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18

K.C. DAS COMMERCE COLLEGE

Chatribari, Guwahati- 781008

STUDENTS' UNION 2013-14

Our Motto - Wisdom is Sublime



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Our Motto - Wisdom is Sublime



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ଅଷ୍ଟଦଶ ସଂଖ୍ୟା : ୨୦୧୩-୨୦୧୪ ବର୍ଷ



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Prof. in-charge

Dr. Swapna Smriti Mahanta

Editors

**Bhargab Deka
Gaurav Saha**

মহাবিদ্যালয় সংগীত

“বিদ্যা নামঃ নবস্য ৰূপম্ অধিকম
প্রসন্নগুণম্ ধনম্
বিদ্যা ভোগকাৰী যশঃ সুখকাৰী
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ন তু ধনম্
বিদ্যা বিহীন পশু”

ক্লাস্ত ধূসৰ নগৰ কোণৰ প্ৰজ্ঞাৰ মহালয়
পৰশ কাঠিৰে প্ৰসাৰিত কৰে
মনৰ দিগবলয়।
মহাতীৰ্থত গুঞ্জৰিত স্পৰ্শকাতৰ ধ্বনি
বন্ধ কপাট উন্মুক্ত নিগৰিল সুৰধুনি
নয়নে প্ৰাণে লালন কৰিলে স্বপ্ন মায়াময়
সুৰ হৃদয় সঞ্জীৱিত
দন্ধ পৰাণ উজ্জীৱিত
সহযাত্ৰী আজি বাণিজ্য
পৃথিৱী আলোকময়
দ্রোণাচাৰ্যৰ প্ৰয়োগশালাৰ
দিলে আধুনিক ৰূপ
মহা মনীষাৰ ধাৰাত বিলীন
প্ৰাচীন ভগ্নস্তূপ
শতজনে লৈ জ্ঞানৰ ৰশ্মি
কৰিব দিগবিজয়।

সূৰঃ

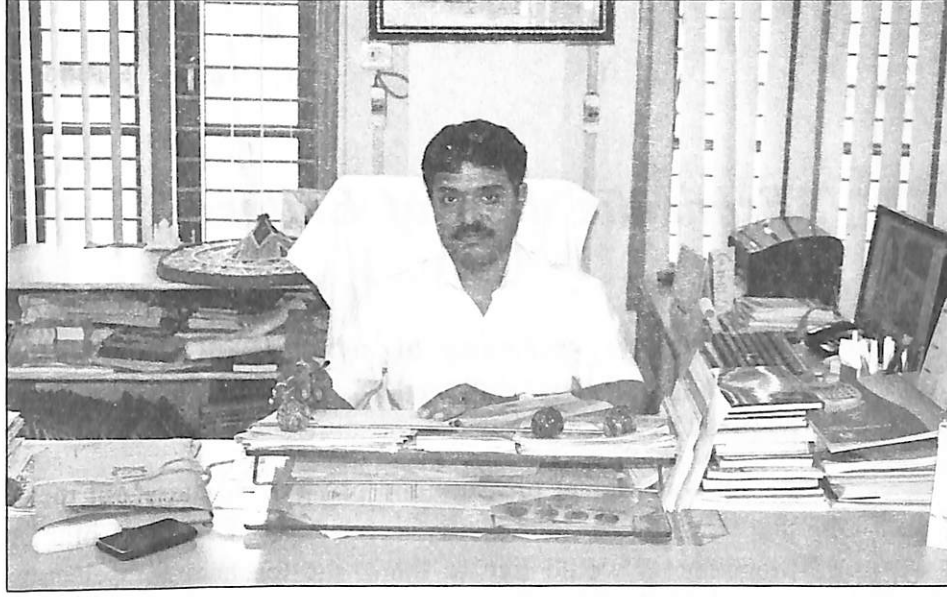
শ্ৰীদামোদৰ বৰা

অধ্যক্ষ, সুৰশ্ৰী সংগীত মহাবিদ্যালয়

ৰচনা : (২০০৭ চন)

ডঃ বিৰিঞ্চি কুমাৰ মেধি

অধ্যাপক, গুৱাহাটী বিশ্ববিদ্যালয়



ছাত্ৰ-ছাত্ৰীসকল সমাজৰ উজ্জ্বল নক্ষত্ৰ স্বৰূপ। মহাবিদ্যালয়সমূহ হ'ল—সেই নক্ষত্ৰমণ্ডলীৰ আকাশ। মহাবিদ্যালয়লৈ যৌৱনৰ প্ৰচুৰ সন্তানৰ লগত কঢ়িয়াই অনা ছাত্ৰ-ছাত্ৰীসকলক শিক্ষাগুৰুসকলে প্ৰয়োজনীয় নিৰ্দেশনাৰে ভৱিষ্যতৰ বাবে সততা, নিষ্ঠা আৰু দেশভক্তিৰ শিক্ষা দিব লাগিব। তেওঁলোকৰ মনত উচ্চাকাঙ্ক্ষাৰ জন্ম দিব পাৰিব লাগিব।

কে. চি. দাস কমাৰ্চ কলেজৰ ছাত্ৰ-ছাত্ৰীসকল শৃংখলাবোধ আৰু অনুশাসন প্ৰিয়তাৰ বাবে আজি সমগ্ৰ ৰাজ্যখনৰ বাবেই আদৰ্শ স্বৰূপ হৈ পৰিছে। এই আদৰ্শৰ ধাৰাবাহিকতা অক্ষুণ্ণকৈ ৰাখিব পাৰিলে এটা সময়ত কলেজখন ভাৰতবৰ্ষৰ ভিতৰতেই আদৰ্শ অনুষ্ঠান হিচাবে পৰিগণিত হ'ব।

মহাবিদ্যালয়ৰ বাৰ্ষিক মুখপত্ৰখন ছাত্ৰ-ছাত্ৰীসকলৰ বৌদ্ধিক আৰু মানসিক বিকাশ আৰু কৰ্মৰ মূল ভেটি। এই ভেটি দিনক দিনে অধিক শক্তিশালী হৈ গৈ আছে। তাৰবাবে সকলোৱে এক মনে, এক ধ্যানে কৰ্মত প্ৰবৃত্ত হওক।

সকলোৰে—

২২/০২/২০২৪

(ড° হোমেশ্বৰ কলিতা)

অধ্যক্ষ

কে. চি. দাস কমাৰ্চ কলেজ



From the desk of Editor

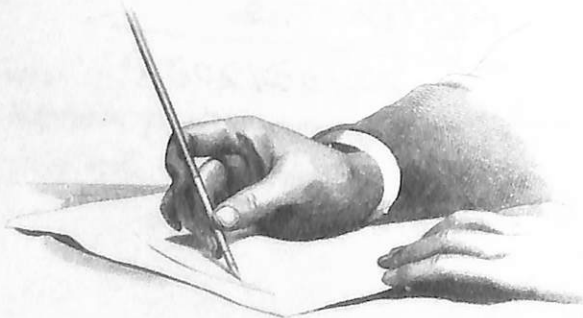
At the very beginning of my piece of writing, I convey hearty congratulation to all well-wishers and warm readers of this mouth piece.

It was a great pleasure and privilege to carry out the responsibility that was given to me as Secretary, K. C. Das Commerce College, Magazine. I would like to thank the teachers for selecting me in this position. I can never forget the days when I was given responsibilities for various activities. It was an experience for my life to carry out those responsibilities with other union members and students as well. I tried my best to fulfill every teacher's expectations.

I earnestly thank our honourable Principal Sir, Dr. Homeswar Kalita, who has extended heartfelt love, care, advice, support in every sphere of my work. I am most thankful to my professor-in charge Dr. Swapna Smriti Mahanta for keeping her hands on me and supported me with her guidance.

Lastly, I would like to offer heartiest congratulation to the members of newly constituted students' union body and wish all students' community of K. C. Das Commerce College a bright and happy future.

Bhargab Deka
Secretary, Magazine
K. C. Das Commerce College





From the desk of Editor

All of us would agree that we learn the most in difficult experiences. It is during life's most trying times that we discover who we really are and the fullness of the strength that lies within us and as an union member of our prestigious college I discovered the leader inside me.

First of all, I would like to thank our principal Dr. Homeshwar Kalita sir and my teacher-in-charge Dr. Swapna Smriti Mahanta ma'am, under whose guidance the difficult tasks did not seem to be that difficult. It was a great learning experience which will guide me throughout my life. Secondly, I would like to thank my union mates without whose enormous support I could not have achieved any of my goals successfully. As a team we faced a lot of difficulties in our tasks but our unity was our weapon through which we elevated our efficiency and have overcome our fears, hence, turning the difficult times into memorable and fruitful ones. Thirdly, I would like to thank my fellow KCians without whose support nothing would have been possible.

Now as a member of the editorial board I would say that editing this magazine has been an enriching experience. This edition of the magazine is in a way a continuum as well as a new beginning. In all humility, I would like to say that we have given it our best. I do hope you enjoy reading this edition of the college magazine, which manifests the gorgeous within us.

Happy Reading !

Gaurav Saha
Secretary, Magazine
K. C. Das Commerce College



শ্রদ্ধাৰে সূঁৰিছো
বিহু সন্ন্যাসী খগেন মহন্ত



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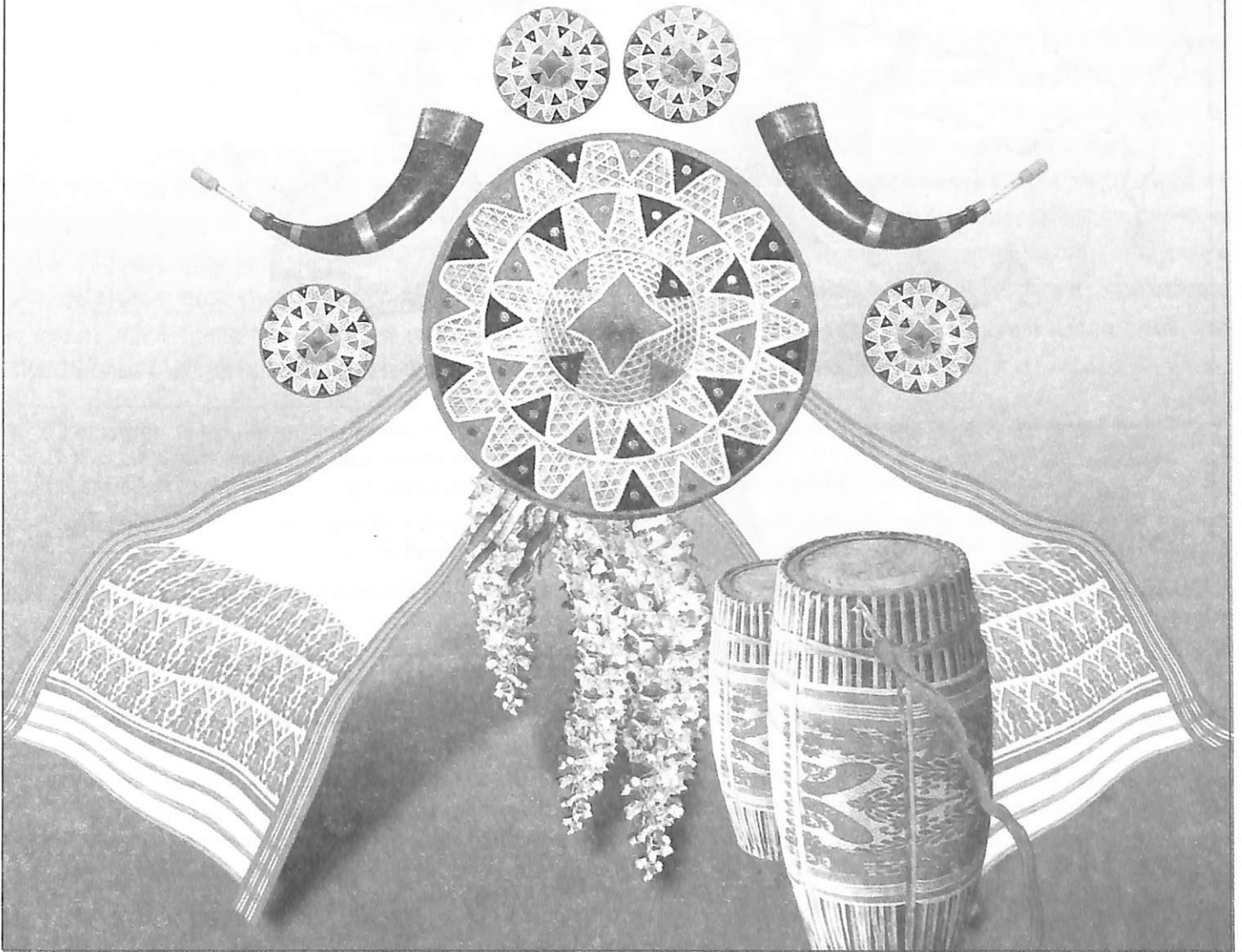
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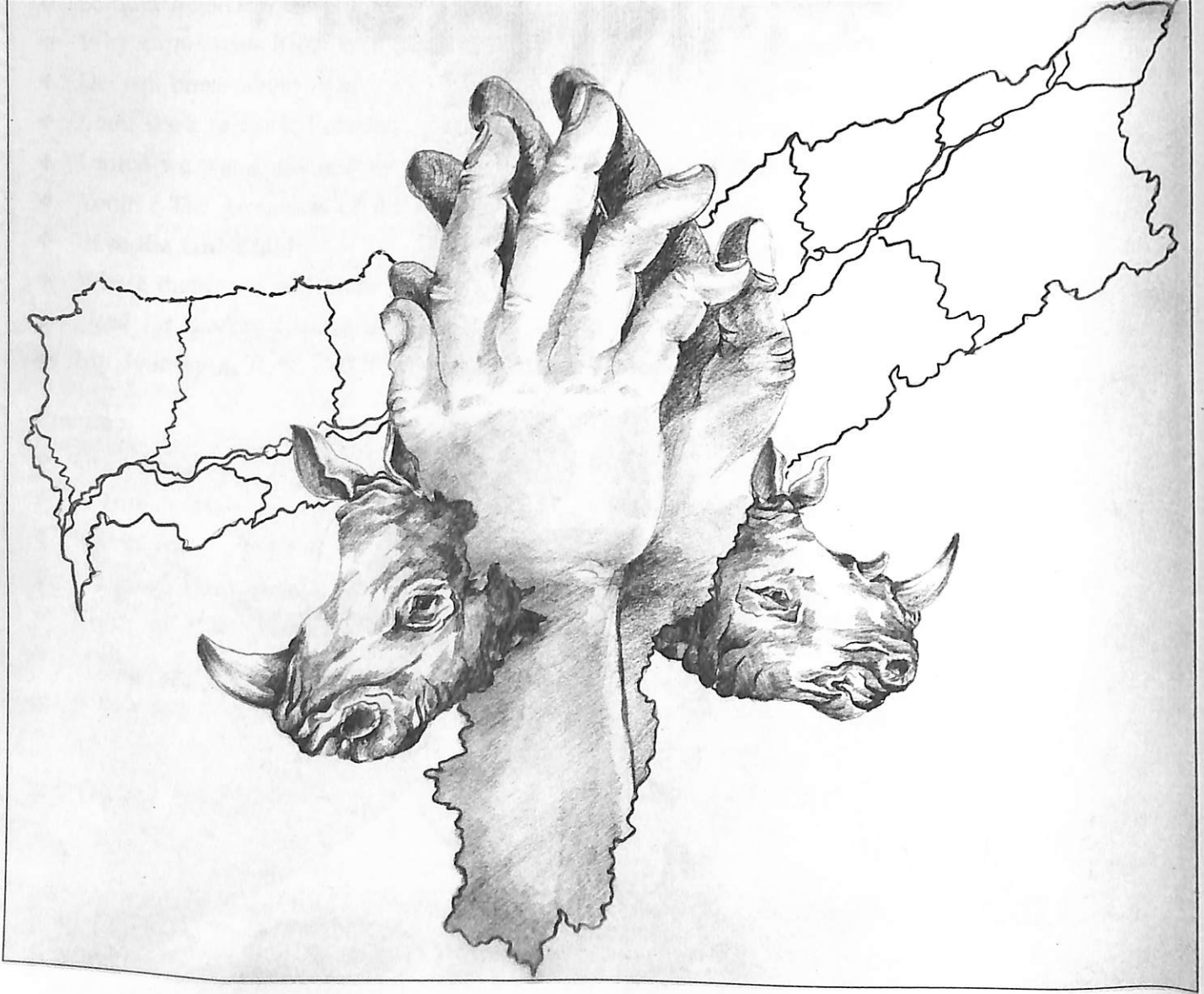
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অসমীয়া শিতান





গাঁড় অসমৰ সম্পদ, এই সম্পদ বচাওঁ আহক।

অংকন : গৌৰব চাহা



সাধুকথাৰ জমিন সম্পৰ্কে আলোচনা

শ্ৰী ড° দীপক বৰ্মন

মূৰব্বী অধ্যাপক, অসমীয়া বিভাগ

সাধাৰণতে জমিন (texture) শব্দই গাঁঠনিক বৈশিষ্ট্যক বুজায়। মানৱ সভ্যতাৰ ইতিহাসৰ পৰাই মানুহৰ সাধুকথা কোৱা আৰু শুনা এটা প্ৰবৃত্তি হিচাপে পৰিগণিত হৈ আহিছে। এই সাধুকথাবিলাকে নিজকে যিকোনো এটা স্থানীয় আৰু সামাজিক পৰিৱেশত খাপ খুৱাই লয়।^১ এটা অঞ্চলৰপৰা আন এটা অঞ্চললৈকে সাধুকথা প্ৰব্ৰজিত হওঁতে সাধুকথা এটাৰ জমিন (texture) বা গাঁঠনিৰ পৰিৱৰ্তন হ'ব পাৰে।

যিহেতু লোকবিদ্যা (Folklore) ৰ জমিন বা গাঁঠনিৰ অধ্যয়ন বুলিলে ভাষাৰ গাঁঠনিকে বুজায়, (যদিও লোকনৃত্য আৰু লোককলাৰ মাজত জমিনগত সাদৃশ্য আছে)। জমিন সম্পৰ্কীয় অধ্যয়ন সাধাৰণতে লোকবিদ্যাবিদসকলতকৈ ভাষাতত্ত্ববিদসকলেহে অধিক গুৰুত্ব দিয়ে।^২

জমিন এনেকুৱা এটা শব্দ যিটো এটি শিলৰ ক্ষেত্ৰতে প্ৰয়োগ কৰিব পাৰি— য'ত শিলটো গঠন কৰা খনিজ পদাৰ্থসমূহৰ গঠনৰ আকাৰ তথা প্ৰকাৰটো সন্নিবিষ্ট হৈ থাকে। জমিনৰ ক্ষেত্ৰত এটি বহল দৃষ্টিত ইয়াৰ গঠন ৰীতিটো বিশেষভাৱে দৰকাৰী হৈ পৰে। শিলৰ শ্ৰেণীবিভাজন কৰোতে যি পদ্ধতি বিশেষভাৱে প্ৰয়োজনীয় তেনে পদ্ধতি সাধুকথাৰ জমিন নিৰ্ণয়ত প্ৰয়োজনীয় নহয়।

লোকবিদ্যাৰ জমিন (texture), পাঠ (text), আৰু অনুসংগ (context) আদিৰ ব্যাখ্যাৰ কথা ক'বলৈ গৈ লোক বিদ্যাবিদ এলান ডাণ্ডেজে কৈছে : 'এই ধৰণৰ প্ৰতিটো প্ৰকাৰেই (যিবোৰ শব্দ ৰূপত

পোৱা যায়), জমিন (texture) হৈছে ভাষা, বিশেষ সম্বন্ধনিযুক্ত শব্দ (phoneme) আৰু শব্দৰ আংশিক ৰূপভেদ (morpheme)। এইদৰে বাচিক ৰূপত প্ৰচলিত লোক-বিদ্যাৰ বিভিন্ন ৰূপৰ জমিনগত বৈশিষ্ট্যসমূহ হ'ল ভাষাতত্ত্বগত বৈশিষ্ট্যৰাজি।^৩

এলান ডাণ্ডেজৰ দৃষ্টিত "সাধুকথাৰ পাঠটোৰ বৈশিষ্ট্যসমূহ যিমান প্ৰয়োজনীয়, জমিনটো এটা ভাষাৰ পৰা আন এটা অনুবাদৰ বাবে কৰাটো সিমানেই কঠিন।....." উদাহৰণস্বৰূপে একোটা ভাষাৰ ক্ষেত্ৰত জিভাৰ পৰা ওলাই অহা সুৰটো জমিনৰ বৈশিষ্ট্যৰ ওপৰত ইমানেই নিৰ্ভৰশীল যে ইয়াক অইন কোনো এটা ভাষা-সম্প্ৰদায়ৰ লগত সংলগ্ন কৰি দিব নোৱাৰি।^৪

Texture বা জমিন পদটো এটা দুৰ্বোধ্য পৰিভাষা (a jargon term) আৰু এই পৰিভাষাটো (term) আহিছে প্লাষ্টিক আৰ্টৰ পৰা। যিকোনো কলাৰ উপৰিভাগৰ গুণাত্মক দিশক (surface qualities of a work) সূচাবৰ বাবে জমিন পদটো ব্যৱহাৰ কৰা দেখা যায়। সেই কলা ৰূপৰ ৰূপ গঠন আৰু আকৃতিক জমিন পদটোৱে নুবুজায়। আধুনিক কবিতাৰ ক্ষেত্ৰত জমিন পদটোৱে কবিতাটোৰ আদৰ্শ বা ভাৱৰ (ideas) বিপৰীতে স্থূল-গুণক সূচায়। কোনো কোনো ক্ষেত্ৰত জমিন পদটোৱে ছন্দসিক বৈশিষ্ট্য আৰু সাংযুতিক প্ৰতিমানকো বুজাব পাৰে। জমিন দুবিধ— বহিঃ জমিন (external texture) আৰু অন্তঃ জমিন (inter texture)।^৫

1. "The impulse to tell a story and the need to listen to it have made narrative the natural companion of man throughout the history of civilization. Stories are able to adapt themselves to any local and social climate."
Linda Deigh : "Folk Narrative" in *Folklore and Folklife An Introduction*, ed. Richard M. Dorson, London, p.53
2. "Since the study of texture in folklore is basically the study of language (although there are textural analogs in folkdance and folk art), textural studies have been made by linguists rather than by folklorists." Alan Dundes : *Essays In Folkloristics*, Meerut, 1978, p.26
3. "Texture : 'teks' ture as a term applied to rocks, signifies the size and mode of aggregation of the mineral particles that make up the rock, in contrast to structure, which applies to larger features, such as bedding and joints. A brief description of those textures which are particularly useful in classifying rocks will be found in the article on Rocks-Igneous Rocks." -David C. Whitney, ed. : *Encyclopedia Americana*, Vol. 26, p. 481
4. "In most of the genres (and all those of a verbal nature), the texture is the language, the specific phonemes and morphemes employed. Thus in verbal forms of folklore, textural features are linguistic features."
5. "The more important the textural features are in a given genre of folklore, the more difficult it is to translate an example of that genre into another language.... For instance tongue-twisters are often so dependent upon textural features that it is rare that they diffuse from one linguistic community to another, particularly if the languages concerned are not genetically"
-Alan Dundes : *Ibid*, p.26
6. J. A. Cuddon, (ed.) : *A Dictionary of Literary Terms and Literary Theory*, Mayablackwell Doaba House, 4th ed., 1998, pp 907-08.

অঞ্চল ভেদে ভাষাৰ ভিন্ন ভিন্ন আঞ্চলিক ৰূপ পোৱা যায়। সেয়েহে অঞ্চল ভেদে সাধুকথাত ভাষাগত পাৰ্থক্য পৰিলক্ষিত হোৱা স্বাভাৱিক। আকৌ লোকগীতৰ সুৰ আদিও বিভিন্ন অঞ্চলত ভিন্ন হোৱা বাবে সাধুকথাৰ জমিনৰ পাৰ্থক্য আহি পৰে। আকৌ কিছুমান কথাৰ ক্ষেত্ৰত নায়ক বা খলনায়কৰ বৰ্ণনা, সৌন্দৰ্য্য তথা ভয়াবহতা, গল্পটোৰ শীৰ্ষবিন্দু নতুবা গতিৰ পৰিৱৰ্তনৰ সময়সন্ধি আদি বুজাবলৈ বিশেষ বিশেষ শব্দ প্ৰায়েই প্ৰয়োগ কৰা দেখা যায়।^১

অতি পুৰণি কালত সাধুকথা সম্ভৱ ওজাপালিৰ নিচিনাকৈ গীত নাইবা আবৃত্তিৰ জৰিয়তেহে বৰ্ণনা কৰা হৈছিল। মালিতাবিলাকো সাধুকথাহে। আজিকালিও এনে কিছুমান সাধুকথা পোৱা যায় যিবিলাকত গীতৰ আৱশ্যকতা অটুট হৈ ৰৈছে। কমলা কুঁৱৰীৰ সাধুকতা এই শ্ৰেণীৰ। কমলা কুঁৱৰী যেতিয়া পুখুৰীত নামে, তেতিয়া পাৰৰ পৰা ৰজাই সোধে :

মোৰে প্ৰাণেশ্বৰী কমলা কুঁৱৰী
পানী কিমানে হ'ল?

কুঁৱৰীয়ে সমিধান দিয়ে :

মোৰে প্ৰাণেশ্বৰ ৰজাএ
পানী খাৰগাঁথি মানে হ'ল।

এইদৰে ৰজাই সোধে আৰু কুঁৱৰীয়ে উত্তৰ দিয়ে। সাধাৰণতে গীত কেইফাঁকি সুৰ লগাই গোৱা হয়।^২ এই গীতটো অসমৰ বিভিন্ন অঞ্চলত প্ৰচলিত, কিন্তু প্ৰত্যেকটো পাঠৰ ভাষাতাত্ত্বিক বৈশিষ্ট্য বা জমিন বেলেগ বেলেগ।

বাচিক-কলা বা লোক-কলা বা সাধুকথাৰ আঞ্চলিক বৈশিষ্ট্য ৰক্ষা কৰে ভাষাগত বৈশিষ্ট্যই। এই ভাষাগত বৈশিষ্ট্যক জমিন বা texture বুলি কোৱা হৈছে। প্ৰত্যেকটো অঞ্চলৰ কথোপকথনৰ ক্ষেত্ৰত এনে বিভিন্নতাই প্ৰাধান্য লাভ কৰে। তলত এটা উদাহৰণ দাঙি ধৰা হ'ল :

কামৰূপ জিলাৰ দক্ষিণ অঞ্চল : তই কামটো কোৰ্বি।
বৰপেটা অঞ্চল : তই কামটো ক-অ-ৰবি-এ-এ।
নলবাৰী : তই কামটু কৈৰ্বি।

কথোপকথনৰ এনে বিভিন্নতাবোৰ সাধাৰণতে প্ৰত্যেকজন পুৰুষ বা প্ৰত্যেকজনী মহিলাৰ কথা কোৱাৰ বৈশিষ্ট্যত স্পষ্টভাৱে ধৰা

পৰে। কোনোবাজনে কোনো এটা বা দুটা ধ্বনি দীঘলীয়াকৈ উচ্চাৰণ কৰে, কোনোবাজনীয়ে আকৌ চুটিকৈ উচ্চাৰণ কৰে। যেনে :

পুৰুষ : অ-কনি-ই মো-ও-ৰি-ই-ল
তে-লো-ও-ত ডুবি-ই বোউগে নি-ই-ৰা-আ-ম খাই।

মহিলা : অ-কনি মো-ৰি-ই-লতে-লো-ত ডু-বি
বো-উ-গে নি-ৰা-আম খাই।

দীঘলীয়াকৈ কোৱা বৈশিষ্ট্য বা স্বৰ লহৰী বা স্বনিম অৰ্থাৎ Intonation-ৰ পাৰ্থক্যও প্ৰতিটো ভাষাগোষ্ঠীৰ মাজত দেখা যায়। স্বনিমৰ বাবে অৰ্থৰো পাৰ্থক্য হয়। শ্বাসাঘাতৰ আধাৰত অৰ্থৰো পৰিৱৰ্তন হয়। জমিনৰ সৃষ্টিত শ্বাসাঘাত বা স্বনিম আদিৰ ভূমিকাও সুদূৰপ্ৰসাৰী।

কামৰূপ জিলাৰ দক্ষিণ অঞ্চল : এখান দেখোত এটা ৰাজা আছিল।
নলবাৰী অঞ্চল : আখান দেখোত এটা ৰাজা আছিল।
বৰপেটা অঞ্চল : এখেন দেশোত এটা ৰজা আছিল।

কামৰূপ অঞ্চলৰ সাধুকথাৰ জমিনৰ বিষয়ে আলোচনা কৰাৰ প্ৰসংগত উল্লেখ কৰিব লাগিব যে, বহুজন সাধুকথা এটা কওতে প্ৰতিটো বাক্যৰ আৰম্ভণিতে 'তাৰ পাছোত' শব্দৰ ব্যৱহাৰ কৰে। উদাহৰণ স্বৰূপে ডিমু গাঁৱৰ শ্ৰীদময়ন্তী দেৱীয়ে আমাক কোৱা সাধুকথা এটিলৈ আঙুলিয়াব পাৰি :

এটা আছিল ৰাজা। তাৰ পাছোতে ৰাজাটুৰ তিনটা ৰাণী আছিল। তাৰ পাছোতে তিনুটাৰ সোতি-সন্তান নাই। তাৰ পাছোতে সোতি-সন্তান আকো নাই, ৰাজাই ভাবি-চিন্তি থাকে। তাৰ পাছোতে সিন্ধে থাকোতে উপস্থিত হোল যাই ফেলাই এটা সন্নেসী। বৈহ্লা দিলা সন্নেসীটোক। তাৰ পাছোত বহিল। তাৰ পাছোতে সন্নেসীটুই সুইধলা : আপনাৰ ল'ৰা-ছোৱালী কি? বুলে আকো নাই। তিনটা ৰাণী ল'ৰা-ছোৱালী আকো নাই। তাৰ পাছোত সন্নেসী বুলে মোক এটা ডিমা আনি দেয়ক। ডিমা আনি দিলাত। তাৰ পাছোতে সন্নেসী ডিমাটু ৰাৰি দি কলাক : এই ডিমাটু তিনো ৰাণীকে ভাতোতে দি ফেলে খাবা দিবো, খালি আৰু সেন্হাৰ আপা-আপী হ'বো। তাৰ পিছত ডিমাটু নি ডাঙাৰ ৰাণী থলাক।^৩

১. "Patterned figures of speech are commonly employed in the schematic description of heroes and anti-heroes, scenes beauty and horror,
- Linda Degh : *Ibid*, p.61

৮. গোস্বামী, প্ৰফুল্লদত্ত : অসমীয়া জন-সাহিত্য, পৃ.৫০

৯. সংবাদদাত্ৰী : শ্ৰীমতীদময়ন্তী দেৱী, মহিলা, ৬৮ বছৰ, ডিমু, বঙিয়া, ৯/১২/২০০১

কোনো কোনো কথকে আকৌ 'তাৰ পাছোত' শব্দ ব্যৱহাৰ নকৰি 'তাৰেপে', 'তাৰপে', 'তেইতে', 'পিছত' আদি শব্দৰ ব্যৱহাৰ কৰে।

মুঠতে সাধুকথাৰ জমিন বুলি ক'বলৈ হ'লে সাধুকথা এটা কোৱাৰ বিভিন্ন ভঙ্গিমা, তাত নিহিত সুৰ, অঙ্গী-ভঙ্গী ইত্যাদিকে সূচায়।

বিভিন্ন কথকে বিভিন্ন সুৰ আৰু ভঙ্গিমা প্ৰদান কৰি সাধুকথাৰ বিৱৰণ দিয়ে। দুই এজনে সাধুকথা সভাত বক্তৃতা প্ৰদান কৰাৰ দৰে ব্যক্ত কৰে। কথকৰ বয়স, লিঙ্গ আদি ভেদে সাধুকথাৰো জমিনৰ

ভিন্নতা আহিব পাৰে। কিয়নো এজন শিশু বা কম বয়সৰ ল'ৰা-ছোৱালীয়ে সাধুকথা এটাৰ বৰ্ণনা সহজ-সৰল ৰূপত কৰে।

ভাষাগত পাৰ্থক্যই জমিনৰ পাৰ্থক্য বৃদ্ধি কৰে। কিয়নো বিভিন্ন অঞ্চলৰ উপভাষাৰ ভিন্নতাৰ বাবে সাধুকথাৰ জমিনৰ ভিন্নতা দেখা যায়। কোনোবাটো উপভাষাৰ সাধুকথা সুৰস আৰু কোনোবাটো উপভাষাৰে বৰ্ণনা কৰা সাধুকথা নিৰস হ'ব পাৰে। কিয়নো উপভাষা ভেদে শব্দ, বাক্য, সুৰ-লহৰ আদিৰ ভিন্নতা আহি পৰে। উদাহৰণ স্বৰূপে ক'ব পাৰি যে মান্য অসমীয়াৰ শব্দৰ শেষত থকা দ্বিস্বৰ ধ্বনি ঐ, ঔ ক্ৰমে এ, ও হয় নলবাৰী, বৰপেটা আৰু কামৰূপত। □

উপনিষদৰ যুগত শিক্ষা সাং কৰি গাৰ্হস্থ্য জীৱনত প্ৰৱেশ কৰিবলৈ সাজু হোৱা বিদ্যাৰ্থীক গুৰুৱে এইদৰে উপদেশ দিছিল—

“সত্য ক'বা, ধৰ্ম আচৰণ কৰিবা। দৈনন্দিন অধ্যয়নৰ পৰা বিচ্যুত নহ'বা। আচাৰ্যক অভিস্ট দক্ষিণা দি গৃহস্থাশ্ৰমত প্ৰৱেশ কৰি বংশধাৰা অক্ষুণ্ণ ৰাখিবা। সত্যৰ পৰা বিচ্যুত নহ'বা, ধৰ্মৰ অৰ্থাৎ কল্যাণকৰ পথৰ পৰা বিচ্যুত নহ'বা। নিজৰ মংগলৰ কাৰণে কৰণীয় কামৰ পৰা আঁতৰি নাথাকিবা। ধন-সম্পত্তি সংগ্ৰহ ৰূপ মঙ্গলজনক কাৰ্য কৰিবা কিন্তু ধৰ্ম পথৰ পৰা বিচ্যুত নোহোৱাকৈ থাকিবা।.....”

—তীৰ্থনাথ শৰ্মা

নাৰী স্বাতন্ত্ৰ্যৰ নিদৰ্শন ক্ৰান্তিজ্যোতি সাবিত্ৰীবাই ফুলে (১৮৩১-১৮৯৭)

শ্ৰী ড° সত্যজিত শৰ্মা
অধ্যাপক, বিত্ত বিভাগ

“নাৰী স্বাতন্ত্ৰ্যৰ নিদৰ্শন হৈ আই সাবিত্ৰী
যুগে যুগে থাকিবা বন্দিতা হৈ হৈ যুগবন্দিনী।”

—অখ্যাত কবি।

কোনো অখ্যাত কবিৰ উপৰোক্ত কবিতা দুফাঁকিত উল্লেখিত সাবিত্ৰীয়েই হ’ল এই প্ৰবন্ধৰ বিষয়বস্তু সাবিত্ৰীবাই ফুলে। ভাৰতীয় সামাজিক তথা শিক্ষাৰ ইতিহাসত সাবিত্ৰীবাই ফুলে আৰু তেওঁৰ স্বামী মহাত্মা জ্যোতিৰাৰ গোবিন্দৰাৰ ফুলে এক অবিস্মৰণীয় দম্পতী হিচাপে আজিও বিবেচিত হৈ আছে। এই দম্পতীহালে তেওঁলোকৰ সম্পূৰ্ণ জীৱন জাতিভেদ প্ৰথাৰ বিৰুদ্ধে থিয় দি নাৰী-পুৰুষৰ সম-অধিকাৰৰ দ্বাৰা সমাজৰ সকলো শ্ৰেণীৰ মানুহৰ ন্যায় প্ৰদানৰ বাবে যুঁজ দিছিল।

ভাৰতীয় ইতিহাসৰ সামাজিক ক্ষেত্ৰত যিসময়ত নাৰীৰ কোনো ভূমিকা নাছিল, নাৰী আছিল পুৰুষৰ ভোগ্যা, অৱহেলিতা, লাঞ্ছিতা, সেই সময়ত সমাজৰ উচ্চ বৰ্গৰ বিশেষকৈ কিছু তথাকথিত গোড়া ব্ৰাহ্মণ লোকৰ বিৰুদ্ধাচৰণ কৰি সমাজৰ সকলো শ্ৰেণীৰ মানুহৰ মাজত সমতা স্থাপনৰ বাবে অহোপুৰুষাৰ্থ কৰিছিল এই সাবিত্ৰীবাইয়ে। তেওঁ আৰু তেওঁৰ স্বামী জ্যোতিৰাৰ হৈ পৰিছিল সমাজৰ বিভেদকামী শক্তিৰ বিৰুদ্ধে এক সৰ্ব প্ৰতিবাদ। তেওঁলোকৰ এই কৰ্মৰাজিৰ বাবে সমগ্ৰ মহাৰাষ্ট্ৰত সকলো বৰ্গৰ মানুহে আজিও সাবিত্ৰীবাইক ‘ক্ৰান্তিজ্যোতি’ আৰু জ্যোতিৰাৰক ‘মহাত্মা’ উপাধিৰে সম্বোধন কৰে।

এই দম্পতীহালে ভালদৰে অনুধাৱন কৰিছিল যে মহিলাসকল তথা সমাজৰ পিছপৰা শ্ৰেণীৰ দলিত-বহুজনসকলৰ উন্নতিৰ একমাত্ৰ চাবিকাঠি হ’ল শিক্ষা। সেইবাবে তেওঁলোকে ওৰেটো জীৱন সমাজৰ এই অশিক্ষিত শ্ৰেণীক শিক্ষা প্ৰদানতেই ব্যয় কৰিছিল। ভাৰতত প্ৰথমখন ছোৱালী প্ৰাইমাৰী স্কুল খোলাৰ শ্ৰেয় এই দম্পতীহালকেই দিয়া হয়।

এই চিৰনমস্যা সাবিত্ৰীবাইৰ জন্ম হৈছিল ৩ জানুৱাৰী, ১৮৩১ চনত মহাৰাষ্ট্ৰৰ পুনে-চাটাৰা ৰোডৰ নাইগাঁৱত। তেওঁৰ দেউতাকৰ নাম আছিল ‘খান্দোজী নেৱেছে পাটিল’ আৰু মাকৰ নাম আছিল ‘লক্ষ্মী’। পিছল-উৰণত সাবিত্ৰীবাই খুব সৰল আছিল। মুখত সদায় এক উজ্জ্বল হাঁহিয়ে বিৰাজ কৰিছিল। এনে লাগিছিল যেন খং কি বস্তু

তেওঁ নাজানিছিল। তেওঁ গলত মঙ্গলসূত্ৰ আৰু এক ক’লা সুতাৰ বাহিৰে আন কোনো অলংকাৰ পৰিধান নকৰিছিল। কঁপালত এক ডাঙৰ ‘কুঙ্কু’ৰে (vermillion mark) শোভা বঢ়াইছিল। সকলোৰে তেওঁক মৰমতে ‘কাকু’ (paternal aunt) বুলি মাতিছিল।

১৮৪০ চনত মাত্ৰ ১০ বছৰ বয়সত তেওঁ জ্যোতিৰাৰৰ লগত বিবাহপাশত আৱদ্ধ হৈছিল। উল্লেখযোগ্য যে সেইসময়ত জ্যোতিৰাৰৰ বয়সো আছিল মাত্ৰ ১৩ বছৰ। চৰকাৰী নথিপত্ৰ মতে বিয়াৰ পিছত জ্যোতিৰাৰে নিজে ঘৰতে সাবিত্ৰী বাইক শিক্ষা প্ৰদান কৰিছিল। পিছলৈ তেওঁক উচ্চ শিক্ষা প্ৰদানৰ দায়িত্ব লৈছিল জ্যোতিৰাৰৰ বন্ধুদ্বয় সখাৰাম যেচবন্ত পৰাঞ্জপে আৰু কেশৱ শিৱৰাম ভাভলকাৰে।

জ্যোতিৰাৰ আৰু সাবিত্ৰীবাই বাস কৰিছিল পুনেৰ দলিত অধ্যাসিত অঞ্চলত। এই সাংস্কৃতিক পৰিৱেশে তেওঁলোকৰ সামাজিক যাত্ৰাত বাৰুকৈয়ে প্ৰভাৱ পেলাইছিল। সৰুকালত এজন তথাকথিত গোড়া ব্ৰাহ্মণে দৰ্শোৱা আপত্তিৰ বাবে জ্যোতিৰাৰৰ শিক্ষা বন্ধ কৰিবলৈ বাধ্য হৈছিল তেওঁৰ দেউতাক ‘গোবিন্দৰাৰে’।

বিশেষকৈ তেওঁলোক শূদ্ৰ পৰিয়ালৰ হোৱা বাবে উচ্চ বৰ্গৰ মানুহে তেওঁলোকৰ শিক্ষা গ্ৰহণ কাৰ্য্য সমাজ বিৰোধী বুলি যুক্তি প্ৰদান কৰিছিল। ইয়াৰ উপৰিও সেই সময়ত বৰ্ণ-বৈষম্যৰ ফলত নিম্ন বৰ্গৰ লোকসকল নিজৰ অধিকাৰৰ পৰা বঞ্চিত হোৱাৰ লগতে সমাজত ঠাট্টা-বিদ্ৰূপ তথা নানা অত্যাচাৰৰ বলি হ’ব লগা হৈছিল। সমাজত সঘনাই সংঘটিত এনে ধৰণৰ ঘটনাৰাজিয়ে সাবিত্ৰীবাই জ্যোতিৰাৰক নিম্ন বৰ্গক উচ্চ শিক্ষিত কৰি সম-অধিকাৰ প্ৰদান কৰাত ব্ৰতী হ’বলৈ উদগণি দিছিল। সমাজৰ এই ব্যাধিসমূহ আঁতৰাবলৈ সাবিত্ৰীবাই জ্যোতিৰাৰে উচ্চ বৰ্গৰ তথাকথিত কিছু লোকৰ বিৰুদ্ধে এক আন্দোলনৰ গঢ় দিছিল। এই আন্দোলনৰ পিছলৈ তেওঁৰ ব্ৰাহ্মণ বন্ধু তথা দলিত বন্ধুসকলেও সহায়ৰ হাত আগবঢ়াইছিল।

এই ঐতিহাসিক সামাজিক যাত্ৰাৰ আৰম্ভণি কৰিছিল জ্যোতিৰাৰে মাত্ৰ ২১ বছৰ বয়সত। সেই সময়ত সাবিত্ৰীবাইৰ বয়স আছিল মাত্ৰ ১৮ বছৰ। জ্যোতিৰাৰে আৰম্ভ কৰা এই সামাজিক আন্দোলনত সাবিত্ৰীবাইৰ প্ৰভাৱ আছিল অপূৰণীয়। গাৰ্হস্থ্য জীৱনৰ কৰণীয় সকলো কৰাৰ উপৰিও সাবিত্ৰীবাই জ্যোতিৰাৰৰ আন্দোলনৰ

এক উল্লেখযোগ্য উদাহৰণ হিচাপে প্ৰতিপন্ন হৈছিল। যি সময়ত নাৰী পৰম অৱহেলিত হিচাপে বিবেচিত হৈছিল, সেই সময়ত সাবিত্ৰীবাই হৈ পৰিছিল নাৰী-স্বাভাৱৰ এক জ্বলন্ত উদাহৰণ। তেওঁৰ দৰে মহীয়সী নাৰীৰ উদাহৰণ আনকি বৰ্তমান সমাজৰ উচ্চ শিক্ষিত তথা আভিজাত্য শ্ৰেণীৰ মাজতো হাঁহৰ জাকৰ মাজত বগলী বিচৰাৰ দৰে কঠিন। সেইবাবে মাৰাঠাসকলে সাবিত্ৰীবাইক তেওঁলোকৰ প্ৰথম কবি, সৎস্কাৰক তথা সামাজিক বিবৰ্তনকাৰী বুলি গণ্য কৰে।

সাবিত্ৰী জ্যোতিৰাৱে সমাজৰ পিছপৰা তথা অস্পৃশ্য বুলি ভবা লোকসকলক সম-অধিকাৰ প্ৰদানৰ ক্ষেত্ৰত শিক্ষাই একমাত্ৰ আহিলা হিচাপে গণ্য কৰি ১৮৪৮ চনৰ আগষ্ট মাহত ভাৰতৰ প্ৰথমখন ছোৱালী প্ৰাইমাৰী স্কুল 'খিলঞ্জীয়া মহিলা বিদ্যালয়', পুনেৰ (Native Female School, Pune) জন্ম দিছিল। এই বিদ্যালয়ৰ প্ৰথম প্ৰধান শিক্ষয়িত্ৰী আছিল সাবিত্ৰীবাই। ১৮৫১ চনৰ ২২ নৱেম্বৰৰ 'বোম্বে গাৰ্ডেন' (Bombay Guardian) বাতৰি কাকতত প্ৰকাশিত তথ্যক যদি সঁচা বুলি ধৰি লোৱা হয় তেন্তে ভাৰতৰ প্ৰথম মহিলা প্ৰধান শিক্ষয়িত্ৰী তথা সাবিত্ৰীবাই ফুলে। তেওঁলোকৰ এই উচ্চ বৰ্গ বিৰোধী কৰ্মৰাজিৰ বাবে ঘৰ এৰিবলগীয়া পৰিস্থিতি পৰ্য্যন্ত হৈছিল। কিন্তু এই বিষম পৰিস্থিতিতো দুয়োজনে এই পবিত্ৰ কৰ্মৰ পৰা আতৰা নাছিল। পিছলৈ সাবিত্ৰীবাই তেওঁৰ বন্ধুবৰ্গৰ সহায়ত ২০ খন নতুন প্ৰাইমাৰী স্কুলৰ জন্ম দিছিল।

এই মহিলা খিলঞ্জীয়া বিদ্যালয়ৰ উপৰিও ১৮৪৮ চনত তেওঁলোকে "The Society for Promoting the Education of Mahars and Mangs", স্থাপন কৰিছিল। মহাৰাষ্ট্ৰৰ দুই পিছপৰা জাতি 'মাহাৰ' আৰু 'মংগ' বা 'মাতঙ্গ'ৰ মাজত শিক্ষাৰ প্ৰসাৰতাৰ বাবে এই দুই অনুষ্ঠানে বৃহত্তৰ পুনে অঞ্চলত স্কুলৰ এক শৃংখলাৰ সৃষ্টি কৰিছিল। এইদৰে তেওঁলোকে পিছলৈ ১৮৫৪-৫৫ চনত ভাৰতত প্ৰথমটো 'শিক্ষা অভিযান' (Literacy Mission) আৰম্ভ কৰিছিল।

১৮৬৩ চনত সাবিত্ৰীবাইয়ে নিজা উদ্যোগত ঘৰতেই কন্যা শিশু হত্যা প্ৰতিৰোধৰ বাবে 'শিশুবধ প্ৰতিৰোধ আৱাস' (Home for the prevention of infanticide) গঢ়ি তুলিছিল। এই আৱাসত গৰ্ভৱতী মহিলাসকলক সন্তান জন্ম দিয়াৰ পিছতো কিছু সময়লৈ বক্ষণাবেক্ষণৰ ব্যৱস্থা কৰিছিল।

উল্লেখযোগ্য যে সাবিত্ৰীবাই, জ্যোতিৰাৱে 'শিশুবধ প্ৰতিৰোধ আৱাস' আৰম্ভ কৰিছিল কেৱল ব্ৰাহ্মণ বিধবাৰ বাবে এই সম্পৰ্কীয় কিছু তথ্য জ্যোতিৰাৱে ১৮৮৪ চনৰ ৪ ডিচেম্বৰত মুম্বাই চৰকাৰৰ সচিবলৈ লিখা এখন চিঠিত স্পষ্টভাৱে প্ৰকাশ পাইছিল। কাশীবাই নামৰ এক ব্ৰাহ্মণ গৰ্ভৱতী বিধৱাৰ নিৰ্যাতনৰ ঘটনাৰ পৰা পোৱা মৰ্মান্তিক দুখে দম্পতীহালক ব্ৰাহ্মণ গৰ্ভৱতী বিধবাসকলৰ বাবে আশ্ৰয়স্থলীৰ ব্যৱস্থা কৰিবলৈ উদগনি দিছিল। ১৮৮৪ চনত এই আশ্ৰয়স্থলীত ৩৫ গৰাকী ব্ৰাহ্মণ বিধৱাক আশ্ৰয় প্ৰদান কৰিছিল বুলি

তথ্য পোৱা যায়। এই দুই মহান দম্পতীয়ে ১৮৬৮ চনত সমাজত অস্পৃশ্য বুলি ভবা লোকসকলক নিজৰ ঘৰৰ কুঁৱা ব্যৱহাৰৰ অনুমতি দিছিল। ইয়াৰ উপৰিও তেওঁলোকে শিশু বিবাহৰ বিৰোধিতা কৰাই নহয় বিধবা বিবাহ প্ৰচলনৰ বাবে প্ৰচাৰত ব্ৰতী হৈছিল।

১৮৭৩ চনৰ ২৪ চেপ্তেম্বৰত, 'সত্য শোধক সমাজ' (Society for Seeking Truth) নামৰ এক অনুষ্ঠান সমাজৰ পিছপৰা তথা অস্পৃশ্য বুলি ভবা শ্ৰেণীৰ মানুহৰ স্বাৰ্থ ৰক্ষাৰ্থে জন্ম দিছিল। পিছলৈ এই অনুষ্ঠানৰ যোগেদি 'সত্য শোধক বিয়া'ৰ আৰম্ভণি কৰিছিল। এই ধৰণৰ বিয়াৰ দ্বাৰা তেওঁলোকে যৌতুকবিহীন কম খৰচী বিয়াৰ প্ৰচলনেৰে সামাজিক ব্যাধি 'যৌতুক' নিৰাময় কৰি দুখীয়া শ্ৰেণীৰ মানুহক সকাহ প্ৰদান কৰিছিল।

১৮৭৭ চনত মহাৰাষ্ট্ৰত ভীষণ খৰাং হৈছিল। এই ভীষণ পৰিস্থিতিত পীড়িতসকলক সহায় কৰিবলৈ সাবিত্ৰীবাইয়ে জ্যোতিৰাৱৰ সৈতে গাঁৱে-গাঁৱে গৈ ধন সংগ্ৰহ কৰিছিল। এই সময়ছোৱাত ড° শিৱাঙ্গা আৰু আন কিছু বন্ধুৰপৰা পোৱা বিত্তীয় সাহায্যৰে তেওঁলোকে ধানকাবাদি নামে ঠাইত 'ভিক্টৰিয়া বালাশ্ৰম' নামৰ এক অনুষ্ঠানৰ জন্ম দিছিল। য'ত প্ৰতিদিনে প্ৰায় ১০০০ খৰাং পীড়িত দীন-দৰিদ্ৰক ভোজন কৰোৱা হৈছিল। শুনা যায় যে, সাবিত্ৰীবাইয়ে নিজে আগভাগ লৈ আন বন্ধুসকলৰ সৈতে এই ভোজন প্ৰস্তুত কৰিছিল আৰু পৰিৱেশন কৰিছিল।

এইখিনি সময়ত সাবিত্ৰীবাইয়ে নিজৰ ঘৰতে এখন ছাত্ৰাৱাসো স্থাপন কৰিছিল। য'ত দূৰ-দূৰণিৰ পৰা শিক্ষা গ্ৰহণৰ বাবে অহা ছাত্ৰসকলে বাস কৰিছিল। এই ছাত্ৰসকলৰ মাজেৰে 'লক্ষ্মণ-কাবাদী জায়া' নামে মুম্বাইৰ এজন ছাত্ৰই লিখিছিল, "মই মোৰ জীৱনত সাবিত্ৰীবাইৰ দৰে আন কোনো ইমান মৰমীয়াল আৰু দয়ালু মহিলা দেখা নাই। তেওঁ আমাক এজনী মাতৃতকৈও বেছি মৰম কৰিছিল।"

আন এজন ছাত্ৰ মহাদু সাহাদু বাঘোলোই, সাবিত্ৰীবাইৰ স্মৰণত লিখিছিল— "সাবিত্ৰীবাই অতিশয় উদাৰ তথা সৰল আছিল আৰু দুখীয়াৰ প্ৰতি তেওঁৰ অন্তৰ সদায় দয়াৰ ভাবেৰে পৰিপূৰ্ণ আছিল। তেওঁ সদায় কাৰোবাক নহয় কাৰোবাক ভোজন কৰাইছিল বা বস্ত্ৰ দান কৰিছিল।" সাবিত্ৰীবাইৰ এই স্বভাৱৰ বাবে তেওঁলোকৰ খৰচ দিনক দিনে বাঢ়ি গৈছিল। সেইবাবে কেতিয়াবা জ্যোতিৰাৱে কৈছিল, 'ইমান খৰচ কৰাটো উচিত নহয়।' এই কথাৰ উত্তৰত সাবিত্ৰীবাইয়ে হাঁহিৰে কৈছিল, 'পিছতনো কি লগত লৈ যাম?' এই ধৰণৰ উত্তৰৰ পিছত সদায়ে জ্যোতিৰাৱে নিমাত হৈ পৰিছিল। কিন্তু জ্যোতিৰাৱে কেতিয়াও সাবিত্ৰীবাইক সমাজ সেৱা কৰাত বাধা প্ৰদান কৰা নাছিল। তেওঁলোকৰ মাজত থকা গভীৰ ভালপোৱা তথা বুজাবুজিৰ বাবেই ই সম্ভৱ হৈছিল।

১৮৮৭ চনৰ জুলাই মাহত জ্যোতিৰাৱে হৃদৰোগত আক্ৰান্ত হৈছিল। পক্ষাঘাতৰ ফলত দেহৰ সোঁফাল স্থবিৰ হৈ পৰিছিল।

সাবিত্ৰীবাইৰ অক্লান্ত সেৱাৰ ফলত কিছুদিনৰ পিছত তেও কিছু সুস্থ হৈ উঠিছিল। এই সময়ত আয়ৰ পৰিমাণ কমি যোৱাত তেওঁলোক বাৰুকৈয়ে বিত্তীয় সমস্যাত ভুগিছিল। তেওঁলোকৰ বাবে একে সময়তে ছাত্ৰাৱাস, সত্যশোধক সমাজ, শিশুবধ প্ৰতিৰোধ আৱাস, স্কুলসমূহ চলাই নিয়াটো কঠিন হৈ পৰিছিল। আনকি এটা সময়ত জ্যোতিৰাৱৰ চিকিৎসাৰ বাবেও ধনৰ অভাৱ হৈছিল।

এই সন্ধিক্ষণত ১৮৯০ চনৰ ৩১ জুলাইত জ্যোতিৰাৱৰ এজন শুভাকাংক্ষী 'মামা পৰমানন্দ'ই বৰোদাৰ ৰজা 'ছৈয়াজীৰাৰ গায়কোৱাৰ'ক এক পত্ৰযোগে দম্পতীহালক বিত্তীয় সাহায্য প্ৰদানৰ বাবে অনুৰোধ কৰিছিল। কিন্তু পৰমানন্দৰ আপ্ৰাণ প্ৰচেষ্টাৰ মাজতে ১৮৯০ চনৰ ২৮ নৱেম্বৰত জ্যোতিৰাৱৰ দেহাৱসান ঘটাইছিল।

জ্যোতিৰাৱৰ মৃত্যুৰ সময়ত সাবিত্ৰীবাই তেওঁৰ লগতে আছিল আৰু অৱশেষত তেওঁৰ অন্ত্যেষ্টিক্ৰিয়া সাবিত্ৰীবাইয়ে নিজ হাতেৰে সম্পন্ন কৰিছিল। ভাৰতীয় ইতিহাসত এগৰাকী মহিলাই স্বামীৰ অন্ত্যেষ্টিক্ৰিয়া সম্পন্ন কৰাটো সেই সময়ত বৰ্জিত আছিল। সাবিত্ৰীবাইৰ এই কাৰ্য্যত সমাজ সংস্কাৰ তথা নাৰীক-পুৰুষৰ সমান অধিকাৰ প্ৰদানৰ এক পদক্ষেপ বুলিয়ে গণ্য কৰা হৈছিল।

জ্যোতিৰাৱৰ মৃত্যুৰ পিছত সাবিত্ৰীবাইয়ে তেওঁৰ বন্ধুবৰ্গৰ সহায়ত সকলো অনুষ্ঠান আগৰ দৰেই আগবঢ়াই নিছিল। ১৮৯৩ চনত হোৱা সত্যশোধক সন্মিলনত সাবিত্ৰীবাইয়ে অধ্যক্ষতা কৰিছিল।

অৱশেষত মামা পৰমানন্দ আৰু জ্যোতিৰাৱৰ আন এজন বন্ধু ৰামচন্দ্ৰৰাৰ ধৰ্মানস্কাৰৰ আশাশুধীয়া প্ৰচেষ্টাৰ ফলত ১৮৯২ চনৰ ১০ ফেব্ৰুৱাৰীত মহাৰাজা ছৈয়াজীয়ে ১০০০ টকাৰ এক চেক সাবিত্ৰীবাইৰ বাবে ধৰ্মানস্কাৰক প্ৰদান কৰিছিল। পিছলৈ এই টকা টুকাৰাম টাত্যা পোডালৰ 'এছ নাৰায়ণ' কোম্পানীত বিনিয়োগ কৰা হৈছিল আৰু তাৰ পৰা প্ৰতি তিনিমাহৰ মূৰত উদ্ভৱ হোৱা ৫০ টকাকৈ সুত সাবিত্ৰীবাইলৈ পঠিয়াই থকাৰ ব্যৱস্থা কৰা হৈছিল।

১৮৯৬ চনত হোৱা খৰাঙৰ সময়তো সাবিত্ৰীবাইয়ে অহোপুৰুষাৰ্থ কৰিছিল। ১৮৯৭ চনত গোটেই মহাৰাষ্ট্ৰত প্লেগ মহামাৰীয়ে দেখা দিছিল। প্ৰতিদিনে গড় হিচাপত কেৱল পুনে

অঞ্চলতেই প্ৰায় ১০০০ মানুহৰ মৃত্যু হৈছিল। সাবিত্ৰীবাইয়ে বন্ধুবৰ্গৰ সহায়ত এটা পৰিয়ালৰ চোতালত এক অস্থায়ী চিকিৎসালয় গঢ়ি তুলিছিল। নিতৌ তেওঁ নিজেই প্লেগত আক্ৰান্ত বিভিন্ন ৰোগীক চিকিৎসালয়লৈ আনিছিল আৰু সংক্ৰামক বুলি জানিও এই ৰোগীসকলক নিজ হাতেৰে শুশ্ৰূষা কৰিছিল। এটা সময়ত তেওঁ নিজেই এই মহামাৰীৰ কবলত পৰিছিল আৰু ১৮৯৭ চনৰ ১০ মাৰ্চৰ নিশা ৯ বজাত এই মহীয়সী নাৰীয়ে শেষ নিশ্বাস ত্যাগ কৰিছিল।

সাবিত্ৰীবাইয়ে নিজৰ জীৱন কালত ভালেমান অমূল্য সাহিত্য সম্ভাৰ আমাক দি থৈ গৈছে—

- ১। কাব্য ফুলে— কবিতা সংগ্ৰহ (১৮৫৮)
- ২। জ্যোতিৰাৱৰ বক্তৃতালী— সাবিত্ৰীবাইৰ দ্বাৰা সম্পাদিত (১৮৫৬)
- ৩। জ্যোতিৰাৱলৈ লিখা সাবিত্ৰীবাইৰ চিঠিৰ সংকলন
- ৪। মাতাশ্ৰী সাবিত্ৰীবাইৰ বক্তৃতালী (১৮৯২)
- ৫। বাভানকাশী সুবোধ ৰত্নাকৰ (১৮৯২)

জীৱনৰ অন্তিমটো নিঃশ্বাসলৈ সমাজৰ দুখীয়া নিম্ন শ্ৰেণী মানুহৰ প্ৰতি নিৰন্তৰ সেৱা আগবঢ়োৱা তথা সমাজৰ প্ৰচলিত নিয়মৰ বিৰুদ্ধে সামাজিক আন্দোলন গঢ়ি তোলা এনে ধৰণৰ নাৰীৰ উদাহৰণ ভাৰতীয় ইতিহাসত অতিশয় বিৰল। সাবিত্ৰীবাইৰ দৰে নাৰীয়ে দেখুওৱা নিদৰ্শনে নিঃসন্দেহে নাৰী জাতিক সমাজত সকলোতকৈ সন্মানীয় আসনত অধিষ্ঠিত কৰোৱাত বৰঙণি যোগাই থাকিব। মুঠৰ ওপৰত এনে ধৰণৰ সমাজ সংস্কাৰক যুগল আমাৰ সমাজৰ বাবে সদায়েই কাম্য। সেইবাবে সুধাকৰ্ণ ড° ভূপেন হাজৰিকাদেৱে লিখিছিল—

তুমি নতুন পুৰুষ, তুমি নতুন নাৰী
অনাগত দিনৰ জাগ্ৰত প্ৰহৰী!
কেঁচা জীৱন সোঁতক সিঞ্চন কৰি
সজাবা সমাজ নিজ হাতেৰে গঢ়ি.... □

বিঃ দ্ৰঃ— প্ৰাসঙ্গিক প্ৰৱন্ধ ড° টি. সুন্দৰমন, প্ৰথম সাবিত্ৰীবাই ফুলে স্মাৰক বক্তৃতালী, ৰাষ্ট্ৰীয় শৈক্ষিক অনুসন্ধান আৰু প্ৰশিক্ষণ পৰিষদ (NCERT), ২০০৮।

ৰিক্সাৱালা নিপুল

শ্ৰী নৱ কুমাৰ ডেকা

স্নাতক তৃতীয় বাৰ্ষিক

ৰাজধানী এলেকাত ৰিক্সাৱালাবিলাকৰ মাজত এটি চিনাকি নাম হ'ল নিপুল ৰিক্সাৱালা। হস্তপুষ্ঠ চেহেৰা। মুখত এটি হাঁহি সদায়ে লাগি থকা এজন ডেকা ল'ৰা। গোটেই দিন সি ৰিক্সা চলায়। কিন্তু কেতিয়াও ভাগৰ অনুভৱ নকৰে। লক্ষ্য হ'ল টকা উপাৰ্জন।

পৰিয়াল বুলিবলৈ নিপুলৰ গাঁৱত আছে মাক আৰু সৰু ভায়েক প্ৰদীপ। ভায়েকটো হাইস্কুলীয়া ছাত্ৰ। তাৰ চেহেৰা সাইলাখ নিপুলৰ দৰে। মৃত্যুৰ সময়লৈ দেউতাকে দিন হাজিৰা কৰি কোনোমতে পৰিয়ালটি চলাই আছিল। তেতিয়া দুয়ো ভায়েকে এইবোৰ বেছি বুজা নাছিল। দেউতাকৰ লক্ষ্য আছিল দুয়ো পুতেকক পঢ়াই ডাঙৰ মানুহ কৰা। কিন্তু দেউতাকে ভবাটো হৈ নুঠিল।

দিনবোৰ বাগৰি গৈ থাকিল। মাকৰ কৰ্ম শক্তিও লাহে লাহে কমি আহিল। আগতে ইঘৰ-সিঘৰত কিবা-কিবি কৰি দি অলপ খাদ্য বস্তু আনিছিল। এতিয়া সেইটোও কমি আহিল। নিপুলক মাকে মাজে সময়ে ডাঙৰ হিচাপে কয়, কিবা এটা কৰ, নহ'লে খাবি কেনেকৈ।

নিপুলে স্কুললৈ যোৱাটো এৰি দিলে। কিবা এটা যে কৰিব লাগিব সি়ো ভাবে। কিন্তু সি কৰিব কি? কোনো মানুহে তাক কাম কৰিবলৈ নামাতে। সি একো এটা কাম নাজানে। মাজে-সময়ে পৰিয়ালটো লঘোণেও থাকিব লগা হয়।

হঠাৎ এদিন সন্ধিয়া নিপুলে মাকক ক'লে যে— সি গুৱাহাটীলৈ কাম বিচাৰি যাব। তাৰ আশা সি গুৱাহাটীত নিশ্চয় কিবা কাম কৰিবলৈ পাব। তেতিয়া মাক আৰু ভায়েক প্ৰদীপো লঘোণে থাকিব লগা নহ'ব।

সিহঁতৰ গাঁৱৰে জয়সুই গুৱাহাটীত ৰিক্সা চলায়। ৰাতি জয়সুৰ ঘৈণীয়েকৰ পৰা জয়সুৰ ঠিকনাটো সি লৈ আহিল।

কোনোমতে সি গুৱাহাটীলৈ যোৱা ভাড়াটো যোগাৰ কৰি ল'লে। মাকে কেইখনমান পুৰণা কাপোৰ বান্ধি দিলে। সেইখিনিকে সঞ্চল কৰি সি প্ৰথম গাড়ীতে পিছদিনা গুৱাহাটীলৈ যাত্ৰা কৰিলে। সি গুৱাহাটীত জয়সুৰ বিচাৰি উলিয়ালে।

প্ৰথম দুদিন সি জয়সুৰ লগতে একেলগে থাকিল। জয়সুই তাক গুৱাহাটীৰ পৰিৱেশ, ৰাস্তাঘাট আদিবোৰৰ ভূ-ভা দিলে। সি ৰিক্সাকে চলোৱাৰ কথা কোৱাত দুদিন পাছত জয়সুই তাক এখন ৰিক্সা ভাড়া লৈ দিলে।

অচিনাকি গুৱাহাটী তাৰ কিছু চিনাকি হৈ আহিল। কেইদিনমান পিছত অসুখ হৈ জয়সুৰ ঘৰলৈ উভতি অহাত সি ঘৰটো নিজে ভাৰা দি থাকিবলৈ ল'লে। জয়সুৰ হাতত সি মাকলৈ টকা কেইটামান দি পঠালে, লগতে সি ভালে থকা বুলিও কৈ পঠালে।

প্ৰায় ছমাহ পাৰ হ'ল। দিনে-ৰাতিয়ে অহৰহ ৰিক্সা চলাই সি কিছু টকা উপাৰ্জন কৰিলে। তাৰ হাতলৈ এনেদৰে টকা অহা বাবে সি দুগুণ উৎসাহেৰে ৰিক্সা চলাবলৈ ল'লে। চহৰৰ কোনো বস্ত্ৰে তাক মুহিব পৰা নাই। সি মাথো টকাহে বিচাৰিছে। লক্ষ্য তাৰ টকা।...

বহুদিন পাৰ হ'ল। ৰিক্সা চলাই থকাৰ মাজতে এদিন সি নাৰিকল বস্ত্ৰিৰ বিহাৰী এজনৰ পৰা ডেৰ কঠা দখলী মাটি কিনি ল'লে। তাৰ সঞ্চিত সকলো টকা মাটি টুকুৰাতে গ'ল।

লাহে লাহে তাৰ ঘৰৰ কথা মনলৈ নহা হ'ল। সি আজি-কালি ঘৰলৈ টকাও নপঠায়। প্ৰথম অহাৰ পৰা সি মাথো এবাৰ ঘৰলৈ গৈছিল।

হঠাৎ তাৰ মাকৰ বেমাৰ হ'ল। সি কিন্তু গমেই পোৱা নাই। ইঘৰ-সিঘৰৰ পৰা প্ৰদীপে অলপ টকা ধাৰলৈ আনিলে ককায়েকে দি পঠালে পৰিশোধ কৰিব বুলি। কিন্তু কোনো ঔষধে মাকৰ বেমাৰ উপশম কৰিব পৰা নাই। প্ৰদীপ বৰ বিমোৰত পৰিল। ঘৰত যি অলপ সাজ-বাচন আছিল প্ৰদীপে সকলো বিক্ৰী কৰিলে। ইফালে খোৱাৰ অভাৱ। সদায়ে বাট চাই থাকে নিপুল আহিব বুলি, তেতিয়া সকলো সমস্যা নোহোৱা হ'ব। মাকৰ উন্নত চিকিৎসা কৰিব। দিনবোৰ বাগৰি গৈ থাকিল, নিপুল ঘৰলৈ নাহিল। টকাও পঠোৱা নাই।

এতিয়া নিপুল সলনি হৈ গ'ল। বৰ্তমান সি কেবাখনো ৰিক্সাৰ মালিক। ভাড়া পায়। মাটি টুকুৰাত কেবাটাও ঘৰ সাজি দিছে। তাত অন্য কেইবাজনো ৰিক্সাৱালা ভাড়া থাকে। বৰ্তমান তাৰ দৈনন্দিন উপাৰ্জন এক হাজাৰ টকা। এতিয়া তাৰ বন্ধু আৰু আপোন মাথো টকা। সি এতিয়া আগৰ নিপুল বুলি চিনাকি দিবলৈ টান পোৱা হ'ল।

এটি ব্যস্ত ভাল পোৱা জীৱন। আজি-কালি সি ৰিক্সা নচলায়। এখন পুৰণি অট' কিনি চলাবলৈ লৈছে। কল্পনা কৰিব নোৱাৰা জীৱন।

প্ৰদীপে উপায় বিহীন হৈ ককায়েকক বিচাৰি গুৱাহাটীলৈ যোৱাটোকে ঠিক কৰিলে। কিন্তু সি গুৱাহাটী চিনি নাপায়। তথাপি মাকক সি সকলো কথা অৱগত কৰিলে। নহ'লে তাৰ যে অন্য কোনো উপায়ো নাই। সি মাকক ক'লে যে ৰাতিপুৱা গৈ গধূলি পৰত

ককায়েকক লগ কৰিব আৰু মাকৰ বাবে প্ৰয়োজনীয় ঔষধ, খাদ্য কিনি লৈ ঘৰলৈ উভতি আহিব।

মাকক শয়্যাগত অৱস্থাত এৰি প্ৰদীপ প্ৰথম বাছতে গুৱাহাটীলৈ যাত্ৰা কৰিলে। এটা সময়ত বাছখন গুৱাহাটী পালে। সি দেখিলে চাৰিওফালে ব্যস্তমুখৰ গুৱাহাটী। যান-বাহনৰ ভিৰ দেখি সি অবাক হ'ল। ককায়েকক কেনেকৈ বিচাৰি গ'লে পাব সি ভাবিবলৈ ধৰিলে। হঠাৎ সি কেইখনমান ৰিক্সা ৰাস্তাৰ বিপৰীত ফালে দেখি ৰিক্সাৱালাকেইজনক ককায়েকৰ বিষয়ে সুধিবলৈ আগবাঢ়িল। কিন্তু সি ৰাস্তা পাৰ হ'বলৈ ধৰোতে এখন চিটি বাছে তাক খুন্দিয়াই মহতিয়াই থৈ গ'ল। অচিনাকি দুৰ্ভাগীয়া প্ৰদীপৰ খিতাতে মৃত্যু ঘটিল। কোনেও যেন তাক দেখি দুখ কৰাৰ সময়ো নাই।

দিনটো পাৰ হ'ল। পিছবেলা মাকৰ অসুখ বেছি হ'ল। দুয়ো পুতেকৰ নাম উচ্চাৰণ কৰি কৰিয়ে মাকে শেষ নিশ্বাস এৰিলে।

সন্ধিয়া হৈ আহিল, প্ৰদীপৰ নাম কাঢ়ি ওচৰৰে মালতী বুঢ়ী আহিল। বুঢ়ী আগে-পিছে যোৱাৰ দৰে ভিতৰলৈ সোমাই গৈয়ে সকলো বুজিলে। দৌৰি বাহিৰলৈ ওলাই আহি মালতী বুঢ়ীয়ে ওচৰে-পাঁজৰে থকা মানুহক ঘটনাটো ক'লে। কথাটো জানি দুই-এজন আহি চোতাল পালে। সন্ধিয়ালৈ বাট চালে। প্ৰদীপ আহি নোপোৱা বাবে সকলোৱে মিলি মৃতদেহটোৰ সৎকাৰ কৰিলে। কিন্তু প্ৰদীপ আৰু ঘূৰি নাছিল।.....

বহুদিন বহু বছৰ পাৰ হ'ল। অসমৰ মানচিত্ৰৰ পৰা নিপুল প্ৰদীপহঁতৰ গাঁওখন মোচা গ'ল। নিপুল প্ৰদীপৰ জন্ম গাঁও নিচ্ছিন্ন হৈ গ'ল। গাঁৱৰ মানুহবোৰ যেনি-তেনি গৈ আশ্ৰয় ল'লে। ধনীসকলে কোনো দূৰ ঠাইত বসতি কৰিলে। দুখীয়াসকলে কোনো চৰকাৰী মাটি, মথাউৰিৰ পাৰতে জুপুৰি সাজি থাকিল।

নিপুলে তাৰ গাঁওখনৰ এনে অৱস্থা, তাৰ মাক, ভায়েকৰ এনে কথাৰ কোনো গমেই পোৱা নাই। সি মাথো টকা বিচাৰি ফুৰি টকা ঘটিছে। এতিয়া সি চহৰৰ স্থায়ী বাসিন্দা। লাখ লাখ টকাৰ মালিক। তাৰ আজি-কালি গাঁৱৰ একো কথাই মনত নপৰে। তাৰ একমাত্ৰ সংগী টকা।

হঠাৎ এদিন তাৰ ঘৰলৈ কাম কৰা ল'ৰাটোৰ মাক আহিছিল। সন্ধিয়া সি ঘূৰি অহাত তাৰ কাম কৰা ল'ৰা যাদৱে মাক যে টকাৰ বাবে আহিছে নিপুলক জনালে। যাদৱে ইয়াকো ক'লে যে তাৰ ঘৰত হেনো টকাৰ বৰ প্ৰয়োজন হৈছে।

যাদৱৰ কথাখিনি সি গুৰুত্ব দিলে। মাকক দিয়াৰ বাবে টকা চাৰিশ দি যোৱা ভাড়াটোও দিলে। বেলেগ সি একো নক'লে। কিন্তু কিছু ভাবিলে। যাদৱক ৰাতি সি ওচৰলৈ মাতি নিলে। তাৰ দিনটোৰ উপাৰ্জনবোৰ বুজি ল'লে।

ৰাতি হ'ল। সি ভাতপানী খাই শুবলৈ ল'লে। তাৰ মনলৈ বাৰে বাৰে গাঁৱত থকা মাক, ভায়েক আৰু তাৰ জন্ম হোৱা গাঁওখনৰ কথা

চিনেমাৰ পৰ্দাত ছবিবোৰ আহি থকাৰ দৰে আহি থাকিল। বহু ৰাতিলৈ তাৰ টোপনি নাছিল। ৰাতি সি ঠিক কৰি থৈছে যে ৰাতিপুৱা সি গাঁৱলৈ যাব। তাৰ মাক আৰু ভায়েকক গুৱাহাটীলৈ লৈ আহিব।

ৰাতিপুৱাল। সি যাদৱক সোনকালে চাহ দিবলৈ ক'লে। সি যে গাঁৱলৈ যাব যাদৱক জনালে। গধূলি ঘূৰি অহাৰ কথাও ক'লে। ইয়াৰ আগতে যাদৱে জনাই নাছিল যে তাৰ মালিক নিপুলৰ কোনোবা গাঁৱত ঘৰ আছে। তাৰ গাঁৱৰ ঘৰত অন্য কোনোবা আছে। কথাখিনি শুনি অলপ আচহুৱা যেন লাগিল।

প্ৰায় পোন্ধৰ বছৰ মূৰত সি গাঁৱলৈ উভতিল। কিন্তু গাঁওখন চহৰৰ পৰা বেছি দূৰো নহয়। অলপতে কিনা বলেৰো গাড়ীখনত সি গৈছে। গৈ গৈ সি আধাতকৈ বেছি আগুৱাইছে। হঠাতে সি ৰাস্তা ভুল হোৱা যেন দেখি ৰৈ গ'ল। এজন অচিনাকি মানুহক সুধিলে— 'খৰিকটীয়া' গাৱলৈ এইফালেদি যায়নে?

'আপুনি যাব ক'লে'— মানুহজনে ক'লে।

'খৰিকটীয়ালৈ।'

এতিয়া কিন্তু সেই গাঁওখন নাই। নদীত গাঁওখন জাহ গৈছে। গাঁওৰ মানুহবোৰ যেনি-তেনি গৈছে। অৱশ্যে ওচৰে-পাঁজৰে দুই-এঘৰ সেই গাঁৱৰ মানুহ পাব।

কথাখিনি শুনি তাৰ মুখখন শুকাই গ'ল। তাৰ মুখৰ বৰণ সলনি হৈ গ'ল। তাৰ সন্দেহ হ'ল তাৰ মাক আৰু ভায়েকক বিচাৰি পাব জানো। সি যেন কিবা নুশুনিবলগীয়া কথাহে শুনিলে।

সি মানুহজনৰ পৰা বিদায় ল'লে। মানুহজনে তাক অলপ আগবাঢ়ি গ'লে সেই গাঁৱৰ দুই-এঘৰ মানুহ পাব বুলি ক'লে। মানুহজনে তাক ক'লে যে, অলপ আগত থকা টাৰ্নিংটোৰ বাওঁফালৰ মানুহঘৰ সেই গাঁৱৰ।

সি আগবাঢ়ি গ'ল। মানুহঘৰৰ পদূলি মুখত গাড়ীখন ৰাখিলে। গাড়ীখন দেখি ওচৰ-পাঁজৰৰ কেবাটাও সৰু সৰু ল'ৰা-ছোৱালী গাড়ীখনৰ ওচৰলৈ দৌৰি আহিল। সি ল'ৰা-ছোৱালীকেইটালৈ মৰমৰ চাৰনিৰে চালে। ল'ৰা-ছোৱালীকেইটাও তাৰ মুখলৈ চাই থাকিল। অচিনাকি ল'ৰা-ছোৱালীকেইটাৰ মাজত সি যেন কিবা বিচাৰি পালে।

এজন ল'ৰা তাৰ ওচৰলৈ আহিল। সুধিলে কাক বিচাৰিছে। ল'ৰাটোৱে তাক বহিবলৈ ক'লে। সি বহিল আৰু ঘৰত কোনোবা ডাঙৰ মানুহ আছে নে বুলি সুধিলে।

সি ল'ৰাজনৰ লগত দুই-এটা কথা পাতিলে। কথা প্ৰসংগত সি সুধি পেলালে— প্ৰাইমাৰী স্কুলখনৰ ঠিক পশ্চিমফালে যে পৰিয়ালটো আছিল, বৰ্তমান ক'ত আছে।

ল'ৰাজনে অলপো পলম নকৰাকৈ ক'লে যে— সেই পৰিয়ালটো আছিল প্ৰদীপ খাটনিয়াৰহঁতৰ। নহয় নে?

‘হয়, হয়’— সি ক’লে। এতিয়া ক’ত আছে?

ল’ৰাজনে ক’লে যে এতিয়া আৰু সেই পৰিয়ালটো নাই।
প্ৰদীপৰ ককায়েকক বিচাৰি গুৱাহাটীলৈ যাওঁতে গাড়ীয়ে খুন্দিওৱাত
মৃত্যু হয়। সেইদিনাই মাক অসুখ হৈ সন্ধিয়া পৰত ইহধাম ত্যাগ
কৰে।

সি ল’ৰাজনৰ কথাখিনি শুনি হঠাতে বজ্ৰপাত পৰাৰ দৰে হ’ল।
সি এনে অনুভৱ কৰিলে যেন তাৰ বহি থকা চকীখন ঘূৰিবলৈ লৈছে।
তাৰ যেন বল শক্তি নাইকীয়া হৈ গ’ল। সি বহি থকা চকীখনৰ পৰা
জাপ মাৰি উঠিল। সি অহা বাটে গুৱাহাটীলৈ উভতিল। জীৱনত
কোনোদিনে ভাগৰি নপৰা মানুহজনৰ যেন হঠাৎ বহুত ভাগৰ লাগিল।
তাৰ চকুপানী ওলাল। তাৰ এনেহেন লাগিল যেন সি বনাই থকা
ঘৰটোৰ ইটাবোৰ খহি পৰিবলৈ লৈছে।

কথাবোৰ ল’ৰাজনে একো নুবুজিলে। মাথো তাৰ মুখলৈ চাই
ৰ’ল।

হতাশ মনেৰে সি গৈ গুৱাহাটী পালে। সি আৰামী চকীখনত
বহি পৰিল। ফেনখন চলাই চকুদুটা মুদি থাকিল।

যাদৱ তাৰ ওচৰত থিয় হ’ল। কিবা লাগে নেকি বুলি সুধিলে।
সি মূৰ জোকাৰি একো নলগাৰ ইংগিত দিলে। তাৰ মালিকক ইমান
বেছি হতাশ, ভাগৰুৱা দেখি যাদৱো চিন্তিত হ’ল। কিন্তু সি একো
নুসুধিলে।

কিছু সময় পিছত যাদৱে ভালকৈ একাপ চাহ আনি নিপুলৰ
ওচৰতে থলে। কিবা এটা কোৱাৰ বাবে সি ৰৈ থাকিল।

যাদৱক-নিপুলে ওচৰলৈ মাতিলে। বহিবলৈ ক’লে আৰু ক’লে
আজিৰ পৰা খৰিকটীয়া গাঁওৰ কোনো মানুহক লগ পালে ঘৰলৈ মাতি
আনি খোৱা লোৱাৰ ব্যৱস্থা কৰি দিবি। কৈ কৈ সি চকুপানী মুচিলে।
সি কিন্তু তাৰ অতীতৰ পৰা বৰ্তমানলৈ জীৱন কাহিনী যাদৱক একো
নক’লে।

যাদৱে কথাবোৰ একো নুবুজিলে। মাথো ভেৰা লাগি নিপুলৰ
মুখলৈ চাই ৰ’ল। □

বিজ্ঞান জগতৰ কিছু খবৰ

শ্ৰী উপাসনা ডেকা

স্নাতক তৃতীয় বান্ধাসিক

- পাটনাত বিশ্বৰ সৰ্বাধিক দৈৰ্ঘ্যৰ ৱাই-ফাই সেৱা : সম্প্ৰতি ৱাই-ফাই নেটৱৰ্কে বৰ্তমান ইণ্টাৰনেটক অধিক দ্ৰুত কৰি তোলাৰ সময়তে বিশ্বৰ ভিতৰত সৰ্বাধিক দৈৰ্ঘ্যৰ বিনামূলীয়া ৱাই-ফাই নেটৱৰ্কৰ সুবিধা থকা ঠাই হিচাপে পৰিগণিত হৈছে বিহাৰ। বিহাৰত এতিয়া দ্ৰুত ইণ্টাৰনেট সংযোগী নেটৱৰ্ক ৱাই-ফাই বিনামূলীয়াকৈ আগবঢ়োৱা হৈছে।
- ৰেডিঅ’থেৰাপি : ৰেডিঅ’থেৰাপি হ’ল চিকিৎসা বিজ্ঞানৰ এক অংশ। বৰ্তমান ৰেডিঅ’থেৰাপিৰ যোগেদি বিভিন্ন তেজস্ক্ৰিয় ৰশ্মি প্ৰয়োগ কৰি বিশেষ বিশেষ ৰোগৰ চিকিৎসা কৰা হয়। এই বিশেষ চিকিৎসা প্ৰণালীৰ যোগেদি বিভিন্ন তেজস্ক্ৰিয় ৰশ্মি যেনে— ৰেডিয়াম আদি প্ৰয়োগ কৰি কেম্বাৰৰ দৰে দুৰাৰোগ্য ব্যাধি নিৰাময়ত ফলপ্ৰসূ হৈছে।
- ২৫ বছৰীয়া হ’ল WWW : চকুৰ নিমিষতে এটা কোণৰ পৰা আনটো কোণৰ সৈতে যুক্ত কৰিব পৰা ইণ্টাৰনেটৰ কথা সকলোৰে জানে। এই ইণ্টাৰনেট জগতখনলৈ বৈপ্লৱিক পৰিৱৰ্তন আহিছিল ‘ৱৰ্ল্ড ৱাইড ৱেব’ৰ সূচনাৰ লগে লগে। এই ৱৰ্ল্ড ৱাইড ৱেব যোৱা ১১ মাৰ্চ ২০১৪ ত ২৫ পূৰ্ণ হ’ল। ১৮৮৯ চনত ব্ৰিটিছ ইঞ্জিনিয়াৰৰ টিম বাৰ্নাছ-নীয়ে আৰু তেওঁৰ সহযোগী ৰবাৰ্ট কেপ্লিয়াওৱে বৰদিনৰ দিনা প্ৰথম বাৰৰ বাবে WWW প্ৰদৰ্শন কৰে। WWW নাম ৰখাৰ পূৰ্বে তেওঁলোকে ইনফৰমেছন আৰু ইনফৰমেছন মাইন নাম ৰখাৰ কথা ভাবিছিল।
- বতাহত চলা গাড়ী : অহা বছৰৰ পৰা বতাহৰ শক্তিতে চলা হাইব্ৰীদ গাড়ী বিক্ৰী আৰম্ভ কৰিব ফ্ৰান্সৰ আগশাৰীৰ গাড়ী নিৰ্মাতা প্ৰতিষ্ঠান পিউজিঅ’টো। এই গাড়ীখন বায়ুৰে চলিব যদিও সামান্য পৰিমাণৰ প্ৰেট্ৰ’লৰো প্ৰয়োজন হ’ব। সাধাৰণ গাড়ীৰ তুলনাত এই গাড়ীখনত পেট্ৰ’লৰ খৰচ ৮০ শতাংশ ৰাহি হ’ব। □

আধুনিক অসম আৰু অসমীয়া

শ্ৰী জ্যোতিৰ্মা ডেকা

স্নাতক তৃতীয় বাৰ্ষিক

অসম, উত্তৰ-পূব ভাৰতৰ এক অনন্য ৰাজ্য। তাহানিৰ যুগৰ পৰা প্ৰসিদ্ধ এইখন অসম বহু বহু বিশ্ববৰ্ণ্য ব্যক্তিবৰ্ণ তথা মা কামাখ্যাৰ জন্মভূমি। এইখন আমাৰ অসম আৰু মাৰ আশীৰ্বাদপুষ্ট আমি অসমীয়া। কথাখিনি লৈ আমি যথেষ্ট গৌৰৱান্বিত। কিয়নো ইয়াতেই জন্ম লৈছিল অসমীয়া জাতিৰ স্ৰষ্টা মহাপুৰুষ শ্ৰীমন্ত শংকৰদেৱে। গুৰুজনাৰ উপৰিও ভিন ভিন ক্ষেত্ৰত মহান পুৰুষসকলে আমাৰ অসমীয়া জাতিৰ পৰিচয় বহন কৰি ৰাখিছে। কিন্তু আমি জানো, পাৰিছো সেই পৰিচয় ধৰি ৰাখিব? বৰ্তমান আমাৰ জানো আছে সেই পৰিচয়? মোৰ ব্যক্তিগত বোধেৰে অসমীয়াৰ সেই পৰিচয় এতিয়া মাথো ইতিহাসৰ এক দুৰ্লভ পৃষ্ঠাহে।

যিখন অসমত বীৰৰ পূজা হৈছিল, সেই অসমত আজি বীৰৰ পূজা নহয়, হয় ধনৰ পূজা। যিজন অসম সন্তান লাচিত বৰফুকনে নিজ মাতৃভূমিৰ হকে নৰীয়া গাৰে যুঁজি প্ৰাণ দিছিল সেইখন অসমৰ ৰজাঘৰীয়াই এতিয়া অসম বিৰোধী, জাতিদ্ৰোহীৰ পৰিচয় দিছে। এইসকলৰ লগতেই ৰমকেই ভমক হিচাবে থিয় দিছে একাংশ বুদ্ধিজীৱী, প্ৰশাসক আৰু সমাজ সংস্কাৰক। অপ্ৰিয় হ'লেও এই কথা সত্য যে আজিৰ একাংশ বুদ্ধিজীৱীৰ দুমুখীয়া চৰিত্ৰই সমাজৰ হিতে বিপৰীতহে সাধিছে। এওঁবিলাক একো একোজন মুখা পিন্ধা ভদ্ৰলোক। এই মুখাৰ আঁৰৰ ব্যক্তিজনৰ পৰিচয় যথেষ্ট ভয়াবহ। এনেহে লোকৰ স্বচ্ছ চৰিত্ৰৰ অভাৱত অসম আজি হত্যা-হিংসা, ধৰ্ষণত ভাৰতবৰ্ষৰ ভিতৰত প্ৰথম স্থানৰ ৰাজ্য। এইসকল মুখা পিন্ধা ভদ্ৰলোকে সমাজত স্থান দিয়ে ডাইনীৰ দৰে নিকৃষ্ট প্ৰসংগক। ইতিমধ্যে ৰাজ্যত হাজাৰ হাজাৰ পৰিয়াল নিঃশেষ হৈ গৈছে ডাইনী সন্দেহত। সীমান্তৰ হাজাৰ হাজাৰ অসমীয়াৰ ঘৰ জ্বলি শেষ হৈ গ'ল, হাজাৰ লোকে প্ৰাণ ত্যাগ কৰিলে তথাপিও এওঁলোক নিমাত। ভাবিলে আচৰিতেই লাগে যেতিয়া আজিৰ অসমীয়াই নিজৰেই নাক নিজে কাটে। নিজৰ গৌৰৱ এশিঙিয়া গঁড়ৰ হত্যাই ৰাজ্যত অভিলেখ গঢ়ি আছে তথাপিও এওঁলোক নিমাত। বান-গৰাখহনীয়াত ব্ৰহ্ম বিশ্ববিখ্যাত মাজুলী এতিয়া নিঃশেষ হওঁ হওঁ তথাপিও আমাৰ প্ৰতিনিধি নীৰৱ দৰ্শকৰূপেই থিয় দি ৰৈছে। হায়..... অসমীয়া..... হায় ! যিখন ৰাজ্যত কনকলতা, পিয়লি ফুকন, ভোগেশ্বৰী ফুকননী আদিৰ দৰে বীৰ-বীৰংগনাই নিজ মাতৃভূমিৰ হকে মৃত্যুক আঁকোৱালি লৈছিল সেইখন ৰাজ্যৰ অসমীয়াই আজি নিজৰ মাতৃভূমিকে আন ৰাষ্ট্ৰৰ হাতত তুলি দিবলৈ ওলাইছে। এইবোৰ দেখি-শুনিও চকু মুদা কুলিৰ ভাওঁজোৰা অসমীয়া এতিয়া কেৱল টেলিভিছন চেনেলৰহে

একো একোজন হি'ৰ। অপ্ৰিয় হ'লেও সত্য যে এয়াই বীৰ লাচিতৰ বংশধৰ অসমীয়া জাতিৰ বৰ্তমানৰ পৰিচয়।

এতিয়া আহো তৃতীয় প্ৰজন্মৰ অসমীয়াৰ প্ৰসংগলৈ। নৱ-প্ৰজন্মৰ এগৰাকী অসমীয়া হিচাবে এই বিষয়ে আলোকপাত কৰাত মোৰ হয়তো বৰ বিশেষ অসুবিধা নহ'ব। নৱ-প্ৰজন্মৰ অসমীয়া বৰ্তমান যথেষ্ট আপডেটেড, সকলো ক্ষেত্ৰত অগ্ৰজসকলতকৈ এখোপ চৰা। কিন্তু পৰিতাপৰ বিষয় এয়েই যে আজিৰ অসমীয়া নৱ-প্ৰজন্মৰ তুলাচনী ঋণাত্মকভাৱেহে গধুৰ। বহুতৰ বাবে এইখিনি জানি তিতা লাগিলেও এয়াই বাস্তৱ সত্য। এই সত্যৰ প্ৰতিফলন ঘটে তেতিয়া যেতিয়া আজিৰ অসমীয়াৰ মুখত আঁঠে ফুটাৰ ফুটে— “I dont Know Assamese” অথবা “মই হিন্দী আৰু ইংৰাজীহে অসমীয়াতকৈ ভালদৰে ক'ব জানো”। সমাজ তথা জাতি, ধৰ্ম, সাহিত্যৰ প্ৰতি এওঁলোক অকণমানো সজাগ নহয়। আজিৰ বহু অসমীয়াই শংকৰদেৱ-মাধৱদেৱৰ জীৱনী নাজানে। বৰগীত, বিষ্ণুগীত, জ্যোতি সংগীত, ৰাভা-সংগীত নাজানে। আনহে নালাগে গাৰ নোম শিয়ৰি উঠে যেতিয়া একাংশ সহপাঠীৰ পৰা উপদেশ পাওঁ অসমীয়া বাতৰি কাকত নপঢ়িবা, অসমীয়া চিনেমা চায় নেকি, অসমীয়া কিতাপ পঢ়ে নেকি? আদিৰ দৰে জাতিদ্ৰোহী অনুপ্ৰেৰণা। আনকি উত্তেজিত হৈ পৰিছিলো তেতিয়া, যেতিয়া গোপীনাথ বৰদলৈদেৱৰ মৃত্যু তিথিত বিতৰণ কৰা তেওঁৰ জীৱনী পত্ৰিকা হৈ পৰিছিল একাংশৰ বাবে বুট-মাই খোৱা কাগজৰ টোপোলা অথবা গৰম আঁতৰাবলৈ ব্যৱহাৰ কৰা বিছনী কিম্বা বহিবলৈ ব্যৱহাৰ কৰা আসন। লজ্জিত হৈ পৰো যেতিয়া সুধাকণ্ঠ ড° ভূপেন হাজৰিকা, জ্যোতিপ্ৰসাদ আগৰৱালা, বিষ্ণুপ্ৰসাদ ৰাভা, লক্ষ্মীনাথ বেজবৰুৱা আদিক সন্মান দিব নাজানিলো, আনক কি দিম। কি দিম আমি আমাৰ ভৱিষ্যতক যদিহে দিব নাজানো আমি আমাৰ বীৰ-পুৰুষক শ্ৰদ্ধা।

অসমীয়াত এষাৰ কথা আছে যে, “ৰাইজে নখ জোকৰিলে নৈ বয়”। আৰ্হক অসমীয়া জাগক অসমীয়া সকলোৱে একগোট হৈ যুজোঁ আজি সোণৰ অসম গঢ়াৰ হকে। জাতি, বৰ্ণ, ধৰ্ম নিৰ্বিশেষে অসমত বসবাস কৰা প্ৰতিজন ব্যক্তিয়েই একো একোজন অসমীয়া। অসমীয়া হিচাবে নিজৰ পৰিচয় দিয়ক..... উজনিৰ বা নামনিৰ নহয়। জাতীয় বীৰ-শ্বহীদৰ সফল যাত্ৰাৰ অংশীদাৰ হৈ নিজকে এজন প্ৰকৃত অসমীয়াৰ পৰিচয় দিয়ক।

“জয় আই অসম।” □

সামাজিক দায়িত্ববোধ আৰু বিশৃংখলতা

শ্ৰী পাৰ্থ প্ৰতীম ভাগৱতী
স্নাতক তৃতীয় বাৰ্ষিক

বৰ্তমান সমাজৰ পৰিস্থিতি বহু পৰিমাণে জটিল হৈ পৰিছে। সকলোৱে নিজকে পৰিৱৰ্তন কৰিব লগা হৈছে, সামাজিক ক্ষেত্ৰতে হওঁক বা নৈতিক ক্ষেত্ৰতে। সমাজ এখনৰ পৰিৱৰ্তনৰ ক্ষেত্ৰত বহু উপসৰ্গ জড়িত হৈ থাকে, সেইটো গোলকীকৰণ বা আধুনিকীকৰণেই নহওঁক কিয়! আমাৰ সমাজ ব্যৱস্থা অৰ্থাৎ ভাৰতীয় সমাজ ব্যৱস্থাও উচ্চ-নীচ বা উচ্চ শ্ৰেণী, মধ্যম শ্ৰেণী আৰু নিম্ন শ্ৰেণী এইকেইটাত বিভক্ত কৰিব পাৰি। তাহানিৰ দিনৰে পৰা এই নীতি পৰিচালিত হৈ আছে। কিন্তু আধুনিকীকৰণৰ ফলত এই বিভিন্নতাৰ মাজত থকা ব্যৱধান লাহে লাহে হ্রাস হৈ আহিছে।

এতিয়া আহো মূল কথাটো, আমি সৰুৰে পৰা বয়োজ্যেষ্ঠজনৰ পৰা শিকি আহিছো কোনবোৰ কাম কৰিব লাগে আৰু কোনবোৰ নালাগে। ডাঙৰক সন্মান কৰিব লাগে, সৰুক মৰমৰ চকুৰে চাব লাগে, দুখীয়া-নিচলাক সহায়ৰ হাত আগবঢ়াব লাগে, শিক্ষাগুৰুক সন্মান জনাব লাগে ইত্যাদি ইত্যাদি। নৈতিক কথাবোৰ জ্যেষ্ঠজনৰ পৰা শিকি আহিছে। এইবোৰ অনুসৰণ কৰি গৈ থাকিলে সামাজিক দায়িত্ববোধৰ পৰা সহজে বিচলিত হোৱা দেখা নাযায়। এখন সমাজত নিজকে এজন সৎ ব্যক্তি হিচাপে প্ৰতিষ্ঠা কৰি সমাজৰ লাভ হ'ব পৰা বা সমাজৰ উন্নতিৰ হকে কাম কৰিব লাগে; কেতিয়াও অসৎ পন্থা অৱলম্বন কৰিব নালাগে, নিজৰ আয়ৰ ক্ষেত্ৰতে হওঁক বা ব্যৱসায়ৰ ক্ষেত্ৰতে হওঁক। কিন্তু বৰ্তমান সময়ত এইবোৰক আওকাণ কৰি ধূলিৰ লগত মিহলাই দিয়া হৈছে। যি কামত মনোনিৱেশ কৰা যায় তাত সৎ পথত থাকি সামাজিক দায়িত্ববোধ পালন কৰিব লাগে।

এতিয়া আহো সামাজিক বিশৃংখলতাৰ কথাটো। আধুনিকতাৰ ধামখুমীয়াত পৰি সকলোৱে পৰিৱৰ্তন বিচাৰে কিন্তু এই পৰিৱৰ্তনৰ যোগেদি নিজকে 'আপগ্ৰেড' কৰিবলৈ গৈ বেছিভাগকে বিপদত পৰা দেখা যায়। যান্ত্ৰিকতা আৰু বিজ্ঞানৰ জগতত পৌৰাণিক সমাজ ব্যৱস্থাই সামান্য পৰিমাণে স্থান পোৱা দেখা যায়। যান্ত্ৰিকতা আৰু বিজ্ঞানৰ যুগত আধুনিকতাৰ নামত উটি-ভাহি যোৱাৰ প্ৰয়োজনবোধ

নাই। বৰঞ্চ আধুনিক সমাজ ব্যৱস্থাত কেনেদৰে সমাজ এখন পৰিচালিত হয় সেইটো বিশ্লেষণ কৰিব লাগে। এনেয়ে হকে-বিহকে আধুনিকতাৰ পিছত নিগনি দৌৰ দিলে ছাল ছিগাৰ সম্ভাৱনাহে প্ৰবল। বৰ্তমান সময়ত সৰু আৰু ডাঙৰৰ মানসিক সম্পৰ্ক হ্রাস হৈ গৈছে। পৌৰাণিক সমাজ ব্যৱস্থাত এই ক্ষেত্ৰত সম্পৰ্ক মধুৰ হোৱা দেখা গৈছিল। বৰ্তমান সময়ত আমাৰ সমাজত নিচাজাতীয় দ্ৰব্য আৰু সহজলভ্য ধন একে শাৰীতে পৰিছে। এই ক্ষেত্ৰত সমাজৰ বৰমুৰীয়াসকলৰ অৱদান যথেষ্ট, কেৱল বুদ্ধিজীৱীসকলক বাদ দি। এতিয়াৰ সমাজখন এখন চেইন চিষ্টেমত চলি আছে আৰু সেই চিষ্টেমত একাদিক্ৰমে ঠিকাদাৰ, মন্ত্ৰী, পুলিচ আৰু চৰকাৰী বিভাগৰ কৰ্মচাৰী জড়িত হৈ আছে। নিৰীহ জনতাক গৰুৰ দৰে ব্যৱহাৰ কৰিছে। নিৰীহ জনতাৰ ধন লুটি-পুতি নিছে এই চেইন চিষ্টেমত থকাসকলে। এইবোৰে সমাজৰ বিশৃংখলতাৰ ক্ষেত্ৰত যথেষ্ট অৰিহণা যোগাইছে।

সমাজত মিঠা ফল যিমান পোৱা যায় তাতকৈ বেছি বিহুগুটিৰ সংখ্যা। অলপতে উল্লেখ কৰি অহা চেইন চিষ্টেমত থকা সকলে সমাজৰ উন্নতিৰ আৰু নৈতিক শৃংখলাৰ ক্ষেত্ৰত বাধাৰ সৃষ্টি কৰিছে। এই বিবে যেতিয়া তেতিয়াই যাকে-তাকে হকে-বিহকে আক্ৰান্ত কৰিছে। এই ক্ষেত্ৰত টকাই মুখ্য ভূমিকা পালন কৰিছে। বৰ্তমান ভাৰতীয় সমাজ ব্যৱস্থা টকা কেন্দ্ৰীক হৈ পৰিছে। যাৰ ফলত দোষী নিৰ্দোষী হয়, নিৰ্দোষী দোষী হয়। সকলোৰে তেজে-তেজে, কোষে-কোষে পৰিৰাহিত কেৱল টকা। যিয়ে নেকি সকলোকে যুক্তিৰ পথ দেখুৱায়। কিন্তু এটা পৰিতাপৰ বিষয় যে মানুহে এতিয়াও উপলব্ধি কৰিব বাকী আছে যে টকাই সামাজিক মূল্যবোধক বেয়াকৈ প্ৰভাৱিত কৰিছে। মানুহে এতিয়া নিজৰ নিজৰ মানসিকতা পৰিৱৰ্তন কৰিবৰ সময় হ'ল। নহ'লে সদায় টকাৰ পিছত দৌৰি দৌৰি শেষত মৰীচিকাহে লাভ কৰিব আৰু আমাৰ সমাজখন শূন্যতে ঘূৰি থাকিব। □

সমাজৰ মুখা

শ্ৰী পাৰ্থ প্ৰতীম ভাগৱতী
স্নাতক তৃতীয় বাণ্যাসিক

হত্যা-হিংসা-সন্ত্ৰাসেৰে জৰ্জৰিত আমাৰ আজিৰ সমাজ য'ত সামাজিক বৈষম্যই আজি প্ৰাধান্য পায়। কঠোৰ নীতিৰে আৱদ্ধ আমাৰ সমাজত ব্যক্তি বিশেষে মত বিভিন্ন হয়। সামাজিক নীতিৰ কথা দোহাই দি সমাজত ব্যক্তিত্বৰ প্ৰভাৱ খটুৱাবলৈ চেষ্টা কৰে আজিৰ সমাজৰ লোকে। সমাজৰ নীতি-নিয়মত আৱদ্ধ আজিৰ জনতাই এতিয়াও উপলব্ধি কৰিব বহুত বাকী। এই সমাজত ব্যক্তি বিশেষে গুৰুত্ব লাভ কৰে। সমাজৰ আগশাৰীৰ লোকসকলে এখন সুস্থ সমাজৰ গুৰি ধৰিবলৈ সদায় অগ্ৰসৰ হয়। নীতি-নিয়মাৱলীৰ বিষয়ে তেওঁলোকে সমাজৰ লোকক অৱগত কৰে।

বৰ্তমান সমাজখন যিহেতু ব্যক্তিকেন্দ্ৰীক গतिकে ব্যক্তি বিশেষে প্ৰাধান্য বা গুৰুত্ব লাভ কৰে। সমাজত একো-একোজন ভদ্ৰ বা নীতিত থকা লোকে প্ৰতিদিনে মানুহক এক-এক নব্য নীতি বা আঁচনিৰ কথা অৱগত কৰে। এজন জ্ঞানশূন্যলোকে কেতিয়াও সমাজত প্ৰাধান্য নাপায় এইটো কথা আমি সকলোৱে অৱগত। আমাৰ পুৰণি নীতি-নিয়মৰ কিছু হ'লেও পৰিৱৰ্তন কৰাৰ প্ৰয়োজন আছে। এই নীতিৰ পৰিৱৰ্তন নহ'লে আমাৰ অজ্ঞাতে নীতি সৃষ্টি কৰা সকলে নিজ নিজ মতামতৰ ওপৰতে সকলো ৰাখি সকলোবোৰ নীতি প্ৰস্তুত কৰিব। এইবোৰ প্ৰস্তুত হোৱাৰ আগতে তেওঁলোকেও কিছু পৰিমাণে অনুধাৱন কৰি চাব লাগে যে এজন সাধাৰণ লোকৰ মতামতো কিছু পৰিমাণে গ্ৰহণ কৰিব পাৰি। সমাজৰ নীতি কেতিয়াও সমাজৰ লোক মত বিৰুদ্ধ হ'ব নালাগে। অকণমান হ'লেও সকলোৱে প্ৰাধান্য পাব লাগে।

মানুহৰ মন, বিবেক আৰু চিন্তাধাৰাৰ ওপৰতে নিৰ্ভৰ কৰি সমাজৰ বৰমূৰীয়াই নীতি-নিয়মৰ প্ৰস্তুত কৰে। কিন্তু এই ক্ষেত্ৰত আমি সকলোৱে সতৰ্ক হ'ব লাগিব যে তেওঁলোকে কিহৰ ওপৰত

ভিত্তি কৰি সমাজ পৰিচালনাৰ বাবে নিয়মৰ প্ৰস্তুত কৰিছে। আজিকালি সমাজত মুখা পিন্ধা ভদ্ৰ লোকে বেছিকৈ প্ৰাধান্য পায়। তেওঁলোকে সমাজত কেনেধৰণে প্ৰভাৱ পেলায় আমি সকলোৱে জ্ঞাত। সকলোফালৰ পৰা চাব গ'লে আমি জানিব পাৰো যে এজন মানুহক নিজৰ মন আৰু বিবেকে নিয়ন্ত্ৰিত কৰে। এজন বিবেক শূন্য মানুহে সমাজত নিজৰ প্ৰভাৱ বিস্তাৰ কৰিবলৈ টকাৰ সহায় লয়। এজন বিবেকবান আৰু এজন বিবেকশূন্য মানুহে সমাজত কেনেকুৱা প্ৰভাৱ পেলায় সেই কথাটো আজিৰ লোকে বিশ্লেষণ কৰিব পৰা হৈছে। এজন লোকে সাহিত্যিক হ'বলৈ চেষ্টা কৰোতে নিজকে সমাজত অলপ বেলেগকৈ হ'লেও উপস্থাপন কৰিব লাগে বুলি সমাজত আজি-কালিৰ লোকে অনুভৱ কৰে। কিন্তু নিজকে আনৰ পৰা বিভিন্নতাত ৰাখি ফোকাছত অনাৰ কোনো প্ৰয়োজন নাই। নিজকে নিচাৰ দৰে ৰাগিয়াল বস্ত্ৰৰ মাজত ৰাখি সাহিত্যিক হ'বলৈ যোৱা কিছুমান সমাজৰ লোকে এক মুখা পিন্ধা লোকৰ ভূমিকা পালন কৰে। নিজৰ অপূৰ্ব সৃষ্টিৰ প্ৰমোচন কৰিবলৈ গৈ আনৰ ওচৰত নিজকে বাহু বাহু দিয়াবৰ বাবে যোৱাৰ প্ৰয়োজন নাই। কিন্তু এটা কথা ঠিক যে পূৰ্বৰ কবি-মহাকবিসকলক অনুসৰণ কৰিবলৈ গৈ আজিৰ আধুনিক সমাজৰ কবি-অনুবাদকসকলে নিজক অলপ হ'লেও বেলেগকৈ চাব চেষ্টা কৰে। যাৰ ফলত সমাজৰ চকুত এক আমোদৰ বিষয়বস্তু হৈ পৰে।

এই সকলোবোৰ বিশ্লেষণৰ পৰা আমি চাব পাৰো যে সমাজৰ এই বিকৃত মুখাখন কেতিয়ালৈ খোল খাব তাৰ বাবে আমি আৰু কিছু অপেক্ষা কৰিব লাগিব। এই সকলোবোৰ সমাজৰ মুখা পিন্ধা লোকসকলৰ পৰা কিছু পৰিমাণে লাভ কৰা পকা ফল খোৱাৰ আগতে এবাৰ হ'লেও চিন্তা কৰিবৰ সময় হ'ল। □



আলফ্ৰেড এডৱাৰ্ড হাউছমেনৰ কবিতা

'When I was one-and-twenty' ৰ অসমীয়া অনুবাদ যেতিয়া মোৰ বয়স আছিল একুৰি এক

শ্ৰী অনুবাদ : অৰ্চনা বৰা
সহকাৰী অধ্যাপিকা ইংৰাজী বিভাগ



যেতিয়া মোৰ বয়স আছিল একুৰি এক
মই এজন জ্ঞানীলোকে কোৱা শুনিছিলো—
'সিকিটো, আখলিটো, টকাটো
তুমি কাৰোবাক দি দিব পাৰা
কিন্তু হিয়াখন দি নিদিবা;
মুকুতা আৰু পদ্মৰাগবোৰো দি দিয়া,
কিন্তু তোমাৰ কল্পনাক শৃংখলমুক্ত
কৰি ৰাখা।'
কিন্তু মোক সেইবোৰ কৈয়েই বা কি লাভ,
মোৰ যে বয়স আছিল তেতিয়া একুৰি এক।
যেতিয়া মোৰ বয়স আছিল একুৰি এক
মই, তেওঁ আকৌ কোৱা শুনিছিলো—
'বুকুৰ পৰা হিয়াখন আজুৰি
অবাবতে দিয়া নাযায়;
এবুকু হুমুনিয়াহেৰে তাৰ মূল্য
ভৰিব লাগে, অশেষ যত্নগাৰ
দামেৰে তাক বেচিব লাগে
আৰু মোৰ বয়স এতিয়া একুৰি দুই
আৰু হয় ! সেয়া যে সঁচা, ইমান সঁচা !



প্ৰেমৰ বিজ্ঞাপন

শ্ৰী কমলজিৎ বৰদলৈ

দুমুঠিত ধৰি ৰাখিব পৰা নাই সময়বোৰ
মনাকাশত উন্মুক্ত প্ৰেমাসঙ্গ পক্ষী।
হয়তো বিচাৰি পাওঁ প্ৰেমৰ মহানগৰীত কোনোবা গাভৰু
উতলা জীৱনৰ হিয়াৰ সহাৰী।।

এই যাত্ৰা দিশহীন
এই যাত্ৰা অন্তহীন
এতিয়া প্ৰেমৰ নগৰীত সুলভ মূল্যত প্ৰেম বিক্ৰী কৰা হয়।
গাভৰুবোৰে বিজ্ঞাপন দিছে।
“যদি তোমাৰ ধন আছে, তেন্তে মোৰ লগত প্ৰেম কৰিব পাৰা।”
সিহঁতৰ দেহত প্ৰসাধনৰ সুৰাস
যাতে ধৰা নপৰে সিহঁতৰ বয়সৰ চানেকি।
আৰু সেইবাবেই.....
গাভৰুৰ পঁজাৰ সন্মুখত ভোকাতুৰ, ধনী.....
প্ৰেমিকৰ দীঘল দীঘল শাৰী।।

মই উভতি আহিলো।
মোৰ ধন নাই, আছে মাঠো বুকুত এটা কলিজা
আৰু এই কলিজা ভোকাতুৰ নহয়।



মন

শ্ৰী নিলুফা বেগম

বি. কম. তৃতীয় ষাণ্মাষিক

বাখিব পাৰিনে মনটো বান্ধি
মন স্থিৰ হ'লেই হয় সৰ্বকাৰ্য সিদ্ধি
মনক নিদিবা লাই উৰি যাবলৈ
উৰণীয়া মনৰ হয় নানা বিলৈ
মন কৰিলে চন বুলি কয়
মন বান্ধি কৰা কাম বিফল নহয়।
মনে যি বিচাৰে তাকে পাব পাৰি
কপালত বিধাতাই যদি থৈছে লিখি
মন হ'ল আশা আৰু কল্পনাৰে ভৰা
মনে বচিব পাৰে সুখ-দুখ দয়া-মায়া।
মন অস্থিৰ হ'লে ধৰি বখা টান
অস্থিৰ মনে নাজানে লাজ-অপমান।
অসৎ সঙ্গই কৰে মন ব্যাকুল
হেন জানি সঙ্গ লোৱা সন্ত সাধুৰ।
মনৰ মহিমা ক'লে নপৰে অন্ত
মনেই বাচে ভাল-বেয়া আদি-অন্ত।
আনৰ মনক বুজোৱাটো সহজ নহয়
নিজে নিজৰ মনক বুজাই নিজে শান্তি পায়।।



অসমী আই

শ্ৰী নিলুফা বেগম

বি. কম. তৃতীয় ষাণ্মাষিক

হে মোৰ অসমী আই
যাচিলোঁ তোমাক সহস্ৰ প্ৰণাম
কিহেৰে পূজিম তোমাক
পাহৰিলো তোমাৰ অতীত সুনাম
ব্যথিত আমি বৰ্তমান।
সন্ত্ৰাস, নিৰ্যাতন, হত্যা, বিস্ফোৰণ
লুণ্ঠন আৰু ধৰ্ষণেৰে
জৰ্জৰিত আজি আমাৰ সমাজ।
পাৰিম নে আনিব ঘূৰাই
তোমাৰ অতীতৰ সোণালী গৌৰৱ
তোমাৰ বক্ষ আজি লুণ্ঠিত
ভগ্ন হৃদয়, আমি স্ৰিয়মান।
হে মোৰ অসমী আই
আমি কৰিব লাগিব অগ্নিস্নান
পণ কৰি লম কৰিবলৈ তোমাক মূৰ্ত্তিমান
ধৈৰ্য, সাহস, কৰ্মনিষ্ঠাৰে
নৈতিকতাৰ ভেটি দৃঢ় কৰি
নৱ-প্ৰজন্মক প্ৰস্ফুটিত কৰি
আনিব লাগিব নৱ অনুশাসন।
ঐক্য, সহযোগিতা, দেশাত্মবোধ ভাবেৰে
হে মোৰ অসমী আই
নৱপ্ৰজন্মই ঘূৰাই আনিম
তোমাৰ অতীত গৌৰৱ।



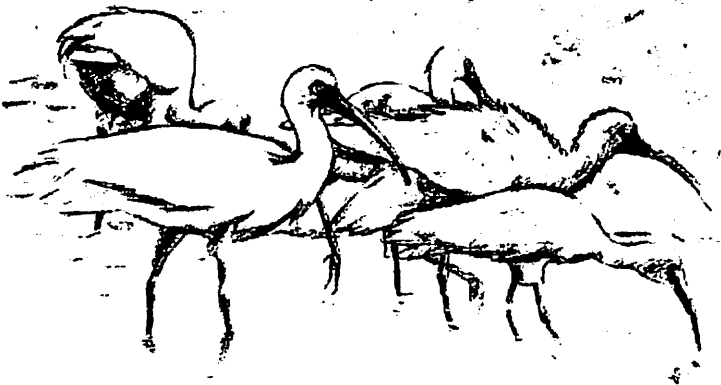
শিক্ষক

শ্ৰী নিসিমা ইছলাম

বি. কম. পঞ্চম বান্ধাৰিক

শিক্ষক

জ্ঞানৰ পোহৰ বিলোৱা তুমি
 ভ্ৰান্ত পথিক আমি,
 তোমাৰ অবিহনে এন্ধাৰ পৃথিৱীৰ
 নিচিনো বাট কেনি।
 নাই ভিন-পৰ তোমাৰ হিয়া,
 অন্ধজনক চকু দান কৰি জ্ঞানৰ পোহৰ দিয়া।
 জগতৰ যত সুযোগ্য সন্তান
 তোমাৰ হাতৰ পুলি,
 জ্ঞানৰ আকাশ আলোকিত কৰি
 আছা তুমি অহৰহ জ্বলি।
 নাজানো গুৰু কেনেকৈ সুজিম
 এই জীৱনত ধাৰ,
 মাগিছো কেৱল তোমাৰ ওচৰত
 ক্ষমা ভিক্ষা শতবাৰ।



বাটৰুৱা

শ্ৰী পৰিস্মিতা গগৈ

পঞ্চম বান্ধাৰিক

জীৱন বাটৰ বাটৰুৱা মই
 অলিক কল্পনা মোৰ
 আকাশত চাংপতা সপোনবোৰ
 শেষ নোহোৱা আকাংক্ষাবোৰ।
 তথাপিও বিচাৰো অন্য এক বাটৰুৱা
 জীৱন সংগী মোৰ।।
 জিলাকা গম্ভব্য জীৱনৰ বাট
 যদিও একাবেকা আৰু কাঁইটিয়া সেইবোৰ
 অথচ নিয়ৰৰ কপিকাৰহে জীৱন
 যাৰ শেষ নামানে কোনোৱে
 এনেকুৱাই নালাগে জানো সহযাত্ৰীৰ
 এজন বাটৰুৱাক অন্য এক যাত্ৰীৰ
 যাৰ উপস্থিতিয়ে কৰিব পাৰে দূৰ
 আমনিদায়ক অশান্তিবোৰ।
 কিন্তু আজিও মই ব্যাকুল
 জীৱনৰ বাটত
 মৰুভূমিৰ মাজত
 বিচাৰি বাটৰুৱাক
 এক সহযাত্ৰী মোৰ।।



নষ্টালজিয়া

শ্ৰী প্ৰিয়ঙ্কা নাথ

বি. কম. পঞ্চম বান্ধাষিক

এক সীমাহীন ভাবাবেগ
হাঁহি, কত দুখ, কত কাজিয়া
মৰম-ভালপোৱা মাজতেই আকৌ সমালোচনা
Seriousness ক'ত জানো উৰি গৈ বহি ৰয় !
হাঁহি হাঁহি চাই ৰয় যৌৱনৰ উদ্ভঙালি
Friendsক জোকোৱা, ঠাণ্ডা-মস্কৰা, etc.
নিজেই জেক দি নিজেই বিপদৰপৰা বচোৱা
Friends toh hotein hi hein Kaminey.

Unlimited talking আগত অমূল্য সময়ো
মূল্যহীন হৈ পৰি ৰয়
জীৱনৰ ৰামধেনুৰ প্ৰতিটো ৰঙেই গাত ঘহি লৈ
উৰি ফুৰে বৰণীয়া পখী হৈ

এদিন সকলোৰে অন্ত আহিব
যেনেকৈ অন্ত পৰিল ল'ৰালিৰ ওমলাঘৰৰ
বাৰিষাৰ বানে উটুৱাই নিয়াৰ দৰেই উটি গৈ
হেৰাই গ'ল মৰমৰ পুতলাবোৰ
এনেকৈয়ে অন্ত পৰিব এদিন জীৱনৰো
আৰু.... অন্ত পৰিব মধুৰ দিনবোৰৰো
Nostalgic হৈ পৰা মনে মাথো সঁহুৰি বজাই
হুমুনিয়াহ কাঢ়িব
ৰঙীন এই বাস্তৱ হৈ পৰিব Black & White চিনেমা
বেপৰোৱা মনত আলোড়ন তুলিব
চকুত সুখ-দুখ-সন্তুষ্টিৰ চকুপানী বিৰিঙাব
আৰু উৰি যাব স্মৃতিৰ টোপোলা কঢ়িয়াই
এটি মৌন পখী।।



শৰণাৰ্থী শিবিৰৰ পৰা

শ্ৰী চন্দন চিৰিং ফুকন

স্নাতকোত্তৰ তৃতীয় বান্ধাষিক

বেজাৰৰ শিলভাৰ খহাই
আজি ঘৰলৈ উলটিছো।

হে নদী, উটুৱাই নিনিবা
অমানুহৰ জীয়া সাধু
সাঁচি ৰাখিবা বিৰূৰ্ণনৰ ইতিহাস
মানুহৰ পৰা স্বাপদলৈ।

হে আকাশ, ধুৱাই নেপেলাবা
ৰ'দ আৰু বৰষুণেৰে,
মোৰ ককাইৰ উদং হোৱা
কলিজাৰ যন্ত্ৰণাৰ গাঁথা।

হে শস্যফলা মাটি,
বুকুত সামৰি ৰাখিবা
ঘৰপোৱা ছাঁইৰ দ'মবোৰ
আৰু তেজেৰে বোকা উঠা
জুহালৰ মজিয়াবোৰ
তোমাৰ প্ৰতিজন সন্তানৰ
ভৱিষ্যতৰ পঢ়াশালিৰ বাবে।

বেজাৰৰ শিলভাৰ খহাই
আজি এনেকৈয়ে ঘৰলৈ উলটিছো।



প্ৰেমৰ পোহৰলৈ আমি জাকে জাকে

✍ কষ্টুৰি ফুকন

এম. কম. তৃতীয় বান্ধাষিক

এজাক যেন বৰষুণৰ দৰে আহিলা
তুমি মোৰ জীৱনলৈ।
চুই গ'লাহি মোৰ কোমল হিয়া
য'ত আছে এতিয়া কেৱল তোমাৰেই নাম।।
তোমাৰ সৈতে কটোৱা সময়চোৱা
যেন এটি আশাৰ বশিৰ দৰে।
য'ত আমি দুয়ো উৰা মাৰো
জোনাকী পৰ্ৱাৰ দেশলৈ।।
প্ৰেমৰ পোহৰেৰে এই বিশাল পৃথিৱীলৈ
আদৰি আনো আমাৰ দৰে এজাক জোনাকী।
প্ৰেমৰ পোহৰৰ উজ্জ্বলতা বঢ়াবলৈ
আহিছে জাকে জাকে প্ৰেমৰ জোনাকী।।
মাতি আনো আহাঁ এজাক
পাখি মেলা চৰাই।
আমাৰ সৈতে এই প্ৰেমৰ পৃথিৱীলৈ
প্ৰেমৰ বতৰা সিঁচিবলৈ।।
জান, জুৰি, পাহাৰ, ভৈয়াম নাচি উঠক আমাৰ সৈতে
প্ৰেমৰ গীত গাই-গাই।
তুমি জানো বুজানে সেই
গীতৰ অৰ্থ, সুৰ, তাল আৰু লয়।।
তুমি বাক দেখিছানে মুক্ত আকাশত
উৰি যোৱা পখী জাক।
আমাৰ দৰে প্ৰেমত মতলীয়া হৈ
নাচি-বাগি যায় নিজৰ সঁজালৈ,
কেৱল নাচি-বাগি যায় নিজৰ সঁজালৈ।।



অন্ধ মানৱ

✍ পাৰ্থ প্ৰতীম ভাগৱতী

বি. কম. তৃতীয় বান্ধাষিক

বেদনাগধুৰ জীৱন !
অপেক্ষা মাথো
সফল জীৱনৰ;
দৰিদ্ৰ অশ্ৰুত
সেমেকে কোমল মাটি;
আকাংক্ষা জীয়াই থকাৰ
পদপথতে নুমাই
জীৱন বন্তি;
নাই ভ্ৰক্ষেপ কাৰো
শিলেৰে গঠিত হৃদয়ৰ মানৱ
একো-একোটা অন্ধ মানৱ;
অস্তিত্বৰ সন্ধানত
নামি পৰিছে ৰাজপথত;
আবেগপূৰ্ণ প্ৰতিবাদত
কম্পিত ৰাজমহলৰ প্ৰহৰী;
ক্ষমতাৰ অন্তত
অস্তিত্ব বিসৰ্জন জনতাৰ;
সৃষ্টি কৰিছে মৰুভূমিৰ
আত্মস্বার্থত;
দহিছে সকলো
মৰুভূমিৰ উত্তাপত;
এটোপ-এটোপ বস্ত্ৰৰ
টোপালত
গঢ়িছে এক এক প্ৰাসাদ;
আত্মস্বার্থত মন্ত
শৃগাল সদৃশ
একো-একোটা
অন্ধ মানৱ।



এটা আবাহনী গান

শ্রী পূৰ্বী কাকতি

স্নাতকোত্তৰ তৃতীয় বাৰ্ষিক

মহানগৰৰ এচুকত আজি পঞ্জাৰ বন্যা
 এয়া নহয় কোনো নাহৰৰ উৎসাহ
 কিম্বা কৃষ্ণচূড়াৰ সাৰাংশ
 য'ত ভিৰ কৰিছে কেইচামুচমান সপোন,
 নীলা ফাগুন, হালধীয়া সোণাৰু আৰু
 এজাক উজ্বল যৌৱনৰ বিথীকা
 They are hoping with dream
 Just to flow like a stream
 তেওঁলোকে জানে অজানদেশৰ পৰীৰ সাধু,
 মেণ্ডেলৰ সূত্র Solar System,
 Hanry fayol, miracle of barmuda triagngle
 অথবা ডেওলাংখুইৰ সাঁথৰ
 উফ্ কিমান যে কথা জানে
 তেওঁলোক হ'ব খোজে ধুনীয়া ডেচডিমনা জনী
 অথবা একো একোজন অথেল'
 আধুনিকতা আমাৰ কাম্য, বন্যতা নহয়
 কেতিয়াও নহয় বন্যতা
 তেওঁলোকে লিখি ভাল পায় মানৱতাৰ দস্তাবেজ
 They try to make it clear
 a cup of parity lastes there
 lucidity is all what we know
 and it hastily graw
 তেওঁলোক আশা এটা সত্ত্বাৰ,
 এটা প্ৰজন্মৰ অথবা এটা জাতিৰ
 They must paint the nation red,
 and we have to allowed them to be led.
 হে নবীন পুৰুষ
 এটা মাথো আবাহনী গান
 তুমি আগুৱাই যোৱা
 মেটমৰা প্ৰগতিৰ ভৰ লৈ
 বৈ যোৱা নিৰবধি হৈ
 মাথো অৱক্ষয় নোহোৱাকৈ
 যুগান্তৰলৈ...।



জীৱন জোৱাৰ

শ্রী সবজু কাকতি

মৃত্যুৰ উপত্যকাৰে
 বাট কুৰি গৈ
 সীমাহীন আশা
 অন্তহীন হেঁপাহ
 স্পৰ্শহীন ভালপোৱালৈ
 ঘন অৰণ্যৰ দোমোজাত
 জোনাকৰ বৰষুণত
 তিতি-বুৰি হাঁহকাৰ।

সময় ঘোঁৰা গতিশীল
 কাৰো বাবে বৈ নাথাকে
 যৌৱনৰ মৌবনবোৰ
 সময়ৰ সোঁতত খৰক-বৰক্।
 ব'দে পোৰে বৰষুণত
 দেহৰ উত্তাপ যেন
 ঘামে ধোৱা পুখুৰীত
 বুৰ-বুৰণি জোৱাৰ।

উজাই চৰি অহা
 এজাক পখীৰ
 গুণ-গুণনি
 শুনি থমকি ৰঙ।

কিজানিবা বৰফ গলা
 চেঁচা পানীৰ সোৱাদ
 ধৰাৰ বুকুত
 বিচাৰি পাওঁ।



নিশাৰ প্ৰহৰী

শ্ৰী গগণ তালুকদাৰ

স্নাতকোত্তৰ পঞ্চম বান্ধাষিক

নিশাৰ প্ৰহৰী তুমি
 প্ৰহেলিকা হ'ই,
 উজাগৰে ৰাখিছো মোক
 তোমাৰ চিন্তাৰ সাক্ষী হ'ই।
 হয়তো তুমিও আছ
 উজাগৰে আৰু পাৰ
 কৰিছা বিনিদ্ৰা বজনী
 কিয় জানো সংকোচ কৰিছা
 তোমাৰ চিন্তাৰ আউল আঁতৰাবলৈ।
 এই উজাগৰী ৰাতিৰ
 সাক্ষী হৈছে জোনাক
 ইওঁ যেন এই উজাগৰী নিশাক
 সঁহাৰি জনাই অধিক
 উজ্জ্বল হৈ উঠিছে।
 আমাৰ বাদেও আৰু কোনোবা আছে
 এই নিশাৰ সাক্ষী হ'ই
 যিয়ে বহু দূৰৰ পৰাই তাৰ চিৰপৰিচিত
 কে-কে-হোৱা মাতেৰে
 তাৰ উপস্থিতিৰ প্ৰমাণ দিছে।
 অতি সন্তপ্ৰণে এই নিশাৰ অৱসান ঘটিছে
 জোনাকৰ পোহৰক চেৰ পেলাই
 ওলাই আহিবলৈ লৈছে সেন্দূৰবৰণীয়া সূৰ্য্যটো।



স্মৃতি

শ্ৰী গৌৰীশংকৰ তামুলী

স্নাতকোত্তৰ তৃতীয় বান্ধাষিক

কিছুমান মৰম লগা কথা
 আকৌ এবাৰ শুনিবলৈ নাপাম যে মই
 সোঁৱৰণি এটা পৃষ্ঠা
 আকৌ এবাৰ উভতি চাব,
 নাপাম যে মই
 অচিন কাৰোবাক
 কোনোদিনে বিচাৰি উলিয়াব নোৱাৰিম যে মই
 পাইয়ো হেৰুৱালো,
 হেৰুৱায়ো পালো, পাহৰিলো অথচ
 নাপাহৰিলো কিছুমান স্মৃতিৰ কথা



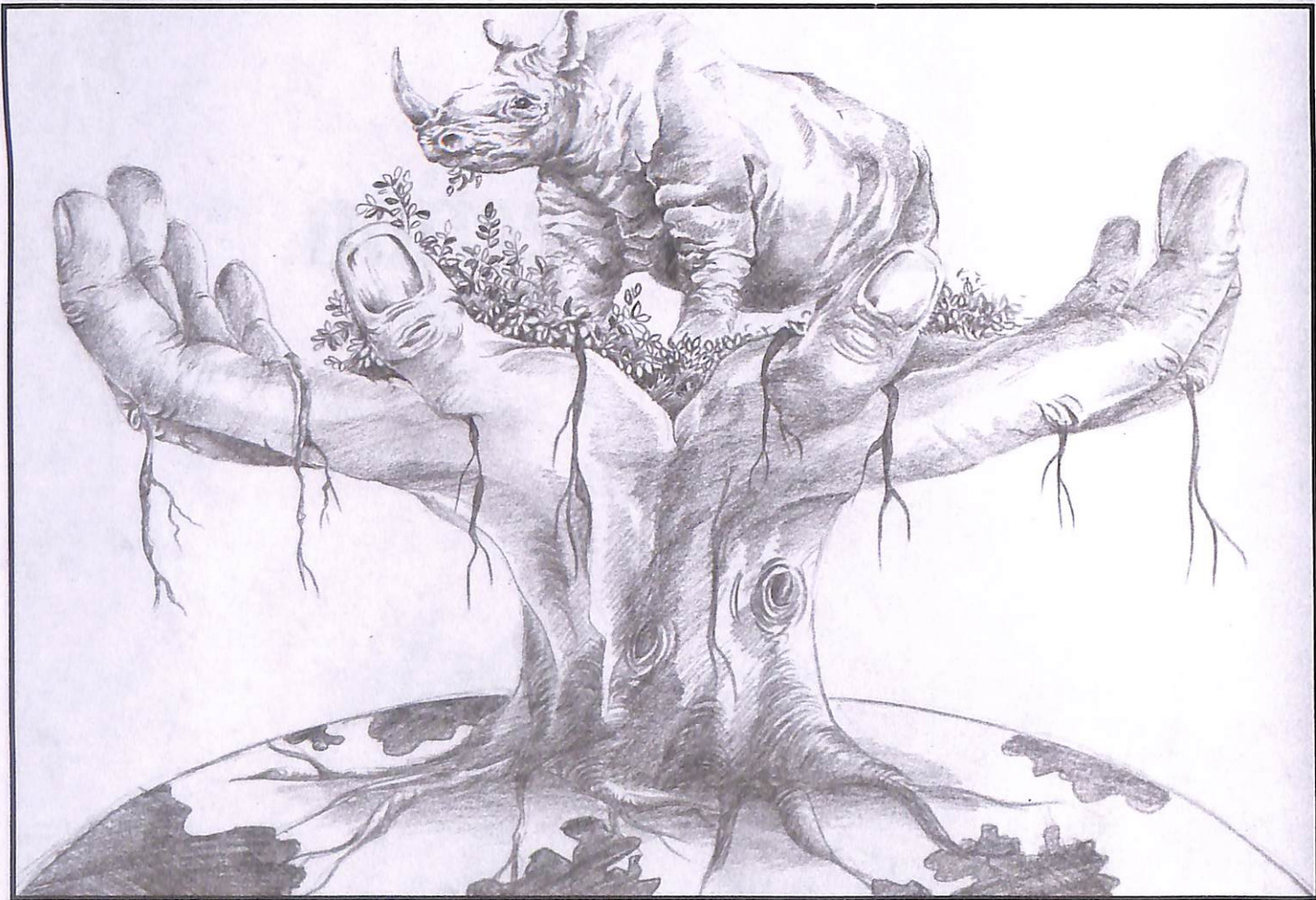


A decorative border with intricate floral and scrollwork patterns surrounds the central text. The border is composed of thin, elegant lines that curve and swirl, interspersed with small, detailed floral motifs. The overall style is reminiscent of early 20th-century decorative arts.

English Section



"SAVE RHINO SAVE ASSAM"



By : Gaurav Saha

The Story of Birth and Development of K. C. Das Commerce College

☞ **Dhirendra Nath Kalita**

Founder-Member and Ex-Secretary
Governing Body of K. C. Das Com. College
Retired Principal, North Guwahati College

A) Founder members of the college

1. Shri Paresh Pathak
2. Shri Dhirendra Nath Kalita
3. Late Dwijen Talukdar
4. Late Bhubaneswar Talukdar
5. Shri Bhupendra Nath Deka

First meeting was held on 20th September, 1982 with the above mentioned members at Haripriya L.P. School, Kumarpara, Guwahati - 9.

B) Founder Secretary

1. Shri Paresh Pathak
2. Shri Dhirendra Nath Kalita (Next)

C) A meeting was held for formation of Sponsoring Committee on 8th August, 1983 at Pragjyotish College, Santipur, Guwahati

1. President- Principal Tarini Kanta Baruah
2. Secretary- Shri Paresh Pathak
3. Members-
 - (a) Shri Dhirendra Nath Kalita
 - (b) Late Dwijen Talukdar
 - (c) Mrs. Minati Chaudhury
 - (d) Late Bhubaneswar Talukdar
 - (e) Shri Bhupendra Nath Deka
 - (f) Late Kalicharan Das
 - (g) Shri Ramesh Chandra Chaudhury
(included as donor member later)

D) Donor- Shri Ramesh Chandra Chaudhury, Bharalumukh, Guwahati

N.B. : After sudden demise of Late Tarini Kanta Baruah, local MLA Shri Ramendra Narayan Kalita was selected as President by the Sponsoring Committee.

E) The following persons served as Principal-in-Charge of the college.

1. Late Uma Kanta Sarma
2. Shri Paresh Pathak
3. Shri Purna Kanta Bordoloi
4. Mrs. Minati Chaudhury
5. Late Bandhu Ram Deka
6. Dr. Swabera Islam

F) The Sponsoring Committee was dissolved by the Government in 1996.

G) Place and date of year (starting the college)

1. Sonaram Higher Secondary School, Bharalumukh on 7th November, 1983 continued till 29th November, 1994.
2. Shifted the college to its own land and building permanently on 30th November, 1994 at Chatribari, Guwahati - 8.

H) Dr. Hitesh Deka appointed as a first regular whole time Principal of the college in 1st March, 1997.

(I) THE BIRTH OF AN IDEA

In 1982, there was only one college to cater to the needs of the students opting for commerce stream in their post school studies in the expanding city of Guwahati. This made it difficult and expensive to pursue the study of commerce for many willing and deserving students living in the western part of Guwahati.

At this juncture a great need was felt for a college imparting commerce education.

Realizing that the progress in trade and commerce and economic development of the state is linked to the abundance of scholars in the field of commerce of the great city of Guwahati, the gateway to the seven north eastern state, the public of West

Guwahati keenly felt that they should start another commerce college to satisfy the desire and demand of a sizable number of students who wanted to pursue their studies in commerce subjects near their home.

The 19th of February, 1982 was a memorable day for the college as on that day a public meeting was held at Sona Ram Higher Secondary School. It was in this meeting, that the unique decision was taken that West Guwahati would have its own commerce college.

A strong steering committee to augment the organization of the college was formed with unanimous public approval. The committee was formed with Prof. Raihan Shah as President, Prof. Chandramal Kakati & Dr. Shyam Sundar Harlalka as Vice-President, Shri Paresh Pathak as Secretary and Shri Dinesh Barooah as Treasurer and a few members. The meeting proposed to call this new college Kamrup Commerce College. The steering committee made necessary preparation to start the college during the 1982-83 academic session.

But this initial public enthusiasm was dampened when the Gauhati University in a notification published in the news papers and circular cautioned the people not to start any college without prior permission from the University. Under the circumstances many members of the committee were alarmed and a special meeting of the steering committee was held on August 1, 1982 to discuss the circular. Though most of the members expressed their opinion against starting the college in view of the Guahati University circular, I along with Late Dwijen Talukdar, Paresh Pathak, Late Bhubaneswar Talukdar strongly supported the earlier decision to start the college from the 1982-83 session but in vain. Further the meeting dissolved the steering committee and the noble idea of starting a new academic institution nearly came to an end.

But this decision did not dishearten the four of us and we were determined to start the second commerce college of Guwahati in the next academic session.

Determined, we held a meeting under candlelight at the Haripriya L.P. School, Kumarpara in the evening of September 20, 1982 and chalked out the plan and program to motivate people and mobilize support towards establishing our dream. In this meeting we were joined by another avid supporter, Mr Bhupen Deka to further our cause.

Accordingly, we put forward our idea to the public in a meeting held on August 8, 1983 at Pragjuotish College and after a thorough discussion on the Gauhati University circular and other matters; a strong sponsoring committee was formed to start the dream project. The sponsoring committee comprised of driven and dedicated men and women of the locality who took this noble cause to their heart and who were well known educationalists and social workers.

The Sponsoring Committee:

1. President : Principal Tarini Kanta Baruah
2. Secretary : Shri Paresh Pathak
3. Member : a. Shri Dharendra Nath Kalita
b. Late Dwijen Talukdar
c. Late Bhubaneswar Talukdar
d. Mrs. Minati Chaudhury
e. Shri Bhupen Deka
f. Shri Kali Charan Das

As time was very short, the committee members initiated a frantic fund collection drive for the college fund. Mrs. Minati Chaudhury, a noted social worker and member of the sponsoring committee suggested that the committee could approach engineer, industrialist, her husband Mr. Ramesh Chandra Chaudhury for a handsome donation. We approached Mr. Ramesh Chandra Chaudhury, a large hearted industrialist of Bharalumukh, Guwahati, who was happy and thanked us for taking the trouble to start another commerce college in the expanding Guwahati city and readily expressed his willingness to meet the initial cost for the functioning of the college.

The financial burden that Shri Ramesh Chandra Chaudhury shouldered rightly overwhelmed us and we decided in the meeting held on September 2,

1983 to rename the college after the name of his most revered father, Late Keshab Chandra Das.

It will be pertinent to mention here that Late K.C. Das was born in 1878 and died in 1950. He was a brilliant scholar, graduating from Calcutta University in Arts in 1906 when Ashutosh Mukharjee was the Vice-Chancellor. Late Das was an educationalist par excellence and joined his service as DI in Nowgong, He retired as Inspector of Schools taking charge from the illustrious Late Sarat Chandra Goswami on his promotion as the then D.P.I of Assam. After retirement, the Govt. of Assam entrusted Late Das the responsibility to prepare the education manual for re-orientation of the education policy of Assam.

The Sponsoring Body was grateful to Shri Ramesh Chandra Chaudhury and his family for this noble gesture and co-opted him as the donor member (former treasurer) and Shri Anup Kumar Das as member of the Sponsoring Body. In another meeting Prof. Abul Laise and Shri Surendra Nath Sarma, Principal, Sona Ram H.S. School were also co-opted as members of the Sponsoring Body.

(II) THE INCEPTION AND FUNCTIONING OF THE SECOND COMMERCE COLLEGE

The Sponsoring Committee decided to start the college from 1983-84 session at Sona Ram Higher Secondary School. Accordingly we applied for permission to the school authority for accommodating the K. C. Das Commerce College to hold classes in the evening shift. The school as per resolution of their Managing Committee meeting held on May 25, 1982 generously gave permission to hold commerce classes in the evening in the school premises from September 9, 1983. The dream was realized and the second commerce college in Guwahati came into existence.

It is worth mentioning that the authority of the Sona Ram Higher Secondary School were always ready and willing in extending their helping hand towards any cultural or educational efforts that took place in West Guwahati area.

We appointed Shri Uma Kanta Sarma, retired D.P.I. as the Principal and made necessary arrange-

ments to start classes. On the auspicious day of November 7th, 1983, the first year Higher Secondary classes in commerce started in the evening shift with a simple ceremony attended by many social workers, educationist and senior citizens of Guwahati. The first class lecture was delivered by Prof. Abul Laise on a topic in the English syllabus. Twenty five students were admitted on the very first day of the admission process and this swelled to 127 during the academic session.

(III) PROCUREMENT OF LAND FOR THE COLLEGE

However for the development of an institution many hurdles and challenges have to be overcome. Non availability of a campus or its own building hampered further development of the college. It is worth mentioning here that we received help from Mr Bhupen Deka in obtaining permission for the college from Gauhati University.

We made serious efforts to find a vacant plot of Government land and applied to the State Government for land allotment. Due to our perseverance, the revenue department, Government of Assam by a letter No. RSS/61/87/27 dt. 29th December, 1987 allotted a plot of land to K.C. Das Commerce College near the district jail, dag no. 1225 and 1128 block 2 Guwahati Sahar of Guwahati Mauja. The total area of the land was 3 bigha 5 lechas. We are also thankful to Shri Thaneswar Boro, the then Revenue Minister, Govt. of Assam for allotting the plot. As per the allotment, the district authority handed over the plot of land to the college. Though most part of the land allotted came under a pond measuring 14 ft. deep, we started planning the development of the land and the buildings and engaged trucks to fill up the approach road and the land with earth. At this juncture, it was painful to know that the revenue department, Govt. of Assam in a letter No. RSS.61/87/33 dated 16th March, 1989 cancelled the allotment of land to K. C. Das Commerce College for reasons best known to them. Though this letter hurt the entire college community, our spirit and efforts could not be dampened. We

continued with our sincere efforts with new vigour and further approached the new government headed by late Sri Hiteswar Saikia.

On March 12th 1990 Dr T. K. Barua, the President of the Governing Body of the college passed away. It was a serious blow to us. Thereafter we unanimously selected Shri Ramendra Narayan Kalita, who was then the local M.L.A. as the new President of the Governing Body of the college. The then Chief Minister, Late Hiteswar Saikia took great interest and initiative and telephoned the then revenue minister Late Mukut Sarma. Late Sarma was kind enough to consider our request and in a letter from the revenue department, Govt. of Assam No. RSS.288/92/11 dated Dispur 5th June, 1992 allotted 10 (ten) bighas of land at Guwahati Mauja, Guwahati Sahar No. 2 Chalabeel, Charibari near Gosala, 771 (kha) to K. C. Das Commerce College. The district authority via letter No. KRS.27/88/157 K dt. 6/7/1992 and the Govt. of Assam's letter No. RSS.288/92/11 dt. 5/6/1992 physically handed over the land to us.

(IV) DEVELOPMENT EFFORTS OF THE COLLEGE LAND

The land allotted to the college was centrally located but was a low lying and marshy area. Further there was no approach road. We had to face many obstacles such as encroachment in addition to non availability of approach road while developing the plot in order to make it suitable for construction of the college building. The most important factor for development of the college land was the approach road. After careful scrutiny in the Deputy Commissioner's Office and Settlement Office, we found in the trace map that the drain was supposed to be 29 feet wide. However, a major portion of that drain was encroached. We realized that we could still build the approach road by clearing the illegal encroachments and without hurting the drain's free flow of water. With this idea, we approached the District Authority and we convinced them to take necessary measures for opening and widening the road. After overcoming this initial hurdle, we opened the approach road. Since trucks could not reach the

spot, we filled up the low lying area by head carriage of earth. The development of the college land was started on November 5, 1992. (see enclosed photo).

But the troubles faced by the college were not over yet. The encroachers were alarmed and blocked the ongoing construction of the approach road with the help of the Guwahati Municipality Corporation. On hearing this, I rushed to the spot, accompanied by Shri Naba Kumar Goswami, lecturer and Shri Paresh Kalita, Supervisor and faced the mob with courage and determination. With convincing argument and showing the relevant documents, we cleared the blockade.

We tackled the encroachment problem of the college very carefully and tactfully. Once the boundary of the plot was identified by the Settlement Department and Deputy Commissioner's Office, the encroachers were identified and we approached each and every encroacher individually and requested them to vacate the college land occupied by them for greater public interest. Some readily complied and some vehemently opposed. Against all odds, we finally managed to position the boundary pillars on all the sides of the college land.

As the allotted plot was marshy and low lying with about 14 feet depth, a large amount of earth was required. Earth filling was started by truck loads on war footing.

To speed up the development of the land and construction of the buildings, a Construction Committee was formed in October, 1992.

The Construction Committee

- | | |
|---------------------------------|--------------------|
| 1. Shri Ramendra Narayan Kalita | Chairman |
| 2. Shri Dharendra Nath Kalita | Convenor |
| 3. Shri Ramesh Chandra Chaudury | Member |
| 4. Mrs. Minati Chaudhury | Member |
| 5. Shri Paresh Pathak | Member |
| 6. Shri Bhubaneswar Talukdar | Member |
| 7. Shri Anil Kalita | Member |
| 8. Shri Kulanath Chutia | Member (Technical) |
| 9. Shri Bhupen Deka | Member |
| 10. Shri Anand Aiyer | Member |
| 11. Shri Prabhat Ch. Kakati | Member |
| 12. Shri Naba Kumar Goswami | Member |

But obstructions in developing the land were not over yet. The public in general welcomed the proposed construction of an educational institution. But on the March 20, 1993 some people illegally hampered progress of the work by obstructing trucks carrying earth to the college plot. They even threatened to assault if further work was continued. With no other option left, we approached the district authority for security. The District authority directed the police department vide letter no KMJ/64/93/7 dt. 7.4.1993, to provide security and render all possible assistance to us. We received help and security from the district authority and police.

However the approach road construction again ran into some serious trouble. Some people submitted a memorandum dated 26.3.1993 to the district authority alleging that the college approach road construction obstructed the drain into Sarusala Beel. The district authority discussed the matter with the G.M.C and in a letter no KAM/8/92/104 dated 26th May, 1993 ordered us to stop construction without any consultation with us. They prohibited us from filling earth on the approach road and in fact asked us to remove all previously filled up earth and clear the passage of water, under the impression that our road had blocked the flow. We were allowed to construct the approach road to the college from south east side of the Surusala beel in consultation with the Circle Officer, Guwahati.

In reference to the order mentioned above, we in a letter dated 9th June, 1993 to the district authority stated that there was no alternative road to the college and that the present approach road was wide enough to provide 5 meters for the road and 4 meters for drain. After repeated appeals and representations and submission of documents, we convinced the Deputy Commissioner to allow us inconstructing approach road by the side of the drain and the earlier order was modified by a new order no KAM.18/92/108 dt. 29.6.1993. We were allowed to carry earth to the college site through the approach road opposite the Gosala gate by the side of the drain. We were greatly relieved and continued the land development activities.

Within a few months, some people again complained that the college blocked the drain often and based on their complaint, the Deputy Commissioner, Kamrup in the letter No. KAM-18/92/2933-37 dt. 19 October, 1993 directed us to clean the drain and warned us that serious action would be taken if the drain was not cleared up to maintain the free flow of water in the future. We had to give a written assurance to that effect. By this time, we were weary of all the foul play and unnecessary obstruction. Eventually the approach road construction was complete.

Though the entire burden of the problem and the initial expenditure of the approach road were borne by us, later on some expenditure of the approach road was equally borne by us and the Lions Club of Guwahati for the Lions Eye Hospital project.

(V) FOUNDATION LAYING CEREMONY ON 19TH NOVEMBER, 1993

The foundation of the college building was laid on November 19th, 1993 with a simple ceremony. It was a great relief to us that after 10 long years, the college could finally start the construction of a building in its own land at Sarusala beel, Chatribari, Guwahati. Filling up of earth and construction of building went on simultaneously. It is noteworthy to mention that a new technique of construction with matured bhaluka bamboo pilling was introduced on the advice of our technical member, Mr. K. N. Chutia. This method minimized the construction expenditure to a great extent.

(VI) PROGRESS OF THE COLLEGE : ACADEMIC AND ITS INFRASTRUCTURE

We gave great importance to academic matters from the start. Students were admitted in the college by the admission committee formed by management. Classes were held regularly except when disturbed by load shedding. Strict discipline was maintained in the college campus. Though initially few teachers were appointed on temporary basis subsequently teachers were appointed as per rule on the basis of merit through advertisement and interview. Also, in

the case of appointment of college Principal, quality was given top priority. Late Umakanta Sarma retired D.P.I. of Assam was the first Principal of the College. He was followed by Shri Purna Kanta Bordoloi, retired Vice-Principal of Gauhati Commerce College. In 1994, August, Dr. Bandhu Ram Deka was appointed as Principal of the college. But during the gap period Shri Paresh Pathak and Mrs. Minati Chaudhury managed the functioning of Principal. After the resignation of Dr. Bandhu Ram Deka, the senior most lecturer of the college. Dr. Swabera Islam was appointed as Principal by the Governing Body. In a meeting held on May 9th, 1994 the Governing Body of the college gave me the responsibility of Secretary, Governing Body, in addition to my existing role as Convenor of the Construction Committee for speedy development of the college infrastructure and better co-ordination. I had to take the dual charge of Secretary, Governing Body and Convenor, Construction Committee of the college during the most critical period of the college.

Another important factor was that we maintained strict discipline among the teachers and students and provided maximum facility for a academic pursuit for both teachers and students. As a result there were no major problems with the teachers and students. This culture continued and became stronger over the years.

While Sona Ram Higher Secondary School authority was kind enough and co-operative in allowing K.C. Das Commerce College to hold classes, the college had to face many problems, particularly the power failures and lack of accommodation of class rooms. Under the circumstances, we decided to shift the college to its own land and building at the earliest. Since May 1994, the Construction Committee had started the work of filling earth and construction of buildings on war footing with college fund and large amount of financial help from donor Shri Ramesh Chandra Chaudhury.

Although the boundary demarcation was almost completed, a portion of the college plot on southern side was still occupied by Shri Gopinath Deka Majhi who had not yet vacated it. So the college

management applied for a solution for this portion of college land and accordingly the Circle Officer, Guwahati Circle, along with his staff visited the site on 9th February, 1994 at 10 A.M. and demarcated the boundary in presence and help of the Governing Body members, college staff and students and fixed the boundary pillars. But even after demarcating the college land, Mr. Majhi did not vacate the land which measured 2 Katha 10 lechas. As a result, after demarcation of the boundary by the govt. official, the college authority, staff and student asserted its right by removing Majhi's materials to his side and erected a semi permanent fencing and temporary shed over the land as a mark of occupation. For this action Mr. Majhi filed a case no. 63m/94 in the court of Shri D. Boro, Executive Magistrate, Guwahati against me, Shri Naba Goswami and Late Surajit Mitra. The case continued far long time, but ultimately Mr. Gopinath Deva Majhi had to accept the legal claim of the college and also extended his co-operation in all the development activities of the college.

In all these problems regarding the occupation of the land, Shri Anil Kalita, a social worker and an energetic young man of the locality stood solidly behind us and helped us with the infrastructure development. He was co-opted as a member of the construction committee of the college and he deserves thanks from us. Mention must be made of the help and co-operation extended by the teacher's unit of the college under the able Presidentship of Dr. Swabera Islam.

As mentioned above the college had to face many problems in developing the land to be made suitable for construction of buildings. We had to make extra effort to build the approach road to the college and special care was also taken for the drainage system of the area and the entire area gave a great boost to the environment. Thanks to the construction committee of the college, the development of the plot and building construction progressed on a war footing. It is to be noted that construction of the college building, to accommodate all classes was completed within a record time of 7 months as stipulated.

The college management, teachers, students and all well wishers could heave a sigh of relief when at last the college so long functioning at the Sona Ram H.S. School could shift permanently to its own land and building on November 30th, 1994 after performing a puja with simple ceremony. The college had all the five classes- two years Higher Secondary and three years T.D.C. classes of commerce stream. T.D.C. classes in the college had started from the session 1987-88.

It is very satisfying to all that after much sacrifice and hard work we were able to fulfill much of the conditions required for the progress and development of the college. As a result, the college secured the T.D.C. Part- I affiliation from Gauhati University with the concurrence from the government. We cherished the hope that similar support would be accorded by the Gauhati University and the government to enable this institution to achieve a permanent place in the field of commerce education. In the mean time, the college authorities prepared itself for Part-II affiliation and government concurrence. Mr. Dilip Choudhury, Inspector of Colleges, DHE visited the college on December 13th, 1994 and highly appreciated the academic performance, the management, teaching and non-teaching staff and assured a good recommendation for govt. concurrence and a handsome grant from the Govt. of Assam. Dr. D. D. Bharali of Gauhati University also visited the college and inspected all accounts and academic matters, staff pattern and students for recommendation for Part-II affiliation. Thus the college reached the last leg of requirements to get recognition from Gauhati University and the government for getting the deficit grants in aid status.

(VII) REGULARIZATION OF TEACHING AND NON-TEACHING STAFF

Since, it was a venture college some of the teachers were also engaged in other occupations (services, business etc.) In order to correct the structure of the staff pattern, the teachers who had additional occupation were asked to choose whether

they would continue working in the college or go with their other occupation. Immediately, most the teachers chose the option of remaining in the college. The only member who resigned was Late Surajit Mitra who was a lecturer in the Accountancy Department as well as a practicing lawyer.

(VIII) FINANCIAL MANAGEMENT OF THE COLLEGE :

It is significant to note that K. C. Das Commerce College was not dependent on public donations like other new colleges. With a few exceptions, all infrastructure development, building constructions, salary to the staff and other expenditure were paid out of the fee and other income of the college and also from the donor's contribution. The philanthropist donor was never hesitant to release any amount required for the development of the college.

We maintained strict financial discipline in the management of the college. The daily income of the college was accounted for and deposited in the bank. Further all receipts and expenditures of the college were periodically placed in the Governing Body meeting for information and approval. All construction and development schemes were approved by Governing Body. Though some vicious circles tried to harm the college with false allegations, they could not succeed in materializing their unholy intentions as documents and receipts were crystal clear and all finances were accounted to the penny. The budget for every year was prepared by Governing Body and implemented accordingly. Further the accounts of the college were transparent. During this period, the accounts were maintained by the teaching staff on my behalf. I would like to give special thanks to Sri Prabhat Ch. Kakati, Sri Naba Kumar Goswami and Sri Bijoy Kalita for their help and cooperation in maintaining the college accounts.

Passing through all these vicissitudes, the K. C. Das Commerce College now stands on its own legs. It is needless to say that all these achievements could only happen due to the untiring and sustained efforts of all the pioneers, the large hearted donors and with all the support and sincere co-operation of the

college teaching and non-teaching staff, workers, students and other well wishers from the public. Given this help, sympathy and co-operation, the college can now be assured of further success due to the bright academic performance of its students. While, the teaching members would continue to provide the inspiration needed as their profession demands. Let the K. C. Das Commerce College shine as the pioneer institution of commerce and business education in the light of present day demand for economic, industrial and commercial progress for the benefit of Assam.

I would like to acknowledge the valuable services provided by the following teachers, who are no longer with the college, during the period 1983 to 1996.

1. Mr. Jitu Medhi. M.Com., a local youth
2. Mr. Babul Talukdar
3. Late Prof. Godadhar Sarma, Assamese Dept. served till his death.
4. Late Md. Rahim Box in English Dept.
5. Mrs. Dipali Devi, Geography Dept. released as the subject is not included in commerce stream.
6. Mr. Dhiraj Das, Mathematics Dept.
7. Mrs. Debajani Teran, Bengali Dept.
8. Mrs. Jonali Choudhury, English Dept.
9. Mr. Prasanta Sarma, Management Dept.
10. Mr. Bhupen Bora

It is very painful that some of the founder members and pioneers of this college are no more in this world. With deep gratitude, I would like to thank them for their selfless service to the college—

1. Late Tarini Kanta Baruah, founder President, Sponsoring Body.
2. Late Dwijen Talukdar, Social worker and founder member of the college.
3. Late Bhubaneswar Talukdar, Social worker and founder member of the college.
4. Late Dr. Kalicharan Das, founder member and educationist.

The member of the last Governing Body of the K. C. Das Commerce College before the formation

of the Governing Body by the Government in 1996 were as follows :

1. Shri Ramendra Narayan Kalita— President
2. Shri Dharendra Nath Kalita— Secretary
3. Shri Ramesh Chandra Chaudhury— Donor, Treasurer
4. Principal Swabera Islam— Member
5. Mrs. Minati Chaudhury— Member
6. Shri Paresh Pathak— Member
7. Shri Bhubaneswar Talukdar— Member
8. Shri Bhupen Deka— Member
9. Prof. Abul Laise— Member
10. Shri Naba Kumar Goswami— Member
11. Shri Radhey Tiwari— Member

While pace of infrastructural development and academic matters were progressing well to achieve the goal, the government of Assam in a letter no. G(A)GB.11/90/2 dt. 22nd January, 1996, vide govt. notification no. ECL.11/76/20 dt. 10/11/70 and No. ECL.11/76/pt./10 dt. 16.5.1978 constituted a Governing Body for three years. Thus the pioneers and founder members that established this second commerce college after overcoming all the problems and had laid the solid foundation of the college were relieved. The pioneers were finally happy that K. C. Das Commerce College, which stood firmly with the financial backing from students and the donor, would get more financial backing from the govt. and the U.G.C. which would minimize the suffering of the teaching and non-teaching staff of the college.

(IX) K. C. DAS COMMERCE COLLEGE TODAY :

Dr. Hitesh Deka was appointed as the Principal in 1997. Dr. Deka is a young and energetic man, a good administrator and brilliant academician with a dynamic personality and vision. With help and co-operation from the Governing Body, teachers, students and the public, Dr. Deka, within a short period, brought recognition to the college as one of **the best in the North East in the field of commerce.**

Thus, the seed that was sown in a candle-lit meeting in 1983 finally saw the light of the day and continues to grow everyday, with progressive discontent. □

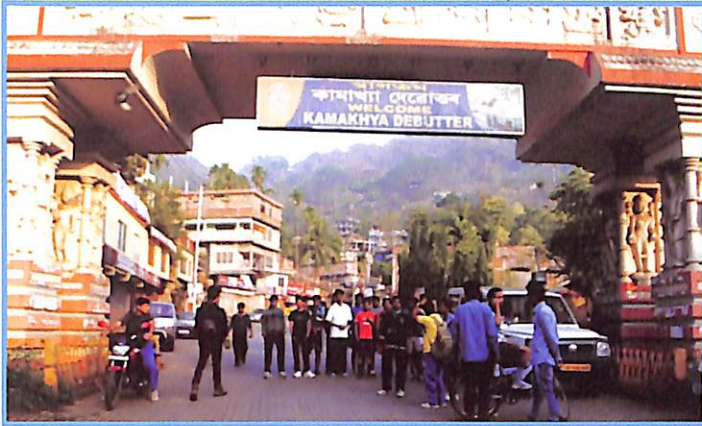
COLLEGE WEEK



COLLEGE WEEK (CULTURE)



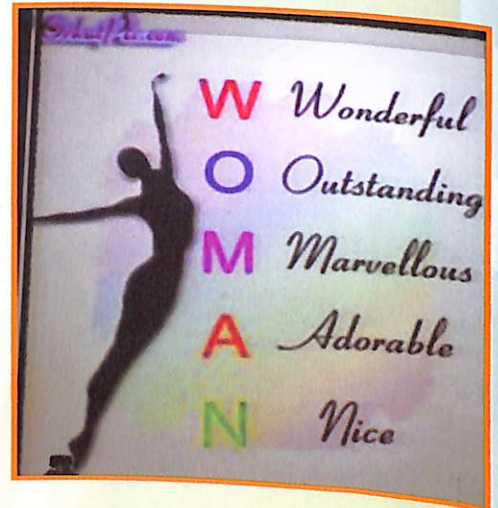
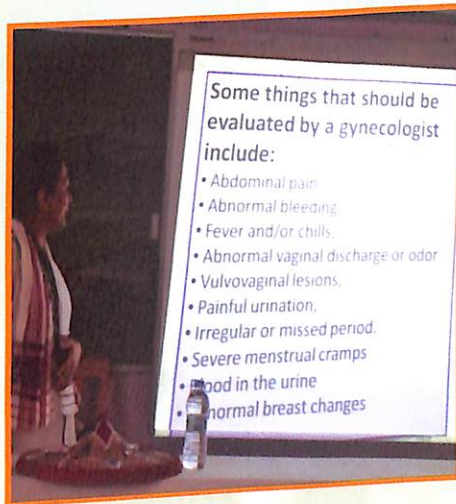
COLLEGE WEEK (SPORTS)



Guardian's Meet



Seminar on Personal Hygiene



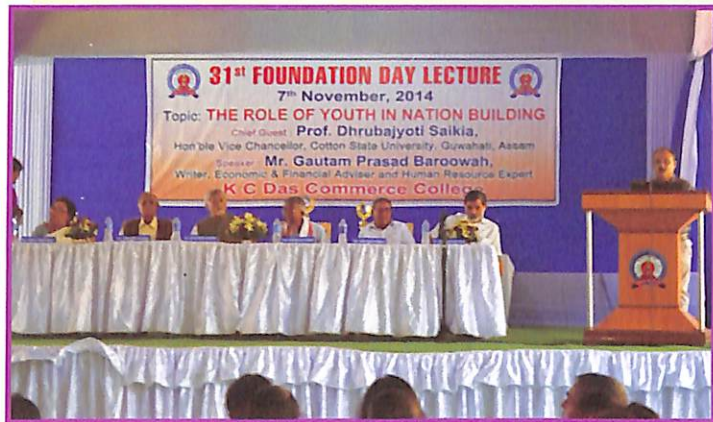
CLEANLINESS DRIVE



31ST FOUNDATION DAY LECTURE



31ST FOUNDATION DAY LECTURE



31ST FOUNDATION DAY LECTURE



ALL ASSAM INTER - COLLEGE MUSIC-COMPETITION

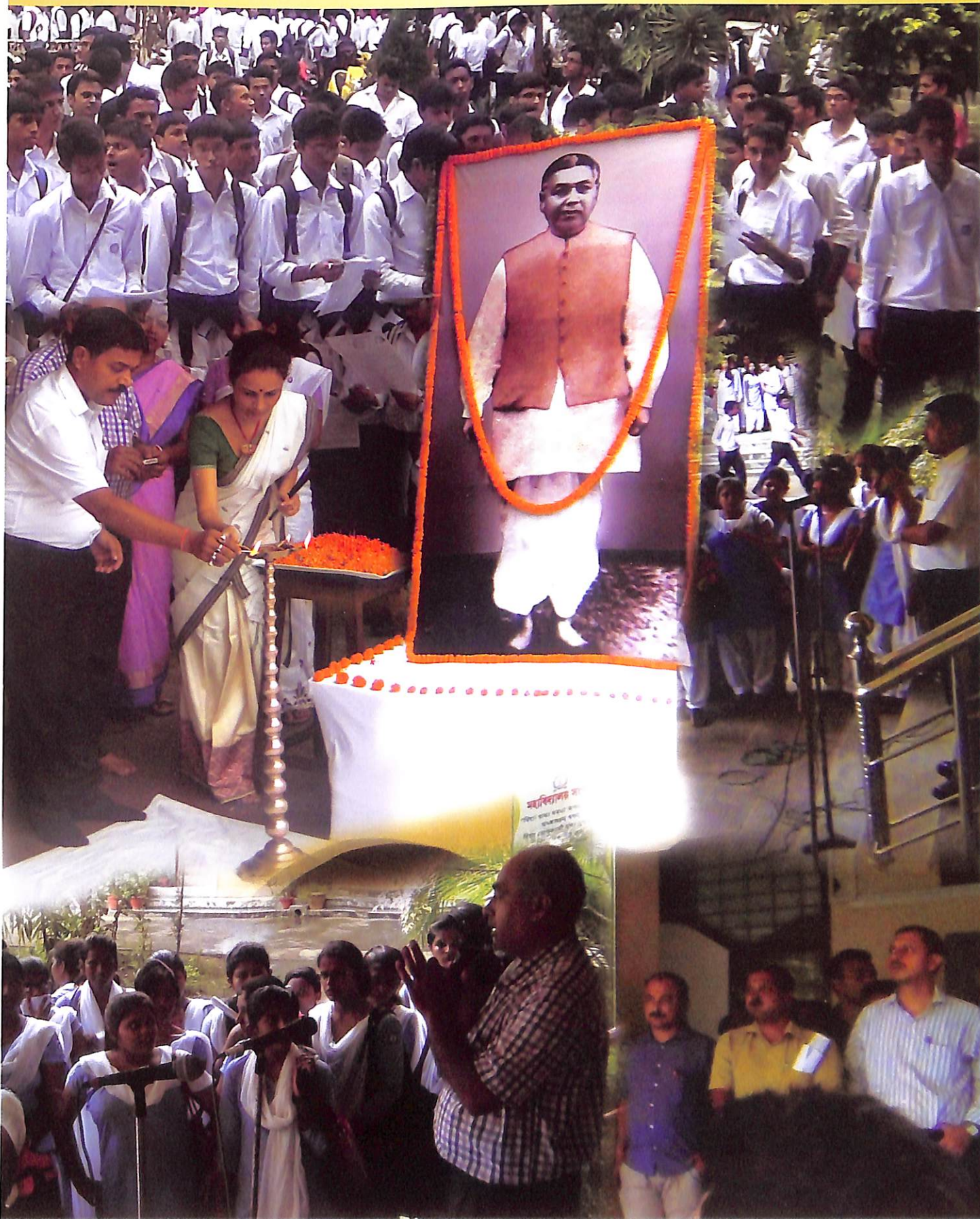
31ST FOUNDATION DAY



Independence Day



PAYING HOMAGE TO GOPINATH BORDOLOI



Saraswati Puja



GUWAHATI UNIVERSITY - YOUTH FESTIVAL



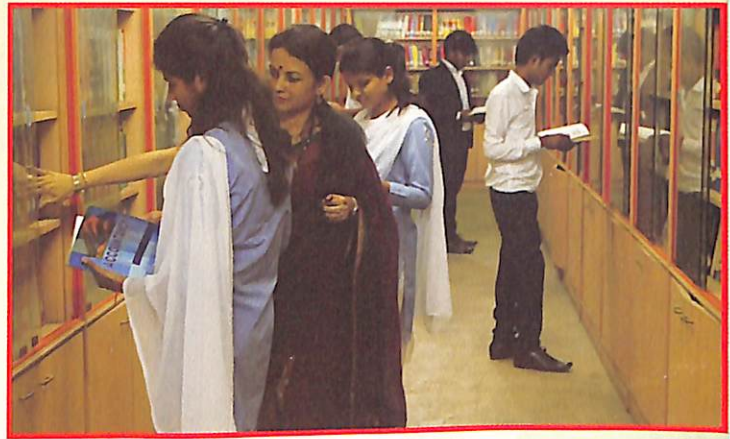
FRESHERS' SOCIAL



FRESHERS' SOCIAL



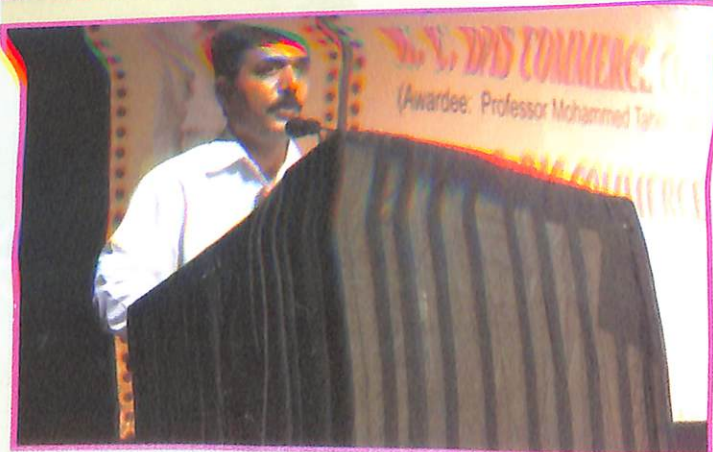
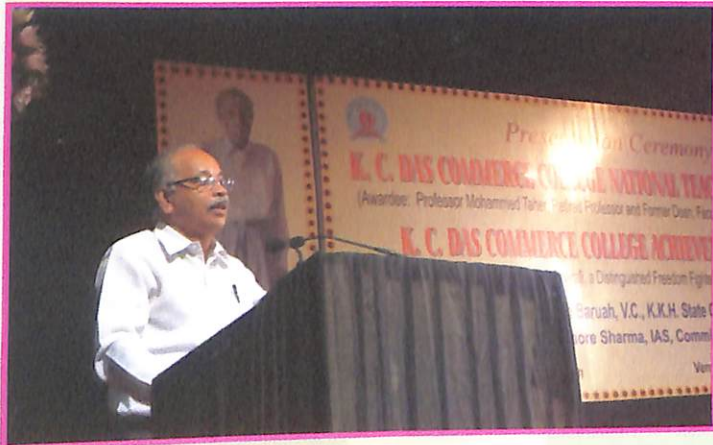
College Glimpses



FAREWELL OF THE PRINCIPAL DR. HOMESWAR KALITA



TEACHER'S DAY CELEBRATION



TEACHER'S DAY CELEBRATION



TEACHER'S DAY CELEBRATION



TEACHER'S DAY CELEBRATION



ACHIEVEMENTS

Our Faculty Members Receiving Ph. D. Degree in the Session



Dr. Chandrima Goswami
Deptt of BBA, BCA



Dr. Malamoni Dutta
Deptt of Management



Dr. Samar Bhattacharyya
Deptt of English



Dr. Satyajit Sarma
Deptt of Finance

Rank Holder in H.S. Final Examination - 2014



Sweta Agarwal
(8th Position)

Kushal Rajgariah
(10th Position)

Reshma Jain
(10th Position)

ACHIEVEMENTS



Best Athlete (Boys)
Thong L. Khongsai



Best Athlete (Girls)
Sukanya Mazumdar



Best Cultural
Dipankar Sarma

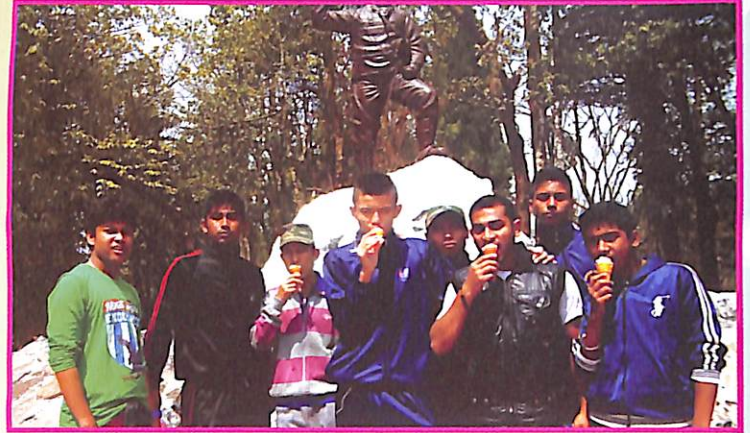


Best Artist
**Riya Singhania and
Radhika Sharma**



"Felicitation of **Mr. Bipul Basumatary** and his Family for being the First Graduate of his Village"

NCC CORPS TREKKING TO SANDUCKPHU INDO-CHINA BORDER



SUO- Birju Kinkor Goswami
Received "Sahara Scholarship"
from NCC for his achievement in this
field.



Nobel Peace Prize, 2014

Dr. Runjun Phookun

Associate Professor

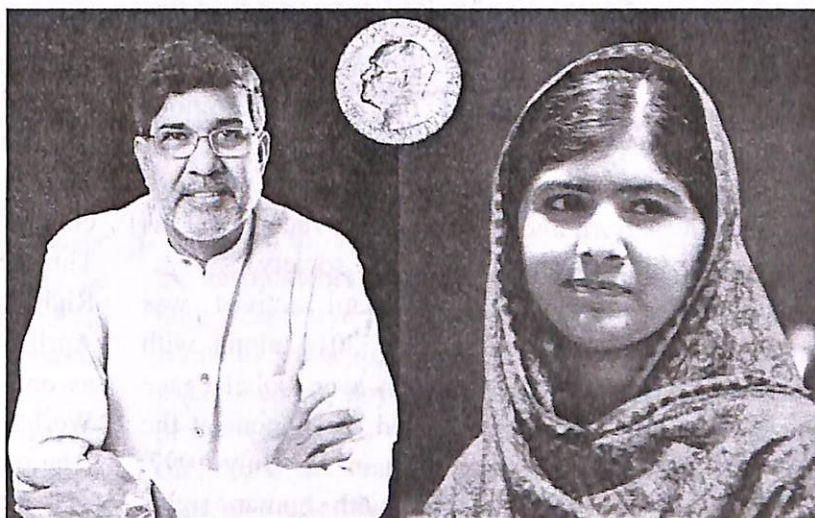
HOD, Mathematics & Statistics

The praiseworthy recipients of this year's Nobel Peace Prize were from the Asian subcontinent. The Nobel Peace Prize 2014 was jointly awarded to Kailash Satyarthi from India and Malala Yousafzai from Pakistan. Satyarthi has received the award for his struggle against the suppression of children and young people. Malala received it for the right of all children to education.

The Nobel Peace Prize is awarded to someone who is worthy of keeping and promoting peace worldwide. Satyarthi is the second Indian to be awarded the Nobel Peace Prize after Mother Teresa. Today the nation feels proud for the achievement and recognition of Kailash Satyarthi. He founded the Bachpan Bachao Andolan in 1980 and has strived to protect the rights of more than 83,000 children from 144 countries.

Satyarthi was born on 11th January 1954 in the Vidisha district of Madhya Pradesh. Now he resides in *New Delhi*. He had a *postgraduate degree* in High Voltage Engineering and was a *lecturer in a college* of Bhopal for few years. But, he gave up his career in 1980 to fight against child labour and became the secretary general of the Bonded Labour Liberation Front. In the same year he founded the Bachpan Bachao Andolan. He wanted every child to be educated and endeavoured to protect their childhood from being abused. He has also been involved with the Global March Against Child Labour and its international advocacy body and had served as the President of the Global Campaign for Education, from its inception in 1999 to 2011.

Satyarthi established Good Weave International, formerly known as Rugmark. It is the first voluntary



labelling, monitoring and certification system of manufacturing rugs without the use of child labour in South Asia. Satyarthi has highlighted child labour as a human rights issue, as well as a welfare matter and charitable cause. According to him child-labour perpetuates poverty, unemployment, illiteracy, population growth and other social problems. His claims regarding child-labour have been supported by various studies. He has also had a key role in *linking the movement against child-labour* with efforts for achieving "Education for all". He has been a member of a UNESCO body established to examine "Education for all" and also had been on the board of the Fast Track Initiative now known as the 'Global Partnership for Education'. Satyarthi serves on the board and committee of several international organisations including the 'Centre for Victims of Torture' (USA) and the 'International Labour Rights Fund' (USA). It is reported that now he is working on bringing child-labour and slavery into the post-2015 development agenda for the 'United Nation's Millennium Development Goals'.

Satyarthi has been awarded many international honours. Few of them are 'The Aachener International Peace Award' (Germany) in 1994, 'Freedom Award' (USA) in 2006, Gold medal of the Italian Senate in (2007), 'Alfonso Comin International Award (Spain) in 2008 and 'Defenders of Democracy Award (US) in 2009. He was recognised in the list of 'Heroes Acting to End Modern Day Slavery' by the US State Department in 2007. Finally, he received the most prestigious honour the 'Nobel Peace Prize', 2014. Most unfortunately and shamefully, India, the country where he was born and residing never recognized his immense contributions towards the society.

Malala Yousafzai, a Pakistani activist was awarded the Nobel Peace Prize 2014 along with Satyarthi. Malala is the youngest ever Nobel Peace Prize recipient. She was awarded the honour at the age of seventeen. She was born in 12th July 1997. She started her work mainly with human rights advocacy for female education in her native Swat valley in northwest Pakistan, where the local Taliban had at times banned girls from attending school. Malala's advocacy has since grown into an international movement. At the tender age of 10, she could understand the value of education. In early 2009, when she was just eleven years, she wrote a blog under a pseudonym for BBC detailing her life under Taliban occupation, their attempts to take control of the valley and her views on promoting education for girls in Swat valley. She was encouraged by her father to fight for the right to education, which would have been otherwise in case of other daughters. Malala was very brave; she gave interviews in print and on television. She thus rose in prominence and was nominated for the 'International Children's Peace Prize' by South African activist Desmond Tutu.

On the afternoon of 9th October 2012, as Malala was going back home in her school bus, a Taliban gunman boarded the bus and asked for her by name and then fired three shots to kill her. One bullet hit

the left side of her forehead and went through the side of her neck and shoulder. She remained unconscious and in very critical condition. Later on after treatment in the military hospital in Peshawar her condition improved enough and she was sent to the Queen Elizabeth Hospital in Birmingham, England for intensive rehabilitation.

The assassination attempt sparked a national and international support for Malala. United Nations Special Envoy for Global Education, Gordon Brown launched a UN petition in Malala's name using the slogan "I am Malala" and demanding that all children worldwide be in school by the end of 2015. This petition led to ratification of Pakistan's first Right to Education Bill. In the Time magazine of 29th April 2013, Malala was featured on the front cover as one of "The 100 Most Influential People in the World". She was the winner of Pakistan's first 'National Youth Peace Prize'

Malala spoke at the headquarters of the United Nations on 12th July 2013 to call for worldwide access to education. In September 2013, she officially opened the Library of Birmingham. Malala is the recipient of the Sakharov Prize for 2013. In February 2014, she was nominated for the World Peace Prize in Sweden. She was granted an honorary doctorate on 15th May 2014 by the University of King's College in Halifax. On 10th October 2014 Malala was announced as the co-recipient of the 2014 Nobel Peace Prize.

From the brief review of their life learned lessons of sincerity, dedication, perseverance and selfless love for humanity, we must be encouraged to move forward to help them in their endeavour. This year's Nobel Peace Prize was awarded to the two most worthy persons. Every child should try to follow their footsteps and contribute to the uplift of the society in whatever small way it may be. The parents also need to do their bit in educating and encouraging their children to end all the social problems like child-labour, illiteracy, poverty and the like. □

Psychology of Today's Youth

Dr. Ashima S. Borah

Associate Prof & Head,
Dept. of Management

It is indeed becoming a challenging task for the youth of today to maintain a proper balance between the right traditional principles and thoughts and the present technological revolution. Today in this digital world, they are concerned more with no of likes on Facebook or a few hundred retweets, rather than entertaining guest at home or a talk over the telephone to their near and dear ones. May be today's boys and girls prefer to be glued to technology rather than having physical or personal contacts with the people around.

Recently due to my only daughter's marriage what was solemnised in the month of February 2014, I and my husband had to finish the invitation work very soon, and on a result little time was left to have tea in each and every house. But ever then, an interesting observation had come to my notice. Some adolescent children in most of the families were so busy in their own world that they did not even had the courtesy to greet us in absence of their parents. Some of them were present at home doing nothing or watching TV did not even bother to offer a glass of water. We had to just drop the letter with great dissatisfaction.

My purpose is not to humiliate the up coming youths, but through this piece of writing, I want to tell the society that, are we not responsible for inculcating such culture/behaviour in them at the very nascent stage? In the name of modernity, we are pushing them to such a world where there is nothing but full of dissatisfaction and darkness. We, guardians/parents are to be blamed for the moral degradation that is taking place everywhere. 'Blame game' cannot be the sole weapon to blame their adolescent children.

A study was conducted by talking 30 (thirty) families in the area of Bhetapara in the year 2012, to

study the present life style of the Socio- economic profile of the people to be submitted to the NGO 'Alakananda'-a women & child organization, Bhetapara. The families under study were mostly (98%) from rural areas, migrated to Guwahati and settled in city by building houses of their own.

From the study it has been observed that 75% of the respondents expressed their opinion relating to their respective adolescent wards that they don't want to stick to rigid traditional principles viz today's young boys and girls do not prefer to offer prayer (parthana) during evening hours, which is a traditional act, rather they would prefer to spend time on some unproductive or useless work of their choice.

Traditionally adolescence has been thought of as a period of heightened emotional tensions resulting from glandular and other changes. An adolescent comes under social pressures and faces new conditions for which he received little training during childhood. Problems relating to romance are very real at this stage. The adolescent is happy when the romance is moving smoothly but he becomes despondent when things go wrong. The adolescent also begins to worry about his future when he finds that the end of his schooling is in sight. A Gasell and other (1956) observe that fourteen year olds are often irritable, easily excited and explode emotionally instead of trying to control their feelings. Sixteen-year-olds, by contrast, do not believe in worrying. In this way, the storm and stress of this period lessens adolescence draws to a close.

on early adolescence (1976) describes the emotional state of the adolescent in these words, "..... being treated "like a child" or being treated "unfairly" is more likely to make the adolescent angry than anything else. Instead of having temper

tantrums, however the adolescent expresses his anger by being sulky, refusing to speak or loudly criticising those who anger him. The adolescent also becomes envious of those whose material possessions are superior to him.”

My humble suggestion to the guardians and parents will be to kindly understand them and guide them properly as because with so much of changes physically and mentally taking place within them, with increased peer influence and immense mental pressure from their parents to excel academically at any cost, they fail to maintain a balance between security and freedom. However it will be wise on our part to know the misconceptions about Adolescence first in order to understand them properly.

MISCONCEPTIONS ABOUT ADOLESCENCE :

Despite a lot of research work has been done in the several aspects of the adolescence period which throws sufficient light, still several traditional fallacies exist, which are stated as under :

- (i) The first fallacy is that the adolescents are awkward in physical appearance.
- (ii) The second misconception is that adolescents grow all of a sudden and rapidly.
- (iii) The second misunderstanding is that the adolescents are rebellious by nature.
- (iv) The fourth fallacy is that adolescents are extremely bothered by sex maturation and its problems.

I had seen nearly fifty springs in my life and from my experience. I find the youths of today very intelligent, dynamic and eager to learn something new and creative. Proper pampering and guidance is what they lack if guided in the right direction. We can and only we can be proud and happy as well to find a bright future ahead us. Therefore I can stop my pen, if we little bit ponder to the following needs of the Adolescents :

- (i) A proper balance must be maintained between the security and their freedom is required.
- (ii) Children of this age need noble causes in the promulgation of which they may utilize their excess emotion and energy.
- (iii) Separate physical education programmes for boys and girls need to be planned.
- (iv) Rest needs are about eight hours.
- (v) Different types of co-curricular activities are needed for providing new experiences and revitalising energy.
- (vi) Sex education on a scientific basis is needed
- (vii) Unobtrusive adult guidance is needed.

These may be summed up as need for freedom from dependence, need for association with the opposite sex, need for self support, need for a philosophy of life and need for guidance. □

Reference :

Essentials of Educational Psychology, J. C. Aggarwal, Vikash Publishing Home Pvt. Ltd., 2013.

N. B : The author had attended two UGC workshop on ‘Mental Health of College Students’ at Gauhati University.

Women's position in different aspects of life... (in micro and macro perspective)

✍ **Dr. Jayoshree Damp. Choudhury**
HOD, Economics

Introduction :

Family is the starting point for an individual and individual is shadow of family. Such nexus between individual and family is of vital importance when question of societal role of a person is to be determined. In a civil society role of "family" is well appreciated in the context of its contribution towards growth of healthy state. In broader spectrum family means a nest where two persons with opposite biological character decide to have harmonious living under the influence of unconditional mental security, emotional feeling and love needed for development of individuality. Personfication of character becomes simple when one is aware about background variables for which study on "Family tree" is essential. Family background highlights attitude of a person and also social problems, with which both present and future generations are confronted with. But many of the created problems, of today's society can be minimized if the role of co-ordinator i.e. WOMEN is analysed in changed situation of 21st century which lays emphasis on scientific temperament. Over the decades *there is change in stereotyped concept of "role of women"*, but much more is to be achieved if global situation specially of South Asian region is to improve in term of "Women empowerment". The global forum admits that if poverty alleviation programme, literacy mission and other constituent agents of HDI are to bring positive effect on qualitative improvement of human-resources then women must be involved in the process of development for which they are to be empowered irrespective of caste, creed and colour.

Before evolving "Tools of empowerment", first it would be appropriate to discuss about micro and macro role of woman in the backdrop of LPG.

Concept/Meaning of ROLE :

Role has been defined as the structurally given demands, that is norms, taboos, expectations, responsibilities and so on, associated with a given social position¹.

It is again defined as the action of the Individual members, thus it adopts various facets of individual and social structure features of the society².

Role has been defined as the member's orientation or conception of the part he is to play in the organization³.

Life cycle of fair sex can be divided into two parts (i) premarital status where she plays role of daughter and sister. and (ii) Post marital status refers to multiple roles like (a) wife, (b) housewife, (c) daughter-in-law, (d) sister-in-law, (e) mother-in-law and (f) grandmother.

In both the cases the women under transfer entity of guardianship regulates her different roles within given framework of four walls; as such it can be termed as "micro aspect of life" which is in no way inferior to macro analysis provided she is enlightened and aware of changes that goes around her MICRO Perspective.

Amongst all the "roles", the role of mother is *most important, as she is the centre of socialization process. The future of next generation depends on her rational thinking and unbiased attitude towards gender of child.* Even if the entire family stands against her will, she must be bold enough to face the world smilingly. Her challenging attitude for right cause and justice will definitely save the society from further criminalization of female-fetus. Otherwise the "Women will be recorded as enemy of their own".

But how can a modern woman be courageous to overcome dictate of traditional society? The answer

to such conformity lies in "Empowerment Formula" chalked out by right-thinking people working in different capacities for upliftment of weaker section of community.

The word "empowerment" has multidimensional facet. In simplest form it manifests redistribution of power in favour of own gender challenging century old perception of patriarchy. Empowerment generates awareness among women helping them to play gender-role in decision-making process both within and outside the four walls.

There can be varied definition of empowerment, but in simple way it can be defined :

"Women's empowerment is a social process that neutralized women's oppression if women do not take decisive action, their victimization will continue.

After the year-long celebration of "women Empowerment year" how far government machinery is successful to transmit message of "Gospel of equality" advocated by politicians to the masses who are still divided on the issue of "Women reservation bill"?

In whatever sphere the women lives she can enjoy a successful life if she is given "power" to exert influence over "material resources, intellectual resources and human values". It is commonly believed that women engaged in greater world is more empowered than the rest; but reverse is also true if she is given infrastructural facilities even within given family limitation reflecting support of male-members towards women-cause, Restructuring of society in term of "gender-equality" is must if country is to improve GDI and "GEM", as laid down in *Action Plan of Beijing conference*.

Since aim of empowerment is to fight against discrimination, the selected weapons for the purpose should be properly greased so that end result can be achieved. The three sided combined efforts i.e. education, economic and political awareness help a woman to be empowered and reorient family structure which is said to be basic element of society. In economic term "family" can be defined as working place for males and females for performing

both productive and reproductive activities in continuation of civilization process. Thus "quality of family" determines "quality of society" in long-run where posterity grows up as torch-bearer of a nation.

It is not always true that an educated woman should be engaged in economic activities; withholding her role as economic partner also she can discharge her duties effectively by nourishing children according to changing scenario of society, which in turn maintain balance between traditionalism and modernity. So role of an "Educated Mother" is most crucial, demanding and significant in today's world as they are instruments to nourish the human resources of tomorrow.

Of late the developing countries started realizing that unless "Population policy of Nation" is strictly adhered to fruits of economic planning will always bypass poor and women will be marginalized. Merely by accelerating economic growth rate the country can not improve economic condition of masses, what is needed is the "sustainable development" that distributes benefits equally, and empowers people rather than marginalizing any section of society. It is now widely accepted that non-economic factors are more responsible to bring change in economic scenario of the country rather than economic factors. More injection to saving investment ratio cannot bring desirable level of change if bulk of consumers remains poverty stricken, illiterate and traditional in outlook.

Considering education as helipad of empowerment and vehicle to drive out all evils from society "Primary Education" for the age group 06-14 years henceforth is included under the provision of fundamental Rights violation of which is enforceable by court of law. Education is thus the stepping-stone towards realization of women empowerment that comprises 66% of world's population and 70% of world's poor. Such denial and deprivation is simply in contrast to "Universal Declaration of Human Rights" as it could be of any help to redress their sufferings.

Under such gloomy situation it is just and reasonable to provide accesses to knowledge and practical value-based education to woman to counter challenges of socially construed taboos. It is high time that society realized that role of women is no way inferior to male and given freedom to enjoy 'right to reproduction'.

Once such right is given it is expected that educated mother will be able to bring sea change in state economy as shown by Prof. Sen with reference to Kerala.

So without being economically and politically empowered, educational empowerment can regenerate awareness among women who simply perform different roles in given territorial limitation of family-life. It is thus admitted by academicians, and policy makers that solution of social problem is in the hand of educated mothers who can strongly oppose "market economy" where children are produced according to taste of acceptors but in context of Indian scenario to fight against evil design of society the woman must enjoy support of religious institutions, as it is only religious leaders who can change mindset of people, suffering from superstition inspite of educational background.

Macro-perspective

With faster rate of urbanization, breaking down of joint-family system, migration, fall in agricultural share in GDP, modernization and industrialization, it is observed that women are coming forward to share family responsibility in terms of visibility and recognition. In greater world women are engaged in different activities according to their own skill, knowledge and capabilities. Accordingly it is found only 6% workers are engaged in organized sector and 94% are in informal/unorganized sector. Why such great variation persists between two sectors in term of women employment is shown by different academicians and social thinkers from time to time and also in government "Reports".

NOW question may arise :

(1) Whether women could compromise between productive and reproduction roles?

- (2) Whether they are really economically empowered and are able to improve self-status while performingly "role play" in family life?
- (3) Whether their economic participation could reflect a paradigm shift from traditionalism to modernity?

or

- (4) Whether their status has deteriorated further in term of technological development?

To answer all the questions in brief sample size of 50 women (30 educated, 20 uneducated) (From urban Guwahati) comprising both educated and uneducated were taken into consideration where it was found that :

- (a) Irrespective of socio-economic background none of the women could compromise between productive and reproductive roles, rather some of them discontinued their career for the sake of later. In case of others, they were hard pressed by two opposite forces but still liked to continue with job because of inner feeling of self-sufficiency and supplement family-income.
- (b) The educated women while were able to improve their self-image within family in case of poor illiterate women, the situation was different. They joined work force either of social factors (separation/widowhood) or of economic factors (which had failed to ensure economic and social security for which state machinery was mainly responsible).

(c) In response to enquiry 'no 3' it could be said that positive was trend of visible among the sample-size because of ongoing changes in factors. However snail-speed movement should gain momentum to keep pace with speed of 21st century in order to reap benefit of technological development, which help everyone acquire knowledge through information technology.

- (d) If stock of situation is neutrally assessed than conclusion so derived may not be acceptable to all.

By drawing from different sources it can be said that technological achievement have failed (to period of green revolution and publication of provisional census report of 2001) about further improvement in status of women as a whole.)

Fortunately evil spirit of scientific development couldn't touch soil of this region for which women in this corner part of the country enjoy better social status than counterpart living in other states. Assam in terms of female literacy, sex ratio, women-value enjoy satisfactory position, which must be noted down as positive step towards women empowerment.

Analysis on women-role in micro perspective shows that "women emancipation movement" launched by Gandhiji during pre-independence period has its relevance even today since women are still subject to violation and subjugation while performing "role-pay".

To overcome Draupadi like situation women must be empowered, for which "awarness programme" is to be carried out by governmental/non-governmental/joint mission of both to make a healthy society where a female child can breathe without suffocation.

During fieldwork and visit to government offices it was found that there existed lack of co-ordination between government and non-governmental organization. While former blame later for lack of interest. NGOs blame GOs for absence of transparency and red-tapisn. In such cold-war atmosphere it is the responsibility of GOs to involve NGOs for greater interest of state, otherwise upliftment of weaker section i.e. women, SC, ST and old will remain a far cry. It will not be out of place to mention that while NGOs are engaged in large-scale in rural areas, they should also work for urban poor who are in many cases responsible for immoral activities reported in newspapers almost everyday. Thus "women empowerment" will have its sweet end, when women enjoy triangular support of male-persons of family, governmental and non-governmental organizations.

With little love, sympathy, care and cooperation probably one can change global scenario, which other way may take another century to get over problem like gender disparity intentionally meted out from cradle to grave.

Refferences :

Different issues of

1. Social welfare.
2. Yojona.
3. Towards Equality.
4. Empirical testing.

Library and Information Science (LIC) Education in North East India

✍️ **Prasanta Kr. Deka**
Librarian (Associate)

Library and information science education in India is presently offered at different levels like Certificate, Diploma, Bachelor's Degree, Master's Degree, M. Phil., Ph. D. The Certificate and Information Science are offered at Under Graduate level and from Bachelor's Degree in Library and Information Science (BLIS) to Ph. D. are offered by most of the Post-Graduate departments attached to the Universities. University Grants Commission (UGC) since its inception has been instrumental in formulating Model Curriculum for different disciplines of studies including Library and information Science. A number of Committee appointed by UGC have submitted their report to UGC namely.

1. Ranganathan Committee on "Library Education" (1960)
2. Kaula Committee on Curriculum Development in LIS Education (1990)
3. Karisiddappa Committee on Curriculum Development in LIS Education (2001)

All these reports are aimed at formulating LIS Curriculums at two levels (Bachelor's and Master's). Since library and information science at university level are imparting two courses namely BLIS (One year) and MLIS (One year), the latest UGC Model Curriculum (2001) recommends with option that the universities may opt for two years integrated MLIS

course after Graduation or one year BLIS and one year MLIS. Though there are eight states in the northeastern region including Sikkim, the library and information science courses are being offered by six universities and two other institutions through regular/conventional mode. The name of these universities/institutions are given below along with the courses offered by them :

1. NEHU, Shillong, MLIS (2 yrs integrated), Ph. D
2. Guwahati University, Guwahati, MLIS (2 yrs integrated) ph.D
3. Manipur University, Imphal, MLIS (2 yrs integrated) ph. D
4. Mizoram University, Aizawl, MLIS (2 yrs integrated) M. Phil, Ph. D
5. Dibrugarh University, Center for Library & Information Studies (1 yrs BLISc and 1 yrs MLISc)
6. D.S. College, Gangtok (Affiliated to Sikkim University) BLIS- 1yr
7. Assam University, Silchar, MLIS-(2 yrs integrated), ph. D
8. IGNOU, Guwahati, BLISc-1 yrs and, MLISc-1yrs

Courses offered on LIS education in NE Region :

The courses offered by the Universities / institutions of NE India are given below:

Course	Institution/Universities	Minimum Admission Requirement	Duration
Certificate	Library Associations University affiliated Colleges & Institutions	HSLC/HSSLC, with 45%-55%	2 to 6 months also up to 1 year.

Diploma	Women's Polytechnics/ Library Associations	Secondary 10 th Class Matriculation/Senior	1 to 2 years
Bachelor's Degree	University Dept's & Colleges	Degree in arts/Science commerce or their equivalent certain schools Have in addition, a system of admission tests or interviews	1 year
Master's Degree	University Dept	Degree/BLIS and an admission test is prescribed by most of the Lib Schools.	1 to 2 years
M. Phill	University Dept	A Master's degree in Lib. Sc with second Division is usually Insisted upon by most of the Universities	1 to 2 yars
Ph. D	University Dept	A Master degree in Lib. Sc. In some Universities it is M. Phill/NET, whereas in some Universities a pre-Ph. D written test and Viva voice examination is conducted to test the ability of the student certain universities have a system of admission test for both M. Phill and Ph. D	2 to 3 years

Brief Profile about the LIS Department of universities/institutions (NE Region) :

SI. No	Name of University/Institution	Courses offer	Intake capacity	No of Faculty Member	ICT Infrastructure	Dept Library
1.	Gauhati Univesity	MLISc, Ph. D	25 As per ordinance and stutus	Professor 2 Associate Proff. 1, Asstt. Proff. 3	Computer with LAN connectivity	yes
2.	Manipur University	MLISc, Ph. D	21 As per ordinance and stutus	Associate Proff. 2, Asstt. Proff. 2	Computer with LAN connectivity	No
3.	NEHU	MLISc Ph. D	25 As per ordinance and stutus	Professor 2, Associate Proff. 1, Asstt. Proff. 4	Computer with LAN connectivity	Yes
4.	Mizoram University	MLISc, MPhil, Ph. D	15 05 As per ordinance and stutus	Professor 2, Associate Proff. 2, Asstt. Proff. 3	Computer with LAN connectivity	Yes

5.	Assam University	MLISc, Mphil, Ph. D	25 As per ordinance and stutus	Associate Proff. 1, Asstt. Proff. 2	Computer with LAN connectivity	Yes
6.	D. S. College, Gangtak	BLISc	As per ordinance and stutus	NA	Computer with LAN connectivity	No No
7.	Dibrugarh University	MLISc BLISc	As per ordinance and stutus	No Permanent Faculty	Computer with LAN connectivity	No
8.	IGNOU, Guwahati	BLISc MLISc	15 15	NO Permanent Faculty	NA	Yes

The role and perception of libraies and information centers continue to change in the 21st century. It is therefore necessary to evaluate the effectiveness of library and information systems in the changing scenario. The changing scenario calls for skills and competencies beyond the daily operational sills. Therefore the schools of library and information studies play an important role in creating human resources thereby providing appropriate education and training.

This is evident from the study undertaken by the scholar that library and infomation science education has to go a long way and there is a need to revamp and improve the professional skills of the teachers, students, researchers and staff to face the new challenges. Although there are many library and infromation science departments grown over the period of time but hardly the attention has been paid towards infrastructure and manpower development. □

A library is the delivery room for the birth of ideas, a place where history comes to life.

—Norman Cousins

If you want to get laid, go to college. If you want an education, go to the library.

—Frank Zappa

TEA & HEALTH

✍️ **Safiqul Haque**

Assistant Professor

Tea is made from dried leaves of the plant "Camellia Sinesis" that belongs to the family Theaceae. Tea is most popularly known as a plant, a bush or a shrub. But it is actually a tree and this is evident as in southern part of china tea tree was used not only as wood but also as timber for making doors, tea table, furniture parts etc.

Scientists are known to have identified over 80 species of the genus Camellia with more than 2000 varieties of tea. For commercial plantation, new plants are grown from seeds or clones. They are nurtured in the nurseries for a year or two and then again planted in the mainfield. The total time required for a tea bush to be matured for plucking is between three to five years depending upon the climate.

Changing life style has created various chronic diseases including cardiovascular diseases and cancer of various types. Despite great advances in medical science it has found that there is increasing incident of these diseases. Research scientist after discovering the chemical properties of tea feel that drinking tea could provide some solution to the problem. Finding of the research indicates the presence of antioxidant properties in tea which helps in building a defence mechanism in the human body against some of the dreaded diseases. Tea is rich in polyphenolic compound known as flavonoids and the most beneficial affects of tea are associated with these polyphenols which is more than any other antioxidant present in fruits & vegetables known to mankind. In addition tea leaves contain element of vitamins (B1, B2, C & E), fluonide, magnesium, potassium, folic acid and zinc needed for body's daily intake. Moreover, it is a natural product and is calorie free. A study at the Antioxidant Research Centre in London published in 'Free Radical Research', February 1999, mentioned that Antioxident in 2 cups of tea are equal to those in 7 glasses of orange juice or 20 glasses of apple juice.

Scientists involved in research in different parts of the world have come to the opinion that tea has chemo protective affects and can help in the prevention and control of various types of cancer such as prostate cancer, skin cancer, esophageal cancer, lung cancer, breast cancer etc.

Consumption of flavonoid from black tea inhibit oxidation of low density lipoprotein, cholestrol, lowers coronary heart disease and stroke.

Researchers reported that tea drinking appears to improve blood vessel functioning in patients with coronary heart disease and also reduce the risk of stroke.

Some recent studies suggested that tea and its component are effective in lowering plasma glucose levels.

Recent developments in research on tea have revealed that tea may slow down the dreaded Alzheimer's disease.

It was found that for each cup of tea consumed, the risk of developing kidney stones appeared to be lowered by 8 percent.

Some studies suggested that people consuming over 10 cups of green tea a day and green tea consumption also had life prolonging effects on cumulative survival.

Scientists have found from some studies that green tea consumption could benefit the eye against oxidative stress.

Tea is an excellent source of fluoride. Almost 70 percent of our total fluoride intake, essential for healthy teeth can come from tea. One cup of tea a day can help reduce plaque formation and bacterial infection in the gums and help prevent foul breath.

Very recently studies also recognised tea to be a natural health product and its role in maintaining good health. All types of tea infusions (black, green and oolong) are recognised as a source of antioxidant for the maintainence of good health. □

AKSHAYA PATRA

Akshaya Patra and Mid day meal Programme

✍ Harjyoti Kalita

Assistant Professor

Department of Management

About Akshaya Patra

The Akshaya Patra Foundation is a not-for-profit organization headquartered in Bangalore, India. The organization strives to fight issues like hunger and malnutrition in India. By implementing the Mid-Day Meal Scheme in the Government schools and Government aided schools, Akshaya Patra aims to fight not only hunger but also to bring children to school and there by provide food for education. Since 2000, the organization has worked towards reaching more children with wholesome food on every single school day. Akshaya Patra is continuously leveraging technology to cater to millions of children. Its state-of-the-art kitchens have become a subject of study and they spark curiosity among many enthusiasts from around the world. With support of Government, other business and well-wishers they had their beginning in the year 2000 serving just 1500 children across 5 school. Today Akshaya Patra is the world's largest (not-for-profit run) mid-day meal programme serving wholesome food to over 1.39 million children from 10,631 schools across 9 states in India.

A brief on the growth of the Akshaya Patra Foundation

On November 28, 2001 the Supreme Court of India passed a mandate that : "Cooked mid-day meal" is to be provided in all the Government and Government-aided Primary Schools in all the states. Akshaya Patra was called upon to provide testimonies to the Supreme Court in order to have the mandate passed.

By the time the Ministry of Human Resource Development- Department of School Health and

Education extended its support to the initiative in 2003, Akshaya Patra was already reaching out to 23,000 children.

Today, Akshaya Patra has grown from one (in the year 2000) to 22 locations spread across 9 states in India, a result of the successful partnership with the Government of India and various State Governments as well as the generosity of thousands of supporters.

Akshaya Patra Foundation Guwahati

The Akshaya Patra Foundation turns out in the year 2000 to subscribe two of the most critical challenges of India-hunger and education through arranging boundless, beneficial food to fascinate children to schools, recognize them and then giving a spotlight on children's holistic progression.

Akshaya Patra is one of the most secular, charitable organizations that offer good quality food daily to school children in government schools in eighteen locations in India. Since its Inauguration, the formula has scaled up to prepare around 12,98,049 hygienic and nutritious meals daily through a cost-effective process.

In Guwahati itself the foundation provides meals for 45,000 government school children every day in 510 Schools enclosing a radius of 45-50 km from kitchen. It is situated in Amingaon on N.H 31, it is one of the North East Region's biggest centralized kitchen facilities.

The kitchen is totally mechanized with industrial boilers and good quality steam cookers for cooking rice, dal, sabji, and kheer for 50,000 children in just 4 hours. □

Samuel Beckett's *Waiting for Godot*

Dr. Chandrima Goswami
Assistant Professor
Department of BBA/BCA

"The Theatre of the Absurd is the true theatre of our time." —Martin Esslin.

The Theatre of the Absurd is a designation for particular plays of absurdist fiction, written by a number of primarily European playwrights in the late 1940s, 1950s, and 1960s, as well as to the style of theatre which has evolved from their work. Their work expresses the belief that, in a godless universe, human existence has no meaning or purpose and therefore all communication breaks down. Logical construction and argument give way to irrational and illogical speech and to its ultimate conclusion, silence. The starting point for absurd drama is the idea or impression that there is lack of purpose in all. Human existence is meaningless. Human beings live an isolated life in an alien universe and that possesses no value, no truth or meaning. They are born without asking to be born, they die without seeking death. So, they are trapped between life and death. They constantly search for purpose or meaning in life, but that remains fruitless search. The absurd is the tension that emerges from man's determination to discover purpose and order in the world. The Absurd in the plays takes the form of man's reaction to a world apparently without meaning or man as a puppet controlled or menaced by an invisible outside force.

The Theatre of the Absurd originated in France in the post-war period. Irish dramatist Samuel Beckett is hailed as pioneer of this group of drama in England. His famous play *Waiting for Godot* is a notable representative of this class of absurd drama, where two characters, Vladimir and Estragon, wait endlessly and in vain for the arrival of someone named Godot. Godot's absence, as well as numerous other aspects of the play has led to many different interpretations since its premiere in 1953. It was voted "*the most significant English language play of*

the 20th century." *Waiting for Godot* is Beckett's translation of his own original French version, *En attendant Godot*, and is subtitled (in English only) "*a tragicomedy in two acts*". The original French text was composed between 1948 and 1949. The première was on 5th January 1953 in the Théâtre de Babylone, Paris.

There is only one scene throughout both the acts of the play. Two men, Vladimir and Estragon, meet near a tree. They converse on various topics and reveal that they are waiting there for a man named Godot. While they wait, two other men enter. Pozzo is on his way to the market to sell his slave, Lucky. He pauses for a while to converse with Vladimir and Estragon. Lucky entertains them by dancing, and then Pozzo and Lucky leave. After their departure, a boy enters and tells Vladimir that he is a messenger from Godot. He tells Vladimir that Godot will not be coming tonight, but that he will surely come tomorrow. Vladimir asks him some questions about Godot and the boy departs. Then Vladimir and Estragon decide to leave, but they do not move as the curtain falls. The next night, Vladimir and Estragon again meet near the tree to wait for Godot. Lucky and Pozzo enter again, but this time Pozzo is blind and Lucky is dumb. Pozzo does not remember meeting the two men the night before. They leave and Vladimir and Estragon continue to wait. Shortly after, the boy enters and once again tells Vladimir that Godot will not be coming. He insists that he did not speak to Vladimir yesterday. After he leaves, Estragon and Vladimir decide to leave, but again they do not move as the curtain falls, ending the play.

Waiting for Godot is a new species of drama and quite different from conventional plays. It has no traditional division into scenes. There is neither a

hero nor a basic story of the play. There are four characters- two tramps, a master and a slave who are engaged in apparently meaningless action, without a definite purpose. The person after whom the play is named does not even appear in the play and the other characters fruitlessly wait for him. There lies the absurdity of the whole situation. Most of the dialogues of the play consist of single sentences and there is no subtlety of characterization. It is neither tragic nor comic in tone. The situation of the tramps is funny at times and there is a sense of enigma in the atmosphere of the play.

The ways by which the two tramps pass their time seem funny at first sight, yet we dare not to laugh at it, because there is something fundamentally human in it. Vladimir and Estragon indirectly ridicule the modes of civilized life, when they pretend to treat each other with civility. Their wait

for Godot indirectly implies that the rest of the world is also waiting for things which are more absurd as well as more uncertain than the coming of Godot. Thus the situation of the tramps is an allegory of the human situation. Waiting for Godot may mean mankind's wait for the Messiah who will deliver them from evil and solve all the problems.

Waiting for Godot is a difficult play. Its meaning cannot be pinned down easily. Though, just like an absurd play, the action of the play is minimal and nothing meaningful happens in both the acts, yet, throughout *Waiting for Godot*, the readers encounter religious, philosophical, classical, psychoanalytical, biographical, and especially wartime references and experience a heightened sense of reality. It is a poem on time, evanescence and the mysteries of existence, and the paradox of change and stability, necessity and absurdity. □

WHY COMMUNAL RIOTS TAKE PLACE IN INDIA???

✍ Gyandeep Gogoi
M.Com 3rd Semester

Perhaps more bloodshed has been shed in the name of religion than in the name of anything else, written by Nehru in his book "The Discovery of India". Alas ! how true it is!

The multi-community composition of the Indian Society which has existed through the ages and has been the cause of several historical as well as recent major incident in the social and political framework from time to time, released certain forces leading to communal fanaticism and bigotry. Mainly these are first ignited and then channelised for political purposes as is evidenced by "Divide and Rule" policy adopted by the British.

Despite the fact that the history of communal warfare has covered a long long journey right from the Muslim discrimination in India, yet it was British who revealed unparalleled deftness in keeping the two major communities at warring terms so as to reap the rewards of a prolonged rule over the disunited and weakened Indian Society. First it was the Govt. of India Act 1935 which conceded a separate communal electorate and then due to the

nerve wreckening trauma of the partition in 1947, there was no love left between the two communities.

Against this back drop, it is fairly easy to ignite a communal riot even at the slightest provocation. Moreover, India being a democratic country, food for the survival of politicians can be summed up in the four letter word "VOTE". Even the Govt. has failed to curb communal extremism with an iron hand and the result is that we are a witness to sporadic, volcanic outburst of rioting, having communal undertones from time to time in different parts of the country.

The whole story of communal riots does not end here. In the past years, some nations which did not want to see India emerge into a super power, had very cleverly touched the most sensitive vein by providing aid to communal patriotism especially in border areas such as Assam, Jammu and Kashmir, and Punjab.

Thus, we discover, that it is the socio religious background guided by the political factors which results in the bloody mess called "Communal Rioting" in India. □

DO YOU KNOW ABOUT TWINS

✍ Rupam Talukdar

M. Com 2nd Semester

A multiple birth occurs when more than one fetus result from a single pregnancy. There are different kinds of babies that are born in multiple pregnancy—twins, triplets, quadruplets, quintuplets etc.

The most common form of multiple births for humans is twins. Twins are by far the most common multiples born alive. A question naturally crops up—just how many twins are born in India every year.

The answer is hard to come by. There is no official registry that keeps track of twin births in the country. Except the city of Chennai, no other place in India keeps track of its twins.

However, a new study recently published in the journal PLUS ONE offers some idea. Dutch sociologist Jeroen Smits and fellow researcher Christiaan Monden from the University of Oxford come up with some indicators in developing countries, including India. According to their study, India has a twinning rate of 7.2 per 1,000 live births. This is much lower than what was previously thought.

There are different types of twins, They are :

- 1. Identical Twins :** They are also called *Monozygotic twins. Identical twins* are mirror images of each other, which means the right side of one child matches the left side of their twin. Besides, these twins have identical DNA and identical blood group.
- 2. Fraternal Twins :** These are also called dizygotic twins or 'non-identical' twins. These twins do not have identical face, DNA and blood group. They can be of the same sex or different sex too.

- 3. Conjoined Twins :** Conjoined Twins are identical which do not separate fully from each other due to incomplete division of the ovum, and their bodies are joined together at birth. One more important fact about these twins, that is studied is that they cannot be of different genders. These twins are either two girls or two boys. This conjoined condition occurs 1 in 50,000 human pregnancies.
- 4. Parasitic Twins :** This condition occurs when an underdeveloped twin is attached to any body parts of the other alive twin. The parasitic twin becomes an indistinguishable part of the other baby and sometimes it needs to be treated and removed surgically.
- 5. Twins with different birthdays :** Most twins share the same birthday as they are born together. But there are cases when twins share different birthdays and that happens when a delayed interval birth takes place when one kid is delivered prematurely, but the doctors keep the remaining twin in the womb to grow and develop naturally.

Even though twins look alike, talk alike and spend a lot of time together, it doesn't mean they are the same person.

Things only Identical Twins understand :

- Learning to respond to each other's names* because it's easier than correcting people.
- It does not matter what your actual name is, you are almost solely referred to as 'The Twins'.
- Taking the blame for something you did not do because your twin lied and said it was you.
- Catching people taking photos of you and your twin as if you are some sort of rare Pokemon.

5. Being asked, 'If I pinch you, will he feel it?'
6. Being told, 'I wish I had a twin.'
7. And being told, 'I like you better than your twin'.
8. When people tell you about another set of twins they know and are amazed when you don't know them too.
9. Fighting with your twin as you would with nobody else..... but it's no big deal, because you always make up.
10. Hearing, 'Do you ever switch places at work? with significant others? In school exams?'
11. But most of all : always having a right-hand man, a best buddy, your confidante and partner in crime.

Twins have always attracted scientific curiosity. That is why someone said- 'Twins are like mini celebrities'

The world is full of all the miracles and extraordinary things and these extraordinary miracles is what makes the world complete. □

Look Back to Look Forward

✍ Pooja Kumari

B.Com 5th Semester

At a personal level, we must also allow ourselves to have a moment of self-review. Productivity as a concept does not only mean being "Productive at work" but also being productive in other areas of our life on a wider scale, it mean "being productive as a person".

Whatever we have accomplished in the past are just that part of our past. But they should serve us as a starting point for another milestone. The past is as important as the future we can only move forward to the future if we let the past gange what we have accomplished. There is always a room for improvement.

Family

This is one of the reasons why we aspire for greater productivity. We want to become efficient in all areas of our job so we can have more free time to spend with our family. We want to minimize our stress level at work so that, we still have the zest for anything waiting for us at home. Looking back, have you spent enough time with your loved ones? Have you taken good care of your relationships with friends, relatives, spouse, kids, partner and some special?

Faith

What motivates you aside from family and personal goals? It is important that we believe in some higher form of principles, some people believe in higher entities that are beyond us, our morals and values are often times tied with what we believe in *people have their sense of responsibility* aligned with universal principles.

Career

In the bigger picture, career is only a small portion of what we all are here for. For some, career is the most important part of their lives. Then there

are some people for whom, career is important only because they consider it as a channel through which they achieve certain needs. If it is a channel for the attainment of the things that matter to us, then we need to improve it.

Finance

Our daily subsistence is not only determined by our ability to adapt ourselves to our environment but also by the amount of money we are capable to spend, we should set some goals to improve our financial standing. Cost-cutting and money saving are the most obvious things that we can do right away.

Conclusion

These are only some of the areas that we need to consider in order that we have a crystal clear view of what we need to improve on to achieve a higher level of productivity. Some of us have already completed the goals, things that they want to have or to be in the next few years. At some points, we need to have the goals that are necessary for us to improve ourselves and the people around us. These goals should be put to realization. We need to have plans on how to achieve the goals. And we should put on top of our list, the things that really matter. These goals can only have their meaning if we use then to build the blue print upon which our actual plans are drawn. And these plans are only figment of our imagination until they are put into action. As said by the wise men, "All of life is a journey which paths we take, what we look back on, and what we look *forward to is up to us.* We determine our destination, *what kind of road we will take to get there, and how happy we are when we get there*". So, before making a plunge to the future, look back to see what you have achieved and how far you have to achieve. □

UNITED WE STAND, DEVIDED WE FALL

✍️ **Ruksana Begum**
B.Com 5th Semester

“When spider webs are united, they can tie up a lion.” —Ethiopian Proverb.

The above line vividly elucidates the vigour and importance of ‘unity’. Though, prima facie, it may seem to be an exaggeration, yet when one tries to read between the lines its underlying theme, the silent but audacious lesson of unity that it calculates in us, can hardly be neglected. A single strand of a spider web, no matter how much we try to attribute to its strength, would be next to nothing. The internal web is formed by unifying innumerable fragile entities we behold. The sizes of the prey that gets trapped in such a unified structure certainly not a lion in the ordinary vision of a man of course, but it meant everything for the spider. It is because of the unification of the fragile entities that emboldens the web. It is the unity that sustains the spider.

Unity is an act of accumulating together various units to form one single on whole in order the result product becomes much stronger than unitary units. It

implies the concentration of various single units. Most of the military bunkers are protected by bags of sands. A grain of sand amount to nothing. When united in a sack, it can withstand the immense force of the incoming bullets. Co-operation, co-ordinations and synchronization of efforts are what unity holds.

Unity is of great help in every sphere of life. It helps in reducing burden. A simple proof on example of it can be seen in ants, a small insect, which can carry loads much heavier than its own weight. When any weight is too heavy for an individual ant, many ants carry the load together. It makes lighter for them. The same is in case with humans. An individual may be capable of doing certain work individually up to a certain level, but there comes a time when the individual capacity is constrained, then the need for unity is felt. Co-operation and togetherness are the vital essence of unity.

Collective effort and their proper maintenance can make any complex task easier. □

YOUTH : THE ARCHITECTS OF THE NATION

✍ Nesima Islam

B.Com 5th Semester

The future lies in the hands of the present generation. The young generation plays an important role in moulding the society. How do we see ourselves 20 years down the line? The answer depends upon us, of who we are, and what, and where we are heading for. In this cyber age what is required by the young generation is to remind themselves of the leaders of our nation who had struggled and sacrificed their lives to build our nation and have given us today, the essence of freedom and the liberty to work ourselves to build a progressive society. As for eg, Deshbhakta Tarun Ram Phukan was undoubtedly, one of the greatest patriot and zealous leader of Assam, who showed the path to the masses during the colonial administration in our country. He was a shrewd politician, good orator, experienced pleader and a great artist and at the same time he was an expert hunter with a rare sense of adventure. Every young people ought to

have the dignity of labour which impels him to develop respect for different types of work making him realise that every individual must contribute his or her quota of work for the betterment of the society. There should be the dedication and commitment in their march towards progress and growth. They have to base themselves on a strong moral and spiritual edifice. This in turn helps them to develop their own ideologies.

Our conduct and character determine us. Therefore we have to be careful. We all have a spark of divinity in us since we are made by the image of God. We all belong to the same human family, hence, it is necessary to imbibe a feeling of brotherhood which unites us together and this recognises human rights and is aware of its obligation towards the society. What the youths need to develop is the self esteem, respect and love for the people. □

Save the Girl Child

✍️ **Sneha Basak**
B.Com 3rd Semester

India is growing dynamically in every fields. The country has witnessed advancement in all fields but bias against a girl child is still prevailing in the country. This social evil is deep rooted in Indian social system and the most shocking fact is that the innovative and high technologies are brutally killing the Indian girl child. Inovative techniques, like biopsy, ultrasound, scan test and arniocentesis device to detect genetic abnormalities are highly missued by number of families to detect gender of the unborn child. This clinical test is highly contributing to the rise in genocide of the unborn girl child.

Now-a-days most couples prefer the process known as planned pregnancy, because of various factors : prime among them being the financial well being to support the birth and nurturing of a child. In such cases, the first prenatal visit actually happens

prior to actual pregnancies to see whether one is ready to go off the contraception pills and conceive a baby. Female infanticide is not the only issue with a girl child in India. In everystage of life she is discriminated and neglected from basic nutrition, education and living standard. At the time of birth her relatives pulled her back and wrung her neck. After killing her she was thrown into a trush can. The nation of mother still follows a culture where people idolized son and mourned daughters. UN figures out that about 750,000 girls are aborted every year in India. Abortion rates are increasing in almost 80% of the India states, mainly Punjab and Haryana.

If the practice continues, then no longer a day will come when Mother India will have no mothers.

A determind drive can initiate a spark to light the lamp and show the world that we all are part of the great Mother India... ☐

Where there is a will there is a way

✍️ **Nibedita Sharma**
B.Com 5th Semester

In our life we must fight with many difficulties and obstacles. Some of us are afraid of these. They cannot overcome them. These people can never attain success in life. But if we are determined to attain our goal in life, difficulties and obstacles cannot stand in our way. We must have courage, patience, perseverence and industry. We must then find a way out of the difficulties and reach our goal. We students must remember this truth. Poverty cannot stand in the way There are many examples of poor students who shone in life by dint of industry, patience and perseverence. They were never daunted by failures or misfortunes. They had a resolute will and they found out a way to attain success in life. We know the story of the thirsty crow and the pitcher. The crow was thirsty. It was determind to drink water. At last it found out a way to satisfy its thirst.

We must have a resolute will. It will urge us on to reach our goal. Once Napoleon had to cross the alps in winter. His soldiers thought it was impossible to cross the alps in such bitter cold. It was then covered with snow. Napoleon had iron will. He said that they must find out a way to cross it. Cold winter or snow could not stand in his way and he succeeded to cross the Alps. ☐

Need For Student Counselling and Youth Unrest

✍ Hemanta Kalita

B.Com 3rd Semester

Today's young people are living in an exciting time, with an increasingly diverse and mobile society, new technologies, and expanding opportunities. To help ensure that they are prepared to become the next generation of parents, workers, leaders and citizen. Every student needs support, guidance and opportunities during adolescence, a time of rapid growth and change. Adolescents face unique and diverse challenges, both personally and developmentally, that impact academic achievement.

High school is final transition into adulthood and the world of work as students begin separating from parents and exploring and defining their independence. Students are deciding who they are, what they do well and what they will do when they graduate. During these adolescent years, students are evaluating their strengths, skills and abilities. The biggest influence is their peer group. They are searching for a place to belong to and rely on peer acceptance and feedback. They face increased pressures regarding risk behaviours involving sex, alcohol and drug while exploring the boundaries of more acceptable behaviour and nature, meaningful relationships. They need guidance in making concrete and compounded decisions. They must deal with *academic pressures* as they face high stakes *testing, the challenges of college admission,* the scholarship and financial aid *application process and* entrance into a competitive job market. Therefore, such professional counselors must be appointed by colleges with a mental health perspective who understand and respond to the challenges faced by today's diverse student population. They must be presented as a very integral part to the total educational program.

The counselors should implement the counseling program by providing :

Classroom Guidance.

Academic skills support.

Organisational, Study and test taking skills.

Post-secondary planning and application process

Career planning.

Education in understanding self and others coping strategies.

Peer relationship and effective social skills communication, problem-solving, decision making, conflict resolution and study skills, career awareness and world of work substance abuse education

Multicultural/diversity awareness.

Yes youth of India are in unrest because of diminishing Human values, increased selfishness, time bar for every work, no values for the intellects, the uncertainty about the future etc. However the youth are managed to balance the sum with money. The western influence has made the youth attracted towards the fanciful life where the enjoying the things which might give them relief for a second such as intake of alcohol, smoking etc. Not only youth, even the middle aged persons are trying those habits as a relieving measures for few moments routinely. Why this unrest?

Firstly, time restrictions :

Where many persons are not able to get the works done in the modern world especially in the so called higher educational institutions. Where they want the student to generate the product for the academic year and not otherwise. The time bound syllabus have made the students to work in the time limit where hectic syllabus have been prescribed. No innovative things are done in that time. Generally the mind of the students want the rest or some change from the hectic time schedule.

Secondly, the sleep :

Many research have revealed that the lack of sleep have led to many disorders such as B.P, Hypertension, etc. Where even the health is nsecured.

Thirdly, the pressure at home :

Many a times the pressure at home to earn money has spoiled many innovative students. The rigid caste system has made the choice of life partner as per the dictates the family and not the youth.

Fourthly, the money :

Where a person wants to take a needle, he wants money. However the large part of the Indian population is middle class and the single extra paise is a big long on a head. Even the extra income is also difficult where the jobs are not upto the mark to satisfy the needs of a family.

If we want to tackle this problem seriously, we should pay attention towards the students in right earnest. Teachers should work properly and the government should watch the activities of the schools and colleges.

Shahid Bhagat Singh (28 September 1907-23 March 1931) :

“The aim of life is no more to control the mind, but to develop it harmoniously, not to achieve salvation hereafter, but to make the best use of it here below, and not to realise truth, beauty and good only in contemplation, but also in the actual experience of daily life. Social progress depends not upon the ennoblement of the few but on the enrichment of democracy, universal brotherhood can be acheived only when there is an equality of opportunity— of opportunity in the social, political and individual life.” □

My Journey in K. C. Das Commerce College

✍ Nesima Islam

B.Com 5th Semester (B)

As I try to pen down my evergreen moments spent in K. C. Das Commerce College. I feel overpowered by a strong nostalgia being on the threshold of life in K. C. Das, I recollect the days when I was a new student of B.Com 1st semester, entered the sprawling premises of this college. I was frightened and also was happy. I could see many new faces in the class. I have almost completed two and a half glorious years in this prestigious institution and very soon I'll be leaving this temple of learning. This thought is taking a heavy toll in my heart.

Today, as I pen down my memories in the memory book, tears roll down my cheeks. The teachers with all their encouragement, dedication have led us in the long way, just a few steps away to achieve success. There is no denying the fact that whatever I am today it is only on account of their dedication, encouragement and belief in me that they bestowed. As I gather the knowledge and wisdom achieved from this institution, I am fully armed with a boost of confidence, for an entirely new phase and walk of life. I wait for my future and at the same time, recollect the golden moment spent in my very own Alma Mater i.e. K. C. Das Commerce College. Thank you. Long live K. C. Das Commerce College. □

Poem

Grim Song

Chandan Chiring Phukan
M.Com 3rd Semester

Whose face are you looking for
In the troubled darkness?
Why do eyes bemoan often
With the muster of mourning clouds?
You were supposed to meet
At the ancient native land
To couch the oldest darling face,
And to find the pleasing lands
Of the best friend till date.
A bunch of cherished memories
Could have been shared,
Or stories of a wonded heart
Could have been bared.
Whose face are you looking for
In the troubled darkness?
Why do people fancy paces
on moonlit spikes of fondness?
Why is love always serene
And pain flawless?



A Bird in Me

Wangnam Wangsu
M.Com 2nd Semester

A bird in me still learning to fly
Despite the wings that left him
Unanswered and only alive
Even he knows the answer,
Hard to accept,
Waits for some one to tell a lie.

His friends suggests, 'grow some
feathers, fly with us high in
the sky.'
Some hold his hand and say
'you deserve a try'.

So he's still trying so that
I could fly.
That bird in me is still
learning to fly.



I wish you were there..

✍️ **Sweety Mazumdar Chetry**

B.Com 5th Semester

In the bright sunshine,
I wish you were there
Because I am afraid of losing you
In the deep darkness
When I fell, I wish you were there...
As all my dreams are in vain
As all my hopes are gone,
I wish you were there...
To support me,
To make me free from all my pain.
Too far to go... and too far to win
All I know is that—
Your words are my inspiration,
And my dreams are your imagination
I wish you were there...
To make my dreams true,
To make me once more alive.
Still I will wait till the end of my life
But... will make the dreams come true
With all your inspirations
Here, I am alive with a hope
And still, I wish you were there...



Do good, think good for others

✍️ **Pooja Kumari**

B.Com 5th Semester

Tears in your eyes
Can hurt others
So before the tears come
Change it into laughter.
Do care for others
Do laugh for them
Do live for others
And do anything for them.
Before thinking for yourself
Think for the others
So before the tears come
Change it into laughter.
Don't do anything wrong
That harms the others.
And if anybody cries
Try to cheer him up.
Think good and do good for others
It will change your tears into laughter.
So always try to do better
Because tears in your eyes,
Can hurt the others.



Brave sons of India

✍ Nesima Islam

B.Com 5th Semester

Kissing the forehead
His mother said :
Go my son, make me proud,
Together with your Indian brothers.
Throw the enemies out
Who have come to capture our motherland.
With her blessings, the brave son marched.
To the battle.
The walk began
Free from the hustle and bustle.
The son of the brave mother
Fought to the last breathe.
And to the enemies,
He becomes a threat.
The war lasted for seven days.
And seven nights
At last, victory was ours
And the fight came to an end.
There was merriment
In the country
But the heart of the brave son was
Forever still.



My best friend

✍ Rimpi Dutta

B.Com 5th Semester

From the crowd of human beings
I found a smiling flower
Looked like an angel,
Eyes like twinkling star,
Lips like silent ocean,
Appearance of her with the smiling face
Looks like a shining diamond.
I began to ponder.
So, beautiful and lovely
But prideless.

Without seeing her I can't live

Whatever she wants I will give

I want to say, love me a little

But love me long!

All the happiness and brightness

Are meaningless and worthless,

Without her

It's impossible for me to forget her.

Now, I always thank him

Who gave me the beautiful smiling flower...



A new life that I found in you

✍ **Sujit Kr. Choudhary**

B. Com 3rd Semester

The day when I saw you is
The day when I again started living
But before, there was no day in my life.
Without you days are nothing but a mere passage of time

You are not the same what I lost
But the shadow almost which I lost
Whenever I miss you I feel happy because
Your feelings give me everything I wished for

Your absense makes me sad and makes me cry
When I am in the street passing on, I find
Crowds just around me. But
Nothing makes me feel happy and makes me feel better.

I found everywhere it was dark and dark
No movement, no life, I found in me;
For me it was all silent and quiet,
But the day when I saw you I started living.

The day when I talk with you is the day
When I forget everything that I have lost.
But the day when I don't is the day
That reminds me that I am still alone.

When I get up in the morning I think
That the new day is waiting for me
But when I pass the whole day alone
I find that there is no one for me.

All thoughts come around me and
All the thoughts laugh at me by saying
That except the loneliness,
There is no one to behold me.

I hope a new day will come and shake me.
By giving me the opportunities of new life
Which I am looking for and
That will bring happiness and only happiness to me.



Success

✍ **Juhi Kumari**

B.Com 5th Semester

Success is an art
Failure is only its part,
Struggle hard
To conquer the sky,
If there is failure
Never feel shy
Never let you fall,
Whatever that baffles
Run ahead to cope
Never leave your hope
Make everything possible
With your skill
Think, nothing is impossible
Where there is a will.





Report of Vice-President

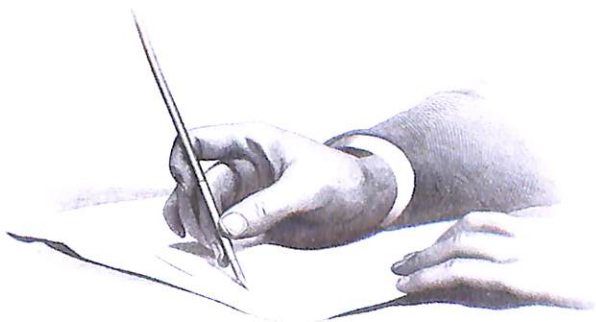
From being Secretary, Debate and Symposium (2012-13) to get promoted to Vice-President of the student's Union was a great surprise and a proud moment for me, at the same time I had the realisation of greater responsibility vested with me. Once again I would like to thank the selection committee for believing in my abilities and selecting me for the esteemed post.

My work from being specific turned to unspecific with greater role to play in Union to look after every designation holder's work and to guide newly selected members towards perfection and timely completion of their assigned duty. But my work became very easy as I had very enthusiastic and quick learning co-members. I got the privilege to organise the "2nd All Guwahati Inter College quiz competition, 2013". Students from various reputed colleges participated and enjoyed making the event a success.

I would like to thank our honourable Principal Sir for his constant support during my tenure. I offer my sincere thanks to the Union-in-charge Dr Bijoy Kalita Sir, for his motivational support and encouraging new ideas, shaping with his experience to achieve the best. I extend my heartfelt thanks to the co-members who were always ready to offer their helping hands and making the journey in the Union Pleasurable.

The past five years in the college including two years in N.C.C. and two years in union was a blended experience of knowledge, developing personal traits, enjoyment, handling tough times and caring for the members of the K. C. Das Commerce College family. I would like to wrap the report by sharing two learning points during my tenure— (i) Try to take the toughest of the activities, as it takes out the best of you. (ii) Believe in yourself, and you can achieve your dream or wish.

With thanks
Amit Kumar Sharma
 Vice-President





Report of General Secretary

I Bhaskar Jyoti Barman, feel very proud to be a student of K. C. Das Commerce College and feel honoured to be a part of the student union body. In this piece of writing I convey my heartest congratulation to all well wisher's and warm reader's of this mouth piece.

I would like to thank our respected Principal Dr. Homeshwar Kalita and all the students' union body selection committee member's for giving me the oppurtunity to serve my college as the General Secretary for the Session 2013-14.

During my tenure, I had lots of responsibilities for each events and activities and I tried my utmost to do every events successfully without any failure.

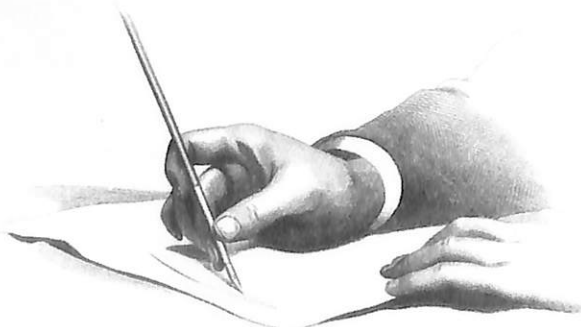
Being a General Secretary, it was a learning experience for me as I have gone through different circumstances. It would not have been possible to carry out my responsibility smoothly without the held my co-union members.

My special thanks again goes to my Prof-incharge Dr. Bijoy Kalita, Dept. of Accountancy, who have extended have care advise and constant support and motivation in every sphere of my work.

Last, but not least how can I forget to thank my firends....Rajib Rahman..... and..... Who had given me a constant source of support through out my tenure.

Before winding up, I would like to congratulate the newly formed union body "best wishes". Hope each one of you carry out your respective role in a proper manner and may you all get to learn from your experinece as well.

With thanks
Bhaskar Jyoti Barman
General Secretary





Report of Assistant General Secretary

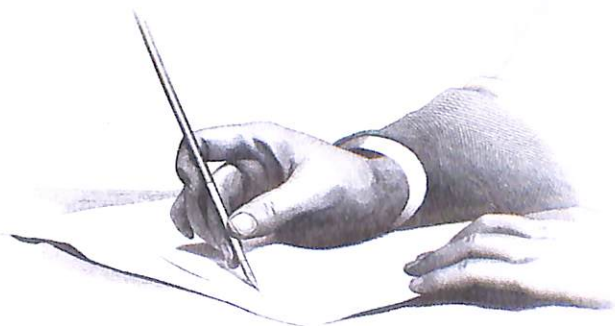
Firstly, I would like to be much thankful to Almighty who fulfilled my wish to be a part of this great institution in the whole North-East region and to my parents who always supported me in everywhere. Here I would like to say that it was really a great privilege and pleasure for me to serve my college and carry out all the responsibilities that were given to me as an Assistant General Secretary for the session 2013-14.

Secondly I would like to thank our respected Principal Sir Dr. Homeswar Kalita all the teachers (specially to all the Juri Members) for believing in me that I can perform all the duties of an Asstt. General Secretary.

During my tenure, various occasions were celebrated and organised like Saraswati Puja, College Week, Fresher's Social Function etc. All of them were on grand success due to the great support of our respected Principal Sir Dr. Homeswar Kalita constant guidance and co-operation of my Teacher-in-charge "Bipul Kalita Sir", all the teachers, the union members specially our General Secretary "Bhaskar Jyoti Barman" for his utmost effort and all my dear friends for their great hardwork and support.

Lastly, I would like to say that it was my lovely and memorable experience of my life as an union member of K. C. Das Commerce College. I will always remember each and every moment of my college life, every memories with my all respected teachers, all co-union members and *all the events that took place during my tenure* Thank you every one.

Sujit Kumar Choudhury
Asstt. General Secretary





Report of Secretary, Music and Culture

At first I would like to thank my parents who gave me admission in a prestigious institution like K. C. Das Commerce College and gave me the opportunity to be a part of K. C. Das Commerce college family. Secondly I would like to thank all my teachers who thought that I was eligible to be a part of the students' union body as the Secretary, Music and Culture.

With great positions come great responsibilities. Being a Music and Cultural secretary I always tried to give the opportunities to those students who have the talent in music and culture but didn't have the opportunity to showcase their talents. And for that I always tried to encourage those students to show their talents. Then I would really like to thank Hirajyoti Sir who always acted as a friend, a guide and an inspiration for me in carrying out my responsibilities in a systematic manner. And one more person who always supported me in every event was Rohit Sir. If today I have successfully completed my responsibilities when I was in the post these two persons were always helping me out in every possible ways in my problems.

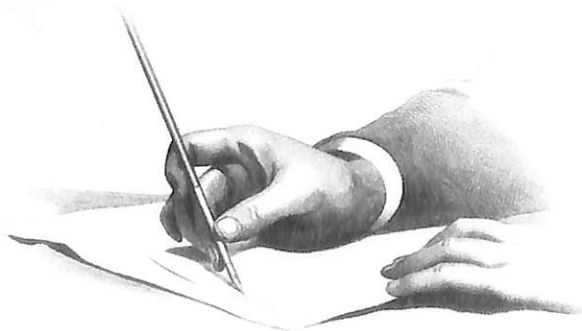
One person was always there guiding the whole union body members. He was our respected principal Dr. Homeswar Kalita sir. Thank you sir for giving us the opportunity to serve the students of K. C. Das Commerce College. It was really a memorable experience while working with the union members. I would also like to thank all my friends who helped me in carrying out my responsibilities and all the office staffs who helped us a lot in every possible way.

At last I would like to request the new Cultural secretary to help the students to showcase their talents and put an energetic performance in college events as well as in the inter college events.

Thanking you

Birju Kinkor Goswami

Secretary, Music and Culture





Report of Secretary, Social Service

At the very outset, I would like to thank the professors of K. C. Das Commerce College for selecting me in the post of Social Service Secretary and supporting me throughout my entire tenure. It has been one of the most memorable and unforgettable experience of my life and as I prepare myself to end my term, I have been gripped with a sense of content and gratitude.

I would remain indebted to this college for giving me so much memories to treasure things which are held close to my heart and I would cherish them forever.

I have given my full effort and did everything I would to the best of my abilities in keeping K. C. Das flag flying high. I am glad that I was chosen for this post which made me realise that we have a society to serve. I acknowledge the support extended to me by my prof. in charge Santanu Bora all the professors, my friends and co-union members. This would not have been possible without your support and assistance. I feel that this one year has helped me to be a better human being.

Pratibha Kabra
Secretary, Social Service





Report of Secretary, Major Games

Over the last one year here at K. C. Das Commerce College, I have learned a lot. Our respected former Principal Dr. Homeswar Kalita taught us implement to generate innovative thinking and them. Mr. Rohit Bhattacharjee, my teacher-in-charge was a great guiding force and I thank him for his input. And Mr. Mritunjay Sharma will always be remembered for his hardwork for the college.

And all the knowledge that I have gained after being selected as the Secretary, Major Games will no doubt be valuable or I go forward in life. But I think that the most important thing that I learned over the last one year is how to build relationships and rely on each of other, how to work together as a community and how to respect each others differences.

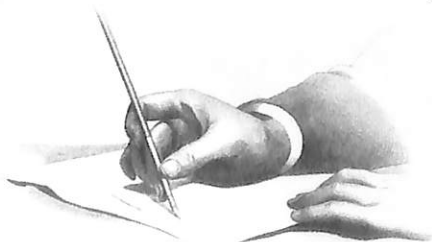
I am proud to mention the laurels of our college sports activities during my tenure. Our college cricket team was placed became runners-up twice in the cricket tournament organised by NEEDS and CCCC. In football our college team participated for the first time in the Gauhati University Football Tournament, winner of the Republic Day Tournament at SAI Field. Also, I am privileged to mention the cricket tournament organised during the college week had participation of 40 teams consisting more than 400 students, where I had the honour to invite Mr. Gilbertson Sangma a great legend of Indian football as the chief guest.

As said by Michael Jordan- "I've missed more than 9000 shots in my career, I've lost almost 300 games 26 times I've been trusted to take the game winning shot and missed. I've failed over and over and over again in my life. And that is why I succeed."

This saying is the exact zeal showed by the boys in our cricket and football teams. As they did not had proper ground to practise and train themselves. Yet, their hardwork and vision to win was the reason for their success.

I would like to conclude by mentioning that it had been a privilege to serve these boys. Hope you all continue with the success story.

Hemanta Kalita
Secretary, Major Games





Report of Secretary, Minor Games

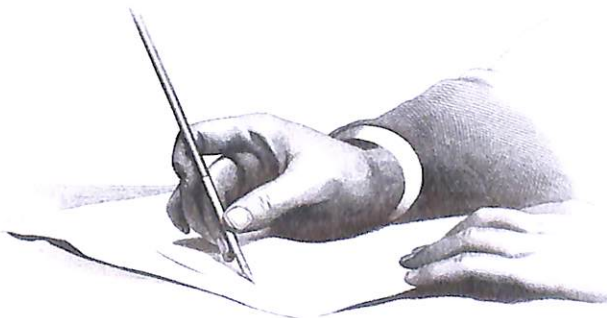
Leadership is the quality of behavior of an individual to work with confidence and zeal.

Leadership is that person who can take hold of all responsibilities and take his team to a level where his members can feel secured and show their full trust and faith on him.

I would like to thank my principal Sir Dr. Homeshwar Kalita and my teacher-in-charge Souvick Barua who showed the right path to work as a team. I being a union member had one of the most difficult time as well as fruitful time during my tenure. Time plays a crucial factor. From my point of view the work should be completed in time and should be done effectively and efficiently in a disciplined way. I had a cherishable experience being an union member. And throughout my life I will always remember my admirable days.

Last but not the least I would like to thank some of the person who immensely supported and guided me through out the whole tenure. Without their help and support I wouldnot be a responsible and a sincere union member. I would like to give my best wishes to our new union members so that they can work as a team and can lead their team sincerely and represent our college in a best possible way.

Riaz Kazi
Secretary, Minor Games





Report of Secretary, Debate & Symposium

I 'Joyshree Dey' at the outset feel honoured and proud to be a part of one of the finest institutions of the city. The K. C. Das Commerce College, had added a lot of glamour to my life. This glamorous days were incomplete without the support of my parents and my teachers. With their blessing and support, I had been successful to perform my duties with full heart.

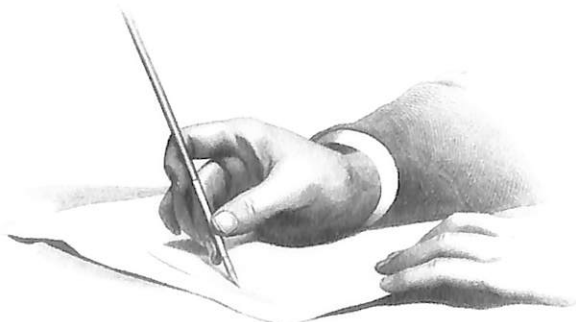
With variety of ideas on mind, I started my journey as a student of K. C. Das Commerce College and later on had been promoted as the Secretary, Debate & Syneposium to serve the students and guide them through different opportunities. During the College Week, I conducted various events like debate & quiz competition, rapid calculation, poem recitation, anchoring etc. I feel, it is always essential and necessary to keep the KCIANs updated with the upcoming events. In today's world we will find that events like debate and quiz are very much essential not to only entertain people but also to make them smart in other fields too. I had been able to attract a high voltage of KCIANs to participate in the newly introduced events.

I would like to convey my heartiest thanks to our honourable ex-principal, Dr. Homeswar Kalita for his encouragement my Prof-in-charge. Mrs. Rashmi Tiwari for her constant support and motivation. I am thankful to our vice president Mr. Amit. Kr Sharma for his contribution in taking my job ahead, I would also like to thank my co-union members.

Lastly, I would like to wish the newly formed students' union a very 'Best of Luck'.

"Guys we did our best
Now its urs turn left."

Joyshree Dey
Secretary, Debate & Symposium





Report of Secretary, Boys' Common Room

It is a great privilege for me to be a student of K. C. Das Commerce College, one of the most prestigious colleges of Assam.

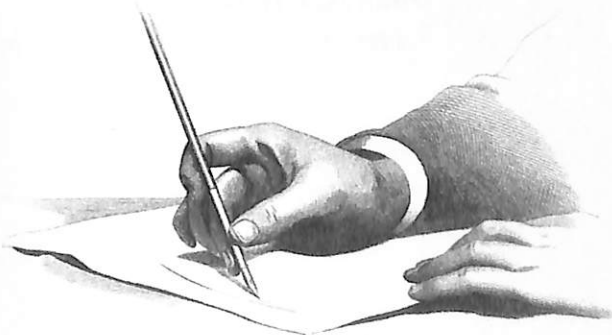
Fristly, I would like to convey my special thanks to our honourable principal Dr. Homeswar Kalita and our present honourable principal Dr. Ghanashyam Nath for their love and support. Most importantly, I am thankful to my Teacher-in-charge Mr. Jitumoni Borah for his love, support and guidance in every aspect during my tenure.

I am very lucky to be a part of Students' Union of K. C. Das Commerce College. I would like to give my special thanks to my co-union and volunteers for their support. As a Secretary, Boys' Common Room, I tried my level best to maintain discipline in the college premises.

During the College Youth Festival, I organized several events in proper and disciplined manner. I am grateful to the students who participated in the events under me.

Lastly, I wish best luck to the newly formed Students Union and I hope that they will work in a proper manner.

Nilotpall Kakati
Secretary, Boys' Common Room





Report of Secretary, Girls' Common Room

I would like to thank god for endowing me with the opportunity to enrol myself in this prestigious educational institution K. C. Das Commerce College. I would also thank my parents for sending me away from my home to pursue my further studies.

The best moment here in this college, was my selection in the Students' Union Body of the college as the Secretary of the Girls' Common Room.

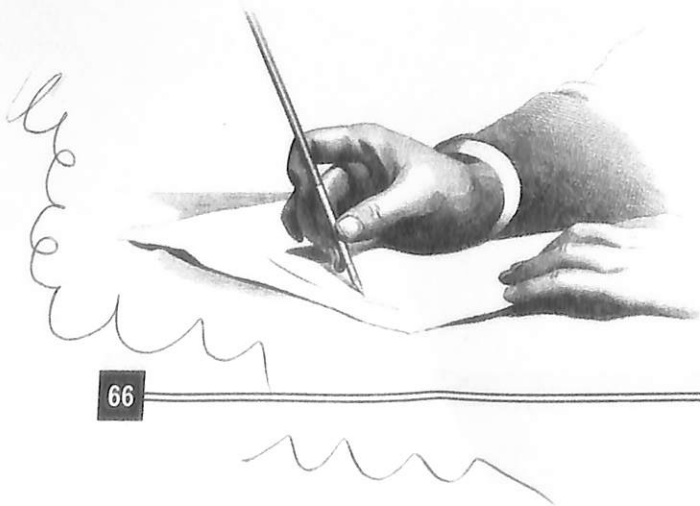
I am grateful to our principal honourable Dr. Homeswar Kalita and also my Teacher-in-charge Mrs. Kalpana Dutta Dhar for their love, guidance and support. I also heartily extend my thanks to my teacher Rohit Bhattacharya, Pallabi Kakati, Hirajyoti Sharma who guided me all throughout in carrying out my responsibilities as the Secretary.

During my tenure, I tried to fulfill the expectations of the students. I worked hard to make the celebrations like—College Week, Freshers' Social, Saraswati Puja, Foundation Day Lecture—a success. All the events helped me gather a plethora of experience. I organised fifteen events only for the girls in a systematic manner and the events were received wholeheartedly by the students. I would appreciate and thank my friends Sandeep Upadhya, Suman Bania for their support and help.

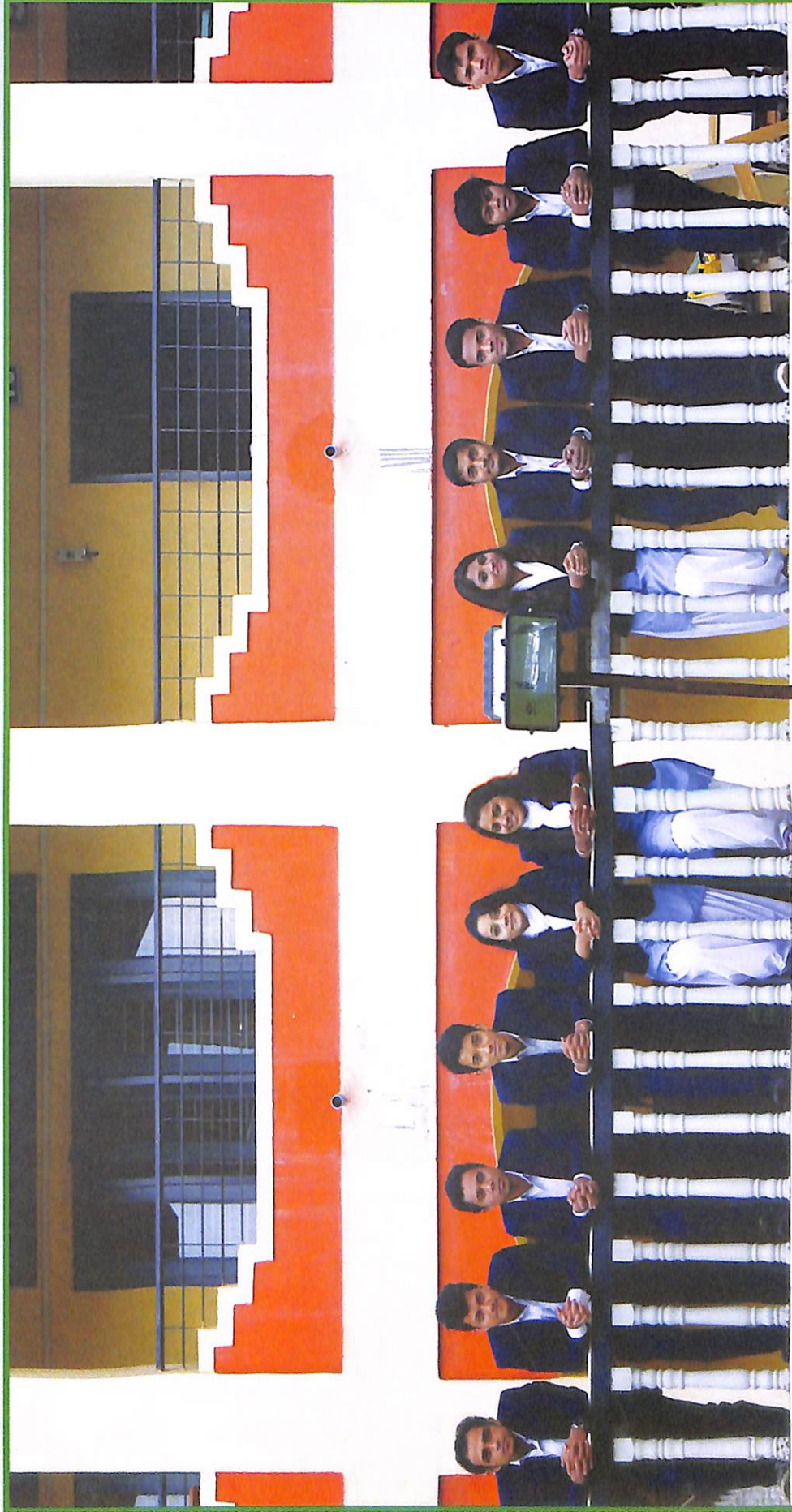
I tried to maintain discipline and cleanness in the Common Room, provided three mirrors in the Common Room, maintained discipline regarding uniforms and use of mobile phones.

The whole tenure provided me with a lots of experience and moments good and bad. I wish the new Students' Union Body best wishes.

Dhanasri Baishya
Secretary Girls' Common Room



STUDENTS' UNION 2013-14



Our Motto - Wisdom is Sublime

From Left to Right : Nilotpal Kakati, Bhaskar Jyoti Barman, Riaz Kazi, Birju kinkor Goswami, Dhanasri Baishya, Pratibha Kabra, Joyshree Dey, Sujit Kumar Choudhury, Bhargab Deka, Gaurav Saha, Hemanta Kalita.

2013-14

YOU ONLY LIVE ONCE,
BUT IF YOU DO IT RIGHT

ONCE IS ENOUGH

K.C. DAS COMMERCE COLLEGE

Chatribari, Guwahati- 781008