্ৰিপত্ৰত তিনিজনা প্ৰধান দেৱতা বিৰাজ কৰি থাকে। মাজৰ পাতত স্বয়ং শিৱ, বাওঁফালৰ পাতত ব্ৰহ্মদেৱ আৰু সোঁফালৰ পাতত বিষ্ণু বিৰাজমান বুলি জনা যায়। বেলপাত যদি ভৰিৰে গছকে সেইজনৰ আয়ু শেষ হয়। সকলো ফুলৰ ভিতৰত বেলপাত সৰ্বশ্ৰেষ্ঠ। বেলপাতেৰে কিন্তু গণেশ আৰু সূৰ্য্যক পূজা কৰিব নালাগে। যি স্থানত একাধিক বেলগছ থাকে সেই স্থান বাৰানসী তীৰ্থৰ সমান পৰিত্ৰ হয়। যি ঠাইত এজোপা বেলগছ থাকে তাত দেৱী উমাৰ সৈতে সদায় শিৱই অৱস্থান কৰে। গৃহ প্ৰাঙ্গণত বেলগছ ৰুৱ নালাগে, কিন্তু ভাগ্যৰ বলত যদি নিজে নিজে হয় তেতিয়া তাক উঘালিব নালাগে। চ'ত মাহৰ পৰা চাৰিমাহ ধৰি বেলপাতৰ দ্বাৰা শিৱক পূজা কৰা মানুহে এক লাখ গো-দানৰ ফল লাভ কৰিব পাৰে।

বেলপাতৰ সমান পুণ্যফুল আৰু বেলফল (শ্ৰীফল)ৰ নিচিনা পুণ্যফল একোৱেই নাই, এই সংসাৰৰ দুখ শোকৰ পৰা পৰিত্ৰাণ পাবলৈ বিধিমাতে বেলপাতেৰে শিৱলিঙ্গক পূজা কৰি বেল ফল অৰ্পণ কৰিব লাগে। মন্ত্ৰ নাইবা নিয়ম নজনা মানুহে জল আৰু বেলপাত শিৱ লিঙ্গত অৰ্পণ কৰি ভক্তিভাৱে "ওঁ নমঃ শিৱায়" বুলিলেও শিৱ সন্তুষ্ট হয় বুলি বিভিন্ন শাস্ত্ৰত পোৱা যায়। ★ ★ ★
(শিৱমহাপুৰাণৰ সহায় লৈ।)

আমাৰ ঘৰৰ চৌপাশৰ পৰিষ্কাৰ-পৰিচ্ছন্নতা

✎ সীমাৰাণী মেধি

ডি.এল.এড., প্ৰথম যান্মাসিক

শাৰীৰিক আৰু মানসিকভাৱে সু-স্বাস্থ্যৱান হ'বলৈ হ'লে পৰিষ্কাৰ-পৰিচ্ছন্নতা অপৰিহাৰ্য্য। আমি আমাৰ ঘৰৰ চৌপাশৰ পৰিষ্কাৰ-পৰিচ্ছন্নতা বুলি ক'লে সাধাৰণতে আমাৰ চাৰিওফালে পৰিৱেশটোকে বুজো। পৰিৱেশ হৈছে মানুহৰ জীৱন আৰু বিভিন্ন কাম-কাজৰ ওপৰত প্ৰত্যক্ষ বা পৰোক্ষভাৱে প্ৰভাৱ পেলাৱা চাৰিওফালৰ প্ৰাকৃতিক আৰু সামাজিক অৱস্থা। অৰ্থাৎ, আকাশ, বতাহ, মাটি, পানী আদি সকলো মিলি গঠিত হৈছে আমাৰ পৰিৱেশ। পৰিৱেশ হৈছে এটি বহু শৃংখলযুক্ত বা বহুস্তৰীয় বিষয়। ইংৰাজীৰ 'এনভাইৰণমেণ্ট' শব্দটো ফৰাচী শব্দ 'এনভাইৰনাৰ'ৰ পৰা ওলাইছে। এই 'এনভাইৰনাৰ'ৰ শব্দটোৱে পৰিৱেশ আঙুৰি থকা কথাটোকেই বুজায়।

আমি আমাৰ ঘৰৰ চৌহদটো বা চাৰিওফালৰ পৰিৱেশটো সদায় নিয়মিতভাৱে পৰিষ্কাৰ কৰি ৰাখিব লাগে। কিয়নো নানান কাৰণত আমাৰ চৌপাশৰ পৰিৱেশ প্ৰদূষিত হ'বলৈ ধৰিছে। যেনে — য'তে-ত'তে থু-খেকাৰ পেলোৱাৰ ফলত, পানীৰ পচয়ৰ ফলত, য'তে-ত'তে আৱৰ্জনা বা জাৱৰ-জোঁথৰ পেলোৱাৰ ফলত, ঘৰৰ চৌপাশৰ পৰিৱেশটো দিনকদিনে প্ৰদূষিত হ'ব ধৰিছে।

আমি সকলো মানুহে প্ৰাকৃতিক আৰু সামাজিক পৰিৱেশতে বাস কৰোঁ। বায়ু, পানী, মাটি, গ্ৰহ, তৰা, সূৰ্য্য, নৈ, জান-জুৰি, পৰ্বত-পাহাৰ আদি নিৰ্জীৱ বস্তুবোৰ আৰু ৰ'দ, বতাহ, বৰষুণ আদি প্ৰাকৃতিক পৰিঘটনাবোৰ হ'ল ভৌতিক পৰিৱেশৰ সৃষ্টিৰাজি। আমাৰ চাৰিওফালে থকা গছ-গছনি, বন-লতা, জীৱ-জন্তু, চৰাই-চিৰিকটি আৰু কীট-পতংগ আদিয়েই লগ লাগি ভৌতিক পৰিৱেশৰ সৃষ্টি কৰিছে। সমাজ, সামাজিক গোট, বিভিন্ন অনুষ্ঠান, সামাজিক সুবিধা, উৎসৱ, উৎপাদন প্ৰণালী, যোগান প্ৰণালী বা ব্যৱস্থা, সামাজিক আচাৰ-নীতি, কৃষ্টি-সংস্কৃতি ইত্যাদিক সামৰি লৈছে সামাজিক পৰিৱেশ। আমি আমাৰ ঘৰৰ চৌপাশটো বা পৰিৱেশটো সুৰক্ষিত কৰি ৰাখিবলৈ হ'লে বায়ু প্ৰদূষণ, পানী প্ৰদূষণ, মাটি প্ৰদূষণ আদিৰ পৰা মুক্ত কৰি ৰাখিব লাগিব। পৰিৱেশ সুস্থ কৰি ৰাখিবলৈ আমি সেউজ চিন্তাশ্ৰয়ী হ'ব লাগিব আৰু সেউজ পৃথিৱী গঢ়িব লাগিব।

আমি ইয়াকে চিন্তা কৰিব লাগিব যে এই পৃথিৱীখন অকল মানুহৰ বাবেই নহয়, আমাৰ সৈতে সহ-অৱস্থান কৰি থকা জীৱ-জন্তু আৰু উদ্ভিদ জগতৰ বাবেও। আমাৰ পৰিৱেশ বা ঘৰৰ চৌপাশটো আমাৰ হাতত ৰক্ষা হ'ব কাৰণ নিকা পৰিৱেশতহে প্ৰকৃতিৰ ভাৰসাম্য ৰক্ষিত হয়। আমি সকলোৱে জানো যে গছ-গছনি থাকিলেহে জীৱ-জগত বৰ্তি থাকিব। আমি জীয়াই থকাৰ লগতে আমাৰ সহচৰ তৰু-তৃণ-জীৱ-জন্তু সকলোকে জীয়াই থাকিবলৈ দিব লাগিব। ইয়াৰ বাবে আমি আমাৰ পৃথিৱী সেউজীয়া কৰি তুলিব লাগিব।

পৰিৱেশ নাইবা ঘৰৰ চৌপাশৰ লগত মানৱ স্বাস্থ্যৰ এক ওতপ্ৰোত সম্বন্ধ আছে। সুস্থ পৰিৱেশে মানুহৰ শাৰীৰিক আৰু মানসিক উত্তৰণ ঘটায়। আমাৰ চাৰিওফালৰ পৰিৱেশ যেতিয়া পৰিষ্কাৰ-পৰিচ্ছন্ন, মুক্ত আৰু নিকা বায়ু চলাচল কৰাৰ অনুকূল হয়, তেতিয়া আমাৰ শৰীৰ বিভিন্ন সম্ভাৱ্য ৰোগৰ পৰা সুৰক্ষিত হয়। চিৰসেউজ পৰিৱেশে আমাৰ চকুজুৰিক প্ৰশান্তি দিয়ে। মনটো প্ৰফুল্লিত কৰে আৰু অস্বাস্থ্যকৰ অৱস্থাৰ পৰা আমাক ৰক্ষা কৰে। সেয়েহে, আমি নিজৰ নিজৰ ঘৰৰ চৌপাশটো পৰিষ্কাৰ কৰি ৰাখিব লাগে। ইয়াৰ উপৰিও, পানীৰ অপচয় কৰাতোও হৈছে এটা ডাঙৰ সমস্যা। কাৰণ, পানীয়েই হৈছে প্ৰাণীৰ প্ৰাণ। পানী অবিহনে এই সমাজত কোনো মানুহ জীয়াই থাকিব নোৱাৰে। সেয়েহে পানী ৰোধ কৰিবলৈ আমি সকলোৱে সজাগ হ'ব লাগিব।

আমি যদি এখন সুন্দৰ পৃথিৱীত বা পৰিৱেশত এক পৰিষ্কাৰ, স্বাস্থ্যকৰ, সৌন্দৰ্য্যময় আৰু নিৰাপদ পৰিৱেশত বাস কৰিব খোজোঁ, তেনেহ'লে সকলো ধৰণৰ অনিষ্টকাৰী প্ৰদূষণ ৰোধ কৰিবলৈ আমি সকলোৱেই ব্যৱহাৰিক সচেতনতাত অধিক গুৰুত্ব দিব লাগিব। ইয়াৰ উপৰিও আমি আমাৰ নিজৰ ঘৰৰ চৌপাশটো চাফ-চিকুণকৈ ৰখাৰ ক্ষেত্ৰতো গুৰুত্ব দিব লাগিব। তেতিয়াহে, আমি আমাৰ ভৱিষ্যত প্ৰজন্মলৈ নিৰাপদ, পৰিষ্কাৰ তথা এটা অতি সুন্দৰ পৰিৱেশ নিশ্চয় প্ৰদান কৰিব পাৰিম।

★ ★ ★

কীচক

✎ শংকৰজ্যোতি বৰ্মন
বি.এড., প্ৰথম বৰ্ষ

সকলোৱে কৈছিল মাইনীক, যিমান ডাঙৰ সপোন দেখিবি সিমানেই ডাঙৰ হ'ব তোৰ পৃথিৱী। তাই তাইৰ সপোনবোৰক বাচি কুটি চায়, ইয়াৰে কোনটোক ডাঙৰ সপোন বোলে? সৌ সুবিশাল নীলা আকাশখন নেকি, যিখন আকাশক এখন উকা কাগজ সজাব পাৰি আৰু তাত খেলা কৰি থকা মেঘবোৰক কল্পনাৰে সজাই-পৰাই বিভিন্ন ছবি আঁকিব পাৰি, এই যে বাতিৰ তৰা ভৰা আকাশখন, য'ত তৰাৰ সৈতে তৰাৰ লানি সজাই আকৌ এখন ছবি গঢ়িব পাৰি, এই যে জোনবাইজনী, যাৰ বুকুত তুলসীৰ গছ এজোপা বিচাৰি ফুৰিব পাৰি, যাক দেখি উৰণীয়া হৈ পৰে মন। ইমানবোৰ সপোনক সাৰটি মাকৰ কোলোচাত শুই ভাল পোৱা ছোৱালীজনীৰ এদিন আউল লাগিল কথাবোৰত। মাকক ঠেহ ধৰি কয়, “কোৱাচোন কোৱা মা, ইয়াৰে কোনটো ডাঙৰ সপোন?”

তাইৰ তেল সানিবলৈ বেয়া পোৱা সেই জটে পুটে লাগি ধৰা সোণোৱালী চুলিটাৰিত মাকে হাত বুলাই দি কয়, “নকয়, নকয় এইবোৰক ডাঙৰ সপোন সোণ। এইবোৰ কল্পনিক। এইবোৰ সব তোৰ নিজৰ সৃষ্টি। এইবোৰক সপোন নকয় আইজনী। এতিয়া ডাঙৰ হ'লি বাস্তৱৰ মুখামুখি হ'বলৈ শিক। সপোন দেখ যদি এনেকুৱা সপোন দেখ য'ত বাস্তৱ আছে। য'ত তোৰ এটা ধুনীয়া ভৱিষ্যত আছে। এইবোৰৰ মাজত উটি ভাঁহি ফুৰি কি পাৰি জীৱনত?” নিজকে টানি আঁজুৰি বাস্তৱতাৰ বুকুত ঠিয় কৰায় তাই। আৰু ডাঙৰ সপোনবোৰক খেপিয়াই ফুৰিবলৈ ধৰে। কোনটোক ডাঙৰ সপোন কয় য'ত বাস্তৱ থাকে, এনেকুৱা কি ডাঙৰ সপোন আছে যিবোৰ সপোনত তাই নিজক আজিলৈকে বিচাৰি নাপালে। সেই সপোনবোৰৰ সন্ধানত তাই বাস্তৱৰ বুকুত খোজ পেলায়...। তাই মাকক প্ৰতিজ্ঞা কৰা নাছিল, কিন্তু কথা নিশ্চয় দিছিল। “যদি কাহানিবা দেখিব পাও তেনে কোনো সপোন তেন্তে এদিন সেই সপোনটোক দিঠকেৰে গঢ়ি তুলি তোমাৰ সন্মুখত ঠিয় হম মা। আৰু যদি নাপাও বিচাৰি তেন্তে গোটেই জীৱনৰ ভাগৰবোৰকে জুপুটিয়াই লৈ তোমাৰ বুকুত টোপনি যাম। আকৌ মোৰ কল্পনিক সপোনবোৰেৰে তোমাৰ বুকুখনত ঘৰ সাজিম। তুমি কিন্তু অকণো আক্ষেপ নকৰাকৈ গ্ৰহণ কৰি যাবা দেই মা। মই যিয়েই নহও কিয় যেনেকুৱাই নহও কিয় মই তোমাৰ ছোৱালী হৈয়ে থাকিম।”

তাইৰ বাবে তেনেই অচিনাকী এখন চহৰ, মাকৰ পৰা বহু দূৰত এই চহৰ, তাইৰ কল্পনিক সপোনবোৰৰ পৰা বহু দূৰত এই চহৰ। চহৰখনৰ অলিয়ে-গলিয়ে বাস্তৱবোৰ এটা দৈত্যৰ দৰে পহৰা দি থাকে যেন। কোনোবাই চহৰখনৰ বুকুত কল্পনাৰ ঘৰ এটা সাজিব বিচাৰিলেও বাস্তৱ নামৰ দৈত্যবোৰে নিমিষতে তাক ধূলি-বাৰিৰ দৰে চূৰ্ণ-বিচূৰ্ণ কৰি পেলাব যেন। জুনুকাৰ ৰঙুক বুগুক শব্দত গোটেই চহৰখন কম্পিত হৈ পৰিছে। এয়া কোন আহিছে? এয়া মাইনী আহিছে, ডাঙৰ সপোনৰ পম খেদি ... এয়া মাইনী।

চহৰখনে আজি হঠাত আকৌ চিঞৰিছে। দূৰ-দূৰণিলৈকে প্ৰতিধ্বনিত হৈছে চিঞৰবোৰ ‘ধৰ্ষণ, ধৰ্ষণ, ধৰ্ষণ’। ডাঙৰ সপোন বিচাৰি ফুৰা ছোৱালীজনীৰ নিঠৰ হৈ পৰা শৰীৰটো ৰাজপথৰ একোণত পৰি আছে, এডোঙা তেজৰ মাজত। মাকে কোৱা ডাঙৰ সপোনটোক তাই খেপিয়াই ধৰিবলৈ নৌপাওতে আন এটা সপোন সপোন লগা দিঠকে তাইক হেঁচা মাৰি ধৰিছিল। এডোঙা বোকাৰ মাজত চটফটাই থকাৰ সময়ত তাই বেয়া সপোন এটা পোৱা বুলি সাৰ পাবলৈ চেষ্টা কৰিছিল। কিন্তু সপোনৰ পৰাহে সাৰ পাব পাৰি, দিঠকেই যেতিয়া ভয়লগা সপোন এটিৰ দৰে গোবা মাৰি ধৰে তাৰ পৰা সাৰ পোৱাৰ উপায় নাই।

আজি সুবিশাল আকাশখন আছে, মেঘবোৰ আছে; মেঘবোৰ আছে; কিন্তু সেই মেঘৰ বুকুত ছবিৰ সৃষ্টি কৰিবলৈ মাইনী নাই। বাতিৰ ভৰা ভৰা আকাশখন আছে, তৰাবোৰ আছে; কিন্তু সেই ভৰায় ভৰায় লানি সজাই আকৌ এখন ছবি গঢ়িবলৈ মাইনী নাই। জোনবাইজনী আছে, জোনবাইৰ বুকুত তুলসীৰ গছ বিচাৰিবলৈ মাইনী নাই। মাইনীহঁতৰ ফুলনিখন আছে, পখিলাবোৰ আছে; ফুলে পাতে পখিলাৰ কথোপকথন শুনিবলৈ মাইনী নাই; চিলাখন মাইনীৰ বিচনাতেই নিৰৰে পৰি আছে, তাক আকাশলৈ পঠিয়াবলৈ মাইনী আৰু নাই, মাক আছে, মাকৰ কোলোচাখন আছে, সেই উকা কোলোচাত মূৰ থবলৈ মাইনী নাই; মাইনীৰ সপোনৰ জগতখন যেন মাইনী অবিহনে এটি শূণ্য হৈ ওলমি ফুৰিছে ঘৰৰ চাৰিওফালে। সেই অকমানি জগতখন আকৌ সজীৰ কৰি তুলিবলৈ মাইনী আৰু নাহে কাহানিও নাহে।

★ ★ ★



অসম অৰ্জুন হিমা দাস

✍ আৰতি দেৱী

ডি.এল.এড., প্ৰথম বাণ্যাসিক

২০০০ চনৰ ৯ জানুৱাৰী তাৰিখে নগাঁও জিলাৰ ধিঙত হিমাৰ জন্ম হয়। হিমাৰ পিতৃৰ নাম ৰঞ্জিত দাস আৰু মাতৃ জোনালী দাস। হিমা দাস এগৰাকী ভাৰতীয় দৌৰবিদ। তেওঁক ধিং এক্সপ্ৰেছ নামেৰেও জনা যায়। স্কুলীয়া দিনৰে পৰা হিমাৰ খেলৰ প্ৰতি অত্যন্ত আগ্ৰহ আছিল, সেয়েহে তেওঁ উন্নত প্ৰশিক্ষণৰ বাবে গুৱাহাটীৰ সৰুসজাই ষ্টেডিয়ামত প্ৰশিক্ষণ ল'বলৈ আৰম্ভ কৰে।

তেওঁ বিশ্ব ট্ৰেক আৰু ফিল্ড ইভেণ্টত পদক লাভ কৰা প্ৰথম গৰাকী ভাৰতীয় খেলুৱৈ। তেওঁ ইণ্ডোনেছিয়াৰ ৰাজধানী জাকৰ্তাত অনুষ্ঠিত এছিয়ান গেমছ ২০১৮ ৰ ৪০০ মিটাৰ দৌৰ প্ৰতিযোগিতাত ৰূপৰ পদক অৰ্জন কৰে আৰু ৫০.৭৯ ছেকেণ্ড সময়ৰ ৰাষ্ট্ৰীয় অভিলেখ গঢ়ে। হিমা দাসে লাভ কৰা পুৰস্কাৰ আৰু প্ৰশংসাসমূহ —

- ◆ ২০১৮ চনৰ ২৫ ছেপ্তেম্বৰত ভাৰতৰ ৰাষ্ট্ৰপতিৰ হাতেৰে অৰ্জুন বঁটা।
- ◆ অসম চৰকাৰৰ দ্বাৰা অসমৰ ক্ৰীড়া ৰাষ্ট্ৰদূত হিচাপে নিযুক্তি।
- ◆ ১ নবেম্বৰ, ২০১৯ চনত অভিনেতা অমিতাভ বচ্চনৰ বিখ্যাত ৰিয়েলিটি টি.ভি. শ্ব' 'কৌন বনেগা কড়োৰপতি'ত অংশগ্ৰহণ।

◆ ফেব্ৰুৱাৰী ২০২১ ত অসম পুলিচৰ ডি.এচ.পি. হিচাপে নিযুক্ত।
ভোগেশ্বৰ বৰুৱাৰ পাছত হিমা দাস আন্তৰ্জাতিক পৰ্য্যায়ত পদক লাভ কৰা অসমৰ একমাত্ৰ এথলিট হিমা দাসৰ এনে অপূৰ্ব খেল প্ৰতিভাৰ বাবে কেৱল অসমে নহয় সমস্ত ভাৰতবাসী গৌৰৱান্বিত।

★ ★ ★

দোক-মোকালি

✍ কাশ্যপ পাটগিৰী

বি.এড., প্ৰথম বৰ্ষ

‘খৰিকেইডাল ফালিবলৈ গধূলিটোহে পালি নে তই? দুপৰীয়া ভাতকেইটা বাঢ়ি দিওঁতেই দেখোন কৈছিলো - ৰাতি মেকুৰীৰ মূৰত মাৰিবলৈও খৰি এডাল নাই’ — মাকে ৰমেনক ক’লে। কিন্তু ৰমেনৰ বাবে সময় অসময় কি? দিন কি? ৰাতি কি? আনকি গধূলি পৰতো কৰো বুলি মন কৰিলে তাক কোনেও ৰাখিব নোৱাৰে। ৰমেন বৰা একাগ্ৰ, কৰ্মনিষ্ঠ আৰু কৰ্মপটু। সকলো কামতে আগৰণুৱা। পঢ়া-শুনাটো বৰ মনযোগী আৰু মেধাৱী। সি ততালিকে প্ৰত্যুত্তৰ দিলে — ‘মন কৰিলেই চন বাকৰি মাটিতেই ধন।’ কিন্তু মাকৰ কথাৰ হয়তো মিছা নহয়। দিন-ৰাতিৰ দোমোজাৰ কালডোখৰ সকলোৰে পক্ষে ভয়ানক। যিখিনি সময় উপযুক্ত বুলি ভাবি পৰম ব্ৰহ্ম ভগৱানে নৰসিংহৰ ৰূপ ধাৰণ কৰি দৈত্য হিবণ্য কশিপুক বধ কৰিছিল। আকৌ এক্কাৰ আৰু পোহৰৰ সংমিশ্ৰণ হ’লেহে ৰচি ডালকো সাপ যেন দেখা যায় আৰু ছাঁটোকে ভূত যেন অনুভৱ হয়। এই দোকমোকালি কেৱল প্ৰাকৃতিক পৰিঘটনায় নহয়, মানুহৰ জীৱনত ঘটা পৰিঘটনাও। যিসময়তে মানুহে বিবুদ্ধিত পৰি কৰ্তব্য-অকৰ্তব্য সম্পৰ্কে হিতাহিত জ্ঞান হেৰুৱাই পেলায়। ইয়াৰ মূলতে হৈছে লাজ, শংকা আৰু আত্মভিমান। মানুহে বৰ্তমানৰ পৰিস্থিতিক ভিত্তি হিচাপে লৈ ভৱিষ্যতৰ কাৰণে সজাগ হ’বলৈ পাহৰি পেলায়। কিন্তু ৰমেন আছিল সম্পূৰ্ণ বিপৰীত। পৰিস্থিতিৰ বিপৰীতে সংগ্ৰাম কৰিব পৰা তাৰ সামৰ্থ্য আছে। ঘাত-প্ৰতিঘাটৰ মাজতো সি জীৱনটো সুচাৰুৰূপে চলাই আনিছে। পৰিপক্ক হ’বৰে পৰা কিমান যে মানসিক আৰু শাৰীৰিক চাপৰ বশৱৰ্তী হৈছে, তাৰ দেউতাকৰ নিচিনা কম মস্তিষ্কৰ মানুহ হ’লে হয়তো কেতিয়াবাই জীৱনৰ অসাৰতাক আকোঁৱালি লৈ গেৰুৱা বস্ত্ৰ পৰিধান কৰি অনাই-বনাই ঘূৰি ফুৰিলেহেঁতেন।

বৰ্তমানত পৰিস্থিতি বৰ ভয়ানক। পুৰণি সমাজ ব্যৱস্থা, চাল-চলন, আচাৰ-ব্যৱহাৰ আদিৰ সম্পূৰ্ণ বিপৰীত। প্ৰায়বোৰে বিলাসী বায়ুৰ প্ৰশ্বাস ল’ব বিচাৰে — এটি বিলাসী ঘৰ, এখন বিলাসী গাড়ী, বিলাসী খাদ্য। পুৰণি সমাজ ব্যৱস্থাটোত যে সুখ নাছিল তেনে

নহয়, মানুহে দুখৰ মাজতো সুখৰ ৰেঙণি দেখিছিল। হয়তো শাৰীৰিক শ্ৰম বৰ্তমানৰ তুলনাত বেছিকৈ কৰিবলগীয়া হৈছিল। কিন্তু বৰ্তমান সামান্যখিনি শ্ৰম কৰিলেই ফাৰ্মাচীত গ্লুক’জ, কেলচিয়ামযুক্ত টেবলেট বিচাৰি অহা গ্ৰাহক হ’বলগীয়া হয়। তাতকৈ ডাঙৰ কথা মানুহে কৰ্ম কৰাৰ আগতেই পৰিণতি জনাৰ ব্যাকুল হয়। ৰমেন কিন্তু তেনে নহয়। সি জানে যে কাম কৰিলেহে ফল পোৱা যায়। ৰমেন আশাবাদী, মনৰ আশা পূৰণ কৰিবলৈ সি মনপুতি পঢ়া-শুনা কৰে।

এয়াই ৰমেনৰ জীৱনৰ দোক-মোকালি। ৰমেনৰ জীৱনৰ দোক-মোকালি হৃদয়ংগম কৰিবলগীয়া। হ’বই স্বাভাৱিক। ৰমেনো পঞ্চইন্দ্ৰিয়যুক্ত তেজ মণ্ডহৰে মানুহ। মটৰ গাড়ীত উঠিবলৈ কাৰণো মন নাযায়। তথাপি ৰমেনে বুজি পায়, উপলব্ধি কৰে নিজৰ অৱস্থা, পৰিয়ালৰ অৱস্থা। বাৰিষাৰ বৰষুণত তিতি বুৰি পথাৰত ভুই ৰুই দুপইচা উপাৰ্জন কৰা মাকৰ কথা, আধা পগলা ডলাৰ বগৰি দেউতাকৰ কথা আৰু ভায়েকৰ কথা এইবোৰ চিন্তাই ৰমেনৰ বাবে হতাশা নহয় বৰ উৎসাহ-উদ্দীপনাকে বঢ়ায়।

‘খৰি কেইডাল ফলা হ’ল নে নাই অ’? মাকৰ মাতত ৰমেন উচপ খাই উঠিল।

‘এসাজৰ খৰি ফালোতেই তোৰ ইমান সময় লাগে? যা হ’ব যা। ৰাতিটোৰ সাজ কোনোমতে পাৰ হ’ব। কাইলৈৰ কথা মই চিন্তা কৰিম। হাত-ভৰি ভালকৈ ধুই পঢ়া ৰুমলৈ যা। মই তাতে চাহ দি আহিম।’

ধৰিত্ৰীৰ বুকুলৈ ইতিমধ্যে এক্কাৰ নামি আহিছিল। শুক্লা পঞ্চমীৰ চন্দ্ৰমাৰ আলোকত চৌদিশ পুলকিত হৈ পৰিছিল। ৰমেনে অনুভৱ কৰিছিল প্ৰকৃতিৰ গোটেই পৰিৱেশটো যেন দোক-মোকালিৰ দৰে হৈছিল।

☆☆☆

জোনাকলৈ অভিনন্দন

✍ চিম্পী কোঁৱৰ
বি.এড., প্ৰথম বৰ্ষ

“Your report is negative” ড° দাসৰ কথাষাৰ শুনাৰ লগে লগে মই চকুপানীবোৰ ধৰি ৰাখিব নোৱাৰিলোঁ। আগে-পিছে তেওঁ কি কৈছিল শুনাৰ অৱকাশ নাছিল মোৰ। মাথো ৰৈ আছিলো সেই বিশেষ কথাষাৰলৈ। এটা বিষাক্ত পোকে যেন খুলি খুলি খাইছিল মগজুটো। পাৰ হৈ যোৱা এনে কোনো মূহূৰ্ত নাছিল য’ত মই এই কথাটোৰ পৰা পিছ এৰাব পাৰিছিলো।

টি.বি., টি.বি., টি.বি.....। যোৱা দুবছৰ ধৰি শব্দটোৱে জীৱনটোৰ প্ৰতি ঘৃণা উপজাইছিল। কৰিব লগা কি আছে বা নকৰিব লগাবোৰ কি একো বুজা নাছিলোঁ। কেৱল কান্দিছিলোঁ। চৰম হতাশাৰ কাঠফুলাই বিষাক্ত কৰি তুলিছিল মোৰ মন মগজু। টোপনিৰ অপেক্ষাত কটোৱা ৰাতিবোৰত “জীঅ’ তহু হাৰ্ পাল্ এইচে জীঅ’, যেইচা কি আখৰী হ” — গানটো বাৰে বাৰে শুনিছিলো। প্ৰথম ৰিপ’ৰ্টটো positive অহাৰ পিছত ডায়েৰীৰ উঁকা পৃষ্ঠাত লিখিছিলো “জীৱনৰ পঁচিচটা বসন্ত পাৰ কৰিছোহে মাত্ৰ; আৰম্ভ নহওঁতেই শেষ হৈ যাব নেকি জীৱনটো?” দ্বিতীয় ৰিপ’ৰ্ট positive আহোঁতে লিখিছিলোঁ, “আশা আৰু নিৰাশাৰ পাৰ্থক্য নুবুজো মই। মুক্তি বিচাৰো জীৱনৰ পৰা।”

শুৱাৰ আগতে ৰাতিৰ আকাশখন চোৱাটো মোৰ পুৰণি অভ্যাস। দুবছৰৰ পৰা সেই অভ্যাস এৰাই চলিছিলোঁ। আকাশখনে দেখোন মোৰ চোতালত পোহৰেই নিদিয়। প্ৰচণ্ড খং, অভিমান, ঘৃণাত জ্বলি উঠে মোৰ দেহটো।

আজি সম্পূৰ্ণ দুটা বছৰৰ পাছত আকৌ এবাৰ আকাশখন চালো। জোনবাইজনীয়ে মোলে চাই মিচিকিয়াইছিল, ঠিক ডাঃ দাসৰ প্ৰাণোজ্জ্বল হাঁহিটোৰ দৰে। আকাশত লিখা আছিল ‘জীৱন জিন্দাবাদ’, ডাঃ দাসে কোৱাৰ দৰে।

চেন্সাৰলৈ সোমাই যোৱাৰ লগে লগে ডাঃ দাসৰ প্ৰভাত সদৃশ উজ্জ্বল ব্যক্তিত্বৰ সৈতে, “কি হে ডেকা ল’ৰা ...” বুলি আৰম্ভ কৰা অনৰ্গল কথাবোৰেই আছিল তৃতীয় ৰিপ’ৰ্টটোৰ বাবে আজিৰ দিনটোলৈ ধৈৰ্য্য আৰু সাহসেৰে অপেক্ষা কৰাৰ একমাত্ৰ ঔষধ। তেওঁৰ লগত অন্ধ বিদ্যালয়লৈ যোৱা, ‘Life is Beautiful’ চিনেমাখন চাবলৈ দিয়া উপদেশ — এই সকলোবোৰ আছিল মোৰ বাবে মহৌষধি। তেওঁ প্ৰায়ে কৈছিল ‘Forgive us our sins, as we forgive those who sin against us’। হয়তো চকুৰ গুৰিৰ আন্ধাৰমিলিত তেওঁ মোৰ মনটো পঢ়ি পেলাইছিল।

কোৱা শুনো বিচাৰিলে ভগৱানকো পোৱা যায়। কথাষাৰ মিছা নহয়। ডাঃ দাসে মোৰ বাবে ভগৱানতকৈ কোনো গুণেই কম নহয়। তিনি নম্বৰৰ ৰিপ’ৰ্টটো positive নে negative আহিব তাক লৈ চিন্তা হোৱাতকৈ; ৰিপ’ৰ্টটো অহালৈকে প্ৰতিটো উজাগৰী ৰাতি কেনেকৈ কটাও সেই চিন্তাই মোক খুলি খুলি খাইছিল।

ডাঃ দাসলৈ শত কোটি ধন্যবাদ।

— অভিনন্দন

২০/০৭/২০০১

প্ৰায় পাঁচ মাহৰ পাছত অভিনন্দনে ডায়েৰীৰ সেই বিশেষ পৃষ্ঠাকেইটা পঢ়ি উঠি হুক হুক হুক কান্দি উঠিল। নেপথ্যত বাজি থাকিল ... “এই মুহূৰ্তৰ এক বিশেষ ব্ৰেকিং নিউজ’ অসমৰ এগৰাকী জনপ্ৰিয় চিকিৎসক ডাঃ এ.কে. দাসৰ আত্মহত্যা। বৰ্তমানলৈকে তেওঁৰ আত্মহত্যাৰ কাৰণ জানিব পৰা হোৱা নাই যদিও আৰক্ষীয়ে

সূৰ্য তোমাৰ হাতত

✍ অনুসূয়া দাস
বি.এড., ২য় বৰ্ষ

ফাগুণৰ বুকুত নঙঠা শিপা

ভালপোৱাৰ ৰঙা

নে

বিষাদৰ গঙা

উজাই বোৱা

অকথাৰ কথা

সৰাপাতৰ জীয়া কথা।

সৰাপাতেও ঠিকনা দিয়ে

বাখৰুৱা অস্তিত্বৰ ভাস্কৰ্য

অতীত বৰ্তমান সামৰি

সেউজীয়াৰ পৰা এলেন্ধুৱা

চিনাকী অচিনাকী

একোটা সাধু

মোৰ পৰা তোমালৈ শিপাই যোৱা

কাহিনী :

সাগৰৰ গভীৰতা অনুভৱ নকৰাজনৰো অনুভৱ হয় হৃদয়ৰ গভীৰতা।

সেই কাহিনী আকাশ নোচোৱাজনৰো

যিয়ে জুখিব পাৰিছে নীলাৰ বিশালতা।

নীলা মানে বেদনা?

ওঁহো, তেওঁৰ হেনো সুখ বৰণীয়া এটা নীলা কামিজ আছিল।

পাহাৰ বগাবলৈ মন নোযোৱাজনৰো জীৱনৰ উচ্চাকাঙ্ক্ষা থাকেনে?

ঠিকনা — দুফাল হ'ব খোজা মন-মস্তিষ্কৰ;

কেনেকৈনো জুখিব পাৰো ফুলে নে নুফুলে!

ৰাতিৰ কাদম্বৰীতো গুলপীয়া সংলাপ সানিব পাৰি ফাগুণে উটুৱাই নিয়া পঁজাৰ অক্ষয়ী শিল্পত বহি, দোভাগ ৰাতিৰ ফেঁচাই কুৰুলি দিয়া ভয়াল ক্ষণত। 'সা ৰে গা মা পা'ৰ আভাস নথকাজনেও গাই যাব পাৰে গান — নিঃসংগতাৰ, সুৰীয়া সুখৰ ভৈৰৱী বাগৰ তান।

কোনোবাই মোক প্ৰশ্ন কৰিছিল — শব্দ নে নৈশব্দ?

মই ক'লো নৈশব্দ হেনো সৃষ্টিৰ প্ৰকাশ। তুমি জানানে, পোহৰ বেছিকৈ ভালপোৱা মইজনীয়ে ৰাতিৰ এক্সৰত তৰাৰ কঠীয়া সিঁচে।

এক্সৰত পোহৰৰ ঠিকনা

এক্সৰত সৃষ্টিৰ ঠিকনা

সৃষ্টিত হালধীয়া ঠিকনা
হালধীয়া মোৰ অস্তিত্বৰ ঠিকনা
হালধীয়া মানে বিষাদ?
বিষাদৰ বলুকাত সুখৰ সূৰ্য হাতত আহি সৰে।
সুখৰ সংজ্ঞাৰ সহজযন্ত্ৰৰ প্ৰাচীন শিপাই উদঙাই দিয়ে সৃষ্টিৰ
অস্তিত্ব। ফাগুণৰ ছাইবৰণীয়া কেন্ভাচতে কৃষ্ণচূড়াৰ তেজৰঙা।
ফাগুণে সৰাপাতৰ সমাধি নিবিচাৰে কাহানিও। প্ৰেমৰ সৃষ্টি
ফাগুণত। ধোৱাবৰণীয়া পৃষ্ঠৰ সুদীৰ্ঘ অক্ষত সৃষ্টিৰ উক্‌মুকনি।

আঠমহলীয়া অটালিকা বগাব নোৱাৰাজনেও সৃষ্টিৰ অক্ষত
আবোহন কৰিব পাৰিব সেইদিনা, যিদিনা নুফুলা বাতিৰ
আৱেষ্টনীতো তেওঁ সূৰ্য বিচাৰি পাব —

সূৰ্য এক সত্ৰ।

সুখৰ এক মুদ্ৰা।

শোধিত সুখৰ পথৰুৱা ঘাটত সূৰ্য তোমাৰ হাতত।

★ ★ ★

বহাগ

মৃগাংক প্ৰধানী

বি.এড., প্ৰথম বৰ্ষ

চাৰিওফালে আনন্দৰ জোৱাৰ,
ফাগুণ চ'তৰ বঙাল ঋতুৰ পৰ পৰিত্ৰাণ পাবলৈ।
এয়া যেন এক সুখৰ বতৰ,
কুলি কেতেকীৰ সুমধুৰ মাতে অসমী আইৰ বুকু বঙীণ কৰিবলৈ।
বহাগৰ বৰদৈচিলা,
বিপৰীতে প্ৰস্ফুটিত কপৌফুলে আইৰ বুকু বিনন্দিত কৰা।
চাৰিওফালে জীপাল পৰিৱেশে অসমী আইৰ বুকু চিৰসেউজীয়া হোৱা
ব'হাগ অসমীয়াৰ এক আবেগ।

★ ★ ★

মৰমৰ আই

✍ বিজন বাইৰ
বি.এড., দ্বিতীয় বৰ্ষ

এন্ধাৰ বাতি জোনাক সখি
জাগিছে কিয়নো এই অনুভূতি ?
মায়াময় বন্ধন স্নেহৰ স্কন্দন,
পৰিছে মনত স্মৃতিৰ বাশি।

বৈছিলো তোমাৰ অংশ হৈ এন্ধাৰত
পালো আলোক স্পৰ্শ ন মাহ মূৰত
ওলাল মাত কান্দোনৰ মাজত,
বাখিছিলো তুমি বুকুৰ মাজত।

বুকুৰ দুন্ধৰে সিঁচিলা তুমি মোৰ জীৱন,
জীৱন বাটৰ পথিক হৈ থিয় দিলা
হাত এৰা নাই মোৰ কেতিয়াও তুমি,
প্ৰথম শিক্ষক, শিকালো সকলো তুমি,
পৰমেশ্বৰ পৰমগুৰু সৰ্বস্ব তুমি।

ফাগুনৰ পছোঁৱা

✍ মণিকা দাস
ডি.এল.এড., প্ৰথম বান্ধাসিক

ফাগুণৰ বতাহত গছবোৰে,
হাউলি বাউলি নাচে,
তাকে দেখি মনৰ
উদাসীনতাৰো অন্ত পৰে,
আৰু আৰম্ভ হয় নতুনত্বৰ সন্ধান,
পুৰণি দুখবোৰো গাৰ পৰা সৰি পৰে,
মনৰ অৰণ্যত এতিয়া কেৱল
পলাশৰ লয়লাস, ফাগুনী বতাহে
আনিছে জীৱনৰ আশাবোৰ পুনৰ ঘূৰাই,
ক্ৰমাগত হৈছে এক নতুন হাবিয়াস,
জীৱনৰ ধুনীয়াবোৰ এতিয়া যেন
উন্মুক্ত খালি চকুৰ আগত।

মোহন মুৰুলী

✍ কৰিষ্মা ডেকা
বি.এড., দ্বিতীয় বৰ্ষ

সন্ধ্যাৰ সুগন্ধিত তুমি,
প্ৰিয়া তোমাৰ আউলী বাউলী
কি সুৰ বিলাইছা মোহনমুৰুলী ?

জোনাকত টো খেলা চুলি
বাগিয়াল সেই চাৰনি,
বিৰিঙিছে মিঁচিকিয়া হাঁহি
উফ! নিদিবা মোক আমনি।

ধৈৰ্য্যৰ শিখৰত তুমি,
সংগী মোৰ চোতালৰ শেৰালি
লগতে বিৰহৰ উচুপনি
নাই, নকৰিবা আৰু দেৰি।

তুলসীৰ তলৰ চাকি গছি
লাগিছে বাৰুকৈয়ে শুৰণি!
কিবা যেন এক সোঁৱৰণি
ভাঁহি আহে বাগ ভূপালী।

আলসুৱা হৃদয়ত খলকনি
কি সুৰ বিলাইছা মোহন মুৰুলী ?

এনিশা

✍ মৃগায় কুমাৰ নাথ
বি.এড., প্ৰথম বৰ্ষ

জলফাই ৰঙৰ আকাশ এখনে
ওৰেনিশা মোক সাৰটি ধৰি আছিল।
দুচকুত টোপনিয়ে ভৰ কৰিলেও
মই শুব পৰা নাছিলো,
অদ্ভুত এক পৰিতৃপ্তিত মই ডুব গৈছিলো।
আনন্দত শিহঁৰিত হৈ উঠিছিল মোৰ সমগ্ৰ শৰীৰ
মিঠা এক আমেজত মোৰ চকুহালি,
মুদ খাই যোৱাৰ উপক্ৰম হৈছিল ...
তথাপিও মই শুব পৰা নাছিলোঁ।
লাহে লাহে আকাশখনে বৰণ সলাইছিল
মই দুহাতেৰে সেই শৰীৰৰ সৌন্দৰ্য স্পৰ্শ কৰিছিলো,
আকাশখনে চকুলো টুকিছিল
মই খুউব সযতনে সেয়া সাঁচিছিলো,
মোৰ দুচকু ভৰাই।
মাজে মাজে আকাশখনে হাঁহিছিল,
সেই ছবি মই সজাই থৈছিলোঁ
মনৰ মণিকোঠাত,
এসময়ত আকাশখনে মোক চুমা খাইছিল
আৰু মোক আলিঙ্গনমুক্ত কৰি
যাবলৈ ওলাইছিল
অলপপৰ ৰ'বানে বুলি কোৱা নহ'ল,
জলফাই ৰঙৰ আকাশখনে
পকা ডালিমৰ বৰণ লৈ আঁতৰি গ'ল।

☆☆☆

দিপাষ্ণিতা

✍ মানস প্ৰতীম কলিতা
বি.এড., প্ৰথম বৰ্ষ

অ' দিপাষ্ণিতা
আজি নিয়ৰৰ নিমতি নিশা,
জীৱনৰ প্ৰথম জোনাকী নিশা
নাযাবা এৰি মোক কৰি নিঃসংগ এই নিশা।

অ' দিপাষ্ণিতা
মিলনৰ এই পৰিত্ৰক্ষণত
পখিলা উৰা দি উৰে মন,
লাজৰ বান্ধোন খুলি
বাট চাইছো তোমাৰ অমৃতময়ী আলিঙ্গন
নাযাবা এৰি মোক কৰি নিঃসংগ এই নিশা।

অ' দিপাষ্ণিতা
মোক এখন সৰগ দিয়া, য'ত মন জিলিকি পৰে,
এনে এটি তৃপ্তি দিয়া যেন বুকু জুৰ পৰে
নাযাবা এৰি মোক কৰি নিঃসংগ এই নিশা।

অ' দিপাষ্ণিতা
তোমাৰ মৰমৰ টোত মোক পৰিবলৈ দিয়া;
তোমাৰ বিনন্দীয়া কোলাত মোক শুবলৈ দিয়া,
নাযাবা এৰি মোক কৰি নিঃসংগ এই নিশা
নানিবা মাতি এক্সাৰ আজি নিশা।

☆☆☆

বন্ধুত্ব

✍ কৃষ্ণগক্ষী বৰ্মন
বি.এড., প্ৰথম বৰ্ষ

নিস্তন্ধতাৰ কুঁহেলিকা অতিক্ৰম কৰাটো,
হয়তো আছিল এক দিবাস্পন্ন যেন ব্যঞ্জন
তোমাৰ সুমধুৰ বন্ধুত্বৰ স্পৰ্শই
আজিও মোৰ মন সাগৰত মেলি দিয়ে,
আশাৰ নৱ প্ৰভাত।
লগ পালো তোমাক, এক মধুৰ ক্ষণত,
সেই মুহূৰ্ত হৈ ব'ব চিৰ স্মৰণীয়
ওৰেই জীৱনত।
জীৱনটো মোৰ ফুলাম হ'ল;
তোমাক যে লগ পালোঁ।
সুখত সুখী মোৰ,
দুখত তুমি দুখী,
সহজ-কঠিন সকলো বাটতে;
তোমাৰ সহায় পালোঁ।
কাঁইটীয়া বাটতো তুমি,
কাঁইটবিহীন পথৰ সন্ধান দিলা,
চকুলোৰে বাট নেদেখা পৰত;
হাতত হাত থ'লা।
হয়তো এয়াই বন্ধুত্ব
য'ত নাই কোনো স্বার্থপৰতা
স্বার্থ অবিহনেই সিদ্ধি হয় অলেখ আশা,
মৰম চেনেহ বিশ্বাসৰ দোলেৰে বন্ধা;
এয়াই বন্ধুত্ব।

☆☆☆

মইজনী হৈ

✍ প্ৰেৰণা ফুকন
বি.এড., প্ৰথম বৰ্ষ

অন্ধকাৰ বাতি খকমকাই সাৰ পাই
সোঁৱৰাও হেৰাই যোৱা সপোনৰ
অস্পষ্ট স্মৃতি।
কেতিয়াবা নিজক বিচাৰো
মই কোন?
কিহৰ আশাত মৰিম বুলি জানিও
বাৰে বাৰে জীয়াই থকাৰ সপোন দেখোঁ?
দুখৰ বুলি জানিও কিয়,
সুখৰ কথাকে ভাৱোঁ?
সকলোৰে পৰা আঁতৰাই
যান্ত্ৰিকতাৰ আঁৰত লুকুৱাই,
ব্যস্ততাৰ ছাঁ পৰিবলৈ,
নিদিয়াকৈ ৰখা মনটোক,
আধুনিকতাই গ্ৰাস কৰাৰ;
ভয়ত চিঞৰি উঠো কেতিয়াবা।
পূৰে ফেঁতুজালি দিবৰ পৰত
অমীমাংসিত প্ৰশ্নবোৰৰ সৈতেই,
ধৰা দিওঁ সকলোৰে চিনাকি
'মই'জনী হৈ ...।

☆☆☆

আই

✍ প্লাবিতা ফুকন

বি.এড., প্ৰথম বৰ্ষ

সেই গভীৰ চকুহাল!
যিহাল চকুয়ে মোক
কলিজাৰ এফাল বুলি ভাবে ...

আজি বৰকৈ আমনি কৰে,
সেই চকুহালে ...
কাৰ আছিল সেইহাল চকু?
মোৰ আই ...।

মোৰ আইৰ চকুহালৰ গভীৰতা কিমান আপুনি নুবুজিব,
কোনোদিন কোনোকাল ...।

আই কিদৰে সহিলি
প্ৰসৱৰ বেদনা!
পুঁহ মহীয়া জাৰৰ অনুভৱ,
কিদৰে সহিলি আই??
তই কোৱাৰ দৰেই
মই তোৰ পুঁহমহীয়া
লক্ষ্মীজনী হ'লোনে আই?
নিৰৱে নিৰৱে কিয়
সকলো চপ্তালি ল'লি ...?
আই, তোৰ অন্তৰ
কেনে কোমল?

আই, হ'ব পাৰিম নে তোৰ দৰে?
ইমান দয়া, ইমান মৰম ...।
পাৰিমনে হ'ব মই
তোৰ দৰেই মাতৃ!
আদৰিব পাৰিমনে সকলো।
হ'ব পাৰিম নে ...
পানীৰ দৰে ফটফটীয়া।

তাই, তোক মাতৃ হিচাপে পাই
ধন্য মই ...।

আই, তোৰ সেই গাৰ সুৰাস
সেই দীঘল চুলিটাৰি,
ডালিম গুটীয়া দাঁতৰ
মিঠা হাঁহিটি ...
বৰকৈ মনত পৰে ...!
এতিয়াও তই নকৈ পিন্ধা
পাটৰ কাপোৰসাঁজ মই পিন্ধো।
এতিয়াও মাজৰাতি তোক অনুভৱ কৰো আই ...
মই যে তোৰ
কেঁচা কলিজাৰ এফাল।

জীৱন যুঁজত হাৰ মানিলি
নেকি আই?
আজি যে তই আমাৰ মাজত নাই,
আই, তই জীয়াবি মোৰ অন্তৰত
জীয়াবি মোৰ হৃদয়ৰ
গভীৰ কোণত ...
প্ৰতিদিন, প্ৰতিপল
তই হেৰাব নোৱাৰ' আই ...
কেতিয়াও নোৱাৰ ...

★ ★ ★

স্পৰ্শৰ সন্ধান

✍ মৌচুমী মেধি
ডি.এল.এড., তৃতীয় বাৰ্মাসিক

উদাৰ বুকুৰ এটি সুগভীৰ মন মোৰ
এমুঠি পৰশৰ সন্ধানত,
বিচাৰি ফুৰিছো এটি নিমাখিত মন
উটি আহিব খোজা মোৰ হৃদয়ত
এটি সোণোৱালী বাটত ...

নিবিড় মনৰ অধিকাৰিণী মই
দুটোপাল জোনাকী পোহৰে
হ'ব জানোঁ জীপাল সেই সোণোৱালী বাটটি
সুগভীৰ আকাশৰ তলত;
নিৰ্জন ক্ষণত কিজানিবা ...
ৰৈ যাওঁ অকলশৰে
স্নিগ্ধা ৰাতিৰ এছাটি বতাহৰ সুবাসত
নিঃস্বার্থভাৱে কৰা এটি স্পৰ্শৰ সন্ধানত
কিজানিবা বিলীন হওঁ মই!

দূৰৰিৰ টোপালত জীপাল হোৱা
ভৰিৰ খোজত খোজ মিলাই যাব পৰা
এমুঠি পৰশৰ সন্ধানত
এটি নিভাঁজ মন ...

বিচাৰো মই ৰ'দালি এছাটি
যাৰ কোমল পৰশে বিৰিঙাই
মোৰ উজ্জ্বল চকু দুটি;
বিৰিঙাই কোমল গুঁঠত এমোকোৰা হাঁহি
মাথোঁ স্তব্ধ হৈ ৰৈ যাওঁ
নিৰ্জন ক্ষণত কিজানিবা হৈ যাওঁ
অকলশৰীয়া বুলি ...

প্ৰতীক্ষা মাথোঁ সেই প্ৰভাতী পুৱাৰ
সুকুমল এটি ক্ষণ;
য'ত, এমোকোৰা হাঁহি
বিলীন হ'ব পৰা
বহল বুকুৰ সেই নিমাখিত মনটি।।

☆☆☆

নতুন দিন

✍ দীপাঞ্জলি বৰদলৈ
বি.এড., প্ৰথম বৰ্ষ

আমি গাও
নতুন দিনৰ গান
নতুনক আহানৰ গান,
এটি মিঠা প্ৰতিশ্ৰুতিত
সোণোৱালী সপোনবোৰ
বুকুত সাৰটি।
আমি যাম আগুৱায়
আপোন সকলৰ
হাতত হাত থৈ,
দুখতো সুখতো
সময়ৰ স'তে
খোজত খোজ মিলাই।
মন পথাৰত আকাংক্ষিত
হেঁপাহৰ গজালিবোৰে
এদিন পাত মেলিব
হৃদয় চোতাল
আশাৰে ভৰি উঠিব
তেতিয়া সজীৰ আশাবোৰক
বাস্তৱ কৰাৰ সংকল্পত
আকৌ আমি গাই যাম
নতুন দিনৰ গান,
নতুনক আহানৰ গান
নতুনক আদৰাৰ গান
বাৰে বাৰে,
বাৰে বাৰে।

☆☆☆

বৰষুণ

✍ কববী বৰুৱা
বি.এড., প্ৰথম বৰ্ষ

কিমান ৰুপ্ত হ'লে চকুলো টোকে মেঘে,
বোৱাই দিয়ে কিমান অভিশপ্ত দুখ-বেদনা-ক্ষোভ,
পখালি থৈ যায়
এজাক উন্মাদ ডেকা-গাভৰুৰ মন
আঁকি দিয়ে প্ৰেমৰ সাতোৰঙী ৰামধেনু।
বৰষুণ,
তোমাৰ আগমনত ভিজা বুকু উফন্দি উঠে নেকি ফেনে-ফুটকাৰে?
এটা সেউজীয়া সপোনে হাঁহে নেকি হৃদয়ত?
সৃষ্টিৰ কঠিয়া সিঁচি তুমিয়ে শ্যামলা কৰা নেকি ...
মোৰ পিতাইৰ ধাননি ভৰা।
বৰষুণ,
তুমিয়ে আনা নেকি প্ৰেমহীন জীৱনলৈ আশা
বিৰহী প্ৰেমিকে তোমাৰ চকুপানীত সাঁতুৰে কিজানি!
তুমিয়ে আনা নেকি ফাগুনে বলিয়া কৰা জীৱনলৈ প্ৰেমৰ
সজীৱতা,
মতলীয়া ৰঙা মদাৰক কৰি থৈ যোৱা নিষ্ঠুৰতা।
নাজানো ...
নুবুজো বৰষা ... ভালপোৱা।

প্ৰথম উপহাৰটি

✍ প্ৰিয়া কৈৰী
বি.এড., প্ৰথম বৰ্ষ

আদৰৰে ল'লো আকোঁৱালি
তুমি দিয়া প্ৰথম উপহাৰটি,
সযতনে ৰাখিলোঁ সজাই
থাকিবা বুলি মনতে সদায়।
হিয়াভৰা মৰম পালোঁ বিচাৰি
তোমাৰেই এই উপহাৰৰ যোগেদি,
সেয়ে বিনিময়ত বিচাৰিছোঁ দিব
মোৰ হিয়াভৰা এধানি মৰম।
প্ৰীতিসনা তোমাৰ কোমল বচনে
হৰিলে মোৰ মন পখীটি,
অতজনৰ মাজত বাছিলো তোমাকে
ৰাখিবানে মনত চিৰদিনলৈ বুলি?

জনতাৰ সেৱক

✍ বক্তোৎপল দুৱৰা
বি.এড., দ্বিতীয় বৰ্ষ

এতিয়া ৰাজপথত
গণতন্ত্ৰৰ বিহু,
মহানগৰৰ অলিয়ে-গলিয়ে দি
অথবা গাঁৱৰ বোকা পানীয়েদি;
পথে পথে প্ৰতিশ্ৰুতিৰ মিছিল।

সিহঁতে বহুদিন খোৱা নাই
আমিষ আহাৰ,
উঠা নাই বিলাসী গাড়ীত
জনতাৰ সেৱক আজি;
সিহঁতৰ চৰণ ধূলিত।

কি গোন্ধ পালে নাজানো
দুহাত কৃতাজ্জলি কৰি,
কেতিয়াবা হাঁহে;
কেতিয়াবা চিঞৰি চিঞৰি কান্দে।
কেতিয়াবা গালি পাৰে,
নিজৰ আদৰ্শৰ বাবে
এনেকৈয়ে জনতাৰ সেৱক,
বাৰিষাৰ পানীৰ দৰে আহে।

বাস্তৱ

✍ ৰঞ্জুমা বেগম
বি.এড., দ্বিতীয় বৰ্ষ

গতি বিৰামহীন
সুৰ সন্ধানত,
হেৰাই যোৱাৰ পৰিসীমাত
এজাক স্মৃতি,
নিজান দ্বীপৰ
নীৰৱতাৰ কোলাহলত
ভাগি ৰ'ল মোৰ
অনুভৱৰ প্ৰাচীৰ,
তাতে ঠেকা খাই উফৰি পৰিল
শব্দৰ জোলোঙা,
সহস্ৰ চিঞৰ,
আত্মগোপনৰত কবিতা
চিনাকি মুখ,
ভাষাহীন মই ... ॥

দূৰ্গা

✍ প্ৰিয়া কৈৰী
বি.এড., দ্বিতীয় বৰ্ষ

বয়স অকণমানি,
সপোন অনেক।
সেই কন কন চকুদুটিৰে দেখিছে অসীম কষ্ট,
কিন্তু সেই মিচিকিয়া হাঁহিটি সদায় থাকে বৈ
মুখখনিত।

সীমাহীন জীৱনত
জীৱনটোনো কি নুবুজোতেই
হেৰুৱালে বহুত সপোন।

কিন্তু,
জীৱনটো যেন নভঙাকে গঢ়ি নিব,
তাৰেই প্ৰতিশ্ৰুতিৰে আগুৱাই গৈছে
কোনো বাধায়ে ৰখাব নোৱাৰাকৈ ...
নাম তাইৰ দূৰ্গা। * * *

Human Behaviour

✍️ **Barsita Sarkar**

Asstt. Professor

The term behaviour goes a long way in describing the person one is. The dictionary meaning of the term 'behaviour' means – the way in which one acts or conducts oneself, especially towards others. It also signifies – the way in which an animal or person behaves in response to a particular situation or stimulus.

A study on human behaviour has revealed that 90% of the population can be classified into four basic personality types: Optimistic, Pessimistic, Trusting and Envious. However, the latter of the four types, Envious, is the most common with 30% compared to 20% for each of the other groups. 'Human behavior' is considered as the most potential and expressed capacity for physical, mental and social activity during the phases of human life.

Like other animal species, 'Humans' have a life course that consists of successive phases of growth, each of which is characterized by a distinct set of physical, physiological and behavioral features.

'Human behaviour' refers to the way humans act and interact. It is based on and influenced by several factors, such as genetic, make up, cultural and individual values and attitudes. Human behaviour generally depends on 11 main aspects which includes :

Psychology # Personality # Interest # Attitude # Emotions # Wishes # Prejudice # Stereotype # Thinking and Reasoning # Frustration and Adjustment # Durant Behavior.

Human behaviour includes all these above aspects that a person reacts depending on the situation a person is. But among these aspects highlighted above people are rare to find following the norms of behaviour. They generally behave in the manner they feel like when they are face to face with any circumstances of life. As we read the term 'human behaviour' what comes to our mind

are the different aspects of it that are included here. But as we happen to come across people it becomes difficult to identify which behaviour is to be considered as good and which to be considered not good. Because when a person behaves in a particular situation different factors happens to act on his/her mind, depending on which a person behaves. For example – a kind of behaviour remains accepted in a situation and the same behaviour remains unaccepted in a situation. It is nothing but one's own mental state and also the environment an individual grows that make him behave in the way he/she does. If a child is grown up to have seen his father talk in a very aggressive manner, he follows his way of talking without knowing the fact that it is wrong and might not be accepted in the society. On the other hand a child might have grown in an environment to very cordial and modest behaviour and as a result will adapt that. And this might make him face many problems in life because such behaviours are sometimes taken advantage of thinking to be a weak on introvert person.

Moreover now-a-days it is found among people that they hear to reply not to understand. That aspect of the behaviour of an individual seems to the disappearing with the passage of time. So to make a place for yourself in the society it is very essential to know the habit of adaptability. As it is said – 'When you are in Rome behave as the Romars'

Hence, there is non-other than this that one should learn to adapt to any kind of situation depending in which one is at the moment.

Therefore, we are in a society where it is possible for an individual to survive, only if he follow the rule of 'Survival for the fittest'.

☆☆☆

Social Media

– A Platform to create social change

✉ **Paulami Gupta**
B.Ed., 1st Year

Human beings are social in nature. From the stone age, humans have been living together in small groups which gradually kept on increasing day by day and became civilizations. The thread that kept us binding together is socialization. The medium may have changed but the way we socialized, remained the same. Co-operation lies at the heart of human lives and society. Form our daily interactions to our greatest achievements, we feel more connected when we share it with someone. With the development in modern technology a very important medium of connectivity has now captured the whole world and that is Social Media.

Billions of people around the world use social media for different purpose. From making new friends in Facebook to selling products on Amazon to acquiring new knowledge from Reddit, the social media has touched everyday aspects of our life. It is not only changing the way we live in a society. People tend to live among like-minded people which has been easily facilitated by social media platforms. From political discussion to everyday experience, from business groups to devotional groups. Social Media has become a place for likeminded people to congregate. They form online tribes and communities to discuss everything. Apart from that it has many other positive impacts :

A tool for Communication : Social networking websites has not only allowed people to make new friends but has also helped in reuniting families. There have been instances where long lost family members were united. Also, there have been hundreds of adoptions which were facilitated through social media.

A means to ignite passion and hobbies : Through social media people have found a platform to share their hobbies, passion and interest. Not only that

but the connectivity has allowed people to learn new and exciting things to improve their skills. Through YouTube they can gain access to many tutorials on how to paint, how to make music, how to play a guitar, how to ride a bicycle and even how to fix a machine. Such countless useful videos have facilitated productive use of their time.

Growing business opportunities : Social media had created a powerful business platform where sellers and buyers are just a few clicks away. The buyers have been introduced with multiple substitutes and alternatives whereas the sellers have been connected with a wide range of customers which would not have been possible in a physical setup. Not only that but features like feedback and reviews have made the after sales services more desirable.

Assistance : Social Media presents users with a lot of communities where they can discuss issues and get assistance. There are several communities on social media like Facebook. Instagram and Reddit which are related to religion, technology, health, fitness, cooking, entertainment, etc. where people can share their thoughts on any topic they desire.

But with great power comes great responsibility. The access to information has never been so easy before. A news which took around a day and half to reach us two decades ago is now only a click away. People are prone to negativity.

Anything which is negative in nature strikes our eyes and hence we are more inclined towards it. The millions of WhatsApp group which have been formed are a hotspot for rumours. Elderly people who are not so much aware about the social media fall prey to these rumours. A single video can make or break an individual. There have been many instances where people were bullied for

their appearance on social media. The better connectivity has allowed people to compare their lifestyle with other and the feeling of inferiority has slowly crept into their minds. This has further aggravated anxiety, depression and the mental health of mainly the teenagers. Also in this platform people take actions without thinking about the consequences. Incidents of threat, harassment, bullying, stalking are increasing day by day. To tackle this, it has become very necessary to make people more aware about the use of social media and how it can be used positively. Also, authorities have created many task forces to tackle cyber-crimes.

A tool is only good as the person using it and thus the same can be said for social media too. If used in a just manner it can create positive change both big and small which like ripples in water, spread the positivity all around the world. People will gain new insights on areas they have never heard before, will connect to new people and communities from remotest of areas and thus together will achieve new heights of socializing which has never been achieved before. Change is now just a click away.

★ ★ ★

Smile

✍ **Sonali Brahma**
B.Ed., 1st Year

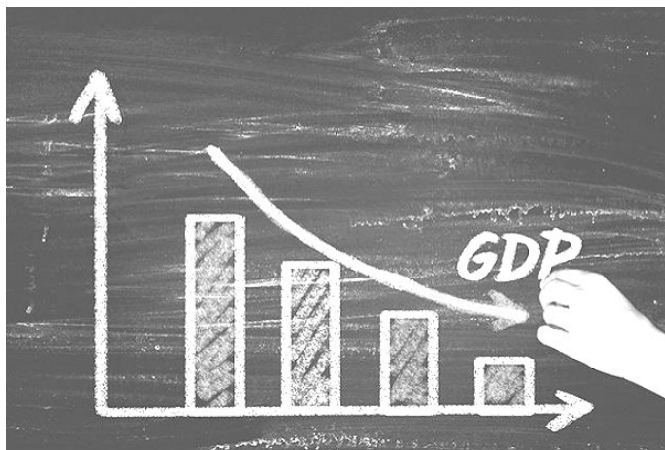
Smile has got so much of power within it. Smile has the power to dissolve all worries. Smile has got so much of power that makes man different from that of animal, it makes one beautiful and attractive too.

Once Swami Vivekananda was walking on the street with his disciple, one of his disciples had a sad face, Vivekananda didn't like it, he said, why do you keep your smile cover if you go out of the room have a smile on your face. A person who cannot smile cannot enjoy life.

What is a smile actually? Is it just a facial expressions that comes out when we feel happy or just glad for some reasons. Is smile light and can it be trusted? Can we distinguish smile fake or real. Smile is an expression of face when happy but most people wear a fake smile everyday which now makes us go back to the definition of smile.

We have seen people using different kinds of cosmetic they spend a lot of money for that smile. Smile is the best cosmetic that makes our faces beautiful. Moreover we don't have to pay anything for it. Smile is a powerful weapon too, we can use it to deal with our economics. When someone gets angry try this new weapon. A smile will turn enemy into friends. Smiling will give many friends. Smile on the face is a clear sign of happy and satisfied. So, keep smiling and spread happiness. As we know that the power of a gun can kill, the power of fire can burn, power of mind can learn, the power of anger can inreach inside until it cheers apart but the power of smile especially can heal a frozen heart.

★ ★ ★



Impact of Covid-19 on the Indian Economy

✉ Kangkana Kalita
B.Ed. 1st Year

The Covid-19 epidemic is the first and foremost human disaster in 2020. More than 200 countries and territories have confirmed effective medical cases, caused by Corona Virus declared a pandemic by the WHO.

As we have already acknowledged that India is a developing country, it is stated as an economy passing through demand depression and high unemployment, with lockdown announced by Prime Minister Narendra Modi in 2020, it slows down the supply side, accelerating the slowdown further and jeopardising the economic wellbeing of millions.

With an increasing number of Corona virus cases, the government had locked down transport services, closed all public and private offices, factories and restricted mobilization. Based on recent studies, some economists have said that there is a job loss of 40 million people in the country, mostly in the unorganized sector. The labour sector are worst impacted as they are not provided jobs due to lockdown most of the labour sectors are associated with the construction companies and daily wage earners. Travel restrictions and quarantines affecting hundreds of millions of people. Many people have left Indian factories. The quarterly GDP growth has consistently fallen since FY 18. Referring to the recent happenings and data, the organized sector is suffering a great downfall as the job generation is going down, which will result again a drastic downfall of GDP in FY 21. When the commencement of 2020-21 financial year, the effects of Corona Virus have affected the stability of the economy-jeopardising their lifestyle, economy, impacting business and consumption of common wellbeing.

Sectarial Impact :

Restaurant Services: The National Restaurant Association of India (NRAI), which represents 5,00,000 plus restaurant across the country has advised its members to shut down. This will impact operations of thousands of dine-in restaurants, pulse, bars and cafes.

Food and Agricultures: The food and agriculture sector contributes the highest in GDP. But this time, the supply of the food and agri – the product are affected due to low sowing of the seasonal crops. Again, with the shortage of labour, the food processing units are facing a hunch in normal situation but the government is trying to case out the situation until that the factores have to adjust to working with low labour count.

MSME : Maharashtra, Uttar Pradesh, Bihar, Tamil Nadu and Madhya Pradesh have the highest number of registered MSME's. A study estimated that about a quarter of over 75 million is facing closure and if the lockdown still extends the situation would worsen affecting the employment of 114 million affecting the GDP.

Sectors which depends on impart such as electronics, pharma, consumer durable etc. are facing a downfall causing a huge rapture across the value chain. As a splash of relief came the RBI announcement of a three month moratorium on repayments of loan and reduction in the repo-rate as most of the MSME's depends on the loan funding from the Government.

Online business / internet business : The online business in today's economy plays a major role in the economy with the market share of USD 950 billion. It contributes 10% to the Indian GDP and showed a drastic

in the employment sector in the FY 19 viz 8%. At mist the social distancing, due to threat of Covid-19, the e-commercial sector saw a dip in growth with pressure on the supply chain deliveries and the expectations of the consumer on the companies to come up with newer distribution channels focusing on direct to customer routes. In this soaring environment the managing and predicting of demand is playing a vital role in the customer relation sector.

Above paints stated mostly the negative impact of the lockdown. But we would miss out something if we do

not acknowledge the growth of digital infused technological gain. With the advent of the lockdown most of the sector shifted their functioning online the MNC are utilizing their work from home option to carry on an interrupted working. The digital world got such a rush that the small retail sector are also using apps and other digital channels. The present crisis has highlighted the importance of investing in technologies like self service capabilities, cyber security, e-government.

Source : Internet.



QUARANTINE DIARIES

✍ **Rishav Das**
B.Ed. 1st. Year

Quarantine is the situation that we have never expected in our life. On 24 March, 2020, our Prime Minister Narendra Modi ordered a national wide lockdown dur to the spread of corona virus which affected a lot of economic crisis, decrease in GDP of our conuntry, many people lost their jobs and faced many problems like non availability of food items i.e. grocery items, vegetables etc. Many unexpected things happened during quarantine i.e. our panenth used to day, “Stay away from Gadgets like mobile and concentrate on study.” But it is quite strange that all the online classes were held through various apps in mobile. During quarantine we used to cook various dishes like Pasta, Noodles, Curry etc. But my most pleasing discovery

during lockdown was that I spend a lot of time with my family and friends and cultivation of vegetables on most of the house which is quite unusual in our regular day to day life, I cultivated chilli, Mint which was quite increasing and enjoyable.

It is said that every coin has two sides - positive and negative. Positive side of quarantine is that in this busy schedule of our life we cannot spend too much time with our family, but quarantine has brought the family together.

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Teenager Depression

✍ **Writika Tamuly**
B.Ed. 1st Year

Teen depression is a serious mental health problem that cause a persistent feeling of sadness and loss of interest in activities Adolescence is a vulnerable developmental stage of life, ripe with mood, anxiety, thought and psychosocial disorders. And Indian youth is always burdened with exams, expectations, peer pressure, violence and looming social tensions.

In India, roughly 200 million are estimated to suffer from depression at some point in their lives. Over the last 5 years, more than 40,000 students committed suicide in India. One student commits suicide every hour in India, and yet, we keep pretending like today's teenager are anything from fragile to abscessed about their looks, each of these blame-game make diagnosis and treatment of teenage depression even more difficult.

Symptoms :

Depression symptoms can vary in security, but changes in your teen's emotions and behavior may include the examples below –

- Feelings of sadness, which can include crying spells for no apparent reason.
- Tiredness and loss of energy.
- Insomnia or sleeping too much.
- Loss of interest or pleasure in usual activities.
- Low self-esteem.
- Feeling of worthlessness or quite.
- Solved thinking, speaking or body movements.
- Poor school performance or frequent absences from school.

There are also many symptoms of depression. It can be difficult to tell the differences between ups and downs that are just part of being a teenager and teen

depression. We should try to talk with the teen and try to determine whether she or he seems capable of managing challenging feelings or if life seems overhauling.

Parenting teens can be very challenging. There are some effective parenting and communication techniques can be used to help lower the stress level for the teenager –

- When disciplining the teen, replace shame and punishment with positive reinforcement for good behavior.
- Allow the teenager to make mistakes. Overprotection for teens can be perceived as a lack of faith in their abilities.
- Give the teen a breathing room.
- Do not force the teen down a path you wanted to follow. Avoid trying to relieve your youth through your teen's activities and experiences.
- Keep the lines of communication open, even if the teen seems to want to withdraw.
- Try to avoid telling the teen what to do. Instead, listen closely and you may discover more about the issues causing the problems.
- If there is a close friend or family members of the teen who is close to and comfortable with, you might suggest your teen talk with this person about the concerns.

Teen depression tends to come and go in episodes. Once a teenager has one bout of depression, they are likely to get depressed again at some point. The consequence of letting teen depression go untreated can be extremely serious and even deadly.

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Know Your Smartphone's Brain

✍ **Manash Pratim Kakoty**
B. Ed. 1st year

Your smartphone processor, you never really think about it, yet it's an essential part of your phone. Who else will perform all those calculations for you? Do you wonder what a smartphone processor is and what it does exactly? I'll tell you everything.

Your smartphone processor, also known as chipset, is a component that controls everything going on in your smartphone and ensure it functions correctly. you can compare it to the brain of the human body. Every action you perform on your smartphone goes straight to the processor. These actions are then converted to visual changes on your screen, and all of this happens in a split second.

For example, you're opening a few picture in an app. This action is registered by the processor and stored in the memory of your device. That's the peter phase. The action is then translated to ones and zeros in the decode phase. The instructions are now saved in a language your smartphone understands. It is ready for the execute phase. The processor transmit the ones and zeros, and you can see it all happen on the screen. Your pictures are opened. Finally the executed instruction are saved in the register memory during the save phase. Afterwards the processor will restart.

Processor Speed :

The speed at which a processor processes a certain action depends on a number of factors, like the number of processor cores. The clock speed is another important

aspect. Processor with low clock speed and smaller number of cores work slowly than processor with high clock speeds and a large number of processor cores.

Clock Speed :

The clock speed determines how many instructions the processor can execute per second. A processor with 1GHz clock speed can process 1 billion instruction per second. The general rule is higher clock speed makes phones more faster.

Process Cores :

A processor (CPU) consist of multiple cores : Dual, Quad, Hexa and Octa core. What they do? Processor cores distribute the works when you use your phone. One core has a maximum number of instructions it can process within a certain amount of time. If you perform a lot of actions on your smartphone, a quene of sorts will form. If this quene gets too long, part of it will go to the next core. This ensures your smartphone will keep functioning smoothly.

The processor of your smartphone is the component that convert all your actions into visual changes on the screen. Thanks to the multiple cores & clock speed. The number of cores ensures actions are always processed on time. The clock speed determines the number of instruction executed per second.

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Notion of Beauty

✍️ **Sriti Barua**
B.Ed. 1st Year

Beauty what is the definition of beauty? What criteria we should fulfill to be beautiful enough?

Beauty is a combination of qualities such as form, proportion and color in a human face (or other object) that delights the sight. Beauty does not exist itself, it exists in the eye of the beholder.

It is so important to cultivate beauty in our life because it exists as our closest physical connection to God. It aligns with our true nature and that of your creator. It soothes the soul and makes us happy.

I still remember one incident from my school days. A teacher asked all the children to write a letter. So I finished the letter and at the end of the letter I wrote 'Your Loving Priya'. I thought it was perfect and submitted my copy to the teacher. But the teacher didn't even read the main part of the letter. His only centre of attraction was the words 'Your Loving Priya' and he asked me to scratch the word 'Loving' as I am not pretty according to him. I was devastated by his words. At the age of 13, I was not able to handle that hostile situation. But today after 10 years, those things don't bother me because I know what are my priorities, what are my objectives, what is my aim.

How can we judge someone on the basis of their physical appearance? Is it all that matters to us? Only

looks?

We say, looks don't matter. But is it true? Do we really think that look doesn't matter?

The bitter truth is we all want to look beautiful. But we don't want to become a beautiful person. We just want to look beautiful only so that we can get attention, importance etc. In society, attractive people tend to be viewed as being more intelligent, better adjusted and more popular. For better or worse, the bottom line is that research shows beauty matters; it pervades society and affects how we perceive ourselves and others.

We have created this kind of notion of 'beauty' and it won't change until we upgrade our thought process.

'Beauty' means feeling comfortable in your own skin and appreciating your imperfections 'Beauty' means feeling good about yourself, whether it is because of makeup or nice clothes or exercising, it is having confidence in yourself. It seems that 'beauty' is a mindset.

'Let us live for the beauty
of our own reality' – Charles Lamb.

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Crypto-Currency

✍ **Kakoli Hazarika**
B. Ed. 1st year

After using paper money and coins for ages, we, today, are in the era of using digital currency. Yes, its digital! Popularly termed as CRYPTO-CURRENCY. A crypto currency is a medium of exchange, which used to secure the transaction and control the creation of new unit. This currencies are a subset of alternative currencies, or specifically currencies to go cashless as the demand of New India. The first decentralized crypto currency, BITCOIN was introduced in 2009. Also frequently termed as 'Altcoins' as a blend of Bitcoin alternative.

Its History – In 1998, Wei Dai Published a descripticiency 'B-money', an anonymous, distributed electronic cash system. Shortly thereafter, Nick Szabo Orated 'Bit-gold'. The first decentralized currency Bitcoin was created in 2009 by Pseudonymous developer Satoshi Nakamoto. Strating in 2014 a show called second senesation of crypto-currencies appeared like Monow, Ethereum or Nxt. They have chand functionally like steath, addresses, smart contract, side chains as affects.

Generally crypto means 'code'. The term 'crypto' came from the word crypto osaphy, which means a type of coding. Since these system runs on coding process, it is easy for the terrorist to use it. The CMU research estimated that in 2012; 4-5% – 9% of the transaction on all exchanges in the world were for day traders on single deed wels draft market.

There are many cases that illustrates the negative of this currency. It may come to a point in future where government insists upon a layer of transactions identification that can be traced to an individual user, but that's simply an educated guess. For the time being, anyone, the celebrated anonymity, behind crypto currency remain intact, while at the same time the US Govt. is aware of the ways terrorist may use that anonymity to fulfill their illegal agendas. This is definitely a developing story that will keep our eyes on for further reports.

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INBUILT THE YOGI WITHIN YOU

✍ **Radhika Bose**

B.Ed. 1st. Semester

Yoga has been practised since centuries. It is essentially a spiritual discipline which focuses on bringing harmony between mind and body. It is known to be an art and science of healthy. On Earth, we see the surrounding dwelling themselves in a busy world. Every individual on this planet work, run, think and then sleep i.e. some people among them wake up with negative thoughts on their mind and blaming themselves for their past. Yoga has enhanced one's life to get rid through it. It calms the mind and encourages the one to realize himself more which we call the path of self-realization. As per yogic scriptures, the practise of yoga leads to the union of individual consciousness with that of universal consciousness. According to the modern scientists, it is a manifestation of the same quantum firmament. One who experiences this oneness of existence is said to be a yogi. The yogi who has attained a state of freedom referred to as mukti or nirvana.

The aim of yoga is said to be self-realization, to overcome all kinds of sufferings. Thus after liberating your mind from the mental depression, an individual can live his life with good health, energy and living which are known to be the main objectives of yoga practise. Yoga is being widely considered as an "immortal cultural outcome" catering to both material and spiritual upliftment of humanity. Once you dwell yourself into yoga, it will become a daily basic practise in our everyday life.

The science of yoga has its origin thousands of years ago, long before belief systems were born. Shiva is known to be the first yogi or Adiyogi and the first Guru or Adi Guru. It is to be said that the science of yoga has been practised in many ancient parts of the world such as during Indus valley civilization, Vedic and Upanish heritage, Buddhist and Jain Traditions, epics of Mahabharata and Ramayana and the Tantric traditions.

To control the mystical forces within you, "Surya Namaskara" has been practised by many to pay reverence to Sun God. Pranayama is also a part of the daily ritual to

offer obligation. After yoga spreading in other countries, many sages and yoga masters contributed greatly for the preservation and development of the field through their well-documented practices and literature.

Yoga itself is a wisdom that penetrates solely in our mind. For those who are survivors of physical violence, abuse, mental torture and harassment need to practise yoga as it helps to embody approaches to healing that can be vital for accommodating nervous system responses. It reduces trauma and thus long term sustainability. Our mind, body and our soul stimulates different energies which need to be controlled. The negative impact of the environment sometimes deepens within us indulging into bad stuffs and addiction. We all are likely to be the prey of depression, anxiety and insomnia, therefore yoga helps us in engaging ourselves into a different imagination where our mind can build a barrier to resist negative energies entering the mind. Our mind is said to be the most powerful element in our body and we can control it if we can make proper use of it. Our soul and our body play an important part which is supposed to make us exist still now.

Thoughts of The Life

- ♦ Join the ocean, swim in the waters. There is still a hope to see the light while drowning.
- ♦ Your past trains you like a warrior, experiences teachers you a lot to learn, present signifies the individual you and future beholds the strength in you.
- ♦ Life is good unless you know how to sacrifice some pieces of yourself.
- ♦ Never complain, no one is perfect. Thus there doesn't exist "A Perfect Happiness".
- ♦ If science can make a difference on Earth, then we can be the science to bring difference in society.
- ♦ Being alone at times is not miserable. Its a knowledge to know yourself in the path of enlightenment.

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Micro-organism : Friend and Foe

✍️ **Jubilee Goswami**

B.Ed. 1st Year

Microorganism are present everywhere in the atmosphere, but they are too small to be seen with naked eyes. Micro-organism are very small organism which can be seen with a microscope.

Micro-organism play an important role in our day-to-day life. They are both beneficial as well as harmful to us. The main source of capsules or injections we were while we fall ill is microorganism. Number of antibiotics such as Tetracycline, streptomycin etc. are being produced from microorganism. By the help of micro-organism recycling of natural wastes, dead animals and plants matter takes place. They also have a huge role in our body. Gutflora helps in digestion of food and also helps in regulating the production of nutrition. Some microorganism are helping in providing heat resistance to the grasses of a soil location. They also help in increasing fertility of soil and helps in making products like bread, cheese etc. Hence, some microorganism are beneficial to us.

Though some microorganism are useful to us, some are harmful for us too. Microorganism that cause disease in living being are called Pathogen. There are several diseases caused by microbes like Tuberculosis, Cholera, Plague, Warts, Flu, Dysentery, Chicken pox etc. They can also grow on food and can spoil it, which can cause food poisoning. They also cause disease in plants and in animals such as crests disease in plants, cold rot in sugarcane and ringworm in human being.

In a nutshell, it can be concluded that microorganism are our both Friend and Foe. Though they are harmful to us, but many microorganism are useful to us too.

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Teens, Parents and Society

✍️ **Nishandita Talukdar**

B.Ed. 1st. Year

Being a teenager is the hardest chapter in our life. The world we live in, the society we live in today, puts a lot of pressure on the youth. What people often forget is that the stage which teens go through is a crucial one. Children between the age of 13-18 years go through adolescence, which means that they need special care in terms of emotional security.

Adults need to understand that no two kids are the same. They go through different social lives. Very often it has happened that parents tend to compare kids with their friends, relatives or classmates. Maybe the parents just wanted to raise their kid's enthusiasm. But the sad truth is that the kid's enthusiasm is never raised this way. What the child feels is completely different. He/She may feel 'worthless', 'unloved' or may be even 'scared'. However, a comparison of children is only one amongst the hundreds of challenges faced by them, i.e., teens.

Another issue that often hampers the emotional security is the fear of not getting accepted from the society. There are a few thoughts like "What will the neighbours think if I am not able to do this?" or "What will people say if I couldn't crack this exam?" etc. bug a child in his/her career planning. Some people will never understand it, but children suffer a lot in their school lives. If a child is not built emotionally strong, then he/she may never become a responsible adult. The kids often lose their self-esteem and confidence and hence, they start doubting their own decisions. Teens tend to hide their feelings only because they know that 'they will never be understood. The pressure, the pain, the expectations and the sense of being judged takes away everything a child is supposed to enjoy. And when this continues for a long period, it eventually drives the person crazy literally. The teen no longer has interests to participate in social life. Although parents think that they know their kids, but unfortunately, they are wrong. The teenagers need to feel safe and need someone to talk to, which is utmost important in today's world.

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Life is a Game of Cricket

✍ **Biraj Kr. Paul**
B.Ed. 1st. Year

From a batsman's point of view :

When the ball is thrown at us, it is like the problems we face in our lives. We need to carefully observe the ball till the moment it hits the bat and hit the ball as far away from ourselves as much as we can. Whenever we try to hit the ball without observing it properly, there are chances we can get out. Similarly, while tackling our problems, we need to deal with it with patience. Any solution without thought might get us into trouble, just as hitting the ball without proper judgment has a lot of risk of getting out.

To hit a boundary, power is not the only way. Technique in our shot and timing will help us in achieving our goal of hitting a boundary. Similarly, in life, while dealing with problems, the rude way of solving it may only increase the problem rather than solving it.

We may hit a bowler for 5 boundaries in first 5 balls, but if we get out in the last ball, the battle is won by the bowler. Similarly in life, we can do many things correctly, but our one small mistake can destroy all the previous efforts.

Building up partnership with our batting partner in cricket is very important. Similarly, building a long living partnership with our life partner is very crucial for our well-being.

From a bowler's point of view :

The main aim of a bowler is to get the batsman out by any means. The wickets are like the goals we set in

our life. When we fail to get wicket in one match, we try to get the wickets in the next match. Similarly in life, we must keep on trying till our desired goals are reached.

The bowler tries different variations in balls when the batsman is not getting out, to a particular type of bowling. Similarly, when we are continuously failing to reach our goals, we need to try alternate paths to reach our desired destination.

There are fielders on the field who help the bowler reaching the goal i.e. getting a wicket by taking catches. Similarly in life, we get many friends and well-wishers who help us in our goal achieving path. There is also a wicket-keeper in the field who is constantly helping the bowler and giving directions to him to take the wickets. Similarly in life, there is a best friend who is always supporting us and giving directions whenever we get distracted from the path of reaching the goal.

Once a batsman makes a mistake, we must seize the opportunity to get his wicket. Similarly, there will be opportunities that we will get in our life, we must grab them and make the best possible use of them.

The ball bowled by the bowler is like our efforts we put towards our goal. Batsman, in this case, is the surroundings which tend to deviate or distract our efforts (ball) away from our goal (wickets). Our ultimate aim is to go past the batsman (deviations or distractions) and hit the wickets (goals).

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Durga Puja

– the celebration of life

– Priyanka Majumder
B.Ed., 1st Year

Finally comes the month of October, the heart of the Bongs beat faster, it is all they are waiting for, it is the anticipation of homecoming of Durga Maa, “Maa Asche” – Durga Puja.

It won't be an overstatement to say that Bengali people all across the globe spend a lot of their time planning and deciding what to do during the pujo. People buy multiple number of clothes – there is a morning outfit, an evening outfit and thousand thousand more saved for backups and right after the outfit game Bengalis think about what to eat on which day starting from Maha Panchami itself. From the warm khicudi, to the spherical

potato stuffed spicy Puchkas and Mughlais and many other mouth watering dishes.

Durga Puja seems to be a feeling, the sound of ‘dhak’ is enough to give you goosebumps. The social media hustle, that could be seen just before Puja seems like, “yes, maa is really coming”. The city resounds with the reflection of ‘couch shell’ and ‘dhak’, which is no less than a divine feeling.

Durga Puja is actually the celebration of life and joy. The homecoming of Maa becomes an expression of the city itself. It is just that the city burst into Joyful Happiness and laughter during these few days.

☆☆☆

Amazing Facts

✎ Mary Elena Rinki
B.Ed., 1st Year

1. Gold fish do not have a stomach!
2. North Korea and Cuba are the only places you can't buy Coca-Cola.
3. The wood frog can hold its pee for upto eight months.
4. Riding a roller coaster could help you pass a kidney stone.
5. Nutella was invented after WW II, when an Italian pastry maker mixed hazelnuts with chocolate to extend his ration of cocoa.
6. The Glass – winged butterfly lacks coloured scales, which makes its wings transparent and helps it avoid predators.
7. Lyre birds can make the perfect sound of a chainsaw, a camera click and even a burglar alarm.
8. A small cumulus cloud can weigh as much as two elephants.
9. The TV remote is the dirtiest item in a typical household, hospital or hotel room
10. Iceland has no army and also recognized as the world's most peaceful country.
11. It is physically impossible for pigs to look up into sky.
12. The strongest muscle in the body is the tongue.
13. A snail can sleep for three years.
14. Honey is the only food that doesnot spoil.
15. ‘Rhythm’ is the longest English word without a vowel.

O' Red River

✍️ Dolly Das

B.Ed. 1st Year

Like North-East gets neglected by the centre, flood occur from this river as well as the consequences and steps and measures taken will also be neglected from the topic today. Brahmaputra – India's second largest river lies in three segments, from Tibet to Bangladesh. India being the central between two. One river, three different names, three separate traditions or religions. Starting in the name of Yarlung Tsangpo in the direction of eastward entering Arunachal Pradesh to the South-West direction in India, invading through Bangladesh in the name of Jamuna (not to be mistaken with Yamuna in India) and falls into the Bay of Bengal. As sung by the great legendary Bhupen Hazarika in his song 'Mahabahu Brahmaputra'.

*"Mahabahu Brahmaputra, Mahamilonor Tirtha
Koto jug dhori ahise prokash, Sommonoyor artha"*

Brahmaputra being the major river for the North-Easterner's, came into the limelight when the battle between Ahoms and the Mughals takes place. Mughals too claimed that the Ahoms are inevitable in the banks of river Brahmaputra. The battle fought between these two strong forces takes place at Saraight, famously known as 'The Saraighator Juddho'. Ahoms were inevitable and fought for 17 times and the last battle came to end at Itakhuli during 1682. Later, the British entered offer Treaty of Yandaboo signed in Yandaboo at Myanmar and discovery of the river Brahmaputra came on the picture. Before the age of satellite imageries, river Brahmaputra was found to be the most enigmatic river for the Europeans. Many intellectuals as well as travelers guessed the existence of a big waterfall as compared to Niagara falls or Victoria falls in the emerging point of Tsangpho (Brahmaputra). You may find it strange, how river Brahmaputra, British, Tsangph relates. The only male river all over the world has some mythologival reasons too.

The route of the mighty Brahmaputra is not that easy to discourse as it seems to be. The name 'KINTUP' itself discovers a vast history of the route of the mighty Brahmaputra. Though the preparation of the journey or you may say the discovery of the starting point of the Brahmaputra was made by Survey of India (Colonial Period) but the main hard work was done by that Sikkim origin person. But the work of KINTUP remained only in the files since both the parties lost their contact and the British didn't get the required information in that time and the Britishers flew away from that place. The story of KINTUP itself says the struggling as well as adventurous story of the discovery of the mighty Brahmaputra. The adventure starts at the 19th century where survey of India prepares some tough persons to discover it. However, the unearthing of the starting point was the toughest task for the Europeans, since the border for the Tibet region was not open for the persons other than their indigenous people and Europeans were not allowed as per the rules of the Monarchy from that time.

The mighty Brahmaputra also termed as Red River as it is way too rich in iron content. Since, Brahmaputra is the backbone of North-East, it turns out to be devastating at some point during the Monsoon times (Barikha). Preservative in the form of giving lives to vegetation and the process of food chain goes on. The devastation mode then turns in red hot form and leaves Assam under floods. New vegetation then again turns out too and this cycle is continuing till now. As stated by Hem Barua in his Book "The Red River and the Blue Hills" Hem Barua pointed out Red River as the mighty Brahmaputra while the Blue Hills signifies the North East situated Hills from that contemporary period.

☆☆☆

Empowering Women Through Micro Finance

✍️ **Sangeeta Das**

B.Ed. 1st Year

The idea of Micro Finance is not new, it can be track back to the principle of ‘Self-Help Groups’ which was devised by saving banks and co-operative banking groups more than 150 years ago. Micro Finance has been popularized by Mr. Yunus. Md Yunus referred to as ‘Banker of Poor’ was the founder of 1st Micro Finance Institution in Bangladesh. More than 2/3 th of the population are still deprived of banking services. These low income people have no collateral and therefore cannot take loan to save money or to invest for the future. To help these low income group of people, Micro Finance Institution come into its own to put the ideas into practice of these deprived population. Micro Finance in general term used to combat the problem against poverty by providing variety of financial services to poor and low-income individual. It is a broad category of Financial services which include micro credit, savings and Micro Insurance, Micro Finance are effective in empowering the women and creating awareness which results in the upliftment of the nation.

Empowerment is the process that creates power in individual over their lives and society. Women Empowerment is all about allowing the women to make life-determining decision through the different problem in society and also to raise the status through education, awareness, literacy and training.

We can see women living in the semi-urban and rural areas face lots of difficulties in every step of life.

Traditionally, women were non-participative in any economic activities. For them, the Micro Finance Institutions are set up to provide them with banking and related financial services. Micro Finance Institution through Self-Help Groups provides opportunity to woman with financial backing so that they can establish their own venture and become more self employed and actively participate in the economy. These will boost up their confidence and moral and will help in improving the status in the family and community, increase potential power and rights and also increase their self-esteem. They can take more active participation in decision making and become more aware about their right of equality in the society. With the help of the finance provided, the women are engaged in the business like preparing Breads, Pickle, Growing Bitter nut, Turmeric, Strawberry, Papad, Gamusa, Mekhla Sadar, Pig farm, mushroom etc. Micro Finance creates possibility for investing in better housing and health care. The economic activity of women will improve employment opportunity for women and other decision of the household. Thus, Micro Finance Institution role in empowering the women from the underdeveloped area and helps them to achieve the goal of a better welfare in a better economy.

☆☆☆

Empowerment of Women : Illusion or Reality

✉ Ayesha Begum
B.Ed. 1st Semester

“I do not wish (Women) to have power over men; but over themselves” - Mary Wollstonecraft.

The significance of this quote means women shouldn't have to worry about men all the time or having power over them. They should focus on their own life and be confident of making decisions for themselves.

Gender Equality a very common word used in 21st century is rightly heard everywhere. It is one of the most important human rights for all. It honours dignity and freedom and entitles development among all. But the question is – ‘Is Gender Equality really been practiced?’

Since the beginning of the civilization, there has been a massive evidence of women being considered inferior to men. No doubt, the nation have also seen the rise of many women and their fight for equality in the long run process. And true empowerment leads to the success of this. Women Empowerment is not just a term to empower a women rather it referes to the increase in the spiritual, political, social, educational, gender or economic strength of women. It is the process by which the powerless gain is a greater control over the circumstances of their lives. It is said to be the vital instrument to expand women's ability to have resources and to make strong life choices.

Mary Wollstonecraft, a great philosopher and advocate of women's right, had said in her essay – ‘A vindication of the rights of women’, that, ‘Strengthen the female mind by enlarging it, and there will be an end to blind obedience’. It means that if we empower women in the right path it will never go in vain and bring about positive change in society.

In this 21st century, it is found that even though women have experienced increase in income and consumption yet they have a little control over resources and cannot equally participate in major household decisions. Though women are getting many opportunities and aided benefits, get the women of India are not actually empowered.

One part of the nation's women are rising while the women mostly of the rural areas are still living their life full of obstacle inside the four walls. Though the

empowerment process is going on but it is not full fledgedly practiced. There lies discrimination against women including gender-based violence, economic discrimination, reproductive health inequities and other traditional practices. Education is one of the most important medium of empowering women but around more than half of them have no access to education, books. The girls of the rural areas are still lagging behind in getting proper education. In many other instances women are still behind like – a very less number of women are seen in political affairs, administrative fields and many more. There have been a huge rise in the voice for women empowerment in India, but ‘Are the women really having empowerment?’ Violence and safety are the major threats to women in society. Rapes, domestic violence and abuse are increasing day by day. This has caused a massive disrupt among the women. Though the women are making progress in other fields but they are not free and secured. Every women steps out of their home with fear of being abused. The question here arises – ‘When to blame? The women or the society’.

Empowerment is an illusion or reality is still a question in this modern age. Empowerment and disempowerment are two parts, for some women, this empowerment took revolutionizing step in their life while for some women it is still an illusion. Women are still fighting for their rights in certain areas.

Despite the movement of women empowerment it is necessary to boost the self-esteem of the women and encourage them to feel themselves safe and strong. Giving them massive space equally in every field and job opportunities.

The governments are giving various access to women in the honour of women empowerment. And few women are achieving their goals. But the true women empowerment will be achieved the day when every girl or women will walk around the world safe. Secured, strong and confident. ★★

Work From Home – A Boon or A Bane

✍️ Nabsmita Das Kalita

B.Ed. 1st. Year

Variety is the spice of life. Well, year 2020 has brought for us a lot of variations quite surprisingly as well as to other livings beings on this mother earth, with the outbreak of the pandemic caused by Novel-Corona Virus. Human beings were locked down in their homes while animals and Birds moved freely under the open sky, something that was not witnessed for years. All types of offices, institutions, schools, etc. were shut down to reduce human contact that may act as super-spreader of the unlimited, life-threatening guest. Although people had to adapt to this abrupt change of locking themselves up in their homes, yet to meet the daily basic demands of survival, many couldn't completely take pause from their duties, neither can they go out for work, risking their's as well as their near and dear one's lites. Lockdown aimed at minimizing human contact allowing only emergency service providers such as healthcare workers, those serving in the army and the police, etc. to work in this vulnerable situation, but closure of important administrations such as banks, schools, etc. for an uncertain time period also brought various challenges that had affected people when they were 'locked down'. This has brought variation in the work life of many different types of employees as they have started working from home, thanks to the rapidly developing digital world.

Work from home, something that was neither seen, heard nor experienced during pre-covid times, because a trend last year. Many officials started working from their homes, making the best use of technology and the internet. News anchors started delivering news from their homes, bank officials continued their services digitally by sitting at homes, several transactions were conducted online, thereby increasing the demand for digital payments and over schools started imparting knowledge through various mobile applications. Applications such as Zoom, Google meet, etc. have played a significant role in 'making work from home' a success. Many important meetings and discussions among employees of offices, important discussion across states and countries were also done virtually through these applications. Many people had to stay away from their family due to hectic work schedule

and far-off work locations, but this new way of working from home has given them enough family time and rest that they longed for. The process was also cost-effective as it has cut down the expenses on travel, rent, etc. Internet service providers have flourished during this time as most people had sufficient free time to spend binge watching various shows on the internet.

Though working from home has made the lives of many people much easier and has helped them in adjusting with the hard times, this way of working has also brought with it a set of challenges. Most of the work was done digitally and it is no surprise that quite a large section of our population is not technologically sound, thereby creating hurdle in performing better in their field as they are incapable of using the smart devices efficiently. Another major challenge that comes in way of working from home is lack of proper work environment as many households may be noisy due to the presence of all the family members. Also, while imparting knowledge to the students through digital mode is also quite challenging in a country like India where majority of the population is poor and is incapable of buying a smart device. Unavailability of internet in remote areas also acts as a barrier in the success of working from home. Long exposure to laptops or mobile screens during work hours classes have also created health issues among several people including children.

With every new invention, discovery or method, there comes a set of both positive as well as negative impacts and working from home is not an exception. It may be boon for some while bane for the other. But this way of working was the need of the hour for a situation where there was demand of services, but at the same time fear of offer or accept these services in person. Though 'work from home' has been gradually uplifted with situations coming back to normal, this way of working should not be stopped completely and developments in this sector should be focused to minimize its anomalies so that it can be implemented in a better and organized way in the near future.

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Divine Contemplation of Modernism in T.S. Eliot's Poems

✍️ **Gojen Kakoti**
B.Ed. 1st Year

The term 'modernism' carries the literary sense of 'present or recent times'. The birth of the modern world is described as the outcome of the 'Renaissance' and 'Reformation' movement of Sixteenth century. In twentieth century, the word 'modern' is used to designate a movement in art, labeled as modernism, which is later followed by Post modernism. Modernism is essentially viewed as literary movement in the early years of twentieth century. The year from 1910 to 1930 is a period of creative innovation and novel experiment in English literature and also in music and painting which gathers tempo in both European and American literature. Modernism is an artistic display of an age of growing cultural relativism and improving communication. It is the only art which is inevitable and appropriate to our stylistic heterodoxies and pluralistic world views.

Modernism is an artistic display of an age of growing cultural relativism and improving communication. It is the only art which is inevitable and appropriate to our stylistic heterodoxies and pluralistic World views. It is an art imbued with new sensation and outrage. It represents an era of artistic migration and internationalism.

In the poem of T.S. Eliot, he laments over the spiritual sterility of the modern man on the 'arid plain' of The Wasted Land:

Son of man,
You cannot say, or guess, for you know only
A heap of broken images, where the sun beats

And the dead tree gives no shelter, the cricket no relief,

And the dry stone no sound of water.

The traditional images, such as 'sun', 'tree', 'stone' and 'water' used in the above poetic lines no longer give life and relief to the modern man living in the ruinous landscape of the modern industrial world. The complex emotionality, inherent in the above emblematic expression gives the vision of a degenerated and dehumanized society which is the new Eden of modern science and technology.

T.S. Eliot's poem 'Four Quartets', Eliot contemplates "I do not know much about gods; but I think that the river Is a strong brown God – Sullen, untamed and intractable"

The end of our all thinking and doing points to one end, i.e. to recognize and realize the 'self' within us. The river of God which is within us has no beginning or end. The sick complexities of our troubled time of 'the coupling of man and woman and that of beasts' can only be redeemed in the final unity with god. Our 'time past' and 'time-future' point only to one end. The present, which is the meeting and atoning point of man with god.

The modernist analysis of 'auditory' imagination' bores deep into the unconscious state of our mind and touches the primordial root of our psyche. Thus, the true pursuit in Modernism is to hit at the primitive mentality of modern man. T.S. Eliot rightly observes that the pre-logical trait also persists in civilized man, but it can be activated and stirred up by the poet only.

☆☆☆

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World War III: India Vs Pakistan

✍ **Balaram Sarkar**
B.Ed., 1st Year

It's the conflict that many have called a possible prelude to World War-III, and one that has already played out multiple times over the last 73 years India Vs Pakistan, a clash of powers that it both sides committed fully to, would be the largest armed conflict since World War-II.

But which side really has the upper hand, and what would a conflict end up looking like between these two intense rivals?

India and Pakistan's relationship is a rocky one to say the least, with both sides feuding against the other ever since Britain pulled out of the region after World War II and created two separate states. All matters of border and culture conflicts resulted in a neighbourhood commonly called the most dangerous in the world – a potential conflict zone more libely to result in all-out war them even the borders between NATO and Russia, or even China & Tiwan.

Historically, Pakistan has suffered repeated defeats in its wars against India, though it has also achieved by strategic smaller scale victories amongst the 'no-mans-land' that borders the two states by 'ceasefire violation' and by the help of trained terrorists.

In the early 2000s, a new security partnership with the United States made Indians nervous, as we knew Pakistanis could not be trusted and U.S.-Pakistan partnership means serious and sophisticated fire power, influx of American military equipment and training, greatly improving the capabilities of the Pakistani military.

Soon though American intelligence officials realized that Pakistan was double-dealing them, viding Taliban forces in Afghanistan and even sheltering them from American strikes, when Americans got intelligence that Osama Bin Laden was hiding in Pakistan and was receiving aid from Pakistan.

It quickly became clear that the US and Pakistan would not become close pasture after all and instead a

growing relationship between the U.S.A. and India, the world's most powerful democracy and the World's largest democracy, putting Pakistan on the backfoot. Now Pakistan relies on its ansenal of nuclear weapons to tend off Indian forces, and continues of finance and aid terrorists to strike against India targets across Line of Control (LoC).

In case of a war, India forces are over twice as large as Pakistan's with a military made up of 1.4 million personels vs 654,000. India's reservist pool is also much large, with 2.1 million reservists able to be called up quickly into active service vs Pakistan's 550,000.

India's defunce budget is about six times larger than Pakistan's with \$61 Billion vs \$11 Billion. This allows India to operate for more mechanized forces than Pakistan, which only operates about & macha mized infantry divisions.

Indian Air Force is also much larger than the Pakistan's Air Force, with 2123 aircraft vs Pakistan's 1372. India's fighter fleet numbers at 538 aircraft vs Pakistan's 356, almost in any conflict Pakistan will almost certainly be fighting defensively. This would allow Pakistan's air artillery to help neutralize some of that numerical disadvantage, and in a defensive war India's larger number superiority will actually put it roughly on par with Pakistan's fighter fleets once losses and denial from air artillery is accounted for. Where India truly holds the advantage though is in its effect of 260 Sukhoi Su – 30s, and extremely capable Russian fighter while Pakistan has only 76 F-16 made by U.S.A. while a modern F-16 is more than a match for Su-30, not many of Pakistan's F-16s are fully modernized. Pakistan has a few Chinese or joint Chinese Pakistani fighters but they are interior to Su-30 or F-16 in the air, India will definitely hold the advantage in case of a full scale war like situation.

Moreover India will add 36 Rafale aircrafts to its troops by the end to 2021.

India has a total of 250 transport aircraft whereas Pakistan has only 49 which makes India's transport fleet 5 times more than that of Pakistan. Backed up with the helicopter fleet that's twice the size of Pakistan's with 722 helicopters Vs 346 helicopters, giving India a crucial advantage in air mobility that Pakistan can't match. One area that Pakistan operating 56 American Vietnam-era Cobras vs a fleet of 23 Indian attack helicopters. Pakistan would likely choose to use these in the mountainous north, as they will make supporting its forces in the difficult terrain much easier.

The bulk of the fighting between the two nations will happen mostly on land as it was seen earlier in different wars like Bangladesh Liberation War, Kargil War, Indo-Pakistani War of 1965, and this means that the most important element of either nation's military will be its main battle tank fleet.

Here again, India outnumbered Pakistan nearly two to one, with 4292 tanks vs Pakistan's 2200. India's main tank is the Soviet – built T-72, with modern upgrades. Until Desert Storm, analysts feared that the T-72 would be a formidable threat to the American Abrams and the British Challengers. But Pakistan's main battle tank is the Chinese made Type – 59, basically a copy of Soviet design. The Type-59 cannot cope up with the modern T-72.

India's own artillery forces also greatly outnumber Pakistan, with over 4000 artillery vs Pakistan's 1226. This includes, 266 Multiple Launch Rocket System vs Pakistan's 100, giving India for greater fire support than Pakistan.

India's Navy is also far more powerful than Pakistan's Navy, with 285 vessels vs Pakistan's 100

vessels. This includes 1 Indian aircraft carrier, with Pakistan fielding (0) zero, Pakistan will have to depend upon its allies for aircraft carrier if in case a war starts today. In the case of 'Destroyers' too Pakistan doesn't have any Destroyer Ships where as India has a total of 10 Destroyer War Ships. In the case of 'Submarines' India possesses 16 Submarines where as Pakistan has only 8 of them. Pakistan does not have of winning a naval war.

So, how would a war play out between the two nations? Who would win?

India's inability of respond properly to the 2008 Mumbai terror attacks led to it completely re-thinking its war strategy against Pakistan. The terror attacks were quickly traced back to the Pakistan's intelligence services, who had trained and equipped the terrorists, but the Indian intelligence were unable to respond quickly enough to punish Pakistan for the attack without taking massive casualties. To prevent this from happening again, India focused on a war fighting concept it is called 'Cold Start'.

The aim of Cold Start is to rapidly mobilize border forces to push into Pakistan and deny advantageous defensive positions to the Pakistani military. The most important aspect of Cold Start though is to move rapidly enough and deep enough into Pakistan's territory that it will deter the nation from using its tactical nuclear weapons arsenal against the Indian military. Currently India operates under a strict no first strike policy, and will only use nuclear weapons in retaliation.

If Cold Start succeeds, Pakistan would be all but neutralized and forced to come to the peace table under India's terms.

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Online Education in India

(Challenges Faced in Online Education During Pandemic)

✉ **Mrinmoyee Daimari**
B.Ed., 1st Year

Online Education comes in shade of grey. The article will bring the voices of teachers, students from the across the country to the fore, as they highlight the good, the bad and the ugly faces of online education in India, and the need for inclusive education policies.

With educational institutes closed due to the Covid-19 pandemic the Government has seen encouraging online education to achieve academic continuity. Most high-end private and public institutions have made the switch smoothly using online platforms such as Zoom, Google Classrooms etc. But for many of them it became a herculean task. The challenges of online Education are multifaceted. It is time that we Indians, as a society, understand the realms of online Education.

The Good:

Online Education allows for learning something beyond the norm. Online Programs allow people of a wide age group to learn at their own pace, without compromising on their other responsibilities.

With the emergency and spread of Covid-19 in India, Online Education has trickle down to the most basic level schools and colleges. “The online class is a need in this pandemic situation. It has brought education to us without as going anywhere, and it is more flexible”. Students are finding it a welcome change from strict schedules and long-distance commutes to attend classes. For these, who find learning in large classes intimidating this may be a less stressful option. Many teachers are making the best of this situation by exploring many new methods of teaching and assessment.

This is encouraging. But the bad and ugly side of online education is becoming evident. India is beginning to get a taste of this now.

The Bad :

Using the internet for online lessons is a big challenge. Teachers may not be well-versed with creating

digital content and conveying it effectively online. A sudden inspection from them to upgrate and from students to adopt is unfair. Body language and eye contact which are important uses for Teacher, are difficult to perceive in an online class. They don't receive continual feedback in the form of student's reactions during online sessions, which reduces the effectiveness of teaching. How many students have paid attention in class? How many understood the lesson? Is the teaching pace alright? These questions arise in traditional classrooms, but are harder to address in online classes. Conducting online class for children is tough. Their concentration span is small and they donnot pay attention after a while. In addition, science and technology programs often include hands on laboratory sessions, dissertation projects and field trips to complement theoretical, studies. This aspect of learning is limited in online education.

Education is not just about subject knowledge but also about developing social skills among students. Relying an online education may hinder, the holistic development of students.

The Ugly :

While India enjoys a wide geographic and cultural diversity, it also suffers from huge socio-economic divide. Only a small part of India population has access to online education right now. Interrupted power supply, weak or non-existent internet connectivity and unaffordability top buy necessary devices are major concerns. Students and teachers of rural government schools placed more problems compared to urban areas. Children studying in government schools mostly belong to poor families. These families cannot afford smart phones and monthly data packages. So became of this half of the percentage of students couldnot attend online education. To deal with internet connectivity and device availability issues, ‘classes’ in many places are happening via sharing of videos by teachers over whatApp or YouTube, so that students can

watch them at their convenience. This too, however comes with difficulties in understanding the lessons and promotes rote learning. The same is true of pre-recorded sessions aired on the television (eg., Swayam Prabhya DTH channels and Radio. Although they later to wider student population that cannot avail live online classes. In a recent survey of 733 students studying in government schools in Bihar, only 36% of boys. There smart phones almost always belonged to male adults, often being lesser accessible to girls than boys. Therefore, lessons aired on television was the main option for a majority of the students participating in this survey. However, girls were found to spend a dis proportionately larger time on household chores than boys, which often overlapped with the time of telecast of these lessons. Such gaps in education could worsen the already wide gender gap in employment in India.

Uniform and Effective online education in India – What is being done and what more is possible?

There is a global recognition of the need for inclusive educational policies during the pandemic. To make online educational policies during the pandemic. To make online educational more effective and accessible various online

training programs and schemes have been developed by the Government of India for students, teachers and educational institutions. The teaching community has come together to form a nationwide informal and voluntary network of teachers, called the Discussion Forum of online Teaching (DFoT), to discuss different aspects of online teaching, and create repositionies of essential resources.

Cutting edge technologies like Artificial Intelligence (AI) could open new possibilities for innovative and personalized approaches catering to different learning abilities. IIT Kharagpur has collaborated with Amazon Web Series to develop the NAIRP (National AI Resource Platform) the future possibilities of which include monitoring, eye macment for better teaching and learning. Google has also indicated future support in AI based education in India.

Online Education opens up a lot of possibilities for students and teachers. Yet, it may also widen the inequalities in the socio-economic fabric of India. All our policies and intervention with regard to online education should be inclusive. Good vision, sincere efforts and time will show India the way ahead.

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Interesting fact about Mandarin Duck

- Recently a rare mandarin duck has been spotted in Assam's Maguri Motapung Beel, Tinsukia district near to Dibru-Saikhowa National Park.
- The mandarin, widely regarded as the world's most beautiful duck is a native of China and Japan.
- The drake mandarin's stunning plumage has long made it an artist's favourite, and it is widely depicted in oriental art.
- The first mandarins were imported to Britain in the mid – 18th century, but it wasn't until the 1930, that escapes from wildfoul collections started breeding here.
- Mandarin favours small wooden ponds and avoid. Lakes or large bodies of open water.
- They are extremely manoeuvrable fliers, able to fly through trees with remarkable agility.
- In their native China mandarins have long been regarded as symbols of fidelity and pairs were given to brides on their wedding day.
- China historically exported hundreds of thousands of mandarins, but the export trade was banned in 1975.
- The mandarin is a member of the genus, which has only one other member, the closely related North American wood duck. Though the drakes are very different, the plumage of the females is very similar.
- Despite the closeness of the relationship with the wood duck, hybrids have every been recorded. This is because the mandarin has a chromosome aberrance tht makes it impossible for it to produce.

Some Fun and Interesting Facts about India

✍ **Monalisa Das**
B.Ed., 1st Year

- 1. India is the Wettest inhabited place on Earth:**
– Meghalaya village has won the Guinness World Record title for the wettest place in Earth with about 11,873 million of rain annually. The monsoon season lasts six months, so make sure you pack van umbrella.
- 2. India has over 300,000 mosques and over 2 million Hindu Temples:**
– About 15% of India's population is Muslim. The mosques across the country range from small village buildings to immense famous ones, like the Mecca Masjid in Hyderabad on the Jama Masjid in New Delhi. The same can be said about India's Hindu temples, which surpass two million to serve the 79.8% of India's Hindu Population.
- 3. India has the highest population of vegetarians:**
– Its estimated that between 15% and 30% of India's population follow a strict vegetarian diet, while many other will only consume fish and no land animals Vegetarianism is so widely spread that even western food chains like KFC provide a vegetarian menu for restaurant patrons.
- 4. A Floating Post office:**
– India has the largest postal network in the world with over 1,55,015 post offices. A single post office on an average serves a population of 7175 people. The floating post office in Dal Lake, Srinagar was inaugurated in August 2011.
- 5. Shampooing is an Indian Concept:**
– Shampoo was innented in India, not the commercial liquid ones but the method by use of herbs. The wond 'Shampoo' itself has been derived from the Sanskrit word 'Champu' which means to massage.
- 6. India's first President only took 50% of his salary:**
– When Dr. Rajendra Prasad was appointed the president of India, he only took 50% of his salary, claming he did not require more than that. Towards the end of his 12 year tenure he only took 25% of his salary. The salary of the President was Rs. 10,000 back then.
- 7. The First rocket in India was transported on a cycle:**
– The first rocket was so light and small that it was transported on a bicycle to the Thumba Launching Station in Thiruvananthapuram, Kerala.
- 8. Chenab Bridge is the highest rail bridge in the World:**
– Not all of India's famous monuments are religious. The jaw dropping bridge spanning the Chenab River in Jammu is 1,178 feet above the water. If you're afraid of heights, you might want to skip this one!
- 9. You can drive on the World's highest motorable road:**
– At over 19,300 feet, the Ladakh road is the highest motorable road in the world make sure you pack a warm jacket on before embarking on this particular adventure.
- 10. There are a Lot of Holidays:**
– In 2019, India recorded 26 official holidays including Independence Days, Deepawali, Holi & Christmas. The wide range of celebrations comes from the fact that so many different cultural groups are blended in the Indian, population, leading to a plethona of holidays and festivals.
- 11. Mysterious Anti-Gravity Hills in Ladhak, Magnetic Hill:**

- With the anti-gravitational effect, this is the only magnetic hill in India. Lankmarked by a yellow notice board that spells out instructions and asks you place your car on neutral gear right on the speot marked by white paint, this one will base you in awe as your car can will begin to move uphill on its own.
- 12. A voting poll booth set up for just one voter in Gujrat:**
– India’s most privileged voter, Mahant Bharatdas, resides in a small hamlet called Banej in the middle of Gir Forest Gujrat. The setting up of particular polling booth for just one voter goes a long way in speaking decibels about the democratic spirit of the country.
- 13. India is the second largest English Speaking Nation:**
– Second only to the US, India has around 10% of its populace fluent in English. This statistic is expected to quadruple in the next decade.
- 14. The Number of People Travelling in the Indian Railways Everyday is equal to the Population of Australia:**
– Connecting more than 7,172 stations, the Indian Railways is the largest rail network in Asia carrying over 23 million passengers daily in 12,617 trains.
- 15. Biggest Family in the World:**
– Living in his 100 room mansion in Baktaway village of Mizoram, Mr. Ziona Chana is the head of the World’s biggest family consisting of 181 members. He has 39 wives, 94 children, 14 daughters in law and 33 grand children.
- 16. The only country with a Bill of Rights for Cow:**
– From the moment an Indian’s born, he has two mothers. One, his birth mother and two, Gaumata. Cows are believed to be holy in Hinduism, and the constitution has a set of rules in place that prevents the sale and slaughter of Cows. Now isn’t this a fantastic fact about.
- 17. Bandra – Worli Sea link has steel wires equal to earth’s circumstances:**
– This is a fact about India that many probably don’t know. Each of the cables in capable of holding 900 tons of weight. The entire establishment’s weight is equivalent to that of 50,000 African Elephants.
- 18. Most visited place in the World, the Golden Temple in Amritsor:**
– Awarded by the World Book of records the Golden Temple of Amritsor is the most visited place in the world with over one lakh divores flocking at the Shrine every single day.
- 19. Roopkund – the skeleton lake:**
– Locally was known as the mystery lake or the skeleton lake. Uttarakhand’s Roopkund is infamous for hundreds of human skeletons found at the bottom of the lake and in the surrounding areas.
- 20. World’s First Hospital Train:**
– Living true to its name, the Lifeline Express A.K. a the Jeevan Rekha Express is the World’s first hospital train taking its services managing from surgeries to cancer treatment to remove villages.
- 21. Ranked the second most population country in the World:**
– Second only to China, India has roughly 1.37 billion people and the number keeps climbing. In estimated that by the years 2050, India will have surpassed China to become the most populous country in the World.
- 22. A village with no locks and doors may be the safest on earth:**
– The village of Shani Shingnopur is famous for not having no door or lock on a single house. Beyond that, there has not been recording of a criminal act for almost 400 years. Many people think that the shared vulnerability has created a neighborly trust between the residents, which has formed a protection stronger than a deadbolt or heavy gate.
- 23. India has one of the lowest divorce rates in the world:**
– According to statistics, the divorce rates in India is about 1 out of every 100 marriages, making it much lower than most countries. This may be partly due to cultural customs and the fact that arranged marriage still occur in India.
- 24. India has the current tallest statue in the World:**

- Measuring 600 ft (182 m) in height, the statue of unity is currently the tallest in the world. The statue, which is a tribute to the independence leader Sardar Vallabhbhai Patel, is located in the western state of Gujrat, where Patel was born. For comparison this statue is almost twice as tall as the Statue of Liberty (305 ft or 93 m). It is made with more than 12,000 bronze panels and weights about 67,000 tonnes.
- 25. Kumbh Mela is the world's largest festival :**
– The gatherings is so huge that the crowd can be seen from outer space. The 2011 Kumbh Mela was the largest gathering of people with over 75 million pilgrims.
- 26. India was the first country to produce sugar :**
– India has been producing sugar since ancient times. People in the Indian subcontinent were the first to discover the use of sugarcane and its properties in medicine and food.
- 27. Mumbai is a city of Seven Islands:**
– One amazing fact about India we're sure you didn't know about! Mumbai as you see it today, only came into existence in 1784 – when it was coalesced into a single mass by the engineer Hornby Vellard. Before that it was an archipelago of seven islands – Parel, Mazagaon, Mahim, Colaba, Worli, Oed Woman Island (also known as little Colaba) and Bombay Island.
- 28. The Howrah Bridge does not have any Nuts and Bolts:**
– Another interesting fact about India which may surprise you is that. The Howrah Bridge does not have any Nuts and Bolts. The entire structure is riveted together consuming 26,500 tonnes of steel and a high tensile alloy, Tiscrom supplied by Tata Steel in 1942.
- 29. Rajasthan has temple of Rats :**
– The animal wonders of India continue. Although rats might not be the first species you think of to worship, there is a temple in Rajasthan dedicated to rats. Thousands of rats call the temple home, making it one of the country's most unique attractions. Money pilgrims visit the temple every year on their own religious journeys, so make sure to be respectful of local customs when visiting.
- 30. India was the first country to mine diamonds:**
– From the 4th Century BC for around 1,000 years, India was the only source of diamonds in the world. The original diamonds were found in the Krishna River Delta. In the 18th century, more diamonds deposits were discovered in Brazil, and soon after in South Africa, adding to the market of diamond.

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When the Clock Strikes 12

✍️ Hayensri Mosahary
B.Ed., 1st Year

The world has become a smaller place to express ourselves. About 7.8 billion people exist on Earth, still why do we feel alone / lonely. Now a days people have no time to visit each other, but can talk for an hours over the phone. People can't sort their misunderstanding by putting forward opinions, later their whatsApp status will put the other person on dilemma. We will have an information from all over the world, but we will not know anything about a person staying near us.

A person's mind is never in a rest. It has to receive all the necessary and unnecessary things inside. Some words may just pass out through another can but some struck directly to the heart and remains. Some incidence which hits the mind becomes the evil partner and will do its full time job.

I cannot come out from my part, it is not easy to forget them. I can still remember it very clearly, how it happen in just a span of time. I now regret going there, should have chosen the other path, either have used my time accurately. I don't want to show my face, will just hide my face as soon as I see him. Let me the first to know that he a there so that I can excuse ... I wish I could delete my past.

I shouldn't have been in that conversation and kept giving my opinion. I was totally not aware about its consequences, and the virheal world came around me, I can see the arguments and its always heavier on the other side.

The next day I woke up when the sunlight fell on my face. I felt my head so heavy and insecure, it was already 10 am and I felt like I haven't has enough sleep. My day was not good, it took me so long to complete a piece of work, I think I am losing interest, couldn't find quick solution to solve my problems.

Again, I had an argument on why that's only me who is to be blamed and be the sufferer, now I feel myself like a captive bird. I just think again and again, why that is

only me for all cause. Arghh... I won't talk to them anymore. Yes, I will shut myself in for sometimes. I screamed. May be my voice echoed so loud that my neighbours rushed towards my room and started knocking and telling me to open the door. I was helpless, can't walk towards the door and open. They broke the door and came inside. I can't stop crying. Juri rushed to pour a glass of water for me. She hugged me tight and said its all right dear, I am here and now you keep quite, nothing can harm you. I thought Juri may have guessed that I had a bad dream. Meanwhile I can hear some of the 2 or 3 people standing outside my room whispering, she has a good sense of acting to play a victim card, 'I was preety sure she won't fit here', 'I don't like her presence from the day one', 'she must be told to leave the place or else she will spill the evil around'. My landlord come inside and offered me another glass of water and told the other neighbours to leave. As soon as I drank the water I felt groggy and cannot remember anything until I wake up in the arms of a woman who was rubbing my face with her old wrinkled hands. I can hear her voice, I am always acquainted with that voice. Yes she is my Mon, my idol woman. Slowly as I turn around I can see my Dad passing smile towards me. I felt to relief seeing them at that moment when I need them the most. I was feeling like a baby to be surrounded by them but now they are growing much did not weak. But I really have to appreciate their love and support for each other, I think that which keeps them strong together. I know they took so many hardships throughout the night to reach me. My parents loves me so much that I never have to complain about anything to them. They both worked so hard to send me to the best school in our place and to the best college in the city. Now its my time to look after them. I must start speaking more, and work more and ignore all the unnecessary things when I come across them.

Juri come inside and brought a breakfast. She is now well dressed up for office. In the mean time she had already dropped her daughter to school. She always carries a beautiful smile on her face, a strong fearless lady. After losing her husband, she came across all odds and still battling them alone.

Depression is not choice but it takes place which has to be removed before it captures our whole body. It hides behind the smiling, sad, serious, introvert, arrogant, irritated etc. faces so it becomes difficult to find out the person. Depression has been the cause of many day today

consequences. It takes place due to failure in love and war, study and career, ignorance, molestation, unemployment, lake of financial assistance, incidences, situations etc.

Depression doesn't just go away on its own. It is better to identify troubles rather than to live on them, express ourselves more, try to notice good things, do exercises and nurture ourselves with good nutrition.

★ ★ ★



Concept of Beauty

✍ **Sehnaz Aktar**
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What is beauty? If we go according to the dictionary then it is a combination of physical qualities such as the shape, colour or form of a person which pleases the aesthetic senses of our sight. But, is this really what 'beautiful' or 'having beauty' actually means?

Everyone might have their own concept of beauty and so do I. I was aware of the notions of beauty and I have always felt the discrimination of society towards the so called 'beautiful by appearance' people. But something hit me hard during one of the EPC classes where the theme was on beauty and Paponi Maam beautifully portrayed the concept on the notion of beauty.

My take on it is that who created the concept of beauty/ Why is it just limited to physical appearance only? Why is the world only focused on the colour of the skin? How can someone be labeled as 'beautiful' or 'not so beautiful' based on a characteristic on which he / she does not have a control of their own? All this labelling is so wrong.

True beauty is actually a state of being authentic and sincere in a way that extends love to our own selves and to others. It feels real, safe, alive, playful, flowing, authentic and life – giving. True beauty does not have to be anything related to our clothes, hair, bodies or faces.

Beauty is not just external appearance but it should show resemblance with your inner strength. Someone who thinks himself / herself as 'not so beautiful' finds it difficult to fit in and loses his / her confidence with continuous labeling and distinction on most spheres of life. They try to make peace with whatever they have but it is easier said than done. Even though the world today has emerged as advanced and modern in most aspects of life but the misogyny is deeprooted in the minds of people and it is very difficult to get rid of it completely.

Let's all be real and put forward baby steps in undoing such impractical actions towards the society's concept of beauty. Beauty should feel real, it should feel comfortable, it should feel content after the end of a bad day. Let's not objectify beauty and point on the insecurities that people already deal with everyday. If we cannot contribute to the wellness of someone then we should neither take part in applauding on their hardships.

“There is no definition of beauty, but when you can see someone's spirit coming through, something which words fail to express, then that's what beautiful is to me”.

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Science and Ancient India

✍️ **Ankita Duarah**
B.Ed., 1st Year

India carries a rich legacy of scientific ideas. From the ancient time, many scientists have born in India and they give huge contributions to the society and the field of science. India has a fair share in enriching the world's material culture. Be it distillation of perfumes, the making of dyes, the extraction of sugar, the weaving of cotton and even the techniques of algebra and algorithm, the concept of zero, the technique of surgery, the concepts of atom and relativity, the herbal system of medicine the technique of alchemy, the smelting of metals, the game of chess, martial art and karate etc. can be found in ancient India and evidences that they might have originated here.

Mathematics :

In between 1000 BC and 1000 AD, a number of theatise on mathematics were authored by Indian mathematicians which were related to various areas of mathematics. The techniques of algebra and the concept of zero probably originated in India. The two towns planning of Harappa indicates that the people in those times had a good knowledge of measurement and geometry.

The earliest book on mathematics was 'Shulbasutra' written by Baudhyana around 6th century BC. There is a mation of formula for the square root of 2 and evan some concepts vary similar to Pythagoras Theram in the 'Shulbasutra'.

Apastamba, in the 2nd century BC, introduced the concepts of practical geometry involving acute angels, obtuse angles and right angles. This knowledge of angles helped in the construction of fire altars in those times.

Aryabhata :

Aryabhata in around 499 AD wrote 'Aryabhatiya' in which the concept of Mathematics as well as astronomy

were explicitly mentioned. The book written in Sanskrit, had four sections.

Aryabhata in his book stated that the Earth is round and rotates on its own axis. He formulated the area of a triangle and discovered algebra. The value of pi given by Aryabhata is much more accurate than that given by the Greeks.

The Jyotisa part of Aryabhatiya also deals with astronomical definitions, method of determining the true position of the planets, movement of the Sun and the Moon and the calculation of the eclipses. In his book, the reasons for the eclipses given are that lunar eclipse occurs when the shadow of the Earth falls on the moon while rotating on its own axis, and when the Moon's shadow falls on the Earth, it results in solar eclipse.

Brahmagupta :

Brahmagupta (7th Century AD) in his book 'Brahmasputa Siddhanta' mentioned zero as a number. In his book, he also introduced negative numbers and described them as debts and positive numbers as fortunes. It also contained first clear description of Quadratic formula.

Bhaskaracharya (Bhaskara – II)

Bhaskaracharya was one of the leading mathematicians in the 12th century A.D. His book 'Lilavati', translated by James Taylor in 19th Century and made it known to the people across the globe.

Medicine :

During the Vedic times, Ashwini Kumars were the practisioners of medicine and were given the divine status. Dhanvantari was the God of Ayurveda Medicine. Atharva Veda was the first book where a mention about the diseases, its cure and medicine can be found. Veda

mentioned cure for many of the diseases which include diarrhea, sores, cough, leprosy, fever and seizure.

However, the era of practical and more rational cure to diseases emerged around 600 BC. Takshila and Varanasi emerged as the centres for medicinal learning. The two important treaties during this time were –

- Charak Samhita (deals with Ayurveda) by Charak, Father of Ayurveda.
- Sushruta Samhita (deals with Surgery) by Sushruta, Father of Surgery.

Physics :

From the vedic times, the materials on Earth have been classified into panchbhootas. These panchbhootas were identified with human sense of perception.

- Earth (prithvi) with smell
- Fire (agni) with vision
- Air (maya) with feeling
- Water (apa) with taste
- Ether (akash) with sound

It has been perceived that the material world comprises of these five elements. Philosophers were of the view that except ether, all other four were physically palpable and therefore comprised miniscule particles of matter. The last miniscule matter which could not be further subdivided was called 'Parmanu'. There are five different types of paramanu for five different elements. Kanada, Indian philosopher explained that material world

is made up of 'kana' which cannot be seen through human organ. They cannot be further subdivided and are indestructible as even said by the modern atomic theory.

Chemistry :

The development of metallurgy started in India from the Bronze Age. In fact, the progress from Bronze Age to Iron Age to the present owes a great contribution to development in metallurgy. In the area of smelting of metals, Indians had an expertise in extraction of metals from ore and its casting.

One of the famous 'Metallurgist Alchemist' of ancient times was 'Nagarjuna'. He was an expert in transforming the base metals into gold. Another treatise 'Rasaratnakara' (a book on chemistry) mainly deals with preparation of liquid (mainly mercury).

In the field of geology, hydrology and ecology, the contribution of 'Varahamihira' cannot be forgotten. He lived in the Gupta period and was probably among the nine gems in the court of Vikramaditya. He claimed that presence of termites (Deemak) and plants could indicate the presence of water in that particular area. The earth cloud theory was also propounded by him in his book 'Brihat Samhita'. He related earthquake to the influence of plants, behaviour of animals, underground water, undersea activities and the unusual cloud formation. He also made contributions in Astrology on Jyotish Shastra.

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What is Religion

✍ Puja Rai

B.Ed., 1st Year

Religion is one of the most dominant institution in the human society. From the moment of birth till death, a human being is associated with different rituals of religion, which thus shows that religion is constructing an ideological approach in the society. There exists different religions in the world and every religion has it's own structure, functions, rules, norms and reputation which have been found in societies of the past and the present. Religion gave a foundation to the human society which is why a human being is separated from the animal kingdom.

Like other different social institution, religion also rose from the intellectual power of a human being in response to the certain needs of a being. Religion is not natural but is being constructed by the human beings. An important cause to the foundation of religion was fear, fear of how and why the world was crated, how were the human beings born and what happens after death? This fear of how and why led to curiosity among the people and made them afraid of unknown, mysterious and unseen things between which the life is still wandering. Even the scientific technology is not able to answer the two most unanswered question of birth and death. Unknown and unseen created fear among the people from which they had to get protection from the things they didn't know like the natural calamities. They started worshipping supernatural forces which could protect them from those destructive forces.

Another factor is geography, which also played an important role in constructing religion in human society. As we know every religion has it's own culture, offerings, rules etc, these are all due to the location of a particular society. They gave form to their beliefs and made them according to the color, shape and prayer for the fulfillment of their needs. Different beliefs and customs prevail due to the different habits of the people living in different regions. From the human being was separated from the

homo sapiens, religion started but an established form of religion has it's own history of specific time of its origin.

Two things are very important for the understanding of religion, which are –

- Practical experiences and (own observation or individual experiences)
- Belief communicated by customs.

All these made human being believe in superstitious things and bound them to go accordingly to the situation and belief. The question of is religion relevant question approaches after the discussion of religion in such a basis. But yes the religion is relevant because it gives hopes to the people and human being. As Karl Marx said, 'Religion is the sign of the oppressed creature, heart of a heartless world, and the soul of the soulless conditions. It is the opium of the people.'

Religion tends to accommodate its ethical course and change itself according to social and economical changes. When we say popular religion like Buddhism, Jainism, Taoism, Islam, Christianity etc. they all tend to change its courses according to the economical changes in the world. Different schools of thought and different people have their own opinion regarding the religion. The western philosophies while locating religion were biased and gave more preference on the idea of sacred and holy while the Asian Philosophers talked about universalism. For them universalism is holiness, goodness, and perfection which have been distorted by different cultural customs.

So, religion is a dominant institution which bound the people of a society to follow some rules, regulations, norms, beliefs, customs, superstitions etc. It is associated with each and every human beings and one cannot avoid it from their life till death.

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Women Empowerment : An Analysis

✍ **Dilara Sultana**
B.Ed., 1st Year

Women empowerment is made up of two words women and empowerment. Empowerment means to give power or authority to someone. So, women empowerment means power in the hands of women. It signifies that women should be given equal opportunity in every field, irrespective of any discrimination.

Our society comprises of men and women. In earlier times, men were considered to be the leading members of a family. They were responsible for earning the livelihood and were the decision takers of the family. On the other hand, women were responsible for doing household work and upbringing of the children. So, the roles were mainly based on gender. There was no involvement of women in decision making. If we assess our entire sector, then research says that women's issues are either focused on her reproductive role and her body or on her economic role as a worker. But none of them is focused on empowering the women.

Women empowerment is the process that creates power in women to live a happy and respectable life in a society. Women are empowered when they are able to access opportunities in a variety of fields such as in education, profession, lifestyle, etc. without any limitations and restrictions. It includes raising their status through education, awareness, literacy and training. It also includes the authority to take decisions. When a women makes a crucial decision, she feels empowered.

Women's empowerment is the most crucial point for the overall development of a country. Suppose, in a family, there is one earning person, while in another family, both men and women are earning, then who will have a better lifestyle, etc., without any limitations and restrictions. It includes raising their status through education, awareness, literacy and training. It also includes the authority to take decisions. When a women makes a crucial decision, she feels empowered.

Women's empowerment is the most crucial point for the overall development of country. Suppose, in a family, there is one earning person, while in another family,

both men and women are earning, then who will have a better lifestyle. The answer is simple, the family where both men and women are earning money. Thus, the country where men and women work together develops at a faster rate.

History says that women were ill-treated. The 'Sali Pratha' in the ancient time to the girl child abortion in the present scenario, women continue facing such violence. Not only this, heinous crimes against women such as rape, acid attack, dowry system, honour killing, domestic violence, etc. are still happening in India.

Out of the total population, 50% of the population should consist of women. However, due to female feticide practices, girl child numbers are decreasing sharply in India. It has also impacted the sex ration in India. The literacy rate in girls is very low. Most of the girls are not even provided with primary education. Moreover, they are married early and made to raise children and shoulder only household work. They are not allowed to go out and are dominated by their husbands. Women are taken for granted by men as they are considered their property. Even at the workplace, women are discriminated against. They are paid less for the same work as compared to their male counterparts.

Women can be empowered in various ways. It can be done through government schemes as well as on an individual basis. At the individual level, we should start respecting women and start giving them opportunities equal to men. We should promote and encourage them for jobs, higher education, business activities, etc. The Government has come up with various schemes such as Beti Bachao, Beti Padhao Yojana, Mahila-E-Haat, Mahila Shakti Kendra working Women Hostel, Sukanya Samridhi Yajana etc. to empower women. Apart from these schemes, we as individuals can also empower women by abolishing social evils like the dowry system, child marriage. These small steps will change the situation of women in society and make them feel empowered.

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Financial Challenges to Implementation of National Education Policy, 2020

✍ **Suman Das**
B.Ed., 1st Year

The National Education Policy or NEP 2020, marks a historic development in our country's education structure. It is characterized by increasing emphasis on open learning, vocational training of children from an early age and reducing the barriers between the streams of science, commerce and humanities. NEP 2020 has led the approach to education becoming more student centric than ever.

However, the point of concern is not the vision of the NEP 2020 and the extent of its implementation in a country like India where, in some places, even basic necessities of life are considered a luxury for the people. NEP 2020 implementation calls for heavy investment in areas like school infrastructure, laboratories, information technology equipments, setting up workshop areas inside schools etc. In our country, another major concern is that about half the population of the total children attend self financed, independent schools. According to United Nations Development Programme (UNDP) estimates, the total financial requirement for India to reach Sustainable Development Goal (SPG) 4 by 2030, is \$ 2258 Billion, which for the year 2017-18, averages \$ 173 Billion per year, for exceeding the current Government budget of \$ 76.4 Billion a year for education. Such figures make it difficult for achieving the goals solely from Government & philanthropic initiatives.

The current Government has opted for private investment that will bring down the cost of education down, but there is still a long way to go. Investment in training

and upgradation of teachers will also be required in substantial amount. Separate budget allocation is also required for new curriculum planning and development keeping the objectives of the Act in mind. Some measures that can be taken to arrange the finance and also reduce the amount of funding required to achieve various goals are given below :

- Arranging independent investors and setting up co-ventures with professional institutions providing vocational training.
- Forming partnerships with education aggregators to act as guides for providing internships to students at low cost.
- Lease financing can be opted as a means of low cost financing to arrange lab equipments, computers etc.
- Introducing alternative sources of energy in schools for economic energy provision in schools.

Thus, we can say that the National Education Policy, 2020, inspite of being revolutionary, calls for major changes in overall education structure of the country if it is to be implemented successfully in both economic and social terms. It will be interesting to see how the Government goes about the changes and how it shall approach the overall dynamics of the policy for a brighter future for the future generations.

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Phlogacanthus Thyrsiflorus Nees : A medicinal Plant

✍ **Sumati Boro**
B.Ed., 1st Year

In the last few years, there has been an exponential growth in the field of herbal medicine and these drugs are gaining popularity both in developing and less side effects. Many traditional medicines in use are derived from medicinal plants, minerals and organic matter. Folklore uses are supported by a long history of human experience. The World Health Organisation (WHO) has listed 21,000 plants, which are been used for medicinal purposes around the World. India is the largest producer of medicinal herbs and it is called as botanical garden of the World. There is a worldwide belief that herbal remedies are safer and less damaging to the human body than synthetic drug. Therefore laboratories around the world are engaged in screening of plants for biological activities with therapeutics potential. Ayurveda has emphasized importance of food in the management of disease. Even practitioner of modern system has realized the significance of dietary items, in the form of nutraceutical elements, in the treatment of chronic diseases.

Phlogacanthus thyrsiflorus is a gregarious shub which belongs to the family Acanthaceal. This plant has long orange-red tubular flowers, appearing in upright spikes at the end of branches. It is commonly known as Rangabahaka or Teeta Phool in Assamese and Lal basak in Bengali and Hindi. The plant can be seen growing mostly during Dec-April and is distributed throughout the tropics and in the entire North East Region of India. Fruits and leaves are taken by the Karbi Tribes of Assam after

burning them as a specific treatment for fever. Medicinal Salt extracted from the ask of whole plant is used in cases of indigestion, gastritis, pharyngitis, caught, asthma and checked acidity. The paste of root is used in case of chronic leucorrhoea. Flowers are antidote to pox, prevents skin diseases like sore, scabies etc. It has also been used in jaundice. Leaf extra is administered orally in gout and rheumatism in Chakma community of Bangladesh. It is use in traditional herbal Vapour therapy in Manipur to cure dry cough and pneumonia. Jaintia tribe of Meghalaya uses fruit and leaf ask of Phlogacanthus thyrsiflorus Nees mixed in equal amount to treat fever.

Phlogacanthus thyrsiflorus Nees is used in herbal recipe during Bohag Bihu' the main festival of Assam. The flowers of the plant is eaten as vegetable by the ethnic communities of Tinsukia district of Assam. Which is said to be useful in rheumatism, anemia and cough. The preliminary investigation was carried out to assess the qualitative and quantitative phytochemical analysis of 80% ethanolic extract of the flower. It reveals the presence of flavoroid, steroid alkaloid and phenol etc. Antioxidant activity was studied in-vitro which showed significant inhibition of free radical formation and ascorbic acid etc.

Phlogacanthus thyrsiflorus Nees has important phytochemicals and prominent free radical scavenging property so it may prove as a very good medicinal plant.

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The Curse

✍️ **Ruma Kalita**
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For decades, menstruation has been viewed as a taboo by the people, not only in India but in other parts of the world as well. The misogynists have created a box for the women where they have been forced to think that menstruation is ‘cursed’ or more importantly very ‘impure’. For instance –

Menstrual taboos are found in the Quran :

“go apart from women during the monthly course, do not approach them until they are clean” – Quran 2:222.’

...the Bible :

“... in her menstrual impurity; she is unclean ... whoever touches ... shall be unclean and shall wash his clothes and bathe in water and be unclean until evening” – Leviticus 15.

When it is the time of the month women are pushed into a corner and forced to sit there and not move till the bleeding is over. In the ancient times there might have been scientific reasons that led to this kind of practices. Reasons like blood can spread diseases etc. But in the modern age with the technological advancement that is happening at a rapid pace there are still many places and people in India that still practices heinous rituals when it comes to menstruation. In India, a woman on her periods is not allowed to go to the temple, enter the kitchen, and touch a jar of pickles and whatnot, even today. While with access to sanitary napkins she can now maintain proper hygiene during “those five days”, yet the stigma still manages to get to her, making her feel “unclean” and “impure”.

A shocking incident that took place in Gujarat in the year 2020, nearly 70 female students were asked by their principal to show their undergarments to prove if they were menstruating or not. This is an era of empowering women and bringing women to equal standards and yet this is the place where some places are still stuck at. We

are living in a very advanced society in the 21st century and yet there hasn’t been a single advertise that shows menstrual blood as red but uses a different color.

In many parts of India menstruating women are banished from their homes for a period of 5-7 days or till their menstruation is over. It is seen among the tribes, like as *Gonds* and *Madiya*, from Maharashtra, Chhattisgarh, Andhra Pradesh and Orissa. These huts are called ‘*kurma ghar*’ or ‘*gaokar*’, usually located in the outskirts or near a forest, without any privileges. These women are not allowed to communicate with any other being and left in isolation except a family member who comes and drops off a meal.

Recently due to the changing habits of livelihood of every people women have been suffering from some diseases that were not seen in the early years. Activists are trying to spread awareness among people about these diseases like PCOD, PCOS, endometriosis, dysmenorrheal etc. But if people are still stuck in a place where they think that women are cursed because they lose blood every month, will they ever be able to understand about these diseases? The heavy stigma around periods shows how a lot of women still have little or no knowledge about maintaining period hygiene, because there is simply no one nearby to educate them.

There should not be strange beliefs regarding menstruation because the shedding of blood in a female indicates her fertility and her ability to reproduce. Women should not be ashamed of the tainted dress or the pad that is hiding in her purse. As we learned in our biology class that menstruating is a natural process and would continue till the age of 50. Both women and men must accept her especially during her periods when she needs love and care to get through the days. And this awareness can be created only by the educated people that live among the societies. We have to be the ones to bring awareness and spread the knowledge among people.

☆☆☆

Simple Yet Amazing Facts of Science

✍ **Sonam Das**
B.Ed., 1st Year

1. On Earth we need heat to fuse metal but in space 2 pieces of same metal will fuse together with only a little pressure. This process is called cold welding & it happens because of lack of atmosphere.
2. Fossil evidence shows us that, over the past 10,000 years, the average human brain has shrunk about the size of a tennis ball. But that doesn't mean we are less intelligent.
3. Our galactic home, the Milky way is on an inevitable collision course with our nearest neighbor, the Andromeda Galaxy.
4. In 2015, scientists in Thailand discovered a new species of wasp that inject venom into cockroaches to paralyze them, so the wasp can drag the cockroach to their lair & begin to feast while the cockroach is still alive. Thus Marry Potter's dementors exist in real life.
5. Size has nothing to do with buoyancy. Gas has lower density than liquid. So even though Saturn is the end biggest planet in our solar system, because it's made up almost entirely of gas, the planet could actually float in water.
6. At 13.6 miles high and 370 miles wide, Olympus Mons on Mars' western hemisphere is the largest volcano in our solar system.
7. At the heart of a black hole there is gravitational singularity due to which light cannot escape, i.e. the black part of black holi. However, quantum physics actually predicts that black holes particularly small ones, do emit some observable radiation, including visible light. This is called Hawking radiation.
8. Hurricanes realease the energy of 10000 nuclear bombs.
9. Pluto hasn't made a full orbit around the sun since it was discovered in February 18, 1930 because it takes 248.09 years to make one orbit around the sun.
10. There are 12 times more trees on Earth than stars in the Milky Way. Scientists estimate there are between 200-400 billion stars in our galaxy while there are on estimated 1 trillion trees on Earth.
11. After carefully studying hominin fossils found in Kenya, Ethiopia & Chad, German Scientist haus concluded that 4 distinct species of human coexisted at the same time about 3 million years ago.
12. Though it's true that sound can't travel through the vaccum of space, NASA has launched multiple probes that have flown close by the planets in our solar systems to make recordings. Charged particles in the planets atmospheres interact with to creats radio waves and NASA has translated into audible sounds. Each planet has its own unique song.
13. A day on venus lasts way longer than a day on Earth. One venusian day i.e. one rotation on its axis can take 243 Earth days.
14. The resurrection plant can rise from the dead. Also known as the 'Rose of Jericho' or 'dinosaur plant' *Selaginella lepidophylla* can survive extreme dehydration by synthesing a special sugar called trehalose.

☆☆☆

Does the Social Factor Genuinely Exists in Social Media?

✎ **Banashree Arjun**
B.Ed., 1st Year

Social Media – it is one of most important aspect of life. It can be better explained as a form of our life. Everything that is happening in and around becomes a part of the social media. It is almost mandatory to have a past on social media everyday. As an individual myself I am no one to speak about this but when I think to myself regarding the same a constant thought always pricks my mind that “Are we really connected to each other?”

With the evolution of time, social media has become the ‘Thing’ of the today’s century. It is not wrong to change ourself with rime but somehow we are losing personal connect with people. We are so engrossed in our cellphones that we fail to observe people and the world in which we are physically present in that particular moment. We have thousands of friends on different networking sites but do we actually have friends to stand by us when we actually need them. As we are upgrading ourselves with the passing of time there is an urgent need to understand where and in which form the change will help us. We prefer typing a ‘Happy Birthday’ on social network to wish somebody rather than calling up the person and have a personal conversation with him / her. In 21st Century people are running due to scarcity of time but despite of that we can make little efforts like calling people on birthday or at last write a personal message that make them feel special, enquiring about people’s health and needs at last of those people whom we are acquainted with. I

don’t say that social media has always have had adverse effects on people. It did help many people in different ways and has made needy people receive help, helped discoured talents from different courses of the world but has made forget the reality and ramness that exists in our everyday life.

In the present day we have failed to realize the reality of the world. The constant looking for validation in the social media has blurred our understanding that make us feel that the virtual world is more REAL to us than the actual world we reside in. It is not wrong to get connected to people across the world but not on the cost of losing real connections. Social media interactions have replaced our in-person conversations i.e. we don’t even know about the person sitting next to us but we believe to know about everything that is goind around us. Observing all these, I believe that there should be a genuine effort to celebrate the sense of personal belonging in our lives. Once we start valuing individuals, and other aspects of live in real all will actually start cherishing our EXISTENCE. We can subsequently be active in social media but we should always for grounded and should never disregard the REAL world that is ours. Social media will then be a source of connecting point for all of us rather than being a point of illusion.

☆☆☆

Substance Abuse / Addiction

✍️ **Paulami Biswas**

B.Ed. 1st Year

The habitual use of or dependence on harmful substances like liquor / alcoholic drinks, tobacco, bidis / cigarettes, drugs called the substance abuse an addiction. As the range of addictive substances continues to expand, more and more persons particularly, in the younger age groups get addicted. There are many factors that are responsible for pushing the young as well as adults into the trap of substance abuse. These factors includes peer-pressure, non-conducive family environment and stress.

Substance abuse is a condition which needs medical and psychological help. The parents have to be considerate to the children / particularly during their transition from childhood to adolescence and adulthood, when many changes occur in their physique. Adolescence are naturally curious, they are exploring new Worlds, ideas, behaviours and relationships. In the process, some are exposed to drugs. Unless their environment, families, schools and friends educate them about the ill-effects of using drugs, they are likely to be trapped. Drinking and smoking are the mast common as well as harmful addictive actions.

Drinking an intake of liquor / alcohol is a very serious problem of the society. The easiest pastime is to drink and forget norries, frustrations, even though temporarily. Its addiction creates serious consequences. Even with meager earning, drunkards buy liquor keeping the family

need at stake. If they cannot afford the standard variety, which is expensive, they go for the cheap variety. At times they drink even the poisonous things. After drinking they lose their senses which may sometimes result in death or permanent disability. Most of the time they ill-treat their wives and children after drinking.

Smoking is a habit which is very harmful, even more than drinking. Not only does it harm the smokers themselves, but also the people around them who are affected by the smoke in the atmosphere. If we respect the rights of others, then we should not smoking in public places like buses, trains, markets, offices etc. Smoking is a major cause of pollutions and develops deadly diseases like cancer, heart diseases, breathing problems etc. According to WHO tobacco use, particularly smoking is number one killer all over the world. The union cabinet has banned smoking in public places. It has banned the sale of tobacco products near school & colleges. It is mandatory for manufacturers of these products to issue a warning to the consumers of its ill effects with a caption on the product itself.

☆☆☆

Value something until that things becomes memory

✍️ **Nandita Paul**
B.Ed., 2nd Year

It turns out that the bird that been walking me up at down everyday for the past four weeks, is a tiny little sparrow. No matter how hard I looked, I couldn't initially find the source of the racket. Then one day, I had noticed that she enters my room through some opening at the end of the day, spends the whole night in a small corner of the ceiling and in the morning she starts moving around the room, flapping her wings in search of her way out. It became my orderly groove to unlock the door for her to leave every morning. During the first couple of days, she used to move around in panic, hit all the window glasses to find herself a way out. But as the days went by, she used to subtly wait near my bed and chirp as if she

persuaded me to get up and open the door for her to leave. As days went by, I got more & more infuriated by her chirping & flapping noises which used to wake me up from sleep every morning. Anguished me, decided to obstruct all the feasible ways through which she could get in and after almost a month of this process suddenly stopped altogether she ceased her visit to our house.

New, even in her absence, I get up at around the same time. But the only difference is there's no one to greet me good morning with her chirpings.

☆☆☆

Cool Facts About Insects

✍️ **Priya Singh**
B.Ed. 1st Year

1. A lady bird might eat more than 5000 insects in its lifetime.
2. A bee's wings beat 190 times a second, that's 11,400 times a minute.
3. One dung beetle can drag 1,141 times it's weight – that's like a human pulling six double – decker buses!
4. Butterflies taste with their feet.
5. The red postman butterfly develops its own poison by eating toxic plants.
6. A single honey bee colony can produce around 100 kg of honey each year – that's 220 jars.
7. Calerpillars have 12 eyes.
8. The stag beetle is the largest species of insect to be found in UK.
9. Dragonflies have been on each for 300 million years.
10. Beetles account for one quarter of all known species of plants and animals.
11. The oldest known fossil of an insect dates back 400 million years and is a spring tail.
12. Termite greens can produce 6,000 – 7,000 eggs in a single day.
13. There are 10 quadrillion ants on the planet at any quiet moment.
14. Grass hoppers existed before dinosaurs.
15. Male giraffe weevils use their long necks to fight each other.

Assamese Newspaper

✍️ **Rajnandini Dhadumia**

B.Ed. 1st Year

The history of Assamese print media is more than 160 years old. The journey was started with 'Arunodoi'. It was first published in January, 1846 from Sibsagar. Dr. Nathan Brown was the first editor of the monthly magazine. There were many newspapers / magazines published after Arunodoi, some survived for long, some disappeared quickly. But by and large all of them contributed to the Assamese society, language and media.

In 1882, Hem Chandra Baruah published weekly tabloid "Assamese News" in both Assamese and English which was in true sense a newspaper. But it was short lived and the publication was stopped within 3 years in 1885. In 1894 Manik Chandra Barua and Kaliram Barua together published another weekly "Assam". The newspaper got attention of the general public and became popular for some time. In 1895 Radhanath Changkakoty published English weekly newspaper, "Times of Assam" from Dibrugarh. The newspaper continues contributing to the Assamese society for more than five decades till 1947.

In 14th January, 1900, Padmaanth Gohain Barua published weekly "Assam Banti". Later the newspaper was named as "Bonti". It continued published till 1944. In 1902 two English newspapers were published from Dibrugarh, "The eastern Herald" and "Citizen". In 1918, Chandra Kumar Agarwala published "Xhadiniya Xhongbaad". In 1927 Nilamoni Phukan published daily

"Dainik Batori" from Jorhat. In 1932 "Axom Xevak" and in 1935 Ambikagiri Raichoudhury published "Deka Axom". The newspaper continued publication till 1954. After the death of Raichoudhury in 1967, his son Bhagagiri Raichoudhury republished the newspaper, but didn't continue long. In 1989 the "Deka Axam" was republished as a trimonthly magazine by Skhitish Chandra Phukan. But it was not successful. In 1939 Benudhar Sharma published "Tarun Axam" from Dibrugarh.

In 1946 Debakanta Barua published "Dainik Axomiya". But it just lasted for only two years. In 1949 Mr. Barua published "Natun Axomiya". Later Birinchi Kumar Barua, Kirtinath Hazarika etc. took editorship of the newspaper. This daily created a new horizon in Assamese news media.

After independence, Assam witness numerous daily and weekly newspapers. "Raaiz", "Xasantidoot", "Axom Batori", "Nilachal", "Cranatara", "Mahajaati", "Alok", "Nagorik" etc. are a few to name with.

Major newspapers of Assam :

i. Assam Tribune, ii. Dainik Asom, iii. Asomiya Pratidin, iv. Asomiya Khobor, v. Amar Asom, vi. Niyomiya Barta, vii. The Sentinal, viii. Times of Assam.

☆☆☆

Stop Child Labour

✍️ **Chrisma Mary Basumatary**
B.Ed., 1st Year

Childhood is the best part of life. It is full of innocence and joy. It is the part of life when we are free from all the responsibilities. But, whenever we leave our house and look around, if we try to notice, we can easily see young children engaged in laborious works. The child may be a rickshaw puller, selling goods in the street or at markets, girls cleaning, making food and serving in restaurants. This seems to be no hope of getting their childhood.

Child labour is a rising crime which forces small children to do paid work. Child labor refers to work performed by children younger than 14 or 15 in some developing countries. According to census, India has one of the largest populations of child labourers. Child labour takes many forms like it interferes with their ability to attend regular school and that is mentally, physically, socially or morally dangerous, and harmful to a child's life and future.

Even thoughts, "Article 2314 of Indian constitution prohibits the trafficking in human beings and forced labour. And Article 2415 prohibits the employment of children in factories. It says that No child below the age of 14 years shall be employed to work in any factory or mine or engaged in any other hazardous employment still most of the child labourers are engaged in agriculture and allied

subject like live stock, foresting, fisheries. In the urban areas, children work in Dhabas, eateries helpers or cleaners in trucks and as domestic servants, etc. They have long working hours, bad and unhygienic working conditions.

The main reason behind child labour is 'poverty'. Children born in poor families are forced to work not only for their own survival but also for their family. Awareness of the people and government also compels poor parents to make their children employed as laborers in agricultural forms, factories, brick kilns and as domestic servants. Let us all take a step to ban their evil.

Hence, child labour must be banned at any cost. However, mere passing of laws is not going to help, we have to enforce them strictly. Moreover, we cannot have the law keeping an eye on every screen. It is therefore, the duty of every citizen to discourage such incidents and report them whenever possible. Awareness about the issue can do wonders to improve the current sorry state.

A child is meant to learn not to earn and 'child labour' is nothing but 'child abuse'. So, for a better Nation, we must stop 'Child Exploitation'.

☆☆☆

Effect of Globalisation of Education

✍ **Sprika Nath**
B.Ed., 1st Year

The education is a powerful instrument to bring social change peacefully. It is only the education which can save us from World War. The international co-operation and understanding, universal brotherhood and composition citizenship can be developed by education.

Global education interconnects methods of teaching from worldwide systems to encourage the international development of environmental sustainability as well as contribution towards fortifying global industries. These educational initiatives prioritize global access to school from the primary to the university levels, instigating leaving experiences that prepare students for multinational leadership role. With globalization solve of the challenges for knowledge, education and learning will provide today's learners the ability to be more familiar and comfortable with abstract concepts and uncertain situations. It enhances the student's ability to manipulate symbols. Highly productive employment in today's economy will require the learner to constantly manipulate symbols such as, political, legal and business terms and digital wordy. Moreover, Globalisation enhances the students ability to acquire and utilize knowledge by enhancing the ability of the learners to access, assess, adopt and apply knowledge

to think independently to exercise appropriate judgment and to collaborate with others to mape sense of new situation. It produces or increased quantity of scientifically and technically trained persons and also supports information technology.

One of the most notable effects of globalization is that it breaks the boundaries of space and time by using advanced information and communication technologies. It meets the knowledge, education and learning challenges and opportunities of the information age and promote international understanding, collaboration, harmony and acceptance to cultural diversity across countries and regions.

Apart from all the positive impact, there are certain drawback of globalization on education. The potential fallback of globalization in education can be increased technological gaps and digital divides between advanced countries and less developed countries. Globalisation in education may end up creating more legitimate opportunities for a few advanced countries for a new form of developing countries.

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The Story Behind Lord Hanumana's Panchamukhi Roop

✍️ **Namrata Roy**
B.Ed. 1st Year

Ravan had a brother called Hiravan. He was the ruler of Patal Lok and a master of Illusion and Magic. When Meghnad was killed by Lakshmana, and Ravan was losing the battle against Ram, he reached out to Ahiravan for help. Ahiravan promised to rapture Rama and Lakshman alive, take them to his kingdom, where he would sacrifice them to goddess Mahamaya. Bibhishan came to know of Ahiravan's plan and informs Ram and Lakshman of Ahiravan's plan. Bibhishan makes necessary arrangement and asks Hanuman to keep guard over Ram and Lakshman.

He also told Hanuman, that Ahiravan tries to enter the place, where Ram and Lakshman were sleeping, in various disguise. But Hanuman manages to thwart him. Finally he assumes the guise of Bibhishan himself and gets past. Hanuman, abducts Ram and Lakshman to Patal Lok. When Hanuman finds he has been tricked by Ahiravan, he vows to find Ram and Lakshman and kill Ahiravan. Hanuman goes down into the Patal Loka, where he finds Ahiravan's massive place, there is heavily guarded on all sides.

He first has to contend with the guard, Makradhwaja, who is half vanara, half fish and also happens to be Hanuman's son in a way too. After defeating his son Hanuman makes his way to Ahiravan's Palace and learns that the way to kill Ahiravan is to extinguish 5 different lamps all at one time which was in different directions.

This is when Hanuman assumes his Panchamukha Anjanaya form. The 4 faces of Hanuman, Varaha, Garuda and Narasimbha face east, south, west and north respectively while the 5th face of Hayagriva, faces upwards. In this form, Hanuman manages to extinguish the 5 different lamps all at one time, and goes on to kill Ahiravan with one swift stroke of the knife. Thus he manages to save Ram and Lakshman, and bring them back from Patala Loka. Where they resume the battle against Ravan.

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Mental Health

✍️ **Priya Singh**
B.Ed., 1st Year

Mental illness is a physical illness of brain that causes disturbances in thinking, behavior, energy, emotion and this affects the person even to do his normal day to day activities. The symptoms include anxiety, moodswings, excessive stress, sleeping problems, significant tiredness, low energy, isolating oneself, detachment from reality, changes in eating habits. Mental health is as important as physical health. But people do not give much importance to their mental health as there is negative stigma attached to it. Only half of them get themselves treated for their mental problems while others go untreated. The stigma against mental health is powerful due to stereotypes, lack of education. Untreated mental health has resulted in increasing cases of suicide stigma, discrimination feels like obstacles for people who is struggling with mental illness.

Mental illness can be caused due to biological factors such as chemical imbalances in the brain, genes and family history or due to various psychological factors such as family pressure, peer pressure, abuse, trauma,

socio-economic condition, unemployment or losing job, death etc. Depression is the predominant mental health problem worldwide, followed by anxiety, schizophrenia and bipolar disease.

People link mental illness with violence or portray people with mental health problems as dangerous, aggressive, evil and those who can harm themselves and others. Such stereotyped views can worsen, someone's mental health problems and delay or hinder their getting help and treatment and their recovery.

Supportive family, friends, neighbours can help help people suffering to cope with their mental illness. We should be kind and humble towards them and should also show such individuals respect and acceptance.

Campaigns, creating awareness about mental health, providing proper information regarding mental health can help the people affected. This will also help to change people's perspective towards mental illness.

☆☆☆

Malnutrition – A Global Threat!

✍ **Mousumi Dey**
B.Ed. 1st Year

Every day too many men and women across the globe struggle to feed their children a nutritious meal. In a world where we produce enough food to feed everyone, 690 million people still go to bed on an empty stomach each night resulting into a universal public health problem called Malnutrition. Malnutrition is a common, under recognized and untreated condition prevalent in both children and adults globally. It is not only a public health concern but it is an impediment to global poverty eradication, productivity and economic growth. It occurs due to imbalance in the body whereby the nutrients required by the body and the amount used by the body don't balance.

Malnutrition generally includes two broad categories viz. undernutrition and over nutrition. Under nutrition includes further two categories acute malnutrition (low weight for height) and chronic malnutrition (low height for age), under weight or low weight for age, mineral and vitamin deficiencies. Over nutrition includes over weight, obesity and diet related non communicable diseases (NCD). Malnutrition is a global issue as it affects all despite geography, socio-economic status, sex and gender, communities & countries. Anyone can experience it but the most vulnerable groups affected are children, adolescents, women as well as people who are immune compromised of facing challenges of poverty. Acute food insecurity affected 135 million people in 55 countries in 2019-20. Even more-one in three suffer from some form of malnutrition.

One of the biggest barrier is availability of right food, which is still dictated by the large products. In some countries the desire to eat the right food can't be met because of the choice of food available at the market and their prices. There are high weds to invest more in improving productivity and changing the culture towards food, so we need government policies that make healthy food more available and affordable. Also, health education

and investment in supplier research will be crucial over next few years to combat this problem.

Eradicating hunger and malnutrition is one of the great challenges of all time. It not only causes sufferings but also slow down progress in many other areas of development like education and employment. In 2015 the global community adopted 17 sustainable development goals by 2030. The second goal – zero hunger pledges to end hunger, achieve food security, improve nutrition and promote sustainable agriculture. This is the priority of World Food Programme, the world's largest humanitarian organization. World food programme focuses on hunger and food security. It is one of the largest provider of schools meals. It focuses on providing food assistance to people facing severe food crisis due to conflict. It has been awarded Nobel Peace Prize 2020 for its effort to provide food assistance in areas of conflict and to prevent the use of food as a weapon of war & conflict. Successful actions to tackle his situation includes a mix of targeted nutrition on specific programming and nutrition sensitive interventions for the whole population that deal with the underlying causes. People say good nutrition and eradication of hunger comes at a price but pays for itself in the longer term.

The sustainable development goals require all countries and their citizens to act together to end hunger and all forms of malnutrition by 2030. Setting targets is a good first step, but actions need to follow quickly. Urgent attention to achieve. Such goals is seriously overdue. Measures must be evidence based, implementation at scale and include both broad based and targeted actions aimed at most nutritionally vulnerable people. The rapidly escalating threats posed by malnutrition represent a planetary challenge on a par with poverty and climate change. An appropriate response at the required scale is top priority for decision makers globally.

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Animal Cruelty

✍ **Deep Sarma**
B.Ed., 1st Year

Cruelty to animals, also called animal abuse, animal neglect or animal cruelty, is the infliction by neglecting or by harming any non-human animal by the humans. It can be the causing of harm or suffering for specific achievement, such as killing animals for entertainment. It can be broken down into two main categories, active and passive. Passive guilty is typified by cases of neglect, in where the cruelty is a lack of action rather than the action itself. Often times passive animal cruelty is accidental, born of ignorance. Either way, it is unacceptable, neglecting the animals causes them very much pain and suffering. Active animal cruelty takes place when someone deliberately inflicts harm an animal. This is a crime of acting with “malicious intent”. Intentional animal abuse is often a sign of serious psychological issues or sociopathic behaviour. This type of animal cruelty may also take place in violent home, as a way for the aggressor to intimidate or psychologically torture family members. It has been found that chicken, cows, pigs and other form animals are among the most numerous animals subjected to cruelty. The practice of cruelty to animals for divination purposes is found in ancient cultures and some modern religions. Such as santerio continue to do animal sacrifices for healing and other rituals. Taghairm was performed by ancient scots to summon devils. Animal cruelty is also found in film-making, in where the animals are harmed allegedly for performing acts and entertainment. Numerous instances of animal abuse in circuses have been documented such as confining enclosures, lack of regular

vetinary care, abusive training methods and lack of oversight by regulating bodies. Bull fighting ‘Toro Embolado’. ‘Rattlesnake round up’ and animals used for warfare are such acts of animal cruelty where animals are either tortured or killed for humans entertainment or benefit.

The prevention of Cruelty to Animals Act, 1960 was amended in the year 1982. According to the newly amended Indian Animal Welfare Act, 2011 cruelty to animals is an offence and is punishable with a fine which shall not be loss than ten thousand rupees and it may extend to twenty five thousand rupees or with imprisonment upto two years or both in case of first offence. In the case of second or subsequent offence with a fine which shall not be loss than fifty thousand rupees but may extend to one lakh with imprisonment upto three years. Though the government needs to implement these acts on all the states strictly. Animals who have been abused can be traumatized for the rest of their lives after they have been rescued. They can be afraid to eat with people near them. Sometimes if they feel threatened, they may bite or growl. Sadly some animal have to be put down because they can never live a normal life after being abused. The animals are also living beings and they have feelings like everybody. Animal abuse is cruel, and it should not be done.

★ ★ ★

Goddess Manasa – Its Significance

✍ **Panchali Das**
B. Ed. 1st year

In Assam, the worship of Goddess Manasa is prevalent only in the districts of Goalpara and Kamrup and the sub-division of Mangaldoi, in the district of Darrang, the Goddess is also worshipped. The Goddess is popularly known as 'Marai'. There are three main / famous Manasa poets whose songs are sung at the time of worshipping – Mankar, Durgavor and Sukani Naryandeva. Their verses are popularly known as Mankari, Durgavari and Sukananni. The most imposing name Padma Purana is also applied to all of them. Although, the works do not confirm to the accepted definition of a Purana nor were they written in Sanskrit. In the manuscripts of Naryandeva's work, there are other names Janakinatha, Raghunatha and Candrapati are found. These are probably the naming of contemporary minor poets. There is another quite recent work of Manasa caritra on the same subject by Gopinath Dev Sarma. A transit copy of these has been well preserved in the Department of Historical and Antiquarian studies, Assam, though the composition is not very popular. The subjects of the Padma-Purana are the Birth of goddess Manasa or Padmavati from no womb, the origin of her worship, her quarrel with Saiva merchant, Candradhara, the life of Behula and Lakhindar and the ultimate victory of Padma over Candradhara. The story of Padma and Chandradhara throws an interesting sidelight on how the Aryans were forced to admit into their pantheon. Manasa is worshipped in Bengal as the Goddess of Snakes probably a deity of the Nagas, the Snake worshippers. Two strong influences in the prevalence of serpent worship seem to have been Dravidian and Mongoloid. The wide use of siju plants in the Bodo people's worship of Shiva and mother goddess and in Manasa worship is noteworthy. Some of the socio-cultural aspects of Manasa worship are –

Behula Lakhindhar : Behula is a protagonist of the mythological fame. She found her way to heaven through perseverance to receive her dead husband Lakhindhar. She was often seen as the archetypal Hindu woman full of love and courage. Her destiny itself spoke that she will never be a widow as a reward of not committing any sin. When she arrived in heaven, she pleased all the gods with her beautiful and enchanting dance

and got a boon to receive back her husband's life on the condition that Chand Sadagar would give 'anjali' to Manasa. Therefore, Behula is regarded as the epitome of a loving and loyal wife in the Hindu culture.

Mer Ghar : Chand Sadagar's site has a legendary story which was apprehended to his son Lakhindhar and his daughter-in-law Behula. Chand Sadagar who was a fan of Lord Shiva when got a curse from the Nag Devta that he would have no descendants any further as his solitary child would be murdered on the wedding night. To forestall this, Chand Sadagar had built a chamber which was known as "Mer Ghar" in Chaygaon to protect them from the Nag Devta. While he instructed his mason not to leave a single hole while building the Mer Ghar. But coincidentally, during the construction period, mason had a dream of Nag Devta saying him that if he doesn't leave a single hole in the Mer Ghar then he will be punished to death. So, out of fear, the mason left a very tiny hole in the Mer Ghar and unfortunately the snake passed through the hole and nibbled Lakhindhar to death. Anyways, it was Behula's mental fortitude offering and supplication that spared her husband's life. Thus, the ruins of the 'Mer Ghar' and the replica of Shiva are still found in this site at Chaygaon.

Mare Geet : The Mare Geets are specially sung by the Rabha Ojapali at the time of worshipping goddess Manasa are purely of their own. The text, lyrics, language of the tent, methods of singing, tune etc. Mare geets are purely tribal in nature and this reflects directly on the unique Rabha traditions as well as tribal culture. The composers of the Mare Geets are some unknown Rabha devotees of goddess Manasa and these are still prevailing orally among the Rabha.

Therefore, the sources were apprehended for the future of the cult of goddess Manasa, it may be those parts of the narrative poems which are rich in human and moral elements such as the ideals of chastity, strength of character and purity of life will remain forever as the source of joy and inspiration.

☆☆☆

Choose to be You

✎ **Mirtalin Engtipi**
B. Ed. 1st year

Everyone in the world is born unique, and each one has specific role to play. But the problem begins with comparison, people begin to become someone who attracts them. We often hear from children and others, I want to become Sachin Tendelkar, I want to become Michael Jackson and so on, but no one say I want to become myself. By comparing with other, you lose yourself. You are the best and you would not change yourself to fit into the shoes of others. Never change your orininality for the sake of others because no one can play your role better than you. So be yourself.

Heal yourself, put back all the pieces you have lost and bring out the very essence of you. You cannot change yourself according to the wants or need of others. Choosing to be you is a deeper and richer process of learning to know yourself. So make it a priority to feel good about you, and stop working about what other people think or feel about you.

So, there is nothing in this world stopping you from being you so be yourself.

☆☆☆



Inner Voice

(The explanatiory of the Poem 'How to say goodbye to my Beloved')

✎ **Rahul Doley**
B.Ed., 1st Year

I am often asked by myself what is life? And how do I express my experience so I started to dot down my inner voice as resounding indignation of my life. I want to be the antidotes to love and tenderness. As days pass, I could reflect that the negative vibrant always indulge me to be negative and while on the other hand, positive vibrant indulges me to do only good things in my life. At last, I concluded that whatever my life is, I would always try to increase my positive thought and spread them out to the world. The heaps of broken images encompass me to be what am I. Is it possible for me to sleep with tenderness and love?

I always question myself what is the purpose of human life? And what makes us happy and sad? The embodiment of so-called thought has encompassed and makes us, according to our nature, temperament, behavior, attitude towards others, perception and so on. As great philosophers and the great man stated that "Work is Worship" the pleasure and happiness come from work not from the dull life. Our thought is certainly inflexible and mysterious which govern our mind and body. If we

become addicted to something or being ideally wasting our time or energy then the negative energy captured us and resulted in victimizing by the act of thinking negative thought and the ivory eye make us diabolic being. To be honest, I am a victim of this for the last thousand days which makes me dull, weak, inactive, pessimistic, day dreamer and the result is always pain and suffering. But time has changed now, I have initiated myself to find happiness in minute thing and most importantly I have persuaded myself to be reflective and speculative. And to wear an eye of an x-ray machine which could direct me to see the right and wrong and could enjoy the existence of that dichotomy on being without judgemental. As take the example of "Tree" leaves fall in the mnonth of autumn and become barren and again start regenerated after the autumn. In the same way, human life is also like a tree where there are good and bad times. But our optimistic approach makes us different where we find the famous lines of a poem by Alfred Lord Trnnyson, "To strive, to seek, to find and not to yield".

☆☆☆

Contemporary Trend in Work: A Sociological Analysis

✍ Pustika Sharma
B.Ed. 2nd Year

The growing emphasis on globalization, liberalization and privatization is rapidly altering the nature of work. Work today comprises of contemporary trends. These contemporary trends further results in complex gender dimensions in work. Women are being substituted for men and many forms of work are being converted into kinds of jobs traditionally geared to women. The contemporary trends in work highlight the mechanisms of control over the workers and the actual economic and social forms of vulnerability to which women are exposed.

Therefore, in this article I will reflect upon the gender dimensions of contemporary trends in work. For this, I would explain the gender dimensions present in the contemporary trends of unemployment, informal, vulnerable employment in work. Also, it will be my attempt to take into account the gender dimensions present in some popular trends like commodification, marketability, contestation and masculinity in work. I would also like to look on the governmental policy implications in work. In doing so, I will look at the works of various scholars like Brenda Chalfin, Barbara Ehrenreich and Arlie Russell Hochschild, Mary Beth Mills, Guy Standing and a few others.

Unemployment trend in Work : Gender dimensions of the unemployment trend in work can be highlighted through the rise of a ‘new working class’ called precariat. In the words of Guy Standing, precariat can be defined as “an army of unemployed and detached group of socially misfits living off the dregs of society” (Standing 2011:7). They lack stability and are often put into a ‘truncated status’. Every aspects of their life in work are under control, like the skills and amount of time required to perform a work. They lack all form of security like

labor market, job, employment, work, skill reproduction, income and representation security. Moreover, self-exploitation in this trend of work is giving rise to a precarious mind facing alienation, anger, anxiety and anomie. (Standing 2011:10, 22, 61).

Vulnerable trend in Work: Gender dimensions of the contemporary trend of vulnerability in work can be traced through modern care work in both private/public domains. Within the care arrangements, there are two types of workers – hired domestic workers (private) and Anganwadi workers (public). There lie many distinctions between them in terms of recruitment, working conditions, nature of work, payment and mode of contestations. However, the economic undervaluation of the care work they perform is common to both the categories of workers (Palriwala and Neetha 2010:511).

Government and Policy in Work: The gender dimensions of contemporary trends in work are adversely affected by the policies of the government. The government has come up with many strategies of Structural Adjustment Policies. This included various acts like, sex Discrimination Act of 1975, Equal Pay Act of 1970 and many more to promote gender equality. Also, the government is borrowing loans from developmental agencies like IMF and World Bank. But the government plays a hypocritical role while implementing the policies. The government has secret link to the development agencies and is extracting lots of money. Policies are more making the position of the government stronger by accumulating capital. (Enrenreich and Hochschild 2002:8).

Therefore, women n work today end up taking feminine jobs which are less of autonomy, power, skills, visibility, security, income and status. The contemporary

trends in work make the gender dimensions more prominent.

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The Indian Monalisa – Bani Thani

✍ Dipannita Kalita

B.Ed. 2nd Year

Indian painting styles are the artistic expression with a unique, distinct competition and a reflection of the lifestyle of the indigenous group of people. Since times immemorial, various painting styles are prevalent across various regions, each representing customs, traditions and ideologies that were passed on from one generation to another.

The Miniature form paintings style came to India with the Mughals in the 16th Century. It reflects a distinct style with a combination of Islamic, Persian and Indian elements.

One of the outstanding Miniature painting of the Kishangarh state of Marwar Kingdom is the portrayal of Bani Thani which means smart and well-dressed. Bani Thani is referred to as India's Monalisa as she is depicting the grace and beauty of typical Indian women. The portrait was created by Savant Singh's artist, Nihal Chand which marks the beginning of the Kishangarh School of painting.

The Bani Thani Painting –

Vishanupriya, the court singer and wife of Maharaja Savant Singh adorned herself with exquisite make-up and jewellery to represent her royal stature. Her elegant style

got her the name Bani Thani or a well-decked woman. The Maharaja, to honour her beauty, ordered Nihal Chand to create her portrait.

Hidden symbols in the Painting –

“In the miniature side-profile portrait painting, Bani Thani is dressed like a bride with a traditional Rajasthani Sheer Odhni (Dupatta) that covers half of her face, adorned with gold and pearl beaded jewellery around her neck, head, ears and nose. Thani portrays a big curvaceous eyes with long arched eyebrows with a sharp nose, chin and jaw. She is also seen holding lotus buds in her hand, which symbolizes her purity, an equivalent to the goddess Radha's purity. The miniature portrait is so exquisite that it is often compared to that of the Mona Lisa”.

The artists that succeeded Nihal Chand were unable to produce exquisite, intricate and romantic pieces and this style of painting died soon. However in 1973, the Govt. of India issued a commemorative stamp honouring the Bani Thani painting with a face value of 20 paise which helped regain its popularity.

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Gender Status in North East States of India

✍ Amethyst Tokbi
B.Ed. 2nd Year

North East India is one of the most fascinating places of India and of the world, located at the north eastern region of India and writing of 7 states, called collectively as “the seven sisters”. It is one of the most ethnically and linguistically diverse regions in India. The region has high concentration of tribal population in the states area. There are thousands of tribes which has its own district dialect, culture and historical identity which are carried from generation to generation.

The society in North Eastern Region of India have practices traditional role in every states. There are certain types of norms and regulation in the society which is strictly followed by the conservation of the region. If we look into the gender role practices in the North east region, we find that men are the head of the house, society etc. North east India has been shaped by the deeply rooted culture of patriarchy. Most of the societies in North East India are patriarchal society where man dominate and exercise control over most of the resources and are considered superior to women. In North East India, all the societies were influenced by the traditional gender roles. In the traditional gender role men is the superior and women are considered as a subordinate.

The worlds and duties are completely different between men and women. From the early age the children learn what it means to be a boy or a girl. Girls are socialized into household chores while boys are taught maintenance chores outside the house like looking after the fields, animals etc. Women are allowed to work only household chores specially maintaining the kids, kitchen while men are used to work in the field, cultivating business and other activities outside the house. The roles are very strict men

doesn't engage in the household chores to maintain his masculinity. And women are not allowed to engage in men's activity the society finds unpleasant to see women working equal to men.

These rules and norms are being practices from generation to generation till today almost the large amount of society in North Eastern Region believes this. In the present day men are still control over the women in society. Having the privilege to obtain education in all the states of North East still donot accept the equality between men and women. The study reveals that women are relatively disempowered and enjoy somewhat lower states that of men in the region. Although educated women have also started working in government and private jobs and started residing in town and cities but still men continues to control over them as they did in the house.

Gender gap also exists in terms of access to education employment and health. A large gender gap exists in political participation both at the lands of state and nation. Among the North Eastern States, Meghalaya, Manipur and Mizoram show relatively lesser degree of gender inequality in terms of work participation literacy infant mortality and sex ratio. The situation is however adverse in case of Tripura, Assam and Sikkim.

To conclude with an observation that access to education employment and health are only enabling factors that may not guarantee the achievement towards the goal which however largely depends on the mindset of the people.

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The Sky is the Limit

✍️ **Abinadh Syad**
B.Ed., 2nd Year

One can achieve anything in life. ANYTHING! Even if the sky being our limit. We know that this sky being our limits can also be pushed back to infinite distances.

“Sky is the Limit”, about a small town girl Kalpana Chawla. Kalpana Chawla was the first Indian women to travel to space. Determined to pursue a career in Aeronautics, she joined Aeronautical Engineering at the Punjab Engineering College, Chandigarh. Further education to achieve her dream was only available abroad. She got admission in the University of Texas for a Masters in Aeronautical Science in 1982, but her father did not have any time to hear about her big plans. Her brother’s

words, “*Everyone fights their own battles*”, motivated her to get the pilot’s license for airplane and glider.

She wanted to be an astronaut. In 1996, she started off on her path to the “Milky Way”. Her second space flight came to her in 2000. “Doing it again is like living a dream – a good dream once again” said Chawla. On 1st January 2003, the space shuttle exploded with Kalpana and six other crew members.

Kalpana created a place for herself. She serves as a source of inspiration to many young women to think horizons and reach for the stars.

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Art of Life

✍️ **Tanima Sarkar**
B.Ed. 2nd Year

Art is a way for an artist to express how he appreciates the life around him/her. Art is a diverse range of human activities and the product of those activities Art exists in many forms. The first forms of arts were found on walls of ancient caves in the forms of stone works as well as painting. Sculpture, Printmaking, Photography, Music, Theatre, Film, Dance and other performing arts, as well as literature are included in a broader definition of art.

Art plays a great role in our lives which can be easily understood by the fact that we listen to music and watch different movies and television shows during our leisure time. Music at times can have a soothing effect on our mind and relieve us from stress and worries. A good film or a short story and such content sometimes imbibe in us a sense of inspiration and motivation. It has the power to change the mindset of the whole society at times. Art in its different forms, can develop emotions in people that can lift up their spirit and make them more driven. There is art everywhere around. It exists even in

basic human interactions that we experience. Inviting guests and engaging them throughout their stay is an art. Corporate art inspires workers and boosts productivity using art inside the workplace. Healing art is also one way of helping patients recover faster and their family to regain their composure and calm.

Art makes life worthwhile. It may not be vital to fulfill our basic needs, but it does give us joy. Visiting a hill station or a beach and experiencing the tremendous natural beauty stays in our mind for many days. Looking at painting or a poster hung on our living room wall makes us happy for even if a moment. Art is everywhere influencing us on a daily basis, whether we realize it or not. Our concentration towards art is increasing day by day and people have started appreciating art in a serious manner. Not all children are academically good, hence encouraging them to discover the artist in themselves might help them grow in life and excel in many other fields and may prove out to be an excellent career opportunity for them.

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RELATIONSHIPS

✍ Shreyashi Chakraborty
B.Ed., 2nd Year

“When in a conversation, ‘Silence’ is no longer awkward, you know you are with the right person” – Simi

We come across several kinds of people in this journey of our life. Do we get attached to every single person we meet? Why is it that some people touch our souls, while others do not? What is the force that binds one individual to another? Our life gets entangled with that of others through an invisible thread of feelings, emotions, attachments, love & affection and therefore, is considered to be one of the most crucial yet delicate aspects of our life – RELATIONSHIP.

With evolution of humans, the definition and type of relationships have also evolved, while the purpose has remained unchanged, i.e. Survival. Being a social animal, humans are nothing without emotions and relations. We are interdependent on each other for the sake of our survival.

Every relation, be it blood-relation, extended family, acquaintances, friendship or romantic relationship, is a combined effort of the people involved, and is a product of mutual feelings, but have a difference when it comes to nature. Blood relations or relation with extended family is gifted to us, but friendship and romantic relationships are majorly guided by our choice and feelings.

What is Friendship? When two or more like minded people meet, their level of frequency matches, a stronger form of the people involved, and is a product of mutual feelings, but have a difference when it comes to nature. Blood relations or relation with extended family is gifted to us, but friendships and romantic relationships are majorly guided by our choice and feelings.

What is Friendship? When two or more like minded people meet, their level of frequency matches, a stronger form of interpersonal bond holds them together for the lifetime, which is beyond any simple association, and is considered to be one of the strongest bonds two people could ever share. Some people make numerous friends in their lifetime, while some are contented with a handful of them. It is never the question about ‘quantity’ but ‘quality’ when it comes to friendships. True friends are the ones who stand by our side, have our back, and support us in all our ups & downs of life, even though we do not share

any blood relation with them. They are the ones who know us inside out making us super comfortable in their presence to an extent where they easily understand our unsaid words. Therefore, it is rightly said that in due course of time ‘Friends become our Family’. We do not have any control over who we meet, but it depends on our actions whom we keep, so if you have at least one such honest and real friend in your life, treasure them!

Is Friendship same as Romantic Relationship? Is being in Love same as being in a Relationship? It so happens that at one point of time, we meet someone, befriend them and feel a strange connection of belongingness with their soul. We do not plan for such meetings, but our heart and destiny plays the magic wand. We tend to fall in love with the person. Being in love is said to be one of the purest feelings one could ever experience. But in order to have a healthy and ever lasting relationship, is Love enough? Well, in order to have a happy and healthy relationship, Friendship is the key; it is believed to be the base of a relationship. If friendship is strong, then love, trust and respect for one another never fade out. It becomes easier to understand each other better. A relationship is said to have achieved its maturity when ‘silence’ in conversations is no longer awkward.

A relationship enhances when we fall in love with the soul of the person and not just his/her physical appearances. Everybody has their own flaws, but we must love and accept the individual for the person he / she is and not the person whom we would want him / her to turn into. No relationship is perfect and neither the persons involved in it are. Therefore, the imperfections are to be embraced gracefully with love and respect to make the relationship an ideal and ecstatic one.

If you have someone or have found someone who fills you with positivity, encourages you to be a better version of yourself, respects you for the person you are, and is equally eager to learn & live life along with you, hold their hands tight. Respect them and get along to celebrate each moment of life together.

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A Hero without A Cape

✍️ Diana Basumatary

B. Ed. 2nd Year

This is probably one of those moments that won't mean much to others, because it won't translate well to the written word. But I want to try to honor what one person did for me. So here it goes!

In 2018 in the month of December or January, I went to appear for an entrance examination which took place in Narengi which was quite far from my home. Usually during such examination my father always dropped me to the examination centre and picked me up as well. But on that very day, I didn't want to trouble him as I thought I was old enough to come back home by myself from the examination centre. I still remember I had only Rs. 150 cash in hand of which Rs. 50 was used to buy lunch. My examination got over around 4:00 pm. As it was during the winter season, the day was short and therefore at 4:00 pm it already started to grow dark. I came out of the examination hall together with few of my classmates whom I met there coincidentally. I wasn't well acquainted with the route from the examination centre to my home, so I followed my classmates and ended up taking a very long and complicated route. There came a point where my classmates and I had to go our separate ways. But I didn't know what was the next step of my 'mission home'. I was confused, scared and at the most 'totally blank'. Many questions arose in my mind "where to go?", "how to go", "which way to go?" and to my utter dismay I didn't get any answer. My classmates realized about my situation and was quick to give me solution. They advised me to book an uber. I was happy at that moment to finally come to a solution. But that happiness didn't last long as I realized I had only Rs. 100 in hand. But even then I crossed my finger with a little hope still intact, took out my phone, opened the uber app and started searching. To my relief I finally booked an uber till Khanapara as I didn't have enough money to reach home by an uber and also the fare showed on the app was under Rs. 100. From Khanapara I was well aware of the route and the public transport communication.

The uber arrived, I bid farewell to my classmates and finally reached my destination. What happened next

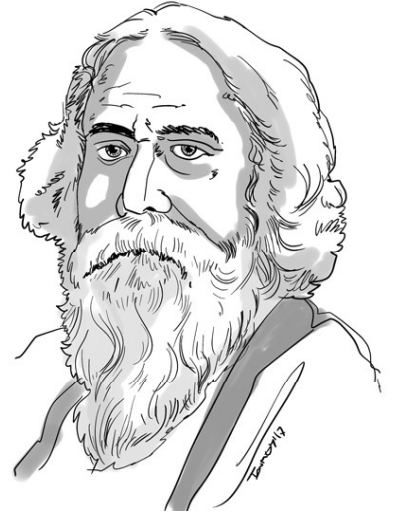
was shocking to me. As I was getting ready to pay the bill, the driver announced the amount to be paid was Rs. 250. My jaws dropped when I heard 'Rs. 250'. I was at a situation where there was no looking back. I was at the point of crying my eyes out. The announcement caught me completely off guard. I wished that it was a dream. I wanted someone to make me up from this dreadful dream. But life pinched me and made me realize that it was real. 'Rs. 250' was the ultimate truth. I slowly and gently spoke out. I told the driver that I didn't have enough money and there was no ATM nearby. I also asked him why so drastic change in fare to which he enlightened me that during the evening the fare surges, which I wasn't aware of. The driver then gently asked me, "how much money do you have?" To this I replied "Rs. 100". He was kind enough to ask me to pay whatever amount I can. I was embarrassed and sad but at the same time I didn't have any option so I paid him Rs. 100 without even thinking anything and thanked him for understanding my situation. As I was about to leave, he told me to wait and started searching for something in his pocket, I was confused and within few seconds his hands came out of the pocket with a note of Rs. 50 and handed it to me and said, "take this, you'll need it on your way home". At this point I was moved by his actions. I didn't want to trouble him so I said 'thank you, I'll manage'. But he didn't listen and forcefully held the money in my hand and bid me farewell. I took the money and got on a bus and reached home safely.

This kindness and good deed of the driver made me realized how important it is to view things from someone else's shoes. You never know what a person is going through. One doesn't have to do good deeds for a return. It just happens. The driver's act of kindness inspired me to do the same. At this point I pondered on the saying 'Not all heroes wear capes? People in reality can be just as good as the idealized heroes of comics and movies. To me, the driver was a hero without the cape.

One act of kindness stands out as a beacon for others to follow. ★★ ★

Rabindra Nath Tagore Paintings

✍ Debanjan Gogoi
B.Ed. 2nd Year



Robindra Nath Tagore – popularly known as Gurudev was one of India’s most cherished renaissance figures, who put India on the literary map of the world when he received the Nobel Prize for Literature in 1913. A highly prolific artist, Tagore was best known as poet. However, not many know that Tagore was also a gifted painter.

Tagore began painting relatively late in his career when he was in his sixties. Never theless he produced thousands of works and was the first Indian artist to exhibit his works across Europe, Russia and the US in 1930. His painting style was very individual, characterized by simple bold forms and a rhythmic quality and later served so inspire many modern Indian artists. Of the 3000 odd paintings that Tagore had done in the last four decades of his life (1901-1941) a little over 2,000 are to be found in the catalogues of various museum of the world.

His first painting are highly imaginative works, usually focusing on animals or imaginary creatures which are imbued with visuality and humour. Human figures are depicted either as individuals with expressive gestures or in groups in theatrical settings. In portnios produced during the 1930s, he renders the human face in a way reminiscent of a mask or person. Landscape subjects represent the smallest output among Tagore’s works, and the display included four of the finest of this group.

Animals / composing :

Rabindra Nath Tagore’s anxietic adventure began with doodles that turned crossed out and lines into images that assumed expressing and sometimes protesgue forms.

Many of them represent animals, but they are seldom of the real ones we know.

Landscapes :

Tagore spent a lot of his fine observing nature through the windows. The world outside them give his a sense of companionship and freedom, and later when he roamed the rest rural landscapes of Bengal he felt he was in contact. With the infinite and from there he got inspired to drew landscapes etc.

Dramatic Scenes :

Robindra Nath did not name his paintings, by leaving them untitled he tried to free them from literary imagining. He wanted the viewers to imagine his paintings by own perspective. Animated by gestures which do not suggest everyday activities even his individual figures have a dramatic presence, sometimes their constumed and the fannitore and the objects that same and them play a role in this transformating of the ordinary into a dramatic motiv.

Face / Characters :

The human face is an obvious constant in Robindra Nath work. As a motive that persists hight through his artistic career, it demonstrates his undiminished interest in human persons. As a writer he was used to linking human apprerance with on in human essnce.

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Make in India

✍ **Bondita Phukan**

B.Ed., 2nd Year

India is the largest democracy, largest economy and second largest highly populated country in the world. But this highly populated country has some major problems like unemployment, illiteracy and poverty. And in order to solve all these problems people in India need employment opportunities coupled with other facilities like education, skill set etc.

'Make in India' campaign was launched by the government of India under Prime Minister Narendra Modi's leadership on 25th September, 2014. The main aim of this campaign was to increase investment and product manufacturing in India by both national and international companies. This will lead to employment of million in the country and investors from all over the world would be attracted to invest and establish their business.

The young generation has lot of skills and new ideas but due to lack of proper channel they are not willing to stay in the country. 'Make in India' initiative would encourage them to put their skills here and take the industrial sector to a new dimension. It would create a demand for the skill crowd in specific sectors such as Automobile, Chemicals, IT, Pharmaceuticals etc. More employment opportunities would increase the standards of living of public which would lead to development of the country.

The 'Make in India' project also has a website, which highlights each of the sectors, with statistics, necessity to invest, policies for investors, government support and other FAQ's related to the campaign.

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Internet Hacking

✍ **Puja Kalita**

B.Ed. 2nd Year

Electronic data breaches and internet 'hacking' are common threats to individual's security, frequently reported in new media. This is the age of the Internet of Things (IoT), where 'everyday objects connect to the Internet and send and received data. The lines between computers and human have blurred as the Internet now affects the world in a direct physical manner. The rising growth of the Internet and Machinery, whether its mobile or computer technology, has brought many good and proficient things for people such as E-commerce, E-mail, Cloud computing, Data sharing. Application and many more but there are also a dark and hidden side of it such as Network hacks, Computer Hacks, Mobile Breach, Back doors etc. As we all know that Cyber-crime has been one of the most common practices made by the computer experts and is increasing rapidly in numbers. Cyber crime

is responsible for disrupting the Organisation networks, stealing valuable data, documents, hacking bank accounts. Preventive measures have been taken by the government a lot many times. The major areas covered under Internet security are application security, information security, network security and data security. To make network less vulnerable some steps are taken as access control, authentication, integrity, nonrepudation. Though it does not have enough scope because many companies wanted their clients to as developers, programmers or event manager but those people who are belonging or wanted to pursue the field of hacking are paid handsome amount of money. It includes – it is an emerging branch so no hacker can ensure by using some technology again and again, so as a result people wanted to develop and research more about the technology. ☆☆☆

One Nation, One Election

✍ **Juri Lahkar**
B.Ed. 2nd Year

India, being the biggest potential democracy in the world as well as having the most diverse demography has policies that can turn the political landscape over a course of time. One of the few instances that could shape the history of the nation would be the ‘dynamics of election phase’.

The Election Commission is one agency in India that works round the clock throughout the year. The Panchayat, District Board, State Assemblies, Legislative councils, Lok Sabha, Rajya Sabha, President, Vice President all require supervision by the Election Commission of India is neither a unitary like Britain nor fully federal like the US. Members are elected for the Lok Sabha and the Legislative Assembly. Parliamentary democracy is part of the basic structure of the constitution, as is federalism.

Therefore, the commission as well as the entire democracy is pushing towards a positive and final push towards the political ideological reforms which includes conflicts of new age and classical ideology.

The most important facts of Parliamentary democracy is that elected legislature are tenured and the government of the day is only lawful as long as it enjoy a majority in the legislature. In other words, parliamentary

democracy is sustained by time-bound elections, regardless of whether there are in tandem with other state elections or not.

While the issue is as debatable as it gets, this has both pros and cons that can not be objectively drawn to conclusion. While one election for the entire nation can reduce expenditure pertaining to election procedures as well as time taken for the entire process to take place; categorized elections can take up an enormous amount of time and financial resources.

On the other hand, India containing a population of 13 billion can have issues and problems that can not be generalized into one single spectrum; therefore an unified election procedure may not be ultimate answer to the question. As the nation covers various ranges of financial and cultural diversity. One Election might fail address all of its issues and agendas at one go.

While the issue, as recently initiated can probably stretch for a few decades in Indian Political Landscape, one election might fundamentally fail to cope up with the variety of cultures which in turn glorify and identify the incredible India.

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Flower Plant Facts

✍ **Rifat Begum**
B.Ed., 2nd Year

1. Tulip bulbs can be substituted for onions in a recipe.
2. Saffron, the world most expensive spice, comes from a type of crocus flower.
3. The juice from bluebell flowers was once used to make glue.
4. Gas plants produce a clear gas on humid warm nights. This gas is said to be ignitable with a lit match.
5. Scientists discovered the world's oldest flower in 2002, in northeast China. The flower, named ‘Archaeofructus sinensis’ bloomed around 125 million years ago and resembles a water lily.

Politics – in Broad Sense

✍ Pooja Sarma
B.Ed. 2nd Year

Politics isn't about big money or power games; it's about the improvement of people's lives". It is the way people living in a community makes decisions for living in a upgraded and peaceful environment, politics should strive to create an authoritative system that treats citizens as equals, holds no biases for or against person. It should uphold the law of the land and ensures that justice and empathy go hand in hand. Politics is often linked to the phenomena of conflict and cooperation. On one hand, the existence of rival opinions, different wants, competing needs and opposing interests guarantees disagreement about the rules under which people live. On the other hand, people recognize that, in order to influence these rules or ensure that they are upheld, they must work with others.

Any attempt to clarify the meaning of politics must nevertheless address two major problems. The first is the mass of associations that the word has when used in everyday language i.e., politics is a loaded term, whereas most people think of, say, economics, geography, biology

etc as academic subjects, few people come to politics without preconceptions. Most of the people assume that students and teacher of politics must in some way be biased. To make the matter worse, politics is usually thought of as a dirty word.

The second and more intractable difficulty is that even respected authorities cannot agree what the subject is about. It is defined in such different ways as the exercise of power, the science of government, the making of collective decisions, the allocation of scarce resources, the practice of deception and manipulation and so on. The virtue of the definition advanced above – the making, preserving and amending of general social rules – is that it is sufficiently broad to encompass most, if not all, however the problems arise when the definition is unpacked or when the meaning is refined.

From this perspective, politics may be treated as an 'essentially contested concept'.

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Riddles

✍ Ambrosia Tyngkra
B.Ed., 2nd Year

- ◆ What can you break, even if you never pick it up on touch it?
Ans : A Promise.
- ◆ I shame everyday, but my beard stays the same, what an I?
Ans : A Barber.
- ◆ What is black when it's clean and white when it's dirty?
Ans : A blackboard.
- ◆ What has a words, but never speak?
Ans : A book.
- ◆ What you've got me, you want to share me if you share me, you haven't kept me.
What can I?
Ans : A secret.
- ◆ What has hands, but can't clap?
Ans : A clock.
- ◆ What kind of band never plays music?
Ans : A rubber ban.
- ◆ What can travel all around the world without learning it corner?
Ans : A stamp.

An Elegy on My Misfortune

✍ Mrigakshi Sharma

B.Ed. 2nd Year

First drops of winter dew made the October morning quite shivering. With two large suitcases, I found a little space on the bench to sit. My husband was busy cheering up Ronnie, my two year old son, who was perturbed by the new impassive atmosphere.

I called Maa, who was still shedding her tears. Coming to see off her grandson for another year was more heartbreaking to her than to see off her own daughter. For the last one month, she became more a mother to Ronnie. After ending my conversation with her, I found Ronnie trying to catch the sunbeams falling on the bench “Ronnie might have already forgotten about his grandma” – I thought. Prakash and Ronnie makes a great pair. I was overjoyed to see the contentment we share within our small family.

The train had left making a shriek bringing me back to the present. Ronnie started crying aloud. “He was terrified at the sound” – Prakash smiled and handed Ronnie back to me. Fathers usually cannot console their crying babies.

“Offer something to this old lady, Maa!” – I turned back to see a weak, forlorn old lady on rags, begging me for money. I was disgusted at her extended begging, as Ronnie was still crying out of fear, Somehow I managed to give her a ten rupee note out of my pant pocket. Ronnie too stopped crying as I made him sit with his loved English rhymes videos. I noticed the old lady sitting at the other end of the bench, who was still blessing Ronnie. Without asking anything she herself started, “I have come from Furkating. It’s a long way. You will know once you travel by the next train. My journey was so hazardous” – I smiled because I did not know how to react to her monologues. Suddenly I asked with little intention, “where do you live?” Her unending speech got its motivation and she started, “I live in a place called Jamunamukh. It is a small village. Jorhat is a big city. I often come here for begging. Once

when my son was alive he also used to come here. My neighbours also do not want me to beg. They want to feed me. But I try to live on my own feet as long as I can.” – Her long self narration evedked in me a sense of respect for her. As soon as I asked her about her son, she again became stoppable. “He was a truck driver. One day he fell ill and the city doctors said it was jaundice. A couple of days and he died”.

Things were getting serious when Prakash arrived with two packets of biscuits. “Very good son! When you travel, it is good to have your own food, specially for your son. Don’t even eat anything of any stranger offer you food in train. Prakash offered some biscuits to the lady. ‘No! No! No! I don’t like biscuits’ – she stammered. – “Keep the biscuits for the boy instead”. – Prakash smiled realizing the irony. I too laughed.

–”Satabdi Express, 12069 is arriving at the platform number one shortly” – The voice echoed, hastily I started collecting the luggage that was placed here and there. I saw Prakash talking to a railway person regarding the arrival of the compartments. As I was accumulating the bags, I was worried at not finding my mobile. – “Prakash, did I give you my phone?” – Nowhere could I find my mobile neither in the bags nor in my pant pockets. I was terrified at the thought of loosing my “expensive phone”, “expensive” in the sense as it had all my memories of our vacation. More than I did not want to lose the phone which was a gift from my husband. – “Why do you act like a little girl and panic all the time?” – Prakash started scolding me. “Check again in your purse” – He took Ronnie away from me. I searched all over again but the mobile phone did not appear. I was at a loss. In the meantime, the train had also sleeked into the platform.

“The train is leaving in five minutes. Do faster Neera” – Prakash exclaimed. Sad and angry I dragged my legs towards our compartment, eyes yet searching

for my phone. Tears of anger and sadness rolled down my cheeks – “how could I lose all of Ronnie’s memories with his grandparents!” – I looked at Prakash, he was still angry about my carelessness. The train roared again and moved slowly. I tried to hide my tears from other passengers, so I turned my eyes away towards the windowpane.

I saw the old lady, standing on the platform. The train was moving ahead, leaving her slowly. Somehow I

felt a connection to her as if she had many things to tell and I had many things to listen. I felt sad for her life – “how lonely she might be” – I thought. I wanted to talk to her, at least bid her a good bye one last time. I tried to scream for all my sorrows. Suddenly I lost my voice when I saw the same old lady grinning at me with my ‘precious’ cell phone in her left hand. “Don’t believe strangers!” – she once said.

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Riddles

✍ **Iadaplang Thankhiew**
B.Ed., 2nd Year

1. I speak without a mouth and hear without ears. I have no body but I come alive with mind. What am I?
Ans : An Echo.
2. You measure my life in hours and I serve you by expiring. I’m quick when I’m thin and slow when I’m fat. The mind is my enemy.
Ans : A Candle.
3. I have cities, but no houses. I have mountain but no tree. I have water but no fish. What am I?
Ans : A Map.
4. What is seen in the middle of March and April that can’t be seen at the beginning or end of either month?
Ans : The letter ‘R’.
5. I came from a mine and get surrounded by wood always. Everyone use me. What am I?
Ans : Pencil lead.
6. I have legs but no locks and space and no rooms. You can enter but you can’t go outside. What am I?
Ans : A Keyboard.
7. What gets wet while drying?
Ans : A Towel.
8. What has a neck but no head?
Ans : A Shirt.
9. What bracks on the water but never on land?
Ans : A wave.
10. What has a bank but no money?
Ans : A River.
11. What has 13 hearts but no organs?
Ans : A deck of cards.
12. What has legs but cannot walk?
Ans : A Chair.
13. I have no life, but I can die? What am I?
Ans : A Battery.

Mukha Silpo of Majuli

✍️ **Parishmita Dutta**
B.Ed. 2nd Year

Majuli or Majoli is a river island in the Brahmaputra River, Assam and in 2016 it became the first island to be made a district in India. The island is a beautiful landscape of nature with land and aquatic flora and fauna, inhabited by different tribal & non-tribal communities.

The art of 'Mask' (Mukha) making has been an exquisite culture of Majuli Satras. Mask are designed to bring out the character being exacted in Bhaonas and Raas utsav at Majuli. Masks represent different features of the character. After the Vaishnavait movement of Assam Satras are established by the saint Shankaradeva and by this reason Majuli is also known as 'Satra Nagari'.

Mukha Silpo of Majuli is a traditional art not known at national as well as international level. The mask are prepared at samaguri Satra, makes for religious purposes and also for commercial purpose. Prices of decorative masks ranges from Rupees Five hundred to several thousands. The prices are depending on the embellishments and character. Hence, the mask making culture in the river island may be brought up to a new potential area of livelihood of the craftsman. Mukha prepared for religious purpose are divided into three categories – (i) Su-mukha or Bor – Mukha (ii) Lutukai – mukha or Suti – mukha and (iii) Mukh mukha.

Mukha prepared for religious purpose are wear by the Bhaoniya who takes part in the religious function – 'Rakh' and 'Bhaona' and basically prepared by bamboos.

Mukha making culture is not only restricted to Majuli, but efforts have been done to make this craft



culture of Majuli global. Sangeet Natak Akademi awardee Hem Chandra Goswami of Samaguri Satra has revived its past glory and make them available for tourists in smaller & convenient forms. He decided to make smaller version so that tourists from abroad and other country take back with them. The mask made by him is also displayed at British Museum.

Despite its cultural significance, mask making is not as widely embraced as it needs to be. While the craft is part of the Sattriya Culture, it is not practiced in all Satras. Government and media are not also give more importance in this matter. Even the veterans who have practiced the art form for decades live in destitute conditions with no – definite income or persons. It would not be incorrect to say that the art in Assam is fighting for survival. Unless a concentrated effort is made for its preservation, the state might lose a vital part of its culture.

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New India

✍️ **Gitashree Devi**
B.Ed. 2nd Year

What makes India new? Is it only infrastructure, transportation, digitalization, mobilization, industrialization etc? definitely not. But we cannot deny the fact that it is an integral part of it. 'New India' is a concept that is totally rooted in the development of human consciousness to the great nation. No doubt, India is a great nation due to its diversity, secularity, sovereignty, equality, fraternity etc. However, making new India means making new people, which is deliberately connected from the human resources to technological development. The development of education nevertheless is a significant aspect of making new India. Education empowers people, makes good citizen and most importantly makes people suitable to utilize the skills and knowledge in different fields to develop the nation. People's involvement in the nation-building process however is another major concern of making the new India movement.

The new India is an India with a mere conducive business environment a more empowered citizenry and a better infrastructure among many other interesting initiatives that the government has been planning and implementing surely and steadily. The new India is driven by innovation, hardwork and creativity, characterise by peace, unity and brotherhood and free from corruption, terrorism, black money and dirt. Several initiatives taken by the government of India – the Pradhan Mantri Jan-Dhan Yojana, the Swacch Bharat Abhiyan, the Digital Dhan initiative and the subsequent launch of the Bhim App. In last few years, there has been transformative changes across health and nutrition, education, financial inclusion and basic infrastructure because of convergence

of all government programmes and real-time monitoring and ranking of districts on 49 different indicators. At the scale of technological transformation in the last few years, the government put its energy in getting the Jan-Dhan Aadhaar Mobile (JAM) trinity going. This forms the basic data infrusture for India's stack consisting of e-key, e-sign, instances payments (Unified Payments Interface) and digilockers. The government e-Market place which is the national public procurement portal, all online end-to-end for open, efficient and transparent. The National Agriculture Market (e-NAM) is an electronic trading portal which networks the existing mandis under the agriculture product market committees to create a unified national market, Digital technologies including mobile applications and cloud computing are considered as catalysts for rapid growth of nation's economy and empowering citizen across the globe. The main aim of this initiative is to connect rural areas with high speed internet connectivity and increase digital literacy.

From a cashless economy to digital connectivity to sanitation to child mortality to housing reform has been impacting our day to day life. The efforts taken to make 'New India' by the government are quite laudable. Earlier, the welfare schemes and programmes were in great need of transparency. In the last few years, the government has succeeded to maintain the initiatives which proved that government devoted towards the benefit of the citizen as a whole.

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Normality and Freedom in the Era of Covid-19

✍️ Tinky Dey
B.Ed., 2nd Year

The current global health crisis, the Covid-19 pandemic, has posed an unprecedented challenge to our health systems, economy, socio-political organizations and the infrastructure of most countries and the world. This pandemic has affected physical health as well as mental health adversely. The aim is to update mental health strategies in the context of such rapidly spreading contagious illness.

It has been seen over the past few months that the routine health services, including mental health care, are adversely affected in many countries, including India. At the same time, several lay media reports are suggesting an increase in mental health issues such as anxiety, depression, post traumatic stress like symptoms, insomnia and anger among the general population, health workers as well as people who are kept in isolation.

Mental Health Issues Among the General Population :

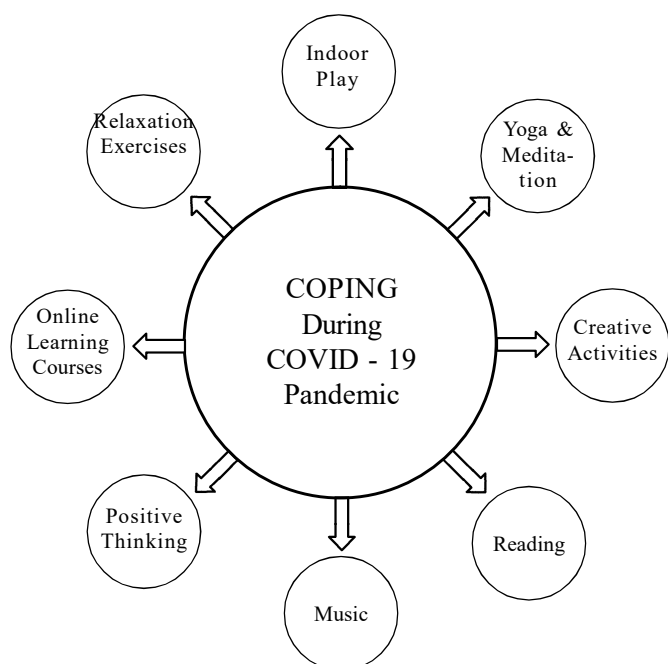
Under the reasonable stress, anyone can experience mental morbidity symptoms after a traumatic event and pandemics, which are capable of including a lot of stress among large population. A recently concluded systematic review and meta-analysis on the prevalence of psychological morbidities among general population, health-care workers and Covid-19 patients amidst the Covid-19 pandemic reported that about half of the population faced psychological impacts of the Covid-19 pandemic.

Recommendations :

1. **Telepsychiatry** : Currently, telepsychiatry consultation gained popularity in view of lock-down, social distancing and fear of acquiring Covid-19 infection. The advancement of Technology has

brought about feasible access to health care through networking telephones and the Internet. These have widespread access to the majority public across states and nations; the current times are the best period to field test telepsychiatry measures as conventional visits pose a health risk to people and personnel. Various models of telepsychiatry can be put to use according to various national contexts. India has already started the use of mental health hotlines and helplines in place of the Covid-19 pandemic. The most common services during the Covid-19 can include the psychological first aid, identification of mental health issues, screening of psychological symptoms and appropriate referrals.

2. **E-teaching** : E-teaching is one of the best trends in vogue. The cost-effective internet prices and better technology have given rise to a great resource of healthcare related knowledge. The E-teaching may be a great solution to complex problems during lockdowns and difficulties in taking physical classes; E-learning provides a platform for learning new materials. This initiative in schools and medical professionals can also be prepared to target the intervention of Covid-19 and can upgrade their knowledge.
3. **Resilience** : Although everyone is suffering from the corona virus pandemic and are unnerved and are trying to adapt, not everyone can cope effectively with stress and quickly adapts to new circumstances. Factors such as living conditions, deprivation, insufficient healthcare access, possible future insecurity. Past experiences, social interactions and social assistance determine the resilience. Enhancing mental resilience will help




combat the corona virus pandemic effectively. People can cope with the Mental health challenges by adopting various lifestyle related measures :

There is a need to under the mental perspectives of Covid-19 and possible measures to cope with the pandemic for their effective management.

The Mental health issues associated with the Covid-19 pandemic can be immediate (short term) and / or remote (long term). It is important to see the long-term mental health sequels of Covid-19 infection. There is a need to improve the existing infrastructure, to avail essential medications, addressing the needs of the marginalized population, assessing the needs of health-care providers, removing stigma & keep a close water on the aftermath of pandemic.

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Interesting facts about Scarlet Macaw

 **Lupi Banik**
B.Ed., 2nd Year

- Macaws are the largest parrots in the world the body of the scarlet macaw from bear to tail can be as long as 33 inches.
- In the ancient maya and Aztec civilizations, the scarlet macaw held a place of symbolic importance and represented deities of the sun.
- This brightly coloured avian of red, blue, green, and varied hues belongs to a breed of the world's largest parrots.
- With its vibrant plumage and raucous 'signature' call, the scarlet Macaw stands out among the indigenous species that reside in the humid evergreen forests of the American tropics.
- If you hear harsh screeches, and guttural squawks and growls, but no animal is around except for the scarlet Macaw, don't get perturbed – It is the enotu bird that is making the strange noises.
- For years, Macaws have been observed on the 'clay licks' of Amazonian forests, biting off and swallowing chunks of orange day – a practice known as geophagy.

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The Door Frame of Shiva Temple at Dah Parvatia

✎ **Karishma Khabor**
B.Ed., 2nd Year

Dah Parvatia is a small village very close to West Tezpur in Assam. In the village, there are significant architectural remnants of an ancient temple of the 6th century, everything the ruins of another Shiva temple built of bricks during Ahom period. Archaeological excavations done there in 1924 have unearthed a sixth century antiquity in the form of a stone door frame with extensive carvings. The carvings and imprints on the temple door frame represent the early Gupta era. The entire door frame is adorned with beautiful and delicate leafage. The door frame stands in front of a large block of stone with a square cavity that held the original 'linga'. The architectural depictions on this door frame are akin to the Gupta architectural features in Northern India.

The door jams or ports (the vertical part of the door frame), which measures 5.25 feet in height and 1.25 feet in width have high relief carvings in the lower parts while the upper parts have four vertical bands or strips carved in different patterns. The river goddesses Ganga and Yamuna are carved in an elegant standing posture, each figure holding a garland in its hands. Many smaller figures are also carved as if in attendance to the main goddesses. On the right door post, there are two female attendants, one is in a standing posture holding up a 'chamara' or an umbrella while the second attendant is shown on bent knees and holding a flat tray filled with flowers. On the left door post, the two figures standing in attendance flanking the goddess are not distinct. Here, there is also a carving of a 'naga' in a kneeling posture carved to the right of the halo of the goddess, to the left of this depiction there are carvings of two guse.

The vertical strips in each of the upper part of the door posts extend upto the lintel. The first strip, starting from the 'naga' or 'nagi' is carved in the wavy pattern of a creeper and is filled with decorations of leaves patterns. The second band is like a lotus stem, out of which lotus leaves and different flowers emerge; the stem is supported at the base by two pygmy shaped figures. The third strip has embossed panels of human figures fronting ornamental leaves. The decorative rosettes form the fourth strip.

Five chaitya windows are carved in the front face of the lintel – there large and two small with the figure of a male with four arms carved in the extreme right window seated on a throne. At the base of the throne there is a carving in the form of sea waves. The central window has a saving carving known as 'Lakulisa', seen in this window are two female figures. In another window is a depiction of man playing flute. The window to the extreme right has carving of 'Surya' the Sun God, in a crossed legged posture holding a lotus flower. Two attendants are seen next to this figure, one is offering betel leaves while holding an inkpot in the other hand and the second attendant is carrying a stick.

The devotees are influenced by the door way which is beautifully decorated before approaching the principal deity in the garbhagciha and overwhelmed by it. The inner meaning is to transfix the mind of the devotees to the presence of the supreme being inside. Hence, the door frame of Dah Parvatia is one of the best specimens of the mid – 5th century A.D.

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Importance of Music in Life

✍ **Bisturna Laskar**
B. Ed. 2nd year

Did you ever think about what would life be without music? Well I did and I think that the world would be a very quite place. In my opinion, music is the greatest creation of mankind. Creativity in the pure and undiluted form is the true definition of Music. Music is an important part of our life as it is a way of expressing our feelings as well as emotions.

Music is also known to be the universal language of humanity. Music is the beautiful and pretty much self explanatory universal language that everyone understands. It's something we are all exposed to right from when we are toddlers, from singing lullabies to little kids, nursery rhymes to preschools, listening to popular songs, music is all around us.

Music is any form of sound with a rhythm of it and sometimes an accompanying harmony. The rustling of trees around you mixed with the blowing of the wind is a form of music in itself, rain drops falling against your wind shield and your wiper wiping it off is again music. So as we can see, music is all around us.

There is also a proven fact that music has the potential to improve our listening as well as our understanding ability. When we hear a song, we try to understand its lyrics and try to make out what the singer wants to convey through his song. Music stimulates the brain like no other activity or subject when we play a musical instrument, we attain fine motor skills, coordination, listening skills and more. Both sides of our brain are stimulated, especially when we learn the piano (because we have to use two hands).

Music is an extremely unique way to develop the capability of memorising. The best example to prove this sentence is, that we can easily learn songs rather than learning our syllabus. The reason behind learning a song quickly is that our mind enjoys music. Whatever our mind enjoys, it preserves it.

In our primary classes, we might have learned poems first because children find them interesting and easy to learn and retain then in their mind. The music in the poems makes it more enjoyable. This is the only reason that we remember those poems throughout our life.

Some people consider music as a way to escape from the pain of life. Music gives relief and allow us to reduce the stress. Music can also be described as a therapy for many people. According to some doctors, music therapy has been a great source of help for them in the treatment of problems like dementia, depression, anxiety, trauma etc. There are many children with a learning disability who have responded to the music sets pieces. Music is a part of meditation in many workshops to make people positive and to make them aware of their emotions.

Music has an impact on everyone's life in different ways in different phase of life. Music can transform the motion and feelings of the people within no time. It can lessen the stress, pain, struggle, distraction and brings positivity and calmness in our daily life. Music holds the power to bring people together in different ways. Music has the power to change the world.

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Artificial Intelligence

✉ Sanghamitra Dey

B.Ed. 2nd Year

With the continuous development in Science and Technology, it is hard to estimate how far and what else we shall be able to establish. According to experts, the future of the World seems to be dominated by Artificial Intelligence, and the time is assumed to be not far when almost every aspect of our lives involve Artificial Intelligence assistance in some way or the other.

The ability of a computer system or a machine to operate and process information like, human being is called Artificial Intelligence or simply AI. It can learn, analyse, copy and adapt to new information and perform without much external optimization. AI is the simulation of human intelligence by machines. It is probably the fastest growing development in the world of technology and innovation.

Experts believe that AI, in future, will be able to make human lives much easier by providing a solution of almost all challenges. Humans will also be made aware of potential threats from before hand by the use of AI.

AI can be classified into four categories. The first type of AI are those machines which can react to certain situations, but these machines don't have any sort of memory and hence can not learn or use any past experience. Computer chess games are a simple examples of this type. The second type of AI are those machines which are capable of using past memory to form future ones. An excellent example to this second type is self driving cars. The third type of AI at present only exists in theory and as per the imagination, it will be able to have human emotions like belief, desire, opinions, intentions etc. The most sophisticated form of AI, if ever comes to existence would be this fourth type of AI. This fourth type of AI machines will be able to have a sense of self awareness, emotions and consciousness. If this type of AI ever comes to existence, it would be a real revolution.

We can witness the use of AI bringing a lot of positive changes in various sectors of human development. For example AI has a great importance in health care sectors. Different companies are trying to develop different quick diagnosis technology with the help of AI. In the business sector AI can save a lot of time and effort. Robotic automation is a type of application which is used to complete human business tasks. AI can greatly increase the rate of work in manufacturing sector. Manufacture of a huge number of products can take place with AI automated machines. Further more, the entire production process can take place without human intervention. Hence, a lot of time and effort is saved. In the education sector, AI technology meets the needs of the students in a way that it gets a lot easier as AI tutors provide study help to students who can adapt according to their needs. AI enable the automated grading system for a saving a lot of time during the results. While for teachers, these days, a lot of time and effort is saved if biometrics system is present in the institution. In banking sector, fraudulent activities can be detected through AI solutions. AI bots, digital payment advisors can create a high quality of service.

To sum it up. AI will bring a huge revolution in the history of mankind. Human civilization will flourish by amplifying human intelligence with AI. AI would completely change the way we view our world. With AI by our side, future would be intriguing and exciting as long as we manage to keep the technology beneficial.

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SINAULI

- The Lost Civilization

✍ Navanita Roy
B. Ed. 2nd year

Sinauli is an archaeological site located in Baraut tehsil, Baghpat District, Western Uttar Pradesh, India, at the Ganga–Yamuna Doab.

The recent excavations of 2018 at the Sinauli Barial site, had let to a lot of excitement in both the archcological world and the history enthusiasts, owing to the discovery of three chariots that were more than 4,000 years old (2500–1900 BLE). The discovery of chariots is very important in the context of Indian history. This is because, it was the first time that India was seeing Chariots that were contemporary to the Mesopotamian and Samerian culture. Also, it put a question mark on the theory that horses were introduced to India from western and central Asia by the ‘invaders or immigrants.’

The site of Sinauli was first excavated in 2005-2006, when it had yield 116 burials, making it the biggest burial site in the entire Asia, but the excavation was discontinued for unknown reasons. The site was again reopened in 2018, when it yield some interesting artifacts, such as copper engraed shields and swords - some more evidences were

found which showed that even the women of those times were warriors of the ancient India.

The importance of Sinauli stems from the fact that it presented before us soem artifacts in their infact form, that were not found before India. Another important and significant thing found is the antenna sword, which is knwon as a lethal weapon used in warfare. These antena swards had their hilt infact, which were not found in other civilization. The swords had a copper mesh ornamentation around them which protected the wood from notting.

Thus, the findings of the threre Chariots, swords and male as well as female shields in the barial sites mark the significance of an age old and developed civilization which is yet to be discovered more. This adds to the rich heritage and historic significance of our country. If is Asia’s largest burial site excavated as of now. And thus, takes India one more step forward in the historical records of the world.

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Riddle

✍ Mrina Rani Brahma
B.Ed., 2nd Year

- ◆ What wears a cap but has no head?
Ans : A bottle.
- ◆ Which is the smallest room in the world?
Ans : Mushroom.
- ◆ What is the easiest way to double your money?
Ans : Put it in front of the mirror.
- ◆ Which table does not have legs?
Ans : Vegetables.
- ◆ The more there is, the less you see. What am I?
Ans : Darkness.
- ◆ When the water comes down, when it rains. I go up. What am I?
Ans : Umbrella.

Prabhat Sarma

– Flutist, Composer & Singer

✍ **Ram Gopal Gogoi**
B.Ed., 2nd Year

*“Your presence sounds like a flute,
And absence left an echos of it”*

The noted flutist, composer and singer, Prabhat Sarma, was born at Sundaridiya Satra of Barpeta district, Assam on 1935. Sarma learnt ‘Borgeet’ at the Satra from Gangadhar Deva Mishra and later he received training under Narahariu Burha Bhokot. His teacher in folk music was Jogesh Bharali and he learn the classical flute from Gour Goswami.

Prabhat Sarma was recipient of several honours. He received the ‘Sangeet Natak Academy’ award 2003 for his contribution to folk and traditional music of Assam. He is the father of national award winning singer artiste Tarali Sarma.

Prabhat Sarma, through his extraordinary patronage, took the art of playing flute altogether to a great height. He also contributed immensely in promoting and popularising folklore. He also lent his hands in composing music in few films.

A multi-faceted personality, Prabhat Sarma, passed away on 2nd March, 2021 at the age of 86. He left behind a rich legacy of his works which will definitely be a source of inspiration for posterity.

☆☆☆

Amazing Science Facts

✍ **Divyajyoti Sharma**
B.Ed., 2nd Year

1. About half of the human body consists of bacteria –
That’s true. Human body consists of 39 trillion bacteria and 30 trillion human cells. Ratio is 10:1.
2. It’s impossible to burp in space –
When you burp on earth, gravity keeps down the solids and liquid from the food you just ate, so only the gas escapes from your mouth. In the absence of gravity, the gas cannot separate from the liquids and solids, so burping essentially turns into puking.
3. There are more trees on Earth than stars in our galaxy –
There could be 100-400 billion stars in the Milky way galaxy where as estimated number of trees around the world is approximately 3.04 trillion.
4. Maximum of Earth’s Oxygen is produced by the Ocean –
Plankton, seaweed and other photosynthesizers produce over half of the world’s oxygen.
5. Venue is the only planet to spin clockwise.

Some Amazing Science Facts that will blow your mind

✎ **Debolina Roy**
B.Ed., 2nd Year

1. Babies have around 100 more bones than adults.
- Babies have about 300 bones at birth, with cartilage between many of them. This extra flexibility helps them pass through the birth canal and also allows for rapid growth. With age, many of the bones fuse, leaving 206 bones that make up an average adult skeleton.
2. The Eiffel Tower can be 15 cm taller during the summer.
- When a substance is heated up, its particles move more and it takes up a larger volume this is known as thermal expansion. Conversely a drop in temperature causes it to contract again. The mercury level inside a thermometer, for example, rises and falls as the mercury's volume changes with the ambient temperature. This effect is most dramatic in gases but occurs in liquids and solids such as bridges are built with expansion joints which allow them some beway to expand and contract without causing any damage.
3. Stomach acid is strong enough to dissolve stainless steel.
- Your stomach digests food thanks to highly corrosive hydrochloric acid with a pH of 2 to 3. This acid also attacks your stomach lining, which protects itself by secreting an alkali bicarbonate solution. The lining still needs to be replaced continually, and it entirely renews itself every four days.
4. The earth is a giant magnet.
- Earth's inner core is a sphere of solid iron, surrounded by liquid iron. Variations in temperature and density create currents in this iron, which in turn produce electrical currents. Lined up by the Earth's spin, these currents combine to create a magnetic field, used by compass needles worldwide.
5. It takes 8 minutes, 19 seconds for light to travel from the sun to the Earth.
- In space, light travels at 300,000 kilometers (186,000 miles) per second. Even at this breakneck speed (93 million miles) between us and the sun takes considerable time. And eight minutes is still very little compared to the five and a half hours it takes for the sun's light to reach Pluto.

☆☆☆

Amazing Facts

✎ **Manjait Barch**
B.Ed., 2nd Year

Did you know the female Humming Bird build the World's smallest birds nest Which is approximately 1.5 inches in diameter? Around the size of a Walnut! She weaves it From spider webs which Allows it to expand as The chicks grow.

Sudden Growth of Over Bridges in Greater Guwahati: Its Repercussions

✍️ **Varsha Jain**
B.Ed. 2nd Year

A successful society is characterized by a rising living standard for its population, increasing investment in factories and basic infrastructure. Infrastructure creates the form of a city and enables life to go on in a city in a certain way.

Guwahati is the gateway of North East India and is developing very fast and also imposes high growth of infrastructural activities. The Government is working towards providing the city a modern transit system, and an addition to this thought is building up of various foot over bridges across the city. The foot over bridges are an attempt to solve the problem of pedestrian crossing which has hindered the flow of traffic in different parts of the city and also to reduce accidents.

Amidst Corona Virus pandemic and months long lock down, Guwahati went through major infrastructural development. The government of Assam is trying very hard to complete the construction of a set of foot over bridges in various areas in the heart of the north east's economic hub – Guwahati. On February 1, 2021. Assam PWD Minister Himanta Biswa Sarma inaugurated three (3) foot over bridges in Guwahati – at Ganeshguri (Near Apollo Hospital), Christian Basti (Near Post Office) and a major at Khanapara.

A number of Foot bridge have already been constructed for pedestrians in the recent past located in Dispur, Kamakhya Gate, Lachit Nagar, Maligaon, Walford area etc. Equipped with escalators & lifts these foot bridges has been constructed with Swiss technology. Also the foot bridges will be under 24 hrs cctv surveillance. The Government of Assam has gired two security officials its monitor each of the bridge.

The Khanapara footbridge has been beautifully designed with a bamboos, so as to highlight upon the importance of bamboo resource in Assam. This bridge showcases 'Pure Art' and is first of such kind in India.

It has been found that upon inauguration hundreds of Guwahatians were seen gathering around the bridges and making the spot a selfie point creating massive jam. It has also reduced the space of the roads.

However, the condition of the old foot bridges is a matter of concern. People find it very difficult commuting on the old foot over bridges. Most of the newly constructed foot bridges in the city were earlier covered with banners and flexes, questioning the security of women. However, after a report by a famous news channel, the Guwahati Municipal Corporation removed the banners so as to make it safer for women.

Though the bridges are expected to reduce accidents and traffic hazards, but it has been evidently seen that the construction of these foot-bridges have added to the chaos in the city along with extreme traffic woes commuting has become a herculean task because of these constructions. Moreover, these newly built foot bridges were also not found in good conditions. Escalators on some were not working and were down for maintenance just days after inauguration.

We as human beings have certain bad habits which can't be ignored rather get them fixed in due course of time. The latest infrastructural development are built with the taxpayers money, therefore, it is our responsibility to not litter anything and use the foot-bridges for their own convenience.

☆☆☆

The Shape of Clay - In Assam

✍ **Hiyamani Kalita**
B.Ed. 2nd Year

“A type of fired clay, typically of brownish red colour and unglazed, used as an ornamental, building material and in modeling”. – Terracotta.

The name terracotta came from the latin word ‘terra-cotta’ means ‘leaked earth’. This type of work or an art is a clay leaved unglazed, where the fired body is porous. Terracotta is usually to make sculpture, vessels roofing tiles, bricks for building construction.

The tradition terracotta work of Assam can be traced back to ancient times. This aesthetic form of art has deep rooted in Assam. It is the significant of art and culture in Assam. The terracotta work of Assam is famous in all over the world. This Assam craftwork represents the rich art and culture heritage.

The terracotta work of Assam dominated this craftwork from ages. This craft work is basically different mythological figures, idols, decorative show pieces and exquisite example.

The mainly two different communities make this art, but now a day some new artist concentrate the making of this art seriously. The communities, ‘Hira’ and ‘Kumar’ functioning in Assam to specially crafted in clay and terracotta craftworks.

The making of terracotta items, both the communities differ in their method of work.

Hira : The compression method is followed by the Hira community. They mainly focuses preparing household items, marriage rituals items, Funeral ritual items are made. Mostly the women folk of this community engaged in this work.

Kumar : This community followed the wheel method rather than hand pursue. The items are initially made on the wheel that requires experienced hands. They are specialized in this art of terracotta. Later they are dried the items and then kept in the ovens or ‘bhattis’. Earthen lamps, plants, diyas, clay dolls, Pitchers and cups, decorative idols are some of the common items they made.

The ‘Ashrikandi’ a village of ‘Dhubri’ district of Assam is very popular in this traditional art terracotta. Almost 80 percent of families of this village are engaged in this work. So the government of Assam and the government of India has announced this village as a ‘model village’. In this village, the terracotta work is not only limited to the men but also women and children actively participated in its creation and in the process the tradition has been handed down from generation to generation.

The ‘Goalpara’ district of Assam is also popularly known for its beautiful growing industry.

The terracotta art of Assam has grown with time globally. The art has developed ‘hub’ for arts and crafts and industries. The new artist, are not only concentrate and making traditional images of god and goddesses, but they are also engage to make designer items like toys, models, vases, pots, decorative items etc. The tourists and foreigners visit the lands to have a mesmerizing beauty of this tradition artwork.

☆☆☆

The Journey of 'Lohpathgamini' to 'Vidyutrath'

✍ Julie Das
B.Ed., 2nd Year

Earlier, in pure Hindi, the train was known as 'Lohpathgamini', especially because it used coal as a fuel. Now-a-days, it is known as 'Vidyutrath', as most of the trains now use Electric Engines.

In a country like India, where people prefer to travel on a train to other means of transport system. Firstly, Indian Railways is the lifeline of the country. Secondly, it is affordable as it has pocket friendly tickets to travel from one part of the country to another.

By keeping these facts in consideration, Indian Railways has always been innovative and has successfully electrified most of its network. This has been done to save our environment from the harmful emission of toxic gases. For example, Indian Railways has successfully conducted the trial run of an electric locomotive for the very first time in the northeastern state of Assam. The new locomotive will support the Indian Railways to provide

electric rail connectivity in the isolated northeastern parts of the country.

The trial run was conducted by Rail Vikas Nigam Limited (RVNL) on 18.02.2021 between Bongaigaon-Sorupeta. This is the first electric traction operation in Assam. It will change the dynamics of train operations in the N.E. Region. It has green energy, it is efficient and it has got environment friendly options.

Indian Railways has taken up a major step to transform India into a green country. The Indian Ministry of Railways is working to renovate the whole railway network, with electrification being a priority.

A new dawn is awaiting for all of us, we should all embrace it. We will take care of our Flora and Fauna. We should all believe that Electrification of Indian Railways is for a better tomorrow. We should all be electrifyingly ecstatic about it. ★★ ★

Riddles

✍ Mathia Kharpan
B.Ed., 2nd Year

- ◆ The more you take, the more you leave behind. What are they?
Ans : Footsteps.
- ◆ I'm light as a feather, yet the strongest person can't hold me for five minutes. What am I?
Ans : Breath.
- ◆ What is full of holes but still holds water?
Ans : A sponge.
- ◆ If you drop me I'm sure to crack, but give me a smile and I'll smile back. What am I?
Ans : A mirror.
- ◆ What taste better than it smells?
Ans : Your tongue.
- ◆ What goes through cities and fields, but never moves?
Ans : A road.
- ◆ It belongs to you, but other people use it more than you do. What is it?
Ans : Your name.
- ◆ What can fill a room but takes up no space?
Ans : Light.
- ◆ What has many keys but can't open a single lock?
Ans : A piano.

2020 : Curse v/s Blessing

✍ **Chanda Nath**
B.Ed. 2nd Year

Life wasn't easy in 2020. People were suffering one way or the other. First CAB, which continuing from December 2019 till January, 2020. The situation continued getting worse day by day which soon led to violence, tire burning and death. It was becoming difficult for the government to handle the situation and so they did what was best for that moment and declare lockdown with completely internet connection in a few states (for e.g. northeast state). And it did help them a lot because they succeeded in stopping the raising violent and non-violent protest to spread in a different state and the secondly it gives them time to understand people sentiment behind CAB. As a result, they come with a temporary solution to stop the situation from getting worse for the time being.

And it looks like CAB was not enough because soon around the month of March a deadly disease called COVID 19 was spreading not only in India but all around the world. No one was sure who exactly started this, when it was exactly started and how to stop it for the very initial month when we come to know about COVID 19. So, the only option was left was to stop it from spreading and prevent death as much as possible.

Again lockdown starts but this time not only in certain states of India but the whole world starts taking initiation for lockdown. Inter country transport of things was stopped and even people were not allowed to go anywhere.

Everyone was left with no choice but to stay at home wearing Mask 24/7, maintaining social distance from not only outsider but inside too until the situation was back

to normal. And yes, it helped us to avoid COVID 19 for as much as possible but we were still suffering from other problem too. It has shaken the economic condition of every single, small to a big country. Rich was suffering no doubt but the poor are the ones who suffering most. People lost their job. Middle class, poor, rich everyone was suffering during lockdown one way or another.

Yes, everyone was suffering; people were stressed as they were jobless and feel helpless and useless. But some good things happen too. Poor conditions of nature were improving. Pollution decreased up to certain limit. Global warming was getting better. People came close to their love one. We got to know how to live without mobile 24/7. We became survivor because 2020 taught us how to fight for life, take COVID 19 for example, and how to survive in worst and best situation.

☆☆☆

Eight Secrets of Success

✍ **Nahalty Paliar**
B.Ed. 2nd Year

- Fan said – Be cool
- Roof said – Aim higher
- Window said – See the World.
- Clock said – Every second is precious.
- Mirror said – Reflect before you act.
- Calender said – To be up-to-date
- Door said – Push hard for you goals.
- And I said – Keep smiling.

Nobel Prize

✍ **Gautam Sharma**
D.El.Ed., 1st. Sem.

On October 21, 1833 a baby boy was born to a family in Stockholm, Sweden, who was to become a famous scientist, inventor, businessman and founder of the Nobel Prizes. And his name was Alfred Nobel. Alfred Nobel was a chemist, engineer and industrialist most famously known for the invention of dynamite. He died in 1896. In his will, he bequeathed all of his 'remaining realisable assets' to be used to establish five prizes which became known as "Nobel Prizes". Nobel prizes were first awarded in 1901.

The first Nobel Prizes are awarded in Stockholm, Sweden in the fields of physics, chemistry, medicine, literature and peace. The ceremony came on the fifth anniversary of the death of Alfred Nobel, the Swedish inventor of dynamite and other high explosives.

On 10 December 1901 the first Nobel Prizes were awarded. The names of the first Nobel Laureates are –

1901 Physics Prize : **A radiant discovery**

Wilhelm Conrad Röntgen, who later discovered X-rays, received the first Nobel Prize in Physics 1901.

1901 Chemistry Prize :

Jacobus H. Van't Hoff was the first Nobel laureate in chemistry, who explains osmotic pressure and its importance in plant and animal life.

1901 Medicine Prize :

In 1901, Emil von Behring was awarded the first Nobel Prize in Physiology or Medicine for his work on serum therapy, especially its application against diphtheria.

1901 Literature Prize :

Sully Prudhomme was awarded the first Nobel Prize in Literature.

1901 Peace Prize :

Henry Dunant, founder of the International

Committee of the Red Cross, shared the first Nobel Peace Prize with Frederic Passy, a leading international pacifist of the time.

2020 Nobel Prize Winner :

Chemistry

Emmanuelle Charpentier, France

Jennifer A. Doudna

– 'For the development of a method for genome editing.'

Literature :

Louise Glück, the US

– 'For her unmistakable poetic voice that with austere beauty makes individual experience universal'.

Peace :

– World Food Programme (WFP)

“For its efforts to combat hunger, for its contribution to bettering conditions for peace in conflict-affected areas and for acting as a driving force in efforts to prevent the use of hunger as a weapon of war and conflict.”

Physics :

Roger Penrose, the UK

Reinhard Genzel, Germany

Andrea Ghez, the US

“For the discovery that black hole formation is a robust prediction of the general theory of relativity.”

Physiology or Medicine :

Harvey J. Alter, the US

Michael Houghton, the US

Charles M. Rice, the US

‘For the discovery of Hepatitis E virus’.

The Prize in Economic Sciences in memory of Alfred Nobel :

Paul R. Milgram, the US

Robert B. Wilson, the US

“For improvements to auction theory and inventions of new auction formats”.

In 1968, Sauden’s Central bank also established the Prize in Economic Sciences in memory of Alfred Nobel This Prize is awarded by the Royal Saudish Academy of Sciences.

The Nobel Prize is considered the most prestigious award in the world. Prize-wiming discoueries include X-rays, radioactivity and penicillin-Peace laureals include Nelson Mandela and the 14th Dalailama. Each Nobel Prize consists of a gold medal, a diploma bearing a citation, and I million SEK (2019). Since 1990 the Nobel Peace Prize Ceremony is held at also city Hall.

Alfred Nobel and His Inventions :

Alfred Nobel was the fourth son of Immanuel and Caroline Nobel. He was interested in explosives, and he learned the fundamentals of engineering from his father. Alfred soon began experimenting with explosives in a

small laboratory on his father’s install. At the time, the only dependable explosive for use in mines was black powder, a form of gun powder. Nitroglyarin itself, however, resnained difficult to transport and extremely dangerous to handle. In fact, Nobel’s nitroglycerin factory blew up in 1869, Killing his younger brother Email and several other people. Nobel built several factories to manufacture nitroglycerin for use in concert with his blasting caps. Nobel’s important emuntion was that of dynamite in 1867. By chance, he discovered that nitroglycerin was absorbed to dryness by kieselguhr, a process siliceous earth and the resulting mixture was much safer to use and easier to handle than nitroglycerin alone. Nobel named the new product ‘dynamite’ and was granted patents for it in Great Britain (1867) and the United States (1868).

His other discoveries were - explosives, Blusting cap, Gelignite and Ballistixe.

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Media is a Mixed Blessing

✍️ Prianka Deka

D.El.Ed, 1st Sem.

Media refers to the means of communication. Newspapers, radio, televisions, books, magazines etc comes under media. Media has a very important role, expecially in democratic countries. It’s been an effective medicine for communication, exchange of information, marketing, advertisement and sharing views, opinions and ideas.

There are so many positive sides of media. These are –

i) Media has played a big role in India’s struggle for independence. Freedom fighters used media to create awareness among people.

ii) Through media, we can know the happenings around us in a fraction of a second.

iii) Even the remote places are now connected to the remaining world by means of media.

iv) Media draws public attention to the most crucial problems of the society such as corruption, quality of

education & women harrasment.

v) Media also generates a large amount of job opportunities.

Media has some negative sides also. These are –

i) At the time of Mumbai attacks (26/11), media added fuel to the fire. Terrorists were able to see what’s happening there, and throw grenades at the commandos.

ii) Media creates a hype of everything.

iii) Media doesn’t ensure the right to privacy. It sensationalize personal lives, especially of the public figures.

Media must spread knowledge and information that influence people in a positive way. Without the support of the people, media is powerless. It is up to the peopple to not give it the power to rule the people yet obtaining the benefits from it.

☆☆☆

POACHING

✍️ **Jishu Kumar Baruah**

D.El. Ed. 1st Semester

What is Poaching?

Illegal hunting or capturing of wild animals for commercial purpose or the most remarkable history of proving royalty and manliness by killing wild Tigers was a commonly enjoyed sport by the ancient rulers including British colonizers in the past.

Poaching is not confined to killing of wild animals. Some of the wild flora and fauna are even protected under the Wild Life Protection Act, 1972. 'King George V after his coronation in 1911, King George V and his regiment killed 39 tigers in 10 days in Nepal.' [Source tigertribe.net].

A most remarkable history set by a 45 year old poacher BUDHESWAR BORO of Bodoland Territorial Council, who began hunting wild animals for a meagre feast or sometimes just to earn his living slowly began to lead a group of poachers and tracked down wild elephants with his unimaginable skills for their tusks which has a very high demand and value in the international black market. Budheswar being a local of BTR knows the forest even better than the forest officials as he was born and bought up near the Manas Tiger Reserve and National Park of Assam. Sources claim that all the illegal poaching gains are sold through Bhutan and Nepal to International Markets in China.

After continuously demanding for a separate union territory for Boro since 1967. Bodoland Territorial Council was formed in 2003 and KHAMPA BORGORYARY, Dy. Chief took a remarkable initiative. He formed NGO's with the help of local youths of BTR. Then the most efficiency and skilful poacher BUDHESWAR BORO joined and NGO and began to lead his group not for poaching but for the protection of wildlife in and around Manas National Park. As it is impossible for a handful of Rangers to track down all animals of the National Park and to protect them, instead the Dy. Chief used the locals to contribute them towards protecting the pride of BTR, including Jaycharan Basumatary who also led a pack of poachers, who now turned into saviours.

Sources claim that Bhutanese peoples mostly trade with illegal Rhino to a Chinese Restaurant Owner "WU"

in his place there are elephant tusk chopsticks, rhino horn bracelets and many other illegal stuffs which are exported illegally from Bhutan and other parts.

It is not only the problem here in India, it is also observed in Africa. Some African tribals claim that they poach only for their financial requirements. They get a handful of money for helping the poachers in tracking down or by leading them straight away to the source.

Do owning dead carcasses of endangered species reflect wealth? If so, then how?

One fully grown rhino horn can weigh up to 400 grams. In the international market it is sold by per kilograms. If you own a pet dog you probably know the expenses of feeding him and taking care of him. If instead of owning a dead carcass to prove your wealth if you own a living Rhino or a Tiger it would make your wealth to highlight like the Morning Star. But there is no such wealthy person in this entire world who can own a Rhino individually and tag it, track and take care of it throughout his/her entire lifespan. Buying a luxurious car Koenigsegg CCXR Trevita (\$4.8M). It is a one-time investment who I never consider to be wealthy. Wealth is when you continuously invest on a particular subject over and over again without thinking of money being wasted. And of those rulers in past, the histories, is fairy tales they ruled over the feeble of the society where the king and his army had weapons but the common peoples had nothing to defend there were apartheid system. Think of those kings capturing Delhi trying to invade now, one missile would turn the entire army into ashes. History is like a story, history is based on assumptions, logics, those were the writers in those times how do you think they have written all the incidents like a robot without himself against or for any situation? Every writer who was for the time, wrote it with leisure and those who were against wrote things they didn't like. Many scriptures were burned damaged by the kings. What we all have now probably is what they wanted us to see.

Killing a tiger sitting at the back of a horse with a gun in hand, proved manliness and we praise such morons

where have we dropped our wit?


Now there are approximately 3000 Rhinos left in India, and other endangered as well critically endangered species are being protected well by the government alone cannot tackle the problems of poaching. Just like Budheswar and Jaycharan of BTR, people from rest of the parts where there are national parks and tiger reserves people themselves with the help of the forest department can form NGO's and take the valuable initiative in protecting the pride of ASSAM that is the 'Great Indian One horned Rhino' and The national animal of India 'The Bengal Tiger'.

Lusinmg upon
The great marshlands of Kaziranga
Mushroom prints the mud-spattered shield
Mighty and Majestic
Strutting like an immortal beast.

Too calm heavenly grace
Wandering in crash the divide cratos.
16 months takes the miracle to occur.
And just a bullet to end.
Nefarious palatinate the minds of poachers
Inhumane rapacious sins either for wealth or hunger
The joyous coercing the tall grasses between the crash
Cashing hogs and rolling on muddy puddles
Enthusiastically growing to charge territories set by their
ancestors
The horns that symbolizes immortality
Shall continue lushing the great marshland
Till eternity. The great one horn Rhinoceros
The pride of Assam.

☆☆☆

Quotes of Famous People

 **Prathana Borgohain**
D.El.Ed., 1st Semester

- ◆ “We need to give up the notion of a single ideal of the educated person and replace it with a multiplicity of models designed to accommodate the multiple capacities and interests of students. We need to recognize multiple identities.”
- Nel Noddings.
- ◆ “The highest result of education is tolerance” – Helen Keller.
- ◆ “Everybody is a genius. But if you judge a fish by its ability to climb tree, it will live its whole life believing that it is stupid”. – Albert Einstein.
- ◆ “Education is not preparation for life; Education is life itself”. – John Dewey.
- ◆ “The object of education is to prepare the young to educate themselves through out their lives”.
– Robert M. Hutchins.
- ◆ “Education is the ability to listen to almost anything without losing your temper or your self-confidence”.
– Robert Frost.
- ◆ “Do not read, as children do, to amuse yourself, or like the ambitious, for the purpose of instruction, No, read in order to live”. – Gustave Flaubert.
- ◆ “Where there is love there is a life”. – Mahatma Gandhi.
- ◆ “The best way to find yourself is to lose yourself in the service of others”. – Mahatma Gandhi.
- ◆ “Happiness is when what you think, what you think, what you say, and what you do are in harmony”.
– Mahatma Gandhi.

EDUCATION

✍️ **Parthana Borgohain**
D.El.Ed. 1st Semester

Education means all round development of an individual. It comes from physical, mental, emotional, moral, social development. It is complete development of a man's personality.

The word education has been derived from the two Latin word "E" and "Duco". "E" means "out of" and "Duco" means "I lead". There are three types of education – Formal education, Non-formal, and in formal education. Formal education is provided in an educational institution. Like formal school, college, institute, university etc. There is fixed age limit, time table and curriculum. But non-formal education is provided in open school, distance learnings, ODL system, night schooling etc. There is no fixed age limit, time table and curriculum. And in-formal education is totally different from formal and non-formal education. Informal education is a life-long process because it starts at birth of a child and continues till death.

It is the type of education that is gained from the daily life activities and experiences.

According to Aristotle, "The main aim of education is to create a sound mind in a sound body".

Benefits of education in our society –

- Education providing problem solving skills.
- Improving the economy system.
- Providing a happy life.
- Giving good communication skill.
- Better community.
- Creating modern society.
- Creating equal opportunities.
- Education spreads awareness.
- Education develops our thinking capacity.
- Education gives us a healthy lifestyle.
- It gives more empowerment.
- Knowledge improves our experiences.

☆☆☆

Science in Everyday Life

✍️ **Priyanka Chakraborty**
D.El.Ed., 1st Semester

We can see the use of science in each and every aspect of our life. We are living in an age when science has completely changed our everyday life. It has indeed made its way almost in every walk of life.

Let us have a look to our everyday life. The 'alarm' time makes a man to get up in the morning. The 'electric oven' prepares his tea and breakfast. He shares with an 'electric major'. The 'radio' learnings to him the morning news. The hawker 'rings' up and deliver the morning newspaper. He goes to office by bus or taxi. He goes upstairs through an 'electric lift'. He talks to his friends and relations over 'phone'. He calculates figures with an electric calculator. He returns home. He beings eggs, fish,

fruits etc. He keeps them in a refrigerator. He has a T.V. He switches on and sees various programmes including films.

Science has made our life less toilsome and a little more cheerful. Electricity lights up our house, electric fans makes us cool in hot summer days. Printing has made the spreading of knowledge possible. Science is of great importance to make our life easier. We can't fancy for a moment a world in which there are no books, newspaper no electricity, no trains and motor cars and no medicines for curing diseases.

Thus, science has vast use in all fields of human life. ☆☆☆

SUALKUCHI: *Manchester of Assam*

✍ **Purabi Rajbanshi**

D.El.Ed. 1st Semester

Sualkuchi, the acclaimed cultural heritage site, popularly referred to as the ‘Manchester of East’ is situated on the northern banks of the mighty river Brahmaputra. It is unique in that with credit of being the largest village of Assam. It is nearly 35 km away from Guwahati. Sualkuchi, embellished with the great culture of silk rearing and weaving, satra and namghars and colourful festivals etc. in really attractive. Sualkuchi has viewpoint to attract tourist and can be significant tourist hot spot in the days to come. It is the world famous for ‘Pat and Muga’.

Sualkuchi has a great number of Satras, devalaya and Namghars which have their own history. Names of some satras and Namghars are – Iswar Shri Shri Hati Satra, Sidheswari Devalyala, Iswar Shri Shri Na-Bhati Sastra, Shrimanta Sankardeva Namghar, Shri Shri Sankardeva Mandir, Iswar Shri Shri Gopal Satra, Iswar Shri Shri Saru Satra, Shri Shri Sankar Dev Dham, Shri Shri Satra, Shri Shri Sankar Dev Dham, Shri Shri Hanuman Namghar, Shri Shri Krishna Mandir, Shri Shri Deka Bapu Satra, Ganesh Mandir and many more.

Satras, Devalaya, Namghar in Sualkuchi have magnificent and beautiful works of art, craft and sculpture.

According to historical sources, Sualkuchi was set up by Momai Tamuli Barbaruah, a great administrator of Ahom Kingdom, by shifting a large number of master weavers from all over the region to Sualkuchi. Another source of history implies that the weaving tradition started in 11th century when kind Dharma Pala of Pala Dynasty sponsored the craft and brought 26 weaving families from

Tatikuchi to Sualkuchi. The proto typical image of Sualkuchi lies in the fact that Assam Silk (Pat and Muga) industry is centralized in Sualkuchi and more about 70% of the households are being engaged in commercial hand-loom.

In 2006, 17 Oct., Dr. A.P.J. Abdul Kalam visited in Sualkuchi can be a model village for self-employment generation and self-reliance.

In Sualkuchi, there is a college, the name of the College-Sualkuchi Budram Madhab Satradhikar College. Also there is another junior college, which has Science, Arts and Commerce stream. It has a number of high schools and L.P. Schools. There has emerged a lot number of private English medium as well as Assamese Schools Sualkuchi Institute of Fashion Technology (SIFT) of is another premier Institute in the filled of vocational education established in Sualkuchi 2004.

Sualkuchi is a ground of fairs and festivals which are celebrated throughout the year. These certain festivals, such as Bihu, Janma Utsav of Sankardev, Raas Mohotsav, Nao Khel, Tirubhab Tithi of Madhabdev, Tirubhab Tithi of Mathura Das Burha Aata, Ashoka Astmi, Durga Puja, Manasha Puja, Shivaratri, Holi etc.

75th number of Assam Sahitya Sabha was celebrated in Sualkuchi at January 31th to 4th Feb, 2020. Kuladhar Saikia is the President of Assam Sahitya Sabha, Sualkuchi.

☆☆☆

Culture and Its Importance

✍ **Megha Baishya**
D.El.Ed., 1st Year

Culture is the characteristics and knowledge of a particular group of people in a place which comprises language, religion, cuisine, social habits, music and art.

Assam is a state of in North Easter India, situated south of the eastern Himalayas along the Brahmaputra and Barak Valley. Assam is one of seven sister states of North Eastern India. It is known for its rich culture and diverse population. The state has a large number of tribes, each unique in its tradition, culture, dress and exotic way of life. Diverse tribes like Bodo, Kachari, Karbi, Miri, Rabha etc. co-exist in Assam, most tribes have their own languages though Assamese is the principal language of the state.

Majority of the Assamese is the Vaishnavas. The Vaishnavas donot believe in idol worshipping and peform Namkirtana where the Lord Vishnu is recited. The two important cultural and religious institutions that influence the cultural fabric of Assam that are the Satras and the Naamghar.

Weaving is one traditional craft that every Assamese woman takes pride in. The Assamese women produce silk and cotton clothes of different designs in their dooms. Assam is renowned for its exquisite silks namely Eri, Pat and the world famous Muga silk. The Gamocha is one of the most easily recognizable cultural symbols of the Assamese people besides the tamol-paan which is an intergral part of almost all socio-religious ceremonies.

Assam is full of festivals, the most important festival is Bihu. Assamese people celebrated three types of Bihu. That are Rongali bihu, Bhogali bihu and Kongali bihu.

In Rongali Bihu, bihu dances are performed by young boys and girls which represent the youthful passion, reproductive urge and joy, Bihu is the most popular folk dance of Assam.

Satriya Nritya is the classical dance form of Assam which represents the Satriya Culture, the basis of the religious and cultural fabric of Assam.

All of these discuss above have represent the Assamese culture. ☆ ☆ ☆

Dr. A. P. J. Abudl Kalam

✍ **Majani Das**
D.El.Ed., 1st Semester

Dr. A.P.J. Abdul Kalam was indeed one of the most humble, intelligent, wise, selfless, loving and lovable leaders ever born. He was born on 15 October 1931 in Rameswaram, Tamil Nadu. He was the 11th President of India and served the country for one term. Not only this, but he also is one of the most famous scientists who have worked with highly famous organizations like DRDO (Defence Research and Development Organization) and ISRO (Indian Space Research Organization) in his career.

He was a true gem and a person with no laterers. But let us first know a little more about him. His fall same was Avul Pakir Jainalabdeen Abdul Kalam. He was born in a middle class Muslim family. Since the beginning of his days, he was a very hardworking and deligent person. In his early childhood, he helped his family to earn livelihood along with the studies.

He was a man of dreams and ideas. He dreamt of making India one of the super powers in the world. His idea of dreaming was really different. He emphasized that the dreams are not those which you see when you sleep but are those which never let you sleep. He always encouraged everyone to work hard and not think about the result. He believed, if you work hard, you will definitely get the result as well. Some countless efforts, and contributions are made by Dr. Kalam for the sake of the nation. He was awarded Bharat Ratna in the year 1997. But the biggest grief is that we have no longer this beautiful amongst us. Even after great efforts, he left us, making 27 July 2015 one of the saddest days in the history of India.

At last, I would like to say even though he left us, he is still in our hearts as the inspiration and the motivation. His golden words and miraculors deeds will always be remembered. He was a man of high stature and value who taught us the way to ttrans form our nation and we shall always be grateful to him.

☆☆☆

The Life of Dr. Sarvepalli Radha Krishnan

✍️ **Upama Kalita**
D.El.Ed., 1st Semester

Dr. Sarvepalli Radhakrishnan was an Indian Academician, Professor, Politician, Philosopher and Statesman who served as the first Vice-President of India and the second President of India. He was born in 1888 in Madras Thiruttani a very poor Brahmin family. Due to the poor economic status of his family, he completed his studies with the help and support of scholarship. In addition, his birthday 5th September is celebrated as teachers day in India every year. He was among one of the great leaders of the country and due to his contribution to education his birthday is often called Teachers' Day. Also, he had an interest in religious mythologies and he mastered the class Hindu philosophy such as Bharagad Gita, Brahmasutra, commentaries of Sankara, Upanishads, Ramanuja and Madhava.

In addition, he was well familiar with the philosophies of Jain and Buddhist. Also, he was well aware of the thinkers of the western world. Further more, in 1952, he became the Vice-President of India and in 1954; he received the Bharat Ratna award. In addition, he served as the Vice-president of India for two complete terms and in 1962 he became the President of India. He retired soon after completing his term as the President of India. He serves the country with his great work and the nobleman died in 1975.

To sum it up we can say that, Dr. Sarvepalli Radhakrishnan was a great man who loved to teach. For his efforts in teaching, we celebrate his birthday as Teacher's Day in India. Besides he was great teacher, philosopher and author.

☆☆☆

INDIA'S 'FOREST MAN' – JADAV PAYENG

✍️ **Beauty Gogoi**
D.El.Ed. 1st Semester

Jadav "Molai" Payeng born in 1963 at Jorhat. He was born in the Missing Tribe of Assam. Jadav Payeng is an environmental activist and forest worker from Majuli.

Jadav Payeng is known as the 'Forest Man of India'. He lives in a small hut in the forest. He has so many buffaloes and cattle in his farm.

In an Interview from 2012, he has lost around 100 of his cows and buffaloes to the tigers in the forest but blames the people who has destructed the forest and that's why tigers and other wild animals come out of the forest.

Jadav Payeng, India's forest man created 550 hectors of forest, single handly, on Brahmaputra's sand bar in Assam, Jorhat district.

Jadav Payeng plants various types of trees in his forest. This forest is called Molai Forest.

Molai forest have various types of Bengal Tigers, Rhinoceros and deer and rabbits too. Molai forest is also home to Monkeys and several varieties of birds. There are several thousands of trees including Arjun, Jar, Moj and Bomboo which covers an area of 300 hector.

In 2015 Jadav Payeng received 'Padma Shri' award from Hon'ble President of India Sjt. Pranob Mukherjee. He received doctorate degree from Assam Agricultural University for his contribution.

Now a days American School students are learning about Payeng's work as a part of their ecology lesson.

☆☆☆

The Indian Farmer

✍ **Kuntala Baruah**

D.El.Ed., 1st Semester

India is an agricultural country. More than 75% of its population lives in villages. People work for farmers. But it's a pity that our farmer lives in poverty though he is the backbone of our country. He grows corn, vegetables and fruits for our food and cotton for our clothes.

The Indian farmer is very hardworking. He works in the fields from morning till evening. The scorching heat of the sun, the cold winter winds, and the heavy rain cannot stop him from doing his work outside his house. He is the son of the soil and nature.

The farmer has many kinds of works to do. He ploughs his fields. He sows the seeds. He waters the field regularly. An India's farmer depends on the monsoon. He looks after the crops and saves them from being spoiled by stray cattle or wild animals. He enjoys no holiday. At noon he takes a little rest. In the evening he returns home, tired and exhausted.

Our late Prime Minister 'Lal Bahadur Shastri' gave us the slogan, "Jai Jawan Jai Kisan" became Popular. The green revolution in 1965 kick-started self-empowerment in India, and surplus increased.

The green revolution helped the Indian Farmer as it brought about modern methods that helped increase productivity. Today, India is producing its food grains due

to the contributions of farmers. Due to their hard work, India is a major exporter of rice, sugar, cotton etc. making the country the 7th largest exporter in agriculture. They provide food for a population of more than a billion as well as food grains for other countries dependent on us.

India farmer's backwardness lies in spreading literacy among the farmers. Our Government should help them with money, implements and good seeds. There should be good arrangements for irrigation also.

The government launched schemes to help farmers in India. Some of these include :

1. Pradhan Mantri Krishi Sinchayee Yojana (PMKSY)
2. Soil Health Card Scheme.
3. National Mission for Sustainable Agriculture (NMSA)
4. National Agriculture Market (e-NAM)
5. Param Paragat Krishi Vikas Yojana (PKVY)

It is a matter of great pleasure that the Government is doing its best to help the Indian farmers. His position has now greatly improved as compared to the past. He is now buying better agricultural implements, good seeds, and fertilizers.

☆☆☆

Riddles

✍ **Prerana Deka**
D.El.Ed., 1st Semester

1. What is always in front of you but can't be seen?
Ans : The future.
2. I have branches, but no fruit, trunk or leaves. What am I?
Ans : A bank.
3. What has many teeth, but can't bite?
Ans : A Comb.
4. What is so fragile that saying its name breaks it?
Ans : Silence.

A New Way to be Educated

✉ Priti Rani Das

D.El.Ed., 1st Semester

What is education? Education means to some modern parents is just to earn degrees from some respective institutions. If we ask any parents that why they want to give education to their children, the usual answer is education is the way through which their kids can get good jobs and earned loads of money and live comfortably all their life. But I wonder, 'Is getting a good job and earning a good salary, is the only objective of education?' My question gets answer when I read about Sree Sree Thakur Anukul Chandra's philosophy on education. He talked about different facts of education. He proclaimed that the main purpose of education is to lead man towards life, growth and self-realization, by awakening and unfolding his inherent latent potentialities and adapting them to fulfilling the needs of society.

According to Sree Sree Thakur Anukulchandra the real education of a child starts from it's mother home itself. According to him the moral education that a child gets from his / her mother right from his / her birth is the education that remains with him / her rest of his / her life. I really believe what Sree Sree Thakur said. Every parent should try to form right type of concentric habit and behavior in their child. So that they can differentiate what is right or wrong when they will go out. One of Sree Sree Thakur Anukulchandra's quotes, he said, "Education is just to be an honest, modest, brave, patriot and responsible.

A person with academic degrees can't be said a educated person. Having only academic knowledge a person can be a literate one but not educated. Literacy is a step towards education but education is the complete development of a person in terms of knowledge, sensibility and most important behavior in different situation. Our society need an educated person but not only a literate person.

Our education system also need to think about it. Although moral education of a child starts from their home but teachers has also responsibilities from their part. If the teachers want to make the stdents truly disciplined they have to understand that they must first make themselves disciple. Without being a disciple, no one can ever become disciplined. Sree Sree Thakur Anukulchandra said that adherence to the teacher or acharya is the foundation of a strong moral character.

We are very fortunate that recently Ranchi University has taken the initiative to include Sree Sree Thakur's Philosophy in social-science development which is an obviously a good step for the society as a whole.

All the aspects discussed above are the main thing that we need to change in our concept of being educated.

☆☆☆

Hima Das

✎ Arati Devi

D.El.Ed., 1st Semester

Hima Das born in 9 January 2000, at Kandhulimari village near the town of Dhing in her home state of Assam to Ranjit Das and Jonali Das. She attended the Dhing Public High School and later on Jawahara Navadoya Vidyalaya after clearing entrance exam in 5th class. Hima Das nicknamed as Dhing Express, is an Indian sprinter from the state of Assam. She holds the current Indian National Record in 400 meters with a timing of 50.79's that she clocked at the 2018 Asian Games in Jakarta, Indonesia. She is the first Indian athlete to win a gold medal in track event at the IAAF World U-20 championships.

Her Awards and Accolades :

- Conferred with Arjuna Award by the president of India on 25 September 2018.
- Das appeared in India's famous TV reality show conducted by actor Amitabh Bachan called Kaun Banega Crorepati on 1st November 2019.
- Hima Das appointed Deputy Superintendent in Assam Police on February, 2021.
- Das is the second athletic form Assam after Bhageswar Baruah to win a gold medal at on International Event.

☆☆☆

Population Education

✎ Sima Rani Medhi

D.El.Ed., 1st Semester

Population education is now-a-days considered as an important subject. Although the idea of population education had its origin in the population theory of Malthus but its importance is realized in recent years with the growing problem of over-population faced by different countries of the world. Population education gives us a clear idea about population growth, birth rate, death rate, density, family planning, birth control etc. which are widely studied in Demography. Population education also helps us to study how the quality of human resources can be improved for its better utilization and economic development of our country. Thus the government has taken various steps to provide proper population education to our people by including the subject in the curriculum of both at the school and university level. Without having proper knowledge about the rise and growth rate of population, occupational distribution, working population ratio etc. is not possible to evaluate various development programmes of the government. The main objective of population education is to draw attention of the public about

the population problem and to engage the public activity for its solution. The successful achievement of the programmes of family welfare planning, child and maternity welfare programme, birth control etc. solely depends on the spread of population education in the country.

Thus in a over-populated country like India, imparting of population education is a must for all sections of population. Population education should be included in the regular curriculum of school and university education so that the students, in general, became conscious the growing size of population of the country and the problems associated with it. Moreover, mass media like television, radio, newspaper etc. should also be utilized to impart population education to the general masses. All these will arouse general consciousness of the people related to growing size of population, large size of family and the problems associated with it, benefits of small family, family welfare planning etc.

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Our Thoughts

✍ **Roma Mazumder**
D.El.Ed., 1st Semester

Human being are gifted with the most extraordinary faculty of thought. But we hardly think seriously about this faculty. We teach a child how to talk, walk, run, read, write and behave, but we hardly teach him or her how to think. Educational institutions also hardly train a person to think in the right manner. As a result our society is paying heavy price for neglecting this vital aspect of life. Human mind is constantly generating one thought or another. On average 25-30 thoughts are generated in a minute. The number of thoughts can be more depending on the profession, type of job or state of mind. More hurry, more stress leads to more thoughts. Our thoughts can be broadly classified into five categories – necessary, waste, negative, positive and elevated thoughts.

Necessary thoughts are the thoughts of daily needs. What shall I cook for dinner today? When shall I pay the electricity bill? This kind of thoughts of daily needs are necessary thoughts. But if these thoughts are repeated again, they becomes waste thought. Waste thoughts are about those matters on which we have no control, and which don't necessarily concern us directly. They are found in spicy gossip and rumors.

Negative thoughts are the lowest quality of thoughts. They revolve around jealousy, criticism, lust, greed, anger,

hatred; revenge etc. thoughts of doubt, worry, mistrust and sorrow generate painful feelings.

However, positive thoughts are centred on seeing goodness service to humanity. Positive and elevated thoughts are based on purity, peace, love, happiness, respect, power and honesty.

Even though human being is a thinking species, we are not generally bothered about whether we think positive or negative. Most people think that it is natural to think positive, negative, waste and ordinary thoughts. It has been found that almost 85% of thoughts are negative and waste and almost 10% thoughts are positive.

Our mind is like a fertile piece of land and our thoughts are the seeds of our actions. So it is not wrong to say that **YOU ARE WHAT YOU THINK**. Our thoughts do have effect on our body, the self, our relationships and the environment. We can stop the negative and wasteful thoughts by consciously creating positive and elevated thoughts as we all are originally pure souls having innate qualities like purity, peace, love, happiness, bliss and power.

☆☆☆

Quotes by famous people

- ◆ “The greatest glory in living lies not in never falling, but in rising every time we fall” – Nelson Mandela.
- ◆ “The way to get started is to quit talking and begin doing” – Walt Disney.
- ◆ “If you look at what you have in life, you'll always have more. If you look at what you don't have in life, you'll never have enough” - Oprah Winfrey.
- ◆ “Life is what happens when you're busy making other plans” – John Lennon.
- ◆ “It is during our darkest moments that we must focus to see the light” – Aristotle.

A Trip to Madhya Pradesh

✍ Trishna Devi

D.El.Ed., 1st Semester

On 5.02.17 all the members of scout and guide gathered for a camp. We had participated 14 rangers and 9 rowers in that camp. Firstly all members had reached to SBI to make a bank draft of Rs. 200, after making bank draft we made our train ticket at Kamakhya Railway Station. Our train was LTT on 7.02.17 at 7.45 pm. On 7.02.17 we all gathered at station before train left and our journey had started. After the three days of journey we had reached the Pipariya station of Pachmari, Madhya Pradesh and we had freshed at waiting hall and have done our breakfast near the station. After that we booked TATA Sumo and had gone for the camp arena. We had reached our camp arena about 2 hours. The road of Pachmari was wonderful and clean. Actually the 'Bee Falls' and many other places is tourism spot for all human being mostly. After reaching the camp arena we had met the Quarter Master of Scout and Guide of Madhya Pradesh. We had told about our lunch because we had reached the camp arena one day advanced. In the evening 7.30 p.m. we had our dinner and we had slept at 9.00 p.m. Next day morning we woke up at 5 a.m. and refresh ourselves, after that we had put on our scout uniform for a opening flag ceremony. At 9 a.m. the flag ceremony was held and we gathered for a registration. After 1 hour we had to go for a place where we had to do gadget and make some useful thing. The place is awesome, view was amazing. After completing the gadgets we had to go back to the

camp arena and took lemon juice and we prepared for our campfire programme. On the next day we had gone for adventure obstacle. There was 25 obstacles and we had to do one by one and after completing all the obstacle we had taken our lunch at 1.30 p.m. Then after lunch we took rest and got ready for our trekking at Tata Sankar Temple. In that place we had seen lots of wonderful monuments and statuts of God. The is situated under the cave. After there we again came back to our camp arena and had taken our lunch and also we had prepared for our campfire programme. After completing the campfire programme we had our dinner at 9 p.m. and we slept at 10 p.m. Again next day morning same schedule continued and we went for another new place which was Pandav Gufa and returning from that we had to follow the night schedule like other previous days. In next morning the last of our adventure and again we had dressed up like first day and we had gathered for our flag lowering ceremony along with all faith prayer meeting and after that we had flag down and after open session and final talk we had received our certificate from LOC sir. We had enjoyed a lot during camp period. After that we had gone to the Pipariya Station and we had reached our home at 6.30 p.m. in 13.2.17.

☆☆☆

Female Foeticide

✍ Prerana Deka

D.El.Ed., 1st Semester

Female foeticide is a burning social issue. It originated years ago, particularly due to the dowry system. Also, because girls were considered inferior to boys in every field, starting from physical to mental strength and capabilities. This regime continues in many parts of the country even today after the modernization of the country. Development of the country is possible when men and women prosper hand in hand. Women have already proved themselves in fields starting from teaching to cinema and sports. Therefore, there's no logic behind such ignorant attitude towards women.

Women aren't inferior. It is our ideologies that are weak. As educated citizens, we must not distinguish people on the basis of their gender, and should also pass on the idea to the uneducated class so that they too respect women in their household and neighbourhood. They should also understand the fact that a family that seeks dowry is not at all a family where they should marry off their daughters. Female Foeticide has also led to an increase in human trafficking. In 2011, 15000 Indian women were

bought and sold as brides in areas where female foeticide led to lack of Women.

In India, where female infanticide has existed for centuries, now female foeticide has joined the fray and is increasing each day. Evidence against women exists in various forms in all societies. However, the recognition that elimination of gender based violence is central to equality, development and peace is recent. One must also not forget the lack of ethics in pockets of the medical profession that result in furthering female foeticide. For instance, in Tamil Nadu, the establishment of numerous ultrasound clinics in semi – urban areas since the mid nineties is a widely known fact. Transfer of reproductive technology to India is resulting in reinforcement of patriarchal values as professional medical organizations seem to be indifferent to ethical misconduct. These facts have to be published so that awareness can be raised and appropriate action by the state and civil society be initiated.

☆☆☆

Childhood Memory

✍ Sumita Medhi

D.El.Ed., 1st Semester

In my childhood I was one of among naughty Kids. In summer vacation all of my cousins have come at my place for buying some local food, and for that we need money and we all decided to contribute money but at that time I was not having any money with me and so, not able to contribute my part and my cousins told me to ask my parents for money.

Next day I told my cousins that my man is refusing to give money. Then they said, 'It's OK' don't be sad go and steal some money from your parents pocket and trust us no one will be going to know this and I did all the things according to their plan. At night when everyone was sleeping. It have stolen the money from my parents / house

and buy the local food. But my mom get to know about it very soon and she asked me whether I have stolen the money or not and I refuse it. But later on I confessed that I have stolen the money and then my mom got very angry and she decided to punished me. She tied my hands in one of my house post and beat me very badly with a bamboo stick. But somehow my grandmother rescued me and I cried too much. Later on, my mother told me that it's a very bad habit and from that day till now I never repeat it and learn a moral that "Honesty is the best policy and we should never lie to our parents from small small things".

☆☆☆

Lost and Found

✍️ **Arindam Kalita**
B. Ed. 1st year

(1)

On the last day, she asked, “Will we get lost into oblivion?
Will we survive?”
He answered, “Oblivion is necessary. Survival is a Choise”.
Finally the pain subsided. Life got its own pair of wings.

(2)

On days of solitude, she wonders, “Its this what I always wanted?
Will I ever find my calling?”
On the last day of the trip she realised, she was already halfway her route. The mountains had been her calling, forever.

(3)

The day she left home, her mother said, “I wish you never have to come back home looking for a place to stay, ever again”
Her co-travellers made her realise home was never a place, it was always a feeling that she craved for. And now, here, she found her home.

(4)

As she looked around herself, all around surrounded by entangled tubes and wires, she felt a sudden gush of peace. His presence today, at the end of everything she had still made her feel at home. HOME. She can now rest in peace.

★ ★ ★

Colours I Know

✍ Prayashi Kalita
B. Ed. 1st year

What's the color that's been defining me lately?
Is it **red**?
Cause its bold?
Gives you the vibe -
'here i come world, behold!!'?
Makeese me look "glorified"?
Someone that's need to be enshrined?
Someone that can't be defined?
One of a kind?

But weren't you the one?
Who was utterly horrified?
Started shielding your eyes
with your hand.
Got deadpanned;
in your track
When you saw my **Reddened** state,
And the droplets of blood;
that's been dripping through my pants.

Have you lived enough?
To get spellbound -
While basking under the **midnight blue**.
While tuning your soul;
amidst the **greenest** pine
Where, the fireflies turns the night;
into a shrine of delight.

Those **white** pearly fairy lights,
Scattered all over the sky,
Gleaming with all its might,
Did it ever fail to charm you?
Did it ever occur to you?
What compelled them -
to create
Such a haloing huu!

Did you see the fields of dandelions?
flourishing,
nourishing;

filling the hollowed world with its **yellow-y** warmth
Embracing change with open arms.
The little wildflower;
Dispersing,
it's seeds so high
even sky so high
to grow within it
next spring.

Lately,
Silhouette of **black and white**,
Absorbed my mind constantly
Stirring the complexion of my life
Brewed intoxication,
within my soul -
in a moment of desperation
Now, my senses are sedated
with colorful
Hallucinations.

Those anxiety-filled hours of **blue**
When the **blackened** anchor of nausea
Digs deeper into the wounded soul
the tantalized heart, also has to take its toll,
While driving towards uncertainly,
Encouraging the insecurities
To get trapped inside the
whirlpool of **grey**,
Loosing all the hopes
Falling from the highest slopes.
Soon, we astray.

The floaters of swirling colors
Blinds us unknowingly
Making us our own prey.
When we betray -
Ourselves
While running after the flashy mirage of decay.

☆☆☆

Sitting in My Room

✍️ **Nilanjana Saha**
B. Ed. 1st year

Sitting in my room
With my earphones on,
Looking out of my window
I see cars be memories of my bygone.

Thinking what I am doing
With my hands on my laptop,
Imagining my future
Will it be like my dream's jackpot?

I see through my window
Till I realise its past midnight,
And yet another day will pass
As I suffer my own memories bite.

With the voices around me
Calling me a worthless person,
I try keep myself together
While trying to be my own letter version.

Sitting in my room
With my earphones on,
I look out of my window
I see memories of the night's moon be my bygone.
I see through my window
Till I realise that the new sun has risen,
And now its my turn
To forget everything and glisten.

Taking my pen in my hand
I feel a bit powerful,
I jot down some words
That makes me feel beautiful.

Sitting in my room
Looking out of my window
I found my solace
That gives the world my best intro.

☆☆☆

Delighted Heart

✍️ **Rima Das**
B. Ed. 1st year

The air we breathe,
Helps us to live
Comes from a delighted world...
The world where life crists
Trees grow & streams flow
Us owned by all.
Delighted my heart is when
I view this world of
Love, life and support.
Delighted my heart is when
I view this beautiful
World of Nature, which is so pure.

☆☆☆

Time

✍️ **Rima Das**
B. Ed. 1st year

The stars that we see at night
If vanish at day time
The life which seems very easy to live
It is very tough to live in real time.

Things left for tomorrow
Finish it before the day
Things which seems bad for you
Throw it out from the life.

Learn from the present
Future will be bright
Say the every golden words of your mind
That makes, peace over every mind.

Time waits for none
Make your talent faster than time.
Live a life like that
Every day is your last time.

☆☆☆

Discovering ‘True Me’

✍️ **Pinki Basumatary**
B.Ed., 1st Year

Many of we walk around
Not really knowing the inner ME;
Who am I really? Seems a mystic dream.
Yet the journey leads us on and
The Road leads us for too long.

Being brave, being dare, beginning to explore;
Finds us a way to accomplish the stepping stone;
And creates an everyday conscious in me
To see the best part of ‘ME’.

Painful life experience determine
How we define and live life;
Then Everything seems lost and dream, until I realized
Quickly memories are experience to live the dream.

Now I see consciously ‘ME’ as happiness;
Venturing to find a true ending
And see for thyself that ‘ME’ is what
I all know a precious a precious gift
To cherish, grow and be the person – ‘TRUE ME’.

☆☆☆

“The Wait”

✍️ **Charusmita Brahma**
B.Ed. 1st Year

Wait for a second time and another chance?
How long there is no final clause.
Hope and wait in life
When the two tramps were unsure of their being
At the right place and in the right time.

Wait-want all in time but it is futile;
For the world is uncertain, nobody knows what is
Happening what is going to happen!
Complete lose in the meaninglessness of life.

Midst of this existentialist crisis
Through his earnest musing in meditating tone
From skepticism in ambivalence...
Philip Larkin tried his hands from futility to fertility
Takes a discursive journey;
A kind of faith and affirmation,
Of the world!

☆☆☆

Vision

✍️ **Violina Bayan**
B. Ed. 1st year

An Aura
In the web of unconsciousness
A sudden Illumination
In the ethereal infinite
Reincarnated from reason
From the relies of time
From enlightened mortals
To ego-driven beasts
Who sustain in breaths
Between the dates on tombstones
An Aura
In the web of nationality
A pre-destined apocalypse
In the story of a species. ☆☆☆

Give me some sunshine Give me some rain

✍ Prateeti Das
B. Ed. 1st year

Our future indeed, but its their future first;
Through their accomplishments, we quench our thirst.
For the things that we couldn't and for things we didn't.
Our expectations are pricks, to their dreams that we bust.

From the results they bring, to the prizes
they win;
Their success our own, or so do we think.
I've seen families quarrel, 'our baby is too thin',
Why can't we ease, 'as long as into a healthy being'?

Says the parent, to whom their child's just a doll,
"The world is cruel, and success is stomping
over the small"
But when will we wame, with eyes wide enough to see
"The world that's cruel, but we're part of it afterall".

Success is ideal, but passion is for what we live,
We be ourselves, a space for their dreams
to grow, we should leave;
Our adventure's our own and their success being theirs
In their passion and interests, we should believe.
Life is so much, not just expectations and societal roles,
The path they fancy, is where they should take a stroll;
Lets respect their dreams, and only guide them through it,
Getting better at what they believe, should be their only goal.

☆☆☆

You My Love are Unfathomably Strong

✍ Barsha Deka
B.Ed., 1st Year

You my love are unfathomably strong
Don't hate them,
For your hate is penetratingly destructive.
But is it hate that you feel?
Or is it the sedimented pain?
The pain that tames you
The pain that chains around you
With the keys in your own hands?

Listen when your mind says "use it".
Use it and brace yourself on the throne.
Throw yourself a buffet
Of emotions from around the World
And pile your plate with the best.
Feel the hate expeurgate
While endeavour, affection, esteem
Runs races on your spine.
Watch the stain of last grief fade away
As you ripe and bloom this time.
Why be just a name when you can be a feeling...

For you my love are unfathomably strong
You can not only destroy
But also, Create.

☆☆☆

Woman!

✍️ **Arpita Gogoi**
B. Ed. 1st year

Childhood

✍️ **Krishnakhi Barman**
B.Ed. 1st Year

The stage of paradise,
The bestest days of life.
The days so precious,
Were the days of innocence.
Those were the days when world was so fair,
Candies and toys were much dearer,
Times when one lived in dreams.
Everything was simple and pure it seemed.
Minds were full of imagination and wonder.
Those were the days so special, so rare.
The days full of pleasure.
Tiny little things we observed as questions they appeared.
Why, how, where were something very common.
Cute little minds with cute-cute thoughts.
For little little things we all fought.
The times still unforgettable
Which can be regained never,
Those wonderful memories
Those colourful days
Were the “Childhood Days”
Its long gone now.
Once gone ... Always gone.
I Miss The Bestest Days of Life “MY CHILDHOOD DAYS”.

★ ★ ★

They wan't tell you stories,
Stories of the medal she won,
Stories of the country she ruled,
Stories of the army she led,
Stories of a house, a home she made.
They will only tell you about stories
Stories of her being a princess was all
Stories how only marrying a prince matters
Stories of how accepting all wrong was her patience
Stories where tears is a matter of adjustment.
Because the story of Cinderella fighting for her rights
Would've given them a terrifying vibe.
The story where snow white don't suffer
Is not a matter of interest.
A woman who knows what she wants
A woman who knows to handle the wild
A woman without a man
Is not what we want to know.

★ ★ ★

My Dear Poetry

✎ **Sehnaz Aktar**
B.Ed., 1st Year

When I write
Poetry
I am telling you about
The Vulnerable me,
The me which I was
Afraid would give up
On life,
The me who saw every beautiful
Thing shatter over night.
When you understand
What I think,
You'd know,
You'd know what I hide.
From the rest of the world,
My darkest secrets
I reveal through
You
Dear poetry.
My ink
Matters to me
More than every
Beautiful thing
In this world.
It was never possible
For me to know
Myself better
Without you
Dear poetry.
My dear poetry
Is mine
And its makes I
Me think
Uniquely
And differently
From all
Other human
Thinking

Thank You
Dear Poetry!

☆☆☆

Brotherly Love

✎ **Shasanka Shekhar Gogoi**
B.Ed., 1st Year

Not bend as edge of scythes
Is brothers' love in lives:
The scythes, which form the shape
Of new and old-our eyes
Can't become more and more
So blade like sharp in sight
That cuts and sees across
The times: of love then made
Of newly found-our hearts.
We find in soulful tales
That blossoms songs for God
We sing in Woods of life.

The Woods of life is made
Of love and beauty that merged
And purged our souls in psyche
Of God, and heaven's fate;
Forever and ever-in sight
That joins our fate for lives
We never thought so deep
Will hold the gems in sea
Of time, we find and lose.
Any such gains so made
Of hopes-will keep them rich,
Will keep them one for lives,
So dreamt and meant for God.

☆☆☆

She

✎ **Sehnaz Aktar**
B.Ed., 1st Year

She may seem dedicate,
But she knows how to survive
The unbearable peculiarly.
She has fire in her soul
And will in her marron.

So Darling,
Run away from her,
Because she with her glory,
Can leave you teary,
For all the venomous
Deeds in your story.

The fire in her soul
Will burn you till
You feel sorry.

She, with a combination
Of beauty and study,
Can make your survival
A tragedy.

So Darling,
Run away,
Run away before she,
With her beauty
Ruins you and
Your inherent
Toxicity.

☆☆☆

She Wanted to Run ...

✍ **Shweta Saha**
B.Ed., 1st Year

She wanted to run ...
Run away from the chaos
Run away from the woes
Run away from the gloomy faces
Run away from the monotonous routine
Run into nature's silence with full bloomed flowers
All round,
Into deep forest with unending ways and no destination
To live a carefree life
With her own self
In a serene view and a tranquil environment
With peace all around
But she know that running away
From the chaps was not a choice
Finding peace among adversities was the only solution.

☆☆☆

How to say goodbye to My Beloved

✍ **Rahul Doley**
B.Ed., 1st Year

How to say Goodbye to my Beloved
Spring has embraced us, by the bygone memories
Words are limited to say Goodbye, the pain inflicted on us
With the change of season, we too fall apart
Fall apart in a way never turn back again
Where memories lie to embrace the bygone days
The force of gravity attracts two opposite forces
But what makes us apart
Although, my heart always feels your presence
May be it will remain forever
My senses say it is hard to say goodbye
But my spirituality says when we apart altogether
In the Celestial cosmos, like the star
Remain shining forever. ☆☆☆

Nature

✍ **Reshma Dhar**
B. Ed. 1st year

The rays of sun floed to a run
With big tall trees outside
The trees of love that reached above
That God had glorified.

When God had made the trees to shade
The trees of life that grew
He placed some birds that sung in the words
What Jesus taught them to

Placed by God in a Lilly pod
A singing frog or tro
In Heaven's grace the frogs sand bass
Before the day was through
Duets are heard with frog and bird
They sing in aim to please
Twisted together in great weather
Around the shaded trees.

With our strong ear, listen and hear
Nature's musical grade
Artistic love that's heard above
All things that God has made.

☆☆☆

Contrary Proverbs

✎ **Banrilang Pyngrope**
B.Ed., 2nd Year

- All good things come to those who wait, but
Time and tide wait for none.
- The pen is mightier than the sword, but
Action speaks louder than word.
- Slow and steady wins the race, but
Time wait for none.
- Birds of the same feather flock together, but
Opposite attract.
- Doubt is the beginning of wisdom, but
Faith will move mountains.
- You're never too old to learn, but
You can't teach an old dog new tricks.
- What's good for the goose is good for the gander, but
One's man meat is another man poison.
- Too many cooks spoil the broth, but
Divided we fall, united we stand.
- Look before you leap, but
Strike while the iron is hot.
- Seeing is believing, but
Eyes and ears may be deceiving.

☆☆☆

Short Poem on Mother

✍️ **Farida Ahmed**
B.Ed., 2nd Year

You Are Enough

✍️ **Rajina Apter**
B.Ed. 2nd Year

You've done things right, and you've done them well.
Not just once but repeatedly
This is for all those mornings you've let down your hairs
And loved yourself a little more.
For all those evenings you choose to go out for a walk
To clear your head instead of crying yourself sick.
For all those nights you've read a new book instead of
Reading old texts that would only break your heart,
Once again.
For all those moments where you could have easily
Crawled back into a familiar yet tonic past, but choose to clamber out of it.
For every time you choose to say a firm and
Undaunted 'no' instead of a frail and submissive "yes".
You didn't gather this courage out of thin air.
You've taught yourself those things.
You've learn them the hard way,
Cleaned up yourself, made promises and stuck to them.
You're your own teacher, carrying a ocean of courage
Within yourself.

☆☆☆

Dear Mom ...
Since the day I was small
Till the day I became tall
Since I began understanding things
Till the day I got my own wings
Your love, has never fallen short
You have been my only support
I want to hold you tight and hug you
I just want to say thank you.

☆☆☆

Footprints

✍️ **Jwngblaogwra Daimari**
B.Ed., 2nd Year

The first imprint of our life,
As it lights upon the earth.
How quickly time goes?
A walk upon through our journey
Thousand miles away is not easy
Life flow with desire
Sometime it struck, sometime it persuade
But imagination of expectation
Strengthen our life.
Life is not about all the steps
We have taken
But it is about the footprints
We must leave behind
As footprints of kindness
Wherever we go.

☆☆☆

Arrival of the Goddess

✍️ **Jenny Doley**
B.Ed. 2nd Year

When the leaves are green
In the surroundings,
The sculptors wink
With a hope in their winds.
Blessings and whittles
Where people find,
With the chanting of Mantras
Everyone is fine.
The ecstatic sound
When the bell rings,
With the arrival of Durga Maa
Everything heals.

☆☆☆

Papa

✍️ **Olympia Talukdar**
B.Ed., 2nd Year

Words fall short to describe how much I miss you!
World would have been different.
If you were ... still with us!
Couldn't tell you then, couldn't tell you now!
I thought ... there was enough time.
But, I was wrong!
If I could have told you then,
That you mean a lot in my life.
You know, I am so weak in expressing my emotions!
I request now and will forever ...
We are left behind with your memories.
To be kept treasured forever
And never to say goodbye to
Your blessings.

☆☆☆

Candy

✍️ **Olympia Talukdar**
B.Ed., 2nd Year

Standing in the road with a tattered vest.
Bag full of candies ...
Running now and then with little hope!

In the age to play and live a care-free life.
He saw more than the larger life ...
In the age to enjoy candies,
He stood there selling them!

For he knows, there are mouths to feed upon
For that, he left his dream with
An empty stomach ...
For the happiness of his family!

☆☆☆

A Chimera

✍️ **Upasana Sarma**
B.Ed., 2nd Year

With each passing day
The visions dwindle,
The numbness prevails
You arduously seek the truth: a chimera
You know you are lost
Yet you moil over
Like a lost soul,
Heading towards an unending quest.
In a dodgy world of uncertainties
Though you feel dejected
Yet you stand up, time and time again.
In vain are your efforts
The truth though seems near
Yet you run sedulously
Attracted by virtuality
Inadvertently yearning for it over and over again.

☆☆☆

In Pursuit of Peace

✍ **Upasana Sarma**
B.Ed., 2nd Year

Diving deep into the forest
Rumaging around
Getting lost in the pursuit of peace
A drapetoman ine, an irenic.
Running away from the crowd.
Away from the wheels of those luxurious cars which
Never stop for those walking with blistered feet
Those brightest city lights which never lighten
The dark fates of the people standing under it.
I ran away to seek tranquility
Only to realize everything lies within.
I turned into a pluviophile.
An admirer of petrichor,
An observer of the starry skies
And fell in love with the universe.

☆☆☆

Certitude

✍ **Papari Borah**
B.Ed., 2nd Year

Life is a game of puzzle,
We are to solve the riddle!
Family and dear ones are blocks,
One mismatch could create the loan!
Terms of bond is relationship,
One had to compromise for smooth sailing of the Ship!
A situation creates an environment,
We need not to be in panic for involvement!
A dull life who cares,
A happy and busy life always, dares!

☆☆☆

Spring

✍ **Banani Deb**
B.Ed., 2nd Year

Nothing compares the enthrall spring;
Let us glide in full swing.
Warmer days and melancholic nights;
Who shall refuse to appraise this dynamite?

Fresh flamboyant vivid radiance,
Harmonious prismatic in abundance.
Gloomy wintry pale swap into Jazzy;
Make us lively, aside dizzy.

Chirping humming birds; cheerily robin;
Ah! that's where my heart seized in.
Nothing compares the enchant spring;
Let us grasp in full ching.

Don't be upset for not getting what you want,
May be a better opportunity dwells for you intact!

☆☆☆

Perspective

✍ **Lakshi Prova Das**
B.Ed., 2nd Year

You right, you wrong!
They right, they wrong!
But not at all.
It's the perspective
That differs,
It's the way
That alter.
It's all about everyone's view
Either agreed,
Or disagreed,
It's up to you.
Just ...
Accept, respect and repeat.

☆☆☆

In pursuit of Bliss

✍️ **Monalisha Basumatary**
B.Ed., 2nd Year

Happier was the time, when I was still a child,
Thoughts and actions in me were also very mild.
Whenever occupied by any task never did I grow wild,
Paradise like was my life, when I was still a child.

Never did I know that my maturity could be friend me with cruelty,
That even in the loveliest things and moments would I find negativity.
All I want now is to cleanse my heart and purify my personality,
So that once again my life is pure as a child filled with positivity.

And that, I know I can find in none other than our Heavenly father (Christ)

Who is the sole care taker and solace provider.

☆☆☆

A Dream

✍️ **Twinkle Laskar**
B.Ed. 2nd Year

A dream without a purpose
Made me metalize
My abilities, that I can ...
My duties and my plans ...
That I forgot chasing
The World, that don't belong
To me and my world
And so, I have decided
To chase my dream
In the real world.

☆☆☆

Ignited Flame

✍️ **Priya Roy**
B.Ed. 2nd Year

You still look the same
The stunning and ignited flame...
You might take me as rude today
But, trust me you are to only person I always obey.
Yes this time eyes haven't not yet ...
I will be the only thing running in your mind I bet
Now I love you more than my words could ever show
Because you mean everything to me and I just want
You the sheer thing to know.
I will be here for you no matter the dilemma
As you will always be first on my agenda!!!

☆☆☆

Little Princess

✍️ **Bijon Baroi**
B.Ed. 2nd Year

Can't utter a single word when emotion at high,
Don't stop let tears roll out from eye,
Searching for you in the darkest sky,
People say you are the star shining above high,
Shgining there looking at us,
Why little Princess alone tears in her eye?

Colours of red bloom through my vein running for you,
Screaming inside crying for you,
It possible give a hug
Why little princess alone tears in her eye?

☆☆☆

The Fire

✍️ **Sampripta Biswas**
B.Ed. 2nd Year

Its burns and glows, illuminating the gloomy heart
And pushes him to restart
It's burning for a long time
With the breeze of Wind Chime
The charcoal that has burnt into ashes
Drives him to drawn in the splashes
The flames are dying down
As the blanket of snow is hovering the town
He blows into the charcoal that has turned baine
And that's all it took to ignite it again.

The fire provides a soft glow
Letting the emotions flow
It fills the floomy heart with hope
And strengthens him to cope
The caramel hue that brightens the room
Sets him free to bloom
As the fire burns with a slow steady pace
It brings a smile in his face.
The gloomy heart has faded
As the eternal five is ignited.

The passion from within, needed a little blow
To ignite back the dying flame to glow
It warms a quivering heart
And gives him the motivation to restart.

☆☆☆

Poem of Life

✍️ **Kaushik Chakraborty**
B.Ed. 2nd Year

Life has its own track
Always moves forward
Never look back

Experiences that it gathers
Bericades the way of tears
Sometimes harsh sometimes smooth
Like a river in its path

The stages it provides for play.
Has no curtains of delay
Whole world is the audience
They observe it in silence.

Success has many father
Defeat has none
Once its gone its gone for ever

Drizzling of emotions and stroms of thought
Sometimes triggers the pains of lost
Moving on is the best
To be happy and elated.

☆☆☆


EXCITEMENT

✍ **Anurupa Khataniar**
D.El.Ed., 1st Semester

Excitement! Yes, excitement
What was it all about?
Well, dictionary says it's a state that
Makes you feel very happy, eager or enthusiastic
Senior citizens say that they are still
Excited for everything in spite of their old age
Youngsters say that excitement is only felt
When they live and share it
Yeah! All the definitions are true.
But also! where did my excitement go?
I was so excited to explore myself every single day,
I was very much excited to dance my heart out,
I was even excited to undergo different emotions,
I was enthusiastic to learn other people
Of course there is a 'was' in all my 'excitement' statements
As for there's no excitement left in me now because
I am tired of proving myself to the world.
I am sick of fulfilling other's dreams, suppressing mine,
I am also tired of reaching upto people's high expectations.
Now, I am helpless as –
I fail to recognize myself, my life, my dreams, my wishes
I can't figure out if I am good or evil,
Perhaps I don't know if I am worth of anything
Even, I fail to see if this is actually 'ME' or not
Today, I have built a new me – the fake me
Who succeeds in hiding her tears,
Who suppresses her feelings for other's good.
Who has forgotten the real meaning of love,
People asked me to try to be like them
Now that I have tried for them, they don't
understand me anymore –
Well yes, I have changed.
But this change in me is brought up by you.
You have killed me in myself.
I certainly live for you, people
But I ask myself now, "AM I ALIVE"?

☆☆☆

Slogan on Life

 **Anurupa Khataniar**
D.El.Ed., 1st Semester

1. To succeed in life you need three things :
 - i) A wish bone
 - ii) A back bone
 - iii) A funny bone
2. Successful people are gifted, they just work hard, than succeed on purpose.
3. Our life is what our thoughts make it.
4. 5 things to remind yourself daily :
 - I am amazing
 - I can do anything
 - Positivity is a choice
 - I celebrate my individuality
 - I am prepared to succeed.
5. Breathe, It's just a bad day not a bad life.
6. Some day you just have to create your own sunshine.
7. Sometime the best way to appreciate something is to be without it for a while.
8. You learn something every day if you pay attention.
9. Live every moment
 - Laugh every day
 - Love beyond words.
10. The only thing making you unhappy are your own thoughts, change them.
11. The harder you work for something, the greater you'll feel when you achieve it.

☆☆☆

জীবনের সার্থকতা

✍ পৌলমী গুপ্তা
বি.এড., প্রথম বর্ষ

রোজ সকালে কলেজে যাবার পথে একটা সাধারণ দৃশ্য আমার চোখে আসে। যদিও ঘটনাটা সামান্য তবুও আজ হঠাৎ ঘটনাটা আমার মনকে বার বার নাড়া দিচ্ছে।

ছোট একটা দোকান। সামান্য কিছু জিনিষপত্র। চোখে পড়ার মত কিছুই নেই সেই দোকানে। দোকান দার রোজ দোকান খোলার সময় একমনে ঠাকুর প্রণাম করে দেখতে পাই। কিসের এত বিশ্বাস? কিসের আশায়। জীবনে উনি এমন কিছু পান নি যা নিয়ে উনি গর্ব করতে পারেন। ওনার ভক্তি দেখে মনে হয় চাওয়া পাওয়া সবকিছু ফেলে উনি নিজেকে সম্পূর্ণ ঈশ্বরের কাছে নিবেদন করছেন। জীবনে ওনার চাওয়ার কিছু নেই।

চেহারায তাই তৃপ্তি ও প্রসন্ন ভাব, অথচ পাশেই দুটো বড় বড় দোকান। দুটো দোকানেই আমি মাঝেমাঝে গিছি। মনে পড়লো, দুটো দোকানেই এককোণে, কোথাও স্বেতপাথর, কোথাও দামি ধাতুর মূর্তি। সেখানে দোকানদার দায়সারা ভাবে সকাল বিকেলে ধূপ জ্বালিয়ে রাখেন, নজর ক্রেতাদের দিকেই বেশী। এমন ভাব যেন জীবনে যা কিছু পাওয়ার সবই আমি পেয়েছি। ঈশ্বর আমাকে নতুন করে কিছু দিতে পারবে না। ক্রেতাদের দিকে সতর্ক দৃষ্টি যাতে কেউ ফিরে না যায়। ওনাদের আগ্রাসী মনোভাব আমাকে জীবনে চাওয়া পাওয়া, সম্পূর্ণতা অসম্পূর্ণতা নিয়ে ভাবতে শুরু করলো।

কোনটা ঠিক? সবকিছু পাওয়ার পরও আরো পাওয়ার জন্য ছুটা, নাকি জীবনে যা কিছু পেয়েছি যা আমাদের ঈশ্বর দিয়েছেন তার মধ্যেই তৃপ্তিও শান্তি পাওয়া।

দুদিক চিন্তা করতে করতে আমার মনে এক সময় মনে হলো প্রথম ব্যক্তিই ঠিক। এটা ঠিক যে আমাদের

সবারই জীবনে সফলতা পাওয়ার জন্য চেষ্টা চালিয়ে যেতে হয়। কিন্তু দেখতে হবে সেটা পাওয়ার জন্য আমরা যেন আকাঙ্ক্ষা / লোভের শিকার না হই। জীবন টাকে যেন আমরা অসুখী করে না তুলি। প্রথম ব্যক্তি জীবনে অনেক কিছুই পাননি। কিন্তু উনার বিনম্রতা / শান্ত্যভাব দেখে মনে হলো উনি জীবনের আমল সত্যকে চিনতে পেরেছেন। আমাদের জীবনে সব কিছুই নশ্বর, কোন কিছুই স্থায়ী হয় না। তাই মানুষ যা পায় তার মধ্যেই নিজের জীবনে শান্তি ও তৃপ্তি খুজে নিতে হয়। যেখানে মানুষ অসফল হলেও অন্যদিক দিয়ে সে সার্থক। ★ ★ ★

দশভূজা

✍ নিপুমনি নাথ

শারদীয় সকাল

ভূর ভূরে কেমন যেন একটা মন-মাতালো
শিউলী ফুলের গন্ধ;
দ্বার খোল হে সখী,
কেন করে রেখেছ তুমি বন্ধ।
কুয়াশায় ভরা আকাশের বুক চিরে, শরতের চাদর ওরে,
মাঁ আসছেন দেখ ঐ দূরে;
আর যে মাত্র কিছুটি ক্ষণ,
মাতাল হুচ্ছে দেখ তন-মন।
টাক বাজাও, কর শঙ্খ নাদ
আর নাচ ধনুচি হাত;
চারটে দিনের স্মৃতি কড়ে,
মাঁ যাবেন আবার ফিরে,
মাঁগো তোমার চরণ পদ্ম তলে,
যেন পারি মাঁগো থাকতে এই বলে;
বিপদ-তারিণি, মাঁ দশভূজা,
সবাই মিলে বল 'জয় মাঁ দুর্গা।' ★ ★ ★

শ্রাবণের ধারা

সংগীতা সরকার

বি.এড., দ্বিতীয় বর্ষ

শাওনী ওই শাওনী ... তাড়াতাড়ি বেরিয়ে আর, ৪.৩০ বেজে গেছে। আরে একটু, আমি ছাতাটা খুঁজে পাচ্ছি না। আবহাওয়াটা খুব সুবিধাজনক দেখা যাচ্ছে না। শুভম বাইরে দারিয়ে শাওনীর জন্য অপেক্ষা করতে থাকল। মিনিট দশেক হয়ে গেল, শাওনী বেরিয়ে না আসায় শুভম ওদের ঘরে ঢুকল। কোথায় রে তুই? আর কত সময় দারিয়ে থাকব? টিউসনের জন্য অনেক দেরি হয়ে গেল। বলতে বলতেই শুভম দেখে যে শাওনী অজ্ঞান হয়ে মেজের উপর পরে আছে। ওর জামা কাপড় রক্তে রক্তাক্ত। তা দেখে শুভম হতভম্ব হয়ে মামা-মামীকে ডাকতে শুরু করল। দেখল যে উনারা কেউ ঘরে নেই।

(শাওনী মামার বাড়ীতে বড় হয়েছে, মামা-মামীর খুব আদরের মেয়ে। উনারা দুজনেই সরকারী চাকুরীজীবী। শাওনীর যখন ৫ বছর বয়স, ওর বাবা মারা যায়; তারপর মামা-মামী ওকে নিয়ে আসে, শাওনীকে পাওয়ার পর উনারা আর নিজের সন্তান, না-হওয়ার ব্যথা অনুভব করেন না। শাওনী এখন ক্লাস নাইনে পড়ে। ওর মার একটা ছোট টেইলার আছে। টুকটাক সেলাই করে যা উপার্জন করে সেটা দিয়েই কোনোমতে এক ছেলেকে নিয়ে দিন নির্বাহ করে।)

এখন শুভম কি করবে, কি না করবে কিছুই বুঝাত পারছেন না। এদিকে ঘরে কেউ নাই অন্যদিকে বাইরে মুসল ধারে বৃষ্টি পরছে। শুভম ভর পেয়ে গেল, এখন সে কি করবে?

শাওনী ওই শাওনী ... শাওনী কি হয়েছে তোর? উঠ না ... ওই উঠ না রে ... শুভম ওর বেগ থেকে জলের বোতল থেকে শাওনীর দুচোখে ছিটিয়ে দিল। এভাবে জল দিতে দিতে অনেক ক্ষণ পর শাওনী চোখ খুলল।

শুভমের আত্মায় যেন জল আসল। শাওনী শুভম কে দেখে চমকে গেল আর বলল তুই কি করছিস? এখানে কিভাবে এলি?

শুভম: যেভাবে আসছি, আসছি আর ...

শাওনী: তুই যা এখন থেকে।

শুভম: কেন যাব? তোকে এভাবে ফেলে রেখে আমি যেতে পারব না।

ওই তোর পেরিয়ড হয়েছে না রে? (হাঃ হাঃ হাঃ)

শাওনী: কি বলছিস তুই?? (লজ্জা, ভয়, আশংকাতে ইতস্ততঃ অবস্থা। শুভমে বলা কথাটা শুনে যেন ওর হাত-পা শিউরে উঠল। লজ্জায় শুভমের দিকে আর তাকাতে পারছে না।

শুভম: তুই এরকম করছিস কেন? আমি খারাপ কি বললাম? এটা তো সব মেয়েরই হয়। যেমন - আমার মারও হয়, দিদিরও হয়।

শাওনী: ছিঃ কি বলছিস তুই? লজ্জা লাগেনা এগুলি কথা বলতে? শুভম: বাহঃ এটাতে লজ্জার কি আছে... এটাতো চিরসত্য কথা। কেন? তুই বিজ্ঞান বই পরিস নি?

যা, তুই এখন গিয়ে fresh হয়ে নে। আমি বারান্দায় দাঁড়িয়ে আছি।

শাওনী: তোর বারান্দায় দাঁড়াতে হবেনা। সন্ধ্যা হয়ে গেছে, লোকে দেখলে কি ভাববে? বরং তুই চলেই যা। আমি এখন ঠিক আছি। আর মামী আসারও সময় হয়ে আসছে। তোকে দেখলে অন্য কিছু ভাবতে পারে।

শুভম: কি ভাববে? তোর প্রেমিক? (হাঃ হাঃ হাঃ)

শাওনী: আমি এসব জানিনা ... তুই যা এখন।

শুভম: Okay, ঠিক আছে বাবা। বৃষ্টিটা অল্প কমলে, আমি চলে যাব।

(শাওনী fresh হয়ে এসে দেখে শুভম বৃষ্টি কমার অপেক্ষায় বারান্দায় দাঁড়িয়ে আছে, এখন শাওনী হাতে ছাতি একটা নিয়ে শুভমের পাশে এসে বলল (নশভাবে)

শাওনী: Sorry রে, আমার জন্য তোরও টিউসনটা ক্ষতি হলো। আর ধন্যবাদ, আমাকে help এবং comfort zone একটা দেওয়ার জন্য। সত্যিই তুই অনেক ভালো।

এই নে ছাতি, কালকে স্কুলে দিয়া দিবি। (মুচকি হেসে)

শুভম: আচ্ছা ঠিক আছে। তুই নিজের খেয়াল রাখিস। দে ছাতিটা দে।

আস্তে আস্তে বৃষ্টি ও কমে আসল, শুভম ও হাসিমুখে বেরিয়ে গেল।

कबीरदास का समाज सुधारक रूप

रेखा देवी

बि.एद, पहला वर्ष

कबीरदास के समय में उत्तरी भारत के अन्तर्गत हिन्दु और मुसलमान दो बड़ी ताजियाँ निवास करती थी। इन दोनों में अपने अपने आचार-विचारों, रीति-रिवाजों, सामाजिक एवं धार्मिक मान्यताओं आदि के बारे में दृढ़ता एवं कट्टरता विद्यमान थी, जिसके परिणामस्वरूप दोनों जातियाँ परस्पर एक-दूसरे से लड़ती रहती थी, द्वेष एवं वैमनस्य रखती थी और कोई भी किसी से समझौता करने को तैयार न था। हिन्दु धर्म और इस्लाम धर्म के कट्टरपंथी भोली-भार्ती को बहका कर अनेकानेक पाखण्डी, बाद्याचारों, अंधविश्वासों एवं मिथ्याहम्बरों में फसाए रखते थे। कबीरदास के समय हिन्दु धर्म एवं हिन्दु समाज के अंतर्गत पौराणिक धर्म परस्पर प्रचलित थी, उसमें पुजा-पाठ, यज्ञानुष्ठान, कर्मकांड आदि का बोलबाला था। इससे समाज में द्वेष, पाखंड और उच-नीच की भावना प्रचलित थी। कबीरदास ने दोनों धर्मों में फैली हुई मिश्रता उन्हें प्रस्तुत किया। “कबीर ने माला पहरिया कुछ नहीं, काति मन के साथ” कहकर उनके माला चारण करने को मिश्रता बताया। “पाहन पुजे हरि मिले तो मैं पूँजू पहार” कहकर मुर्ति पुजा का भी निषेध किया।

इस तरह कबीरदास ने बड़ी निर्भिकता एवं निडरता के साथ समाज में व्याप्त अंधविश्वास, बाह्याचार, जड़ता, रुढ़िग्रस्तता आदि के विरुद्ध आवाज उठाई। उन्होंने अपने मार्मिक उपदेशों और

प्रभावी प्रवचनों से देश, समाज, धर्म और व्यक्ति को दुषित और पथभ्रष्ट करने वाले समस्त कुविचारों का स्पष्ट शब्दों में कठोर आलोचना की।

उनका कहना था कि उस महान निराकार शक्ति की चाहे खुदा कहो या राम कहो, शिव कहो या अल्लाह कहो एक ही बात है। उस ईश्वर का वर्णन चाहे कुरान में हो चाहे में एक ही बात है। वास्तव में कबीरदास भारत में हिन्दु-मुस्लिम एकता के अग्रदुत थे। इस तत्त्व को आचार्य हजारी प्रसाद द्विवेदी जी ने भी स्वीकार किया है।

राम-रहीम और केशव-करीम की एकता स्वयं सिद्ध है। कबीरदास से अधिक जोरदास शब्दों में इस एकता का प्रतिपादन किसी ने नहीं किया। उनके मतानुसार इश्वर प्राप्ति के लिए तन से नहीं बल्कि मन से जोभी होना आवश्यक है।

इस तरह कबीरदास ने बड़ी कटु शब्दों में साम्प्रदायिकता पर अंग्य प्रदार किए हैं और उनकी सभी आलोचनाएं अत्यंत रुखी एवं नीरस जान पड़ती हैं, परन्तु इसमें सहानुभूति एवं सच्चाई भरी हुई है क्योंकि कबीरदास ने बड़ी इमानदारी के साथ दोनों धर्मों एवं समाजों की बुराइयों को उनके सामने प्रस्तुत किया।

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गुरु देवो भवः

नेहा जालेवाल

बि.एद, प्रथम वर्ष

गुरु ब्रह्मा, गुरु विष्णुः,
गुरु देवो महेश्वराः।
गुरुः साक्षात् परब्रह्म,
तस्मै श्री गुरुवे नमः॥

‘गुरु’ यह एक ऐसा शब्द है, जो हर एक शिष्य के जीवन में आता है और उसका मार्ग दर्शन करता है। अगर गुरु न हो तो इस देश का भविष्य मिट्टी में मिल जाएगा। माता-पिता हमारे प्रथम शिक्षक होते हैं। गुरु का दर्जा माता-पिता से भी ऊँचा होता है। एक गुरु अपने शिष्य को उसके जीवन का सबसे महत्वपूर्ण पाठ सिखाता है। गुरु हमें अंधकारमय जीवन से प्रकाश की ओर ले जाते हैं।

भारत में प्राचीन काल से ही गुरु का विशेष महत्व है। पौराणिक युग में गुरु और शिष्य की जोड़ी की मिसालें दी जाती थीं, जिस प्रकार शिष्य ‘एकलव्य’ ने अपने गुरु ‘द्रोणाचार्य’ के एक इशारे पर अपना अंगुठा काटकर सामने रख दिया, वह बिल्कुल ही अकल्पनीय है।

गुरु का सम्मान शिष्यों को सदैव करना चाहिए। दुनिया का सबसे मजबूत रिस्ता गुरु और उनकी शिष्यों का होता है। गुरु के ज्ञान के बिना शिष्यों का जीवन अधूरा है। बड़े-बड़े लोग भी अपने गुरुओं के समक्ष शीश झुकाकर उनका सम्मान करते हैं। गुरुओं के सत्कार में उनके शिष्य कोई भी कमी नहीं छोड़ते हैं।

अतः किसी ने ठीक ही कहा है -

“गुरु गीविन्द दोऊ खड़े,
काके लागुं पांय।
बलिहारी गुरु अपने,
गीविन्द दियो बताय॥”

इसका अर्थ यह है कि अगर कभी हमारे सामने ईश्वर और गुरु दोनों खड़े हैं, तब हमें सबसे पहले गुरु को प्रणाम करना चाहिए क्योंकि गुरु ने ही हमें सिखाया है, बतलाया है ईश्वर कौन हैं।

अंततः गुरु हमारे लिए अपना सबकुछ न्योछावर कर देते हैं। इसलिए हमें भी बदले में उनका मन से सम्मान करना चाहिए क्योंकि वे जो कुछ भी कहें वह हमारे भले के लिए ही होगा।

“स्कूल - कॉलेज हमारा मंदिर है,
शिक्षक हमारे भगवान हैं,
सीखना हमारा उद्देश्य है,
और इसके बगैरे हमारा जीवन बेकार है॥

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कुरीतियों से घिरा हुआ नारी जीवन

✍ ललिता अग्रवाल

बि.एद, द्वितीय वर्ष

रीति-रिवाज वे नियम है जो मनुष्य के भौतिक एवं आध्यात्मिक जीवन को अलग बनाने के लिये अत्यन्त उपयोगी समझे जाते हैं। लेकिन अकसोस की बात यह है कि ये रीति-रिवाज ही नारी जीवन के लिये अभिशाप बन गये हैं, वह इन कुरीतियों के नीचे दबती चली जा रही है।

देश आजाद हो गया, पर नारी की गुलामी नहीं गई, और इसके पीछे हाथ है समाज का। समाज नारी को एक ऐसी मशीन समझता है, जिसका काम खाना बनाना, घर सजाना, पति की सेवा करना और बच्चे पालने के सिवाय और कुछ नहीं है। अगर पुरुष नारीको इतनी तुच्छ नजर से देखता है तो क्यों करता है वह दुर्गा माई की पूजा, क्यों करता है वह कार्ती माई, लक्ष्मी माई की पूजा, क्या ये नारी नहीं है? पुरुष यह नहीं कि उसके सकलता के पीछे नारी का ही हाथ होता है, वही उसके सुख-दुःख को समझती है। उसे आगे बढ़ने की प्रेरणा देती है। पुरुष चाहे कितना भी महान क्यों न हो, अगर उसे घर में दुःख हो तो उसकी महानता धीरे-धीरे उसके मानसिक दुःख में दफन होती जाती है। यह कौन भूल सकता है कि महान हस्तियों को जन्म देने वाली भी एक नारी ही है। जब नारी हर कदम में साथ देती है तो क्यों नहीं आजाद कर देता पुरुष इस नारी को।

नारी को उज्जकीटि की शिक्षा के चौखट तक पहुंचते-पहुंचते रोक दिया जाता है, और उसे शादी के कुसँ में धकेत दिया जाता है। लड़की को भी इच्छा होती है। अभिलाषा होती है - कुछ करने की, कुछ कर दिखाने की, लेकिन समाज ने उसे कुरीतियों के चक्कर में सेया धेर रखा है कि। अगर वह इस चक्रव्यूट से निकलने की कोशिश करे तब भी निकल नहीं सकती।

यह बात नहीं कि समाज ने कुछ किया नहीं, क्योंकि आज से ५०-६० वर्ष पहले। अपने दादा, परदादा के जमाने को देखते हुये वारी कुछ हद तक आगे बढ़ चुकी है। लेकिन फिर भी समाज नारी और पुरुष में भेदभाव करने से पीछे नहीं हट रहा है। हम देखते हैं कि पढ़ने के लिये लड़कों की वाहर भेज देते हैं। लेकिन लड़की को कोई नहीं भेजना चाहता। आखिर क्यों? क्या लड़की लड़के से कमजोर है? अगर उसे मौका दिया जाये तो वह हर क्षेत्र में लड़के के साथ मुकाबला कर सकती है। कर रही है और आगे भी निकल रही है।

जब हम समाज और देश को देखते हैं, तो लगता है कि भगवान ने हमारे साथ कैसा अन्याय किया है। लेकिन क्या वाकई ही भगवान इसका जिम्मेदार है? नहीं। इसका जिम्मेदार है समाज और समाज हम सब से ही बनता है। हम सब ही हैं जो अपने पाँव पर खुद कुल्हाड़ी चला रहे हैं।

अतः स्त्री की इन कुरीतियों से मुक्ति देना समय की अनिवार्यता है और पूरे समाज की प्रगति का आधार है। यह तभी हो सकता है जब हम सब मिलकर कोशिश करें। इन कुरीतियों को सुधारें इनको मिटाये। हमें अपनी संस्कृति और रीति रिवाज की रक्षा करनी हो तो। इन्हे नये संदर्भ, नई दिशा, नई गति देनी होगी।

यह बात सच है कि, हजारों वर्ष की ब्यबस्था एक या दो दिन में दूर नहीं हो सकती, लेकिन अगर सामुहिक रूप से प्रयास होते रहे, तो वह दिन दूर नहीं जब इन कुरीतियों का जड़मूलसे नाश हो सकेगा और नारी भी चँन की साँस ले सकेगी।

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‘मैं’ मैं हूँ

✎ सेरीना सुलताना आफरोजा
बि.एद, दुसरा वर्ष

मैंने शीत से बचने को
सर पर चादर रखी
लोगों ने समझ -
लड़की संस्कारी है।
मैंने श्रद्धा से सर ढुकाया
लोगों ने समझ -
लड़की आज्ञाकारी है।

मैंने धरती को नमन करके
नैन ढुकाएँ
लोगों ने समझ -
लड़की शर्मीली है।
मैंने आकाश की तरफ देखा
लोगों ने समझ -
लड़की आवारी है।
मैंने अधिकार के लिए
मुँह खोला
तो लोगोंने समझ -
लड़की उहँडी है।
मैंने प्यार से देखा
तो लोगोंने समझ -
लड़की व्यभिचारी है।
आँखों से जब आँसु गिरे
तो लोगोंने समझ -
हाय रे। ये तो बौचारी हैं।
मैंने जब अंधेरे से बचने को
दिया जलाया
तो लोगोंने समझ -
लड़की तो लड़की नहीं, आग है।

अरे। किससे बोलू कि
मैं कौन हूँ ...
कहा समझ किसी ने कि -
‘मैं’ मैं हूँ॥

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नन्हें नन्हें पैर

✎ पौलमी गुप्ता
बि.एद, प्रथम वर्ष

नन्हें नन्हें पैरों पर
बोझ हैं कितने भारी,
इन पैरों पर चल कर ही तो
देखति थी दुनिया सारी।

जिन हाथों से काँपी पर
मन की बात बताते,
उन हाथों से दिन की रोटी
गिन गिन कर हैं खाते।

उनका भी तो मन करता है
खेले कूदे गाएं
क्यों ना हम ये प्रण ले
कि भारत का हर एक बच्चा स्कूल की शिक्षा पाए।

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भारत का संविधान

✎ चन्दा नाथ

बि.एद, दुसरा वर्ष

ये बात है हमारी आजादी के बाद की,
जहाँ जरूरत पड़ी हमे कानुनों की।
वो कानुन जो देश के काम आये,
वो कानुन जो कुछ नया सिखाये।

भारत का संविधान एक ऐसा निर्माण,
जो करारो जनता की उनके अधिकार से पहचान।
भीम राय आंबेडकर जिस संविधान के निर्माता है,
वो संविधान किसी भी गणतांतिक देश का,
सबसे लम्बा लिखित संविधान कहलाता है।
हर गुलामी से,
हमे अजाद किया,
नियम कानुन से जोड़कर,
हमे ज्ञान दिया।

बहत सी मुश्किलों के बाद,
आखिर कार वो आ ही गया,
२६ जनवरी के दिन से ये संविधान प्रभावी हुआ
नये भारत का निर्माण हुआ,
नयी आजादी का निर्माण हुआ।

शायरी

✎ अंकिता राय

बि.एद, दुसरा वर्ष

सिर्फ जीत जाने से हर कोई कामयाब नहीं होता
हार के भी जुनून न खोने की
काविलियत को भी कामियाबी कहते है...
आसान है जो सफर ...
हर कोई कर लेता है हासिल
मिल जाए जो बिना पेर पाँव मे चले
उसे कौन कहते है मंजिल॥

मन

✎ लक्ष्मी प्रभा दास

बि.एद, दुसरा वर्ष

मन सच बोले
गलतफेहमी बी पाले
दिलाशा भी देती
भरोसा भी तोड़ती
सारे काम में तेरी मर्जी सुनती
बादमें तुही मुँह मोर देती
गिरगिट की तरह रंग बदलना तेरी आदत है
पर तु आइना भी दिखा जाती है
लोगो की फितरत सिखा देती है
कभी कुछ नहीं समझती
तो कभी मुसको ही समझती
पर अब ये ठान लिया है मैने
मन से मन जीतुगी
सपने तोड़ने भी दुंगी पर खुद नहीं टुटुंगी
वहुत देख लिया तुसको बांध के
अब तो उड़ने दुंगी
पर दोड़ नहीं छोड़गी
अम्मीद तो पुसरो से ही है तुसे
पर तेरी उम्मीद मै बनुगी
मरना भी चाहती होगी तु
पर कभी तुझे होगी तु
पर कभी तुझे मरने नहीं दुगी

एक बिंदी

✍ बनानी देव
बि.एद, दुसरा वर्ष

एक बिंदी
बिंदी जो हरं-एक की नजरियाँ बदल दे,
वह जो सबसे अलग कह जाते है।
हम सबसे अलग।।
परंतु क्या वह सच में हम सबसे अलग हैं?
या फिर सिर्फ अलग दिखने को लोगों ने ठुकरा दिया।

अलग हैं। परंतु आखिर वह भी मनुष्य हैं।।
रहन सहन अलग हैं,
लेकिन वह आम लोग हैं, हमारी तरह।

ते फिर क्यों हम उनके वजूद को अपना नौ सके।
सम्मान और इज्जत न दे सके।।
आखिर क्यों उन लोगों को हम
प्रेम ना दे सके।
जो हममें है परंतु जताते नहीं,
हर एक वह, लाल बिंदी।।

तुम कहाँ

✍ प्रदीप गुप्ता
बि.एद, प्रथम वर्ष

लोगो ने कहाँ तुम गगन में हो
मैने कहाँ तुम वसुंधरा पर हो
लोगो ने कहाँ तुम लाखो कोस दुर हो
मैने कहाँ तुम बिल्कुल करीब हो।
लोगो ने कहाँ तुम निराकार हो
मैने कहाँ तुम आकार में हो।
लोगों ने कहाँ तुम्हे महसुस किया जाता है
मैने कहाँ तुम्हे साक्षातकार किया जाता है।
लोगो ने कहाँ तुम मंदिर, मस्जिद, गीरजा घर में हो
मैने कहाँ तुम हर घर में हो पितृ-मातृ के
रुप मे, पितृ मातृ के रुप में.....

अधिकार

✍ काजल के साह
बि.एद, दुसरा वर्ष

तुमने जो दिया अधिकार है
पुछा था कभी के मुझे कितना स्वीकार है?
इतने साल जो भी मैं बंद कमरे में
बता पाओगे उसका क्या सार है?

खुश हु कि मैं तुम्हारी नजर में तो आई।
पर अंधेरे मे महसुस करती हु कि घर है कुंआ और
बाहर खाई।
बराबरी के खातिर पद तो देते हो
पर वक्त आने पे असमानता की
असलियत जताते हो।

कहां जाऊ मैं? क्या पहनुं?
साफ साफ क्यों नहीं बताते।
अपने मन की असुरक्षितता को क्यों नहीं हटाते?
तो बताओ अभी ... पूछो मुझे क्या स्वीकार है
या बस तुम्हारी शर्तो पे लिखे गए अधिकार है।

অমৃত বচন

✍ অলংকৃতা কাহয়প
বি.এদ, প্ৰথম বৰ্ষ

১. অজ্ঞ: সুখমাৰাধ্য: শুখতৰমাৰাধ্যতে বিশোষণ:।

জ্ঞানলব্ধবুৰ্বিদ্ধং ব্ৰহ্ম্যাপি তং নরং ন রজরয়তি॥

(যি ব্যক্তিয়ে অলপ জানিয়েই নিজকে সৰ্বজ্ঞ বুলি মানি লয় তেওঁক কোনো ব্যক্তিয়ে প্ৰসন্ন কৰিব নোৱাৰে। তেনেকুৱা ব্যক্তিক অজ্ঞ বুলি কোৱা হয়)

২. খায়ত্রমেকাজগুণং বিধাতা বিনির্মিতং চ্ছাদনমজ্ঞতায়া:।

বিশোষণত: সৰ্ববিদা সমাজে বিম্বুষণং মৌনপণ্ডিতানাং।

(মূৰ্খসকলৰ বাবে নিজৰ মূৰ্খতাক লুকাই ৰাখিবৰ বাবে মৌনতা ধাৰণ কৰাটোৱে একমাত্ৰ শ্ৰেষ্ঠ আভূষণ)

৩. শ্চাহিত্যসঙগীতকলাবিহীন: শ্চাধাত্যশ্চ: পুচ্ছবিষাণহীন:।

তৃণং ন খাদন্নপি জীবমানস্শব্দু ভাগধেয়ং পৰমং পশুনাং।

(সাহিত্য, সংগীত আৰু কলাবিহীন মানুহ নেজ আৰু শিং ৰহিত পশুৰ দৰে। যিয়ে ঘাঁহ নোখোৱাকৈও জীয়াই থাকে সেয়া পশুসকলৰ মহান সৌভাগ্য। নহ'লে ঘাঁহ অবিহনে পশুৰ জীৱন নষ্ট হৈ যাব)

৪. বাৰং পৰ্বতদুৰ্গোষু ধ্মাধ্ধং বানচৰৈ: সহ।

ন সুৰ্ব্বজনসম্পৰ্ক: সুৱেন্দ্রভবনেষ্যতি॥

(বনবাসীসকলৰ লগত পাহাৰৰ দুৰ্গম ঠাইত ভ্ৰমণ কৰাটো ভাল কথা, কিন্তু দেৱৰাজ ইন্দ্ৰৰ মহলতো হ'লেও মূৰ্খসকলৰ লগত সম্পৰ্ক ৰখাটো ভাল নহয়)

৫. বিদ্যা নাম তরস्य रूपभधिकं प्रच्छन्नगुप्तं धनं।

বিদ্যা ভোগবগৰী যশ: সুখকাৰী বিদ্যা গুৰুণাং গুৰু:॥

(বিদ্যা মানুহৰ সৰ্বশ্ৰেষ্ঠ স্বৰূপ, হৃদয়ত সুৰক্ষিত হৈ থকা গুপ্ত ধন,

বিদ্যাই ভোগ্য পদাৰ্থ কৰা, যশ আৰু সুখ প্ৰদানকাৰী, বিদ্যাৰ গুৰুৰো গুৰু)

[নোতিশাতকম্ (প্ৰীমদৰ্ভৱতৃহাৰে)]

Name and Address of B. Ed. Trainees, 2019-21

Sl. No.	Name	Address	Contact Nos.
1	Divyajyoti Sharma	Fancy Bazar, Guwahati – 1	8876598991
2	Tinky Dey	BG Colony, Maligaon, Guwahati -11	8486935793
3	Sangita Sarkar	Kalyan Nagar, Maligaon, Guwahati – 11	6002380879
4	Mrina Rani Brahma	Sudempuri, Kokrajhar, BTR, Assam	8876747775
5	Ram Gopal Gogoi	Maligaon, Guwahati – 11	9707821350
6	Upasana Sarma	Six Mile, Guwahati – 28	7002019479
7	Ranjuma Begum	Mukalmuwa, Nalbari	6001600356
8	Karpira Sarkar	Dekhiajuli, Tezpur	8403969003
9	Gitashree Devi	Mangaldai, Darrang	8486592638
10	Mrigakshi Dharma	Jorhat	9355713226
11	Diksha Jain	Kumarpara, Guwahati – 1	8822718118
12	Taniwa Sarkar	Rehabari, Guwahati	7896764681
13			
14	Shreyashi Chakraborty	Rukmini Nagar, Guwahati	7896730947
15	Mridusmita Saikia	Gohpur, Biswanath	9365838861
16	Ankita Roy	Jyotish Road, Tezpur	9101079798
17	Bijon Baroi	Kalapahar, Binavanagar, Guwahati	9085514779
18	Sudipta Chetia	Sivasagar	8486721532
19	Amit Basumatary	Udalguri, BTR	9954991877
20	Diana Basumatary	Datalpara, Guwahati – 25	7576889873
21			
22	Syed Hasan Ali	Hatigaon, Guwahati	8486593725
23	Santosh Ghale	Bamunimaidan, Guwahati	9577677188
24			
25	Rishvik Chanda	Barsapara, Guwahati	9678430664
26	Jenny Doley	Chandrapur, Jonai	9101208547
27	Monalisha Basumatary	Udalguri	8134914187
28	Rifat Begum	Downtown, Dwaraka Nagar, Guwahati	8876803650
29	Papori Borah	Tezpur, Sonitpur	6001025074
30	Chanda Nath	Luit Nagar, Satgaon, Guwahati	7002714313
31	Juri Lahkar	Tongani Tea Estate, Mongaldoi, Darrang	7002850474
32	Bondita Phukan	Khalihamari, Dibrugarh	7002240842
33	Puja Kakati	Garmur JEC Road, Jorhat	7002415952
34	Olympia Talukdar	Lachit Nagar, Guwahati – 7	8876280580
35	Lupi Banik	Lalganesh, Guwahati	8133065045
36			
37	Rocktutpal Duarah	Nakachari, Jorhat	7576879533
38	Krishnakshi Das	East Gotanagar, Maligaon, Guwahati	7576817394
39	Nandita Paul	Kalapahar, Guwahati – 18	8638620062
40	Jayashree Das	Birubari, Guwahati	8486431769
41	Ritu Sarkar	Satgaon, Guwahati	8486668561
42	Samprikta Bisawas	Sreenagar Path, Guwahati – 5	9706034531
43	Amethyst Tokbi	West Karbi Anglong	8011769212
44	Kaushik Chakraborty	Pandu, Joymotinagar, Guwahati	7002646226
45	Pooja Sharma	Narangi, Guwahati	9101168798
46	Nahalty Paliar	Nawkyrwaty, Meghalaya	8787374014
47	Rubi Biswas	Pandu, Maligaon, Guwahati	9854382442
48	Selja Patowary	Six Mile, Guwahati	8486604598
49	Antarikha Hazarika	Chandmari, Guwahati	6001267087
50	Dhruvajyoti Roy	Jalukbari, Guwahati	7002897320

51	Pustika Sharma	Silpukhuri, Guwahati	8447046488
52	Suimi Tamuli	North Guwahati	7002472039
53	Anusuya Das	Kulhati, Kamrup	7002322493
54	Dipannita Kalita	Beltola, Guwahati	9706242346
55	Akib Raza	Hatsingimari, South Salmara	9954200647
56	Priyanuj Kumar Dutta	Lakhimpur	6002092717
57	Monalisha Hazarika	Bhetapara, Guwahati	9706227369
58	Rajina Apter	Barpeta	7086180207
59	Debanjan Gogoi	Chaboti, Lakhimpur	6002390360
60	Barsha Chetry	Golaghat	9101449931
61	Bhagyalaxmi Das	Santipur, Guwahati – 9	6001127784
62	Sangita Barman	Noonmati, Guwahati – 20	7577977875
63	Nayani Dutta	Betkuchi, Dhupolia, Guwahati – 40	8638454502
64	Tapubrat Chutia	Titabar, Jorhat	8011552142
65	Manish Paul	Ananda Nagar, Guwahati	8876866901
66	Nipumoni Nath	Slpajhar, Darrang	8011308416
67	Ambrosia Tyngkra	longhrit Nongjngi	9774724024
68	Manjait Borah	West Jaintia Hills, Meghalaya	8761935981
69	Nabanita Roy	Barbazar, Pandu, Guwahati	7002759495
70	Nayana Bora	Khilipara, Guwahati – 19	9365481706
71	Himanta Biswa Choudhury	Adabari Tiniali, Guwahati – 12	7002236209
72	Hiyamoni Kalita	Pandav Nagar, Adabari Tiniali, Guwahati – 12	8876678443
73	Banani Deb	Adabari Tiniali, Guwahati – 12	6001973604
74	Dhanmoni Baruah	Baihata Chariali, Kamrup	6002467704
75	Prasanta Pegu	Lakhimpur	7002741590
76	Sanghamitra Dey	Adabari Tiniali, Guwahati – 12	9101431873
77	Jnengblaogwra Daimari	Karibari, Udalguri	7638062798
78	Priya Roy	Mazbat, Udalguri	8751909278
79	Karishma Deka	Mangaldoi, Darrang	9613851440
80	Bisteerna Laskar	Sixmile, Guwahati	7002326151
81	Twinkle Laskar	Nagaon	7002542891
82	Epchita Sarmah	Satgaon, Udayan Vihar - 781171	9101451410
83	Mathia Kharpan	Jamyntlen Krang, Shillong	8132843030
84	Lalita Agarwal	Christian Basti, Guwahati	9678257023
85	Kajal K. Sah	Basistha, Guwahati – 29	9365629761
86	Karishma Khabir	Guwahati Club, Guwahati	9706774111
87	Debolina Roy	Birubari, Guwahati – 16	8876340591
88	Pranita Baishya	Uzan Bazar, Guwahati – 1	8473894061
89	Varsha Jain	Paltan Bazar, Guwahati – 1	9401614786
90	Marina Sultana Alroza	Satgaon, Narengi	9101559470
91	Farida Ahmed	Six Mile, Guwahati	7086414626
92	Izdaplang Thangkhiew	3 rd Mile, Lumpongden, Shillong, Meghalaya	9077101531
93	Lakshi Prova Das	Nagaon	9401609688
94	Abinash Syad	Umkiang, East Jaintia Hills, Meghalaya	8787369788
95	Juli Das	Satgaon, Narengi, Guwahati	6901554872
96	Bhabana Brahma	Pillingkata, Basistha	9957174162
97	Gitumani Kakati	Chandmari, Guwahati	7002522892
98	Anusmita Barman	Kamakhya, Nursery, Guwahati – 9	8399998750
99	Parishmita Dutta	North Lakhimpur	9706994620
100	Bannilang Pyngrope	Myliem Marbaniang, Shillong, Meghalaya	8131900577