

# জ্ঞানম

২য় সংখ্যা

২০২০

সাক্ষরতা দিবস বিশেষ

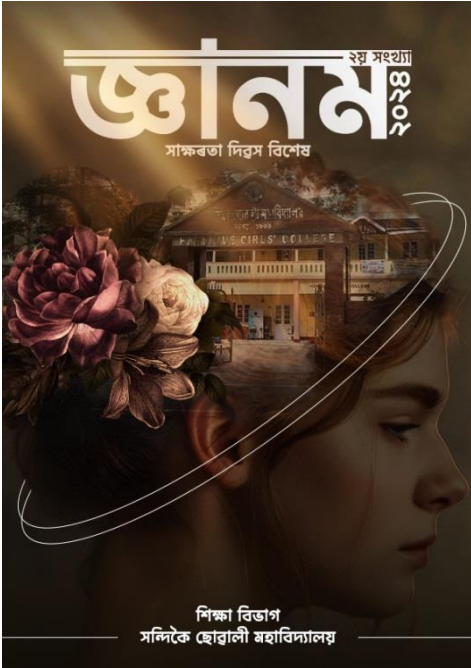


শিক্ষা বিভাগ  
সন্দিকৈ ছোৱালী মহাবিদ্যালয়



# GYANAM

*Annual Departmental Magazine, 2024,  
Literacy Day Special Issue,  
Department of Education, Handique  
Girls' College.*



## **Advisory Board**

Dr. Mrigakhi Sarma  
Hazarika  
Dr. Sangeeta Das  
Dr. Fatima Tohsin  
Sahidullah  
Swapma Lahon  
Dr. Pallabi Mali  
Jintu Thakuria

## **Editorial Board**

**Teacher**

**In-charge**

Jintu Thakuria

## **Editors**

Supriya Sarmah

Karabi Nath

## **Members**

Nabanita Roy

Kongkana Saikia

Indrani

B.Baruah

Publication: September, 2024

Publisher: Department of Education  
Handique Girls' College



## PRINCIPAL'S DESK

The Department of Education Of Handique Girls' College will publish a Departmental Magazine, "GYANAM Vol-II", on World Literacy Day. I congratulate all the teachers and students who contributed to successfully publishing it.

With best wishes

A handwritten signature in black ink that reads "Ranjit Sarma".

Dr. Ranjit Sarma  
Principal  
Handique Girls' College



## HOD's DESK

The Department of Education is deeply committed for fostering holistic development of the students and paving the way for successful living.

I congratulate the efforts of the students in unfolding and giving life to the departmental e-magazine "GYANAM Vol-II". The department has always encouraged active collaboration team work, idea sharing presentation and enhancing social skills, creative writing and communication skills among the students.

I extend my support and blessings to all of you in your sincere efforts in creating this magazine.

Through this e-magazine, you can not only motivate yourself but also expand your network, foster team spirit and expose yourself to work beyond the confines of your curriculum.

( Dr. Mrigakhi Sarma Hazarika)  
HOD, Education Department

HGC

# TABLE OF CONTENTS

## GUEST

Inspiring words || Dr. Gayatree Goswami || 7

সাক্ষাৎকাৰ || ড° ইন্দ্ৰানী দত্ত || 9

## ARTICLE

Striving for a Sustainable Life || Dr. Fatima Tohsin Sahidullah || 13

I BATTLED CANCER' Words from a breast cancer survivor || Dr. Sangeeta Das || 1

Contribution of Krishna Kanta Han8dique towards Educational Development of assam || Swapan Lahon || 20

Self-Esteem: An overview || Dr. Pallabi Mali || 27

Right to Education || Madhusmita Bharadwaj || 31

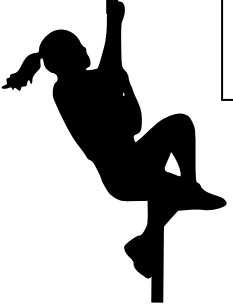
Breaking\_the Stigma Mental Health Awareness in Modern Society || Prerona Boruah || 33

Tripuri || Taniya Biswas || 38

In the footsteps of faith: My visit to Vaishno Devi shrine || Niharika Barman || 59

## গল্প

সংগী || সুস্মিতা দাস || 51



## প্রবন্ধ

সত্রশাল সত্রৰ ইতিবৃত্ত || নৰনীতা ৰায় || 43

নাৰী আজি সুৰক্ষিত নে? || থাপনা শৰ্মা || 50

## POEM

Adulthood is Nothing But || Preety Tanti || 48

Ungrateful Son || Barasha Barman || 49

Mother || Pankshi Kalita || 36

Student Life || Faruka Hussain || 46

She Face || Tanushree Rajkumari || 57

Nobody Knows || Riya Mondal || 58

Lost Childhood || Santona Sangma || 64

Longing for a healthy environment || Akansha Kalita || 55

## কবিতা

নিৰল সময় || জুলি বড়া || 32

ফাগুন || কল্পনা দাস || 37

ব্যস্ততা || হৃষিতা পৰাশৰ || 63

## কবিতা





# INSPIRING WORDS

-- Dr. Gayatree Goswamee



You can have flaws, be anxious, and even be angry, but do not forget that your life is the greatest enterprise in the world.

Many appreciate you, advise you and love you.

Remember that to be happy is not to have a sky without a storm, a road without accidents, and work without fatigue relationships without disappointments.

To be happy is to find strength in forgiveness, hope in battles, and security in the stage of fear, love in discord.

It is not only to enjoy the smile, but also to reflect on the sadness.

It is not only to celebrate the successes but to learn lessons from the failures.

It is to cross deserts yet to be able to find an oasis in the depths of our soul.

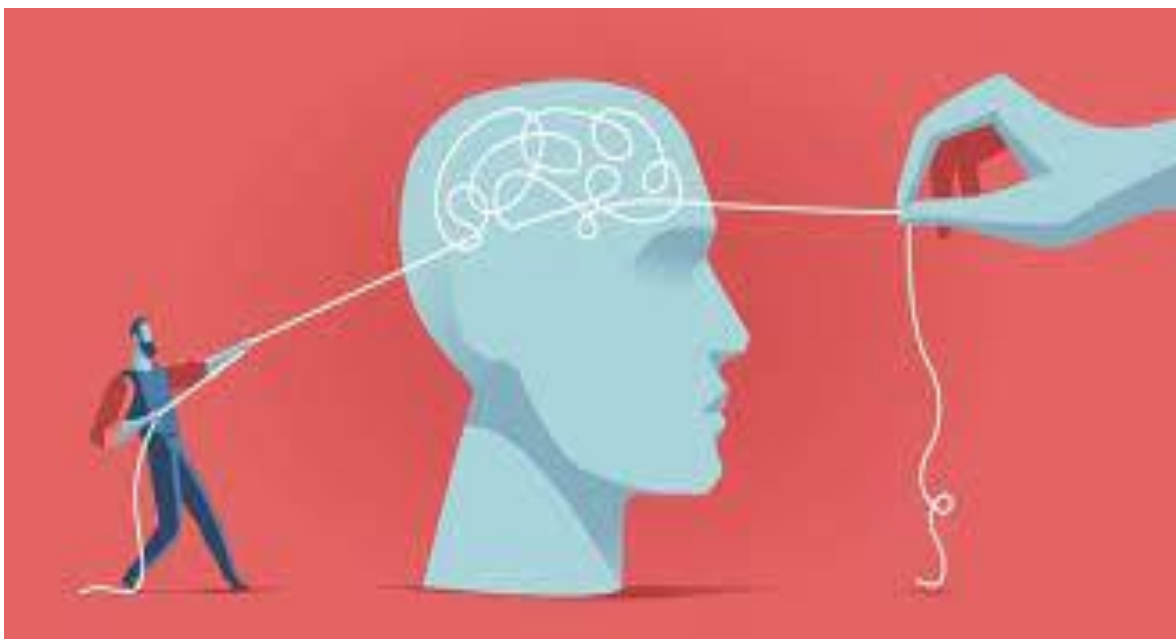
It is to thank God for every morning for the miracle of life.

It is having the courage to hear “NO”.

It is confidence in the face of criticism, even unjustified.

It is the courage to say “I’m sorry”.

May your life become a garden of opportunities for happiness.  
When you make a mistake, start all over again.  
To be happy is not to have a perfect life. But to use the tears to irrigate tolerance.  
Use your mistake to sculptor serenity.  
Use pain to plaster pleasure.  
Never give up.....  
Never give up on people who love you. Never give up on happiness for life is incredible.



(Former Prof and Head,  
Department of Education,GU  
Presently Dean School of education, USTM)





## সাক্ষাৎকাৰ

*“Love is the most genuine thing. এদিন মই বিশ্লেষণ কৰি দেখিলোঁ আমি যিটো কাম কৰি ভাল পাওঁ, সেইটোৱেই আমাক আটাইতকৈ বেছি প্ৰভাৱিত কৰে।”*

বিশিষ্ট শিক্ষাবিদ, গৱেষক তথা পণ্ডিত হিচাপে দেশ বিদেশত সুপৰিচিত ড° ইন্দ্ৰানী দত্তই সন্দিকৈ ছোৱালী মহাবিদ্যালয়ৰ শিক্ষা বিভাগত আৰু পৰৱৰ্তী সময়ত গুৱাহাটী বিশ্ববিদ্যালয়ৰ শিক্ষা বিভাগত অধ্যাপনা কৰাৰ পাছত অমিয় কুমাৰ দাস গৱেষণা সংস্থাতো কাৰ্যনিৰ্বাহ কৰে। অতুলনীয় প্ৰজ্ঞা আৰু উচ্চ মানৰ বহুধাবিষয়ক গৱেষণামূলক অভিজ্ঞতাৰে সমৃদ্ধ ড° দত্তৰ সৈতে জ্ঞানম আলোচনীৰ তৰফৰ পৰা হোৱা কথোপকথনৰ কিয়দাংশ তুলি দিয়া হ'ল।

সাংগ্ৰঃ - প্ৰথমতেই আপোনাক “জ্ঞানম” আলোচনীৰ তৰফৰ পৰা নমস্কাৰ জনাইছোঁ।

ইঃদঃ - ধন্যবাদ।

সাং গ্ৰঃ - আমি ইয়াৰ পিছৰ পৰ্যায়ত গৱেষণামূলক কাম কৰিব লাগিব, তথাপিও এই গৱেষণা কাৰ্য সম্পৰ্কে আমাৰ যথায়থ জ্ঞান নাই। গতিকে এই বিষয়ত যদি আপুনি আমাক নিৰ্দেশনা প্ৰদান কৰে তেন্তে আমি উপকৃত হ'ম।

ইঃ দঃ - গৱেষণা মানে সাংঘাতিক কিবা এটা নহয়। গৱেষণা বুলি ক'লে, তোমালোকে যে কিবা এটা কৰিবলৈ খুজিছা, তাৰ বাবে চিন্তা কৰিছা /ভাবিছিল,

সেইটোৱেই ইয়াৰ প্ৰথম পৰ্যায়। এই গৱেষণা কাৰ্য মানুহৰ সাধাৰণ জ্ঞানৰ পৰা আহে, যাক আমি “common sense” বুলি কওঁ। বিভিন্ন সময়ত আমি বিভিন্ন ধৰণৰ সমস্যা যেনে, একাডেমিক সমস্যা, ঘৰুৱা সমস্যা, ব্যক্তিগত সমস্যাৰ কথা ভাবো। সেই সময়খিনিত আমাৰ জ্ঞানে কি কয়, তাৰ পৰাই গৱেষণামূলক চিন্তাৰ আৰম্ভণি ঘটে।

গতিকে গৱেষণা বুলি ক'লে সাধাৰণতে আমি এটা প্ৰশ্নৰ উত্তৰ বিচাৰো, যি কাৰ্যত সকলোবোৰ কাম পদ্ধতিগত ভাৱে কৰিব লাগে। আগলৈ এই বিষয়ত আগলৈ বিতংভাৱে আলোচনা কৰিম।

সাঃ গ্ৰঃ - আমি প্ৰায়েই শুনিবলৈ পাওঁ যে, যিকোনো ক্ষেত্ৰতে সদায় ফলপ্ৰসূ অধ্যয়ন কৰা উচিত। আপোনাৰ নিজৰ দৃষ্টিকোণ অনুসৰি ফলপ্ৰসূ অধ্যয়ন কি বা ইয়াক কেনেকৈ সম্ভৱ কৰিব পাৰি?

ইঃ দঃ - ফলপ্ৰসূ অধ্যয়ন মানে হৈছে গভীৰ অধ্যয়ন। গভীৰ অধ্যয়ন মানে কিবা এটা পঢ়ি তাক বুজিবলৈ চেষ্টা কৰা, অৰ্থাৎ যাক আমি প্ৰতিফলনমূলক অধ্যয়ন বা Reflexive Learning বুলি কওঁ। যেতিয়া আমি কিবা এটা পঢ়োঁ, তাক সদায় প্ৰতিফলিত কৰিব পাৰিব লাগে। কিবা এটা পঢ়ি তাক আন বিষয়ৰ সৈতে সম্পৰ্কিত কৰিব লাগে। অধ্যয়নৰ বস্তু এটা ফলপ্ৰসূ তেতিয়াহে হ'ব, যেতিয়া ইয়াক গভীৰ ভাৱে বাস্তৱ জীৱনৰ লগত প্ৰতিফলিত কৰি পঢ়া হয়। For effective learning you have to read a lot, think a lot, reflect a lot and write and speak. গতিকে ফলপ্ৰসূ অধ্যয়নৰ বাবে বিষয়বস্তুটোৰ লগত সম্পৰ্কিত আন বহুতো বিষয় যেনে, ৰাজনৈতিক, অৰ্থনৈতিক, জাতীয়, ৰাষ্ট্ৰীয়, বিভিন্ন শিক্ষা নীতি বিলাকে আমাৰ শিক্ষা ব্যৱস্থাক কিদৰে প্ৰভাৱিত কৰিছে আদিৰ অধ্যয়ন কৰিব লাগিব, তাৰ সম্পৰ্কবোৰ তুলনা কৰি চাব লাগিব।

যিমান পঢ়িবা, তাতকৈ বেছি চিন্তা কৰিব, লিখিব আৰু কথা ক'ব লাগিব। শিক্ষাৰ ফলপ্ৰসূ শিক্ষাৰ্থী হ'বলৈ এজন সজাগ ব্যক্তি হোৱাটো অতিকৈ প্ৰয়োজনীয়। আনকি

বিভিন্ন কবিতা, উপন্যাস পঢ়িব লাগিব, ভাল ভাল চিনেমাও চাব লাগিব। তেতিয়াহে তোমালোকে সামগ্ৰিকভাৱে গোটেই বস্তুবোৰ বুজিব পাৰিবা, যিয়ে তোমালোকক জ্ঞানী ব্যক্তি হিচাপে গঢ়ি উঠাত সহায় কৰিব।

সাঃ শ্ৰঃ - গৱেষণা কাৰ্যত নতুন শিক্ষাৰ্থী এজনক কিহে সফল কৰিব পাৰে?

ইঃ দঃ - প্ৰথমে, গৱেষণা কৰাৰ বাবে বহুত বেছি পঢ়িব লাগিব। যিটো বিষয়ত গৱেষণা কৰিব বিচৰা, তাক লৈ কোনে কি কাম কৰিছে, সেইবোৰ চাব লাগিব। বিভিন্ন ধৰণৰ ভাল ভাল জাৰ্ণালৰ ভিতৰত কোনখন আটাইতকৈ বেছি প্ৰয়োজনীয় হ'ব তাক বিচাৰি উলিয়াই পঢ়িব লাগিব। বিভিন্ন আলোচনী বা যিকোনো এটা বস্তু পঢ়াৰ সময়ত লগে লগে reference বোৰ লিখি যাব লাগে। গৱেষণাত সদায় কিছুমান পদ্ধতি ব্যৱহাৰ কৰিব লাগে যেনে, questioning, review of literature । আনে লিখি থোৱা সমস্যা এটাৰ সমাধানৰ লগত সহমতৰ পৰিৱৰ্তে, গৱেষকে নিজে সমস্যা এটাক বেলেগ বেলেগ দৃষ্টিভংগীৰ পৰা বিচাৰ কৰি তাৰ সমাধান কৰাৰ ওপৰত গুৰুত্ব দিব লাগে। সমস্যা এটাৰ সমাধানৰ ক্ষেত্ৰত সমালোচনাত্মক চিন্তাধাৰা বহুতেই বেছি প্ৰয়োজনীয়। প্ৰশ্ন কৰি থাকোতে, চিন্তা কৰি থাকোতে যেতিয়া আনে নভবা বা নকৰা কথা এটা মনলৈ আহিব সেইটোৱে প্ৰকৃত গৱেষণাৰ বীজ হ'ব। অৰ্থাৎ সেই গৱেষণাটোৱেই সফল হ'ব। শৈক্ষিক দিশ গৱেষণা যদি গুণগত বিশ্লেষণ কৰা হয়, তেতিয়া আমি ইয়াৰ সঠিক মূল্যায়ন লাভ কৰিব পাৰোঁ। গৱেষণা কাৰ্যত উপস্থাপন খুবই জৰুৰী, যাৰ জৰিয়তে গৱেষকৰ চিন্তাৰ সম্পূৰ্ণতা প্ৰকাশ পায়।

সাঃ শ্ৰঃ - এখন গৱেষণামূলক প্ৰতিষ্ঠানত আপুনি কৰ্মজীৱন কটাইছে। আপোনাৰ অভিজ্ঞতা কেনেকুৱা ধৰণৰ? এখন কেৱল গৱেষণামূলক প্ৰতিষ্ঠান আৰু এখন সাধাৰণ শৈক্ষিক প্ৰতিষ্ঠান, দুয়োখনৰে শৈক্ষিক প্ৰক্ৰিয়াটোৰ মাজত কেনেকুৱা ধৰণৰ পাৰ্থক্য পৰিলক্ষিত হয়।

ইঃ দঃ - আচলতে আমাৰ কলেজ, বিশ্ববিদ্যালয় বোৰতেই গৱেষণা কাৰ্য হ'ব লাগে। মই কলেজত কাম কৰি থাকোতে যিবোৰ অভিজ্ঞতা লাভ কৰিলো সেইসকলোবোৰ তাত্ত্বিক অৰ্থাৎ theoretical আছিল। তাৰ পিছত যেতিয়া মই গৱেষণা প্ৰতিষ্ঠানখনত যোগদান কৰি বিভিন্ন সমস্যাৰ সৈতে মোকাবিলা কৰিলো, ইয়াত দেখিলো যে 'থিঅ'ৰিটিকেল' যিবোৰ বস্তু আমি ইতিমধ্যে পঢ়ি আহিছিলোঁ সেইবোৰৰ আচলতে বাস্তৱ জীৱনৰ লগত বহু দূৰলৈ মিল নাই। এনেবোৰ সমস্যাৰ বাবেই শৈক্ষিক পৰিকল্পনাকাৰী সকলে আচলতে ভিতৰুৱা ঠাইবোৰত কি হৈ আছে সেই কথা বুজিব নোৱাৰে। গৱেষণা প্ৰতিষ্ঠান খনলৈ আহি বিভিন্ন ধৰণৰ “ethnographic” গৱেষণা কৰাৰ বাবেই ই মোক জীৱনৰ বিভিন্ন দৃষ্টিকোণ গঢ়ি তোলাত বহুত সহায় কৰিছে।

সাঃ গ্ৰঃ - আপুনি, আপোনাৰ কৰ্মময় জীৱনৰ কিছু অভিজ্ঞতা যদি আমাৰ সৈতে মত বিনিময় কৰে, যি আমাৰ শৈক্ষিক জীৱনটো আগবঢ়াই লৈ যোৱাত সহায়ক হয়।

ইঃ দঃ - মই গোটেই কৰ্ম জীৱনটোত দেখিলো, “love is the most genuine thing.”

এদিন মই বিশ্লেষণ কৰি দেখিলোঁ আমি যিটো কাম কৰি ভাল পাওঁ, সেইটোৱেই আমাক আটাইতকৈ বেছি প্ৰভাৱিত কৰে। তুমি যিটো কাম কৰি ভাল পোৱা, যিখন সমাজক ভাল পোৱা, যিটো বিষয়বস্তু ভাল লাগে, এই যে ভালপোৱাখিনি, সেইখিনিয়েই আমি কৰিব খোজা আধা কাম কৰি পেলায়। গতিকে তুমি যি কামেই নকৰা কয়, ভালপোৱাটোৱেই মই গুৰুত্বপূৰ্ণ বুলি ভাবোঁ।

সাঃগ্ৰঃ আপোনাৰ মূল্যবান সময় আমাক দিয়া বাবে অশেষ ধন্যবাদ বাইদেউ। আপোনাৰ সুস্বাস্থ্য কামনাৰে আজিলৈ এৰিছোঁ।

ইঃদঃ তোমালোকলৈও ধন্যবাদ আৰু অশেষ মৰম।

# Striving for a Sustainable Life

--Dr. Fatima Tohsin Sahidullah



Environment not only sustains life but it also enriches life, harmonising the work of man and nature for the larger good of all. But excessive use of resources due to increasing human population has depleted and degraded the planet's natural resources, both renewable and non-renewable and has adversely affected the environment. Our natural environment is getting polluted in an alarming manner. The air we breathe, the water we drink and the land on which we grow our food have been poisoned. Deforestation is increasing day by day. The problems like ozone layer depletion, green-house

effect, global climatic change, desertification, droughts and floods are posing serious threats to the survival of the human race on the earth. Thus man's unplanned and unwise activities have already caused major climatic changes, pushing some of the species to the brink of extinction.

While conservation efforts are going on at national as well as international levels, the individual efforts for conservation of our environment can go a long way. "Small droplets of water together form a big ocean." Similarly, with our small

individual efforts we can together save our environment. It is very essential to remember that environment belongs to each one of us and all of us have a responsibility to contribute towards its conservation and protection. We can do quite a bit for the environment and its conservation just by changing the little things we do on a daily basis. We simply need to make a few changes and teach these changes to those around us and we will help the environment in a big way. These changes are small individually but, collectively will have a major impact and make a big difference. In short, each and every one of us must make a firm resolve to develop a sustainable lifestyle.

We must take responsible action to protect the environment by reducing pollution and making judicious use of natural resources, pledging to

respect and protect animals and plants, and then alone we can sustain the beautiful life that we have on earth. It is very important to plant more trees around our home and work place and also encourage our friends to do the same. Whenever and wherever possible we must prevent trees from being cut. If we are unable to prevent this, we must immediately report the matter to the concerned authorities. The degradation of hill slopes leads to severe environmental problems, hence we must insist on keeping our hills free of encroachment. While shopping we must choose products in limited packaging. This will help reduce our need to cut trees for paper and packaging. We must recycle some things or we can replace them with reusable items. Newspapers and waste papers may be recycled instead of throwing it away on garbage. Instead



of using plastic bags, use paper bags and bags made of durable materials that can be used over and over again. Used books and magazines can be donated to schools, hospitals or libraries which will not only help these organisations but also reduce the exploitation of natural resources used to produce paper. While we all need to think globally, we need to act locally.

Plants and animals need to be saved, both because they are beautiful and useful to us. So every one of us living on this earth must try to save animal and plant life. We must ensure that we do not disturb or destroy the natural habitats of birds and animals. Another way of conserving biodiversity is to avoid products that are made from a wild species like bags, boots made from reptile skins or ivory products. Protecting wildlife must be the duty of every good citizen.

The most precious natural resource is water and hence it is very important to conserve it. All of us must reduce the amount of water used for daily activities like turning off the tap while brushing teeth to save water. Reusing the rinsing water for house plants also helps to save water. Plants must be watered early in the morning to minimize evaporation. In washing machines filling the machine only to the level required for the cloths saves water. To save water we can install water-saving toilets that use not more than 6 litres per flush. Checking for water leaks in pipes and toilets and repairing them promptly will prevent wastage of water. We can also reuse the soapy water of washings from cloths for washing of the courtyards, driveways, etc. Many people in India do not have access to clear drinking water, so while drinking water we must take water only as much as

we need. Moreover, we must also monitor and control wastes going into drains for preventing water pollution. Thus for water conservation appropriate technology should be developed and knowledge should be disseminated among the users.

At individual level, every one of us should try to conserve energy. Energy can be conserved by turning off lights, fans and other appliances when not in use. Radio and television should be switched off when not required. Using tube lights and energy efficient bulbs that save energy rather than bulbs also saves energy. Another way of conserving energy is to grow deciduous trees and

*Every individual matters' when it comes to conservation and protection of the environment. It is ultimately the people who will have to do the real job in all environmental matters because environment controls the destiny of entire mankind*

climbers at proper places outside our home to cut off intense heat of summer and get a cool breeze and shade. This will cut off electricity charges on coolers and air conditioners.

We can save energy while cooking by adopting certain measures. Soaking rice pulses etc. before cooking helps to reduce cooking time and saves fuel. We should not buy disposable items that can be replaced with reusable materials. We must try to eat organically grown fruits and vegetables. While cooking it is better to use a pressure cooker as it can save up to 75% of the energy required for cooking and it is also faster. Keeping the vessel covered

with a lid during cooking helps to cook faster, thus saving energy. We should also turn off the gas stove immediately after use. Whenever possible, we should drive less, make few trips and use public transportation. We can also save energy by riding bicycle or walking down small distances instead of using our car or scooter. Individuals may form small groups and initiate 'car pool' methods of transportation. Further, we should also get our vehicles serviced regularly to reduce fuel consumption and reduce pollution levels.

Thus, 'every individual matters' when it comes to conservation and protection of the environment. It is ultimately the people who will have to do the real job in

all environmental matters because environment controls the destiny of entire mankind. The earth itself is a heritage left to us by our ancestors, not only for our own use but also for the generations to come. We must ensure that our children have the same chance to enjoy themselves as we have had. Conserving and protecting the environment is not only the job of the government and voluntary organization but it is our joint responsibility. We must act collectively to save our environment and only then we can hand over a safe, healthy and resourceful earth to our posterity.

(Associate Professor  
Dept. of Education, HGC)



# I BATTLED CANCER'

## *Words from a breast cancer survivor*

--Dr. Sangeeta Das



I was diagnosed with breast cancer in August, 2019. Having discovered own breast lump while doing a breast self-examination, I immediately consulted with my gynaecologist and he asked me to go for mammography. Although the test results were normal, something did not feel right. After three months, I again told my doctor that the lump was still there. After much persuasion, he referred my case to an oncosurgeon. I was asked to do certain other tests. Even then, the results came normal. But I knew that something was not good. I again met the radiologist who did my earlier tests. Only after I took a biopsy correlation test, it was found that I had Ductal carcinoma in situ (DCIS) which is an

intraductal breast cancer. It was in a very early stage and I decided to have mastectomy to reduce the chances of reoccurrence in the other breast. I was blessed to be able to go through only hormone therapy without chemotherapy

*Getting screened is what saved my life and it was simply my awareness.*

*We all must stand together against cancer. If we stand together and work together, we will be able to conquer the deadly disease from the world.*

*We all must join our hands together to spread awareness about cancer among people around the world.*

or radiotherapy.

I am thankful to the whole support system I have received from my family members, relatives, friends, colleagues, caretakers and specially the doctors.

I faced my disease in a very positive way. As a cancer survivor, I share my story with people to make them aware about cancer. I share my cancer journey especially with my students in college to raise awareness about breast cancer. Now I have become passionate about educating women for early detection of cancer. I encourage others to learn about breast screening.

People are scared to get checked their health because they are worried that the doctor might find something wrong, or there is a general feeling of shyness when it comes to health. We never know what is going to happen

tomorrow. If I did not get checked on time, my cancer could have been much worse, or it may not have been detected at all. My breast cancer got diagnosed early so I was able to recover very quickly. Cancer can be genetic too. Year's back, my mother who was herself a doctor, had passed away after suffering for six months from stomach cancer. I have seen different cases so closely. Getting screened is what saved my life and it was simply my awareness.

We all must stand together against cancer. If we stand together and work together, we will be able to conquer the deadly disease from the world. We all must join our hands together to spread awareness about cancer among people around the world.

Together we can create a cancer free future.

(Associate Professor  
Dept. of Education, HGC)

# CONTRIBUTION OF KRISHNA KANTA HANDIQUI TOWARDS EDUCATIONAL DEVELOPMENT OF ASSAM

--Swapam Lahon

An illustrious son of Assam, Professor Krishna Handiqui is one of the greatest Sanskritists and one of the greatest Indologists of the World, and above all, an educationist with uncommon ability and vision. During his life time he became a legendary figure and even to-day the very name K.K. Handiqui stands for all the good and great qualities of a Saintly person. Prof. Handiqui inherited in his veins the blue blood of an aristocratic Ahom Family of traditional administrators connected with the Ahom monarchs of medieval Assam who ruled over the kingdom of Assam for six hundred years at a stretch till 1826 when the kingdom got annexed to the territory under the sway of the East India Company. His family name Handiqui appears to be an Anglicised form of Assamese word Sandikai pronounced in Assamese as handikai or xandikai. The word is however derived from the Ahom (Tai) language meaning a bridge (hun) to lay (dikai).

He was born in 1888 at Jorhat. Handiqui had his early education at Jorhat Govt. High School, then Cotton College, Guwahati (1913-15). He got a First Class in B.A. Honours in Sanskrit securing Prasanna Kummar Sarbadhikari Gold medal as a student of Calcutta Sanskrit College in 1917 at the age of nineteen. During his college days he contributed illuminating articles to Assamese magazine Banhi edited by Sahityarathi Lakshminath Bezbaruah. His English articles were published in research journals like The Modern Review and The Indian Antiquary, Bombay. All of his articles bear stamp of wide study and clear exposition. He was one of the pioneers who started Asom



Chatra Sanmilan and one of the Chief aims of the organisation was to encourage the student community to study and write for the advancement of Assamese literature. In 1919, he obtained Master Degree in First Class First in Calcutta University. With this thoroughly classical and traditional background Handiqui proceeded to England in 1920 and did his M.A. in Oxford University with honours in Modern History in 1923. Justice S.K. Dutta, an eminent educationist and a close associate of Handiqui is quite right in saying, "Handiqui was on the one hand a Sanskrit Pandit, on the other hand an Oxford don.

There was a beautiful blend of Oriental and occidental culture in him." After 1923, he spent four years in France and Germany, perusing his insatiable desire to learn more European languages.

He studied Classical Greek and Latin, and modern languages like Spanish, Italian and Russian.

In 1927 Handiqui came back to Assam with a huge personal collection of books purchased during his stay in Europe. He then got married with Hemolota Aideo, the eldest daughter of U.N. Buragohain of Nowgong. When he returned home, he was already a scholar with very few peers in India. He was written various important essays and books and also translated many books

from Sanskrit. . He was the founder Principal of the J.B. College, Jorhat (1930-47). He became the President of Axom Xahitya Xabha in the year 1937, which was held at Guwahati. at a very young age of 39 and is apparently the youngest President of this literary society of Assam .He was appointed as the Vice-Chancellor of Guwahati University in 1948 and was re-appointed in 1951 and 1954 and continued as such till 1957. He was adorned with "Padmashree" in 1955, and "PadaBhushan" in 1967 by the Govt. of India. In the year 1951, he was elected as the President of Classical Sanskrit Section, XVI All India Oriental Conference of Lucknow Session and in the year 1961 he was elected as the general President of the Srinagar Session. He was nominated by the Maharashtra Government, as Honorary Fellow of Deccan College, a rare distinction reserved for outstanding scholars in India and abroad. He was made Sadasyamahian by the

Assam Sahitya Sabha, a highest honour conferred by the Sabha on scholars of exceptional. . He was awarded honorary fellowship of Deccan College, Poona in 1968, a rare distinction reserved for scholars in India and abroad and received only by four others so far. He received the honorary D. Litt. Degree of Guwahati University in 1968 and that of Dibrugarh University in 1972. In 1984 the Sahitya Academy Award was presented to Prof. Handiqui posthumously for the volume comprising his literary works in Assamese KrishnaKanta Handikai Rachana Sambhar, compiled by Prof. J.N. Goswami.

He was passes away on 7 June 1982. He is the pride of Jorhat. Internationally acclaimed Indologist and Sanskritist Prof. Krishna Kanta Handiqui passed away on June 7, 1982.

### **LIFE PHILOSOPHY**

Prof. K.K. Handique was a scholar of great distinction, a pioneer Indologist and a philanthropist whose life epitomized an era marked by sacrifice, diligence and devotion to high principles. Prof. Handiqui attached greater importance to moral excellence than to the cultivation of the intellect and Ibsen's dictum "Innocence is the source of all joy and happiness" was the motto of his life. His character may be summed up by a verse of Pravarasena's Setubandha :

"Rare are the honest persons who silently achieve their tasks. Few also are the trees that yield fruit without their following being noticed". (Setubandha III, 9).

He gave emphasized on formation of character and a pure heart rather than obtain lots of educational degrees. He led the life of a true Vanaprasthi Scholar whose entire life was spent in fruitful study and quiet research.

### **EDUCATIONAL PHILOSOPHY**

Handiqui's notion of values and ideals in education are best articulated in the convocation of speeches as the vice-chancellor of Gauhati University He saw education as an internal condition that continuously changes the man from within. In other words, education

is an extension of man's knowledge of man himself. On January 31, 1955 he addressed the students: "The graduates who will be given their degrees today have my best wishes and congratulations. I need not remind them that the man counts more than the degrees and their university education will be judged by the influence it exerts upon their lives and actions." It shows that he was a practical educationist.

### **EDUCATIONAL CONTRIBUTION OF KRISHNA KANTA HANDIQUI TOWARDS ASSAM**

K.K. Handiqui, the Sanskrit scholar and Indologist, is primarily known to common people as an educationist and in this field he successfully set ideals and values for all times.

1) Contribution towards Jagannath Barooah College : From 1930 to 1948 Handiqui served as the founder Principal of the Jorhat Jagannath Baruah College, which was the first non-government degree college of the entire North-East region of India. He never entertained the idea of going into government service but he gladly agreed to become the principal of Upper Assam College (which later became Jorhat and finally J.B. College, Jorhat) the first non-government college in Assam. The fact that Handiqui agreed to become the principal of a proposed non-government college is an example of the great scholar's sense of social obligation. At that time the government did not welcome the idea of private colleges. But Handiqui remained principal at the institution for 17 years and that meant a lot for higher education in the state.

2) Contribution towards Gauhati University : In the year 1948, Krishna Kanta Handique was made the founder Vice-Chancellor of Gauhati University the oldest University of the entire North-East region of India and served there for 9 years until 1957. He was elected as a vice chancellor of Gauhati University for 3 times. Just after taking the charge of VC, Krishna Kanta Handiqui tried his best to make the university a well settled centre of higher education.

3) Contribution towards educational administration: Handiqui was a strict disciplinarian in the domain of educational administration. He was the founder of a clean administration system in Gauhati University and he tried his best to produce quality education. Due to his strong personality and strong discipline, the teaching faculty, the non teaching staff did their duty properly. He terminated a professor because of his misbehavior in an MA class. In his tenure, the University has under its control one constituent college, the Law College handed over by the Government, and nineteen affiliated colleges in different parts of Assam. He found that Assam had lagged so far behind in the Educational sphere that there was a dearth of local talents for the staffing of most of our teaching department. He suggested solving the problem by recruiting properly qualified men from different parts of India.

4) Contribution towards Examination reform: According to him examination as a system are decried from time to time but they provide a vital link between the University and the public; and the University as the guardian of its own reputation must be able to inspire confidence in its examination standard and the integrity of its methods. He tried to introduce a clean examination system. Once, some students were come out from the examination hall as they found the question paper tough and the students requested him to reconduct the exam by preparing with a new question paper. Krishna Kanta Handiqui strictly ordered that it is out of rule, no new question paper would be provided to them. He issued an order that re-examination is not possible, however according to role of exam there will be facility of compartmental exam and the candidate seat for the same. These are indicates a contribution of KKH towards educational reform.

5) Contribution towards Construction of Curriculum : He emphasized on introducing new courses on history, philosophy, economics, assamese, mathematics, statistics, botany, education and commerce

and advised to Gauhati University to follow the curriculum prescribed by Calcutta University.

6) Contribution towards teacher training programme: During his tenure a Teachers' training department was organized in close association with the Department of Education, and it was a position to take charge of as many teachers as could be deputed by Government and other Institutions for training under the University. In addition to the B.T. Classes, the University provided a Teacher' Training Certificate course in Geography.

7) Contribution of books to the Library of Gauhati University : His well-kept personal library at Jorhat contains ten thousand rare and valuable books in eleven languages of the world. Eight thousand books of this library now a part of the Gauhati University library out of which 842 books are in Greek, 337 are in Italian, 565 in German, 336 in French, 283 in Latin, 100 books in Spanish and Provincial languages, 2052 in Sanskrit, 73 in Buddhist Sanskrit, 193 in Pali, 342 in Prakrit, 191 in Prakrit and Sanskrit (Jain literature), 253

books on Archaeology, Arts and Painting, 85 Dictionary. This multilingual approach to scholarship made him a keen student of comparative literature. It is for his library works that the world of letters will be ever indebted to Prof. K.K. Handiqui. He liberally contributed both his knowledge and resources to literary and educational causes in Assam and for the development of Assamese literature. He bequeathed his massive personal library to Gauhati University. He also gave the copy right of all three books of his to respective publisher's viz. Deccan Collge Post -Graduate and Research Institute, Poona, the Jain Samskriti Samrakshaka Sangha, Maharashtra and the Prakrit Text Society, Ahmedabad. Handiqui, during his tenure as the Vice Chancellor, donated his huge personal library to Guwahati University for the benefit of the students. It consisted of rare and valuable books in about 11 different languages, which were made available to public for reading.

## **CONCLUSION**

Professor K.K Handiqui was a scholar of singular distinction, a pioneer Indologist and a philanthropist whose life epitomizes an era marked by sacrifice, diligence and devotion to high principles. He is well known for his munificence to literary and educational foundations in the state of Assam. The merit of Handiqui's work was duly acknowledged by scholars of the All India Oriental Conference held that year in Bombay and Handiqui was elected the president of the next Classical Sanskrit Session of the All India Oriental Conference held in Lucknow in 1951. The Indian Posts and Telegraphs Department issued a commemorative Stamp in honor the renowned educationist. The state Government of Assam has established the Krishna Kanta Handique Memorial Award in his honor, who worked hard in promotion of literature and Sanskrit language in the state. The Government of Assam decided to establish a state open university with an objective to expand higher education among those who could not be covered or reached by the conventional system of education, and to name it after the great educationist. Accordingly, the "Krishna Kanta Handiqui State Open University Act,2005" was enacted by the State Legislature. In continuing with the aim of building a knowledge based society Krishna Kanta Handiqui State Open University was established to provide quality higher education through open and distance learning to reach the unreached of the society.

The entire nation and the state of Assam in particular is forever indebted to his valuable contributions to the field of education and literature.

(Assistant Professor  
Dept. of Education, HGC)



# Self-Esteem: An overview

--Dr. Pallabi Mali



Self-esteem is opinion of oneself. High self-esteem is a good opinion of oneself and low self-esteem is a bad opinion of oneself. Building healthy self-esteem requires taking responsibility of thoughts, feelings and actions.

Self-esteem refers self-concept or perception which people hold about him/her. It is what one believes to be true about oneself rather than the fact about oneself. Webster's dictionary defines self-esteem as "a confidence and satisfaction in oneself" and self-concept as "the mental image one has of oneself" "Self-esteem is considered to be the overall

value that one places on oneself as a person (Harter, 1989), whereas self-concept is viewed as the body of self-knowledge that individuals possess about themselves (Rosenberg, 1986). Hence self-esteem is an evaluative term and self-concept is a descriptive term. Self-esteem is the way one feel and thinks about one and others, and is measured by the way they act.

According to Simmermacher, 'self-esteem means having a positive image of self.'

According to Diane Frey and Jesse Carlock, 'Self-esteem is an evaluation of the

Emotional, intellectual and behavioural aspect of the self-concept.'

According to Nathaniel Branden, 'Self-esteem is a confidence in our ability to think, to cope with the basic challenges of life and confidence in our right to be successful and happy.'

Self-esteem is the value one put on oneself. High self-esteem is the satisfaction and confidence one have in oneself as a person and Low self-esteem is the low opinion one have on oneself, the doubt, blaming behaviour and negative view of one.

A person with high self-esteem may show the characteristics like:-

Firmly believe in certain values and principles, which they defend when, found opposition but also feels secure enough to modify them if experience tells them to do so.

They will trust their own judgment for the best choice of doing a work and will act accordingly and will not feel guilty when others don't like their choice.

They fully trust in their capacity to solve problems will keep trying even after repeated failures. They don't hesitate to ask others for help when they need it.

Consider themselves equal in dignity to others. They will not judge themselves or others inferior or superior, even though there are differences in certain talents, personal prestige or financial standing.

They are able to enjoy a great variety of activities.

A person with low self-esteem may show some of the symptoms:-

They often criticize themselves and tend to create a habitual state of dissatisfaction.

They possess defensive tendencies. They have negative attitude and a general lack of will to enjoy life.

They show hostility, irritability out in the open, always on the verge of exploding even for unimportant things and feels bad about and disappointed or unsatisfied everything

Being unwilling to say 'no', fearing it will displease the petitioner.

Think of doing everything perfectly, without a single mistake, which can lead them to frustration when perfection is not achieved.

Self-esteem has always been a vital area for development in young people. In order to develop high self-esteem learners need to be able to take risks; this process must involve failure and the need for young people to be able to cope with the associated frustration.

Self-esteem plays a great part in how well or badly people fare in their lives. It plays an important role in determining how successful or unsuccessful they are, as what they think of their abilities and innate talents, influences their thought patterns, which in turn guides their actions. Each action taken in life is important as each step helps them to move towards realizing their dreams. If they do not reach the goals they aspire to, it could be that they are not taking the right steps towards reaching

their potential. In fact, they may be taking steps in the wrong direction.

There is a strong link between their thoughts and actions.

Positive thoughts lead to positive actions,

while at the opposite end of the scale, negative thoughts inevitably end in negative decision-making.

Everyone has dreams and ambitions and they have to put in effort and work towards making them reality. The drive and determination to succeed stems from belief in oneself, which in turn comes from high self-esteem. This gives them that extra push and the will to reach their goals. Low self-esteem is a huge stumbling block to reaching their potential as it hinders them from carrying

*Self-esteem has always been a vital area for development in young people. In order to develop high self-esteem learners need to be able to take risks; this process must involve failure and the need for young people to be able to cope with the associated frustration.*

out the actions necessary to reach their goals. Self-esteem is often affected by the self through personal criticism. This can often be self-destroying. Even when they talk to themselves or think alone, it is advisable to use positive words and thought that instil self-confidence. It helps them achieve what they have set up as their personal goals. Since thought patterns guide each and every action, it is important to have positive thoughts. It is

best to focus on their successes and achievements rather than their failures and losses.

Self-esteem is the one important factor required by anybody to succeed in life. It is a well proven concept that if one can build self-esteem at adolescent period it will last all through life. It is highly advisable to make dedicated efforts to bring up the self-esteem.

### **References :-**

*Branden, Nathaniel. (1994) the six pillars of Self-esteem: Bantam New York Toronto London Sydney Auckland (ISBN 978-0-553-37439-1)*

*Brown, F.G, 1983, Principles of Educational Tests and psychological Testing (3rd ed.) New York. Holt, Reinhart and Winston. New York.*

*Buch, M.B. (1986) Third survey of Research in Education, New Delhi. NCERT.*

*Mali, P. (2018) Academic achievement as a function of Emotional Intelligence and Self-Esteem of higher Students. Ph.D Thesis, Department of Education, Gauhati University.*

*Self-Esteem: Walking tall (2012) LEAP Learning Empowerment & achieving potential published in India by body and soul books p 11-12.*

(Associate Professor  
Dept. of Education, HGC

# Right to education

--Madhusmita Bharadwaj

The Right to Education (RTE) is a fundamental right in India, enshrined under Article 21A of the Indian Constitution. Enacted through the Right of Children to Free and Compulsory Education Act, 2009, this law guarantees free and compulsory education for all children aged 6 to 14 years.

RTE aims to provide quality education to every child, regardless of their socio-economic background. It mandates that private schools reserve 25% of their seats for underprivileged children and prohibits the charging of any capitation fees. Additionally, the Act ensures the establishment of neighbourhood schools, adequate infrastructure, and

the appointment of trained teachers. The RTE Act has had a significant impact on improving school enrolment rates and reducing dropout rates in India. It has also emphasized the importance of inclusive education, addressing the needs of marginalized groups such as girls, children with disabilities, and those from economically weaker sections. However, challenges remain, including the quality of education, teacher accountability, and infrastructure gaps. Despite these issues, the Right to Education marks a crucial step towards achieving universal education in India, fostering a more equitable and educated society.

(BA 5<sup>th</sup> Semester)

# নিৰ্ঘন সময়

--জুলি বড়া

নিৰ্ঘন সময় নিৰাশাৰ আন্ধাৰ  
জীৱনৰ পথত শুকান পৰে হাহাকাৰ।  
পেটৰ জুইয়ে জ্বলাই হৃদয়ৰ কান্ধ,  
আশাবোৰ মলয়া হয়, পথাৰ হৈ পৰে বন্ধ।

গৰিবৰ ঘৰ, হেঁপাহৰ আশা,  
দিনবোৰ ফিকে, ৰাতি বেদনাত ভৰা ভাষা।  
অশ্রু নদীৰ দৰে বয় নিশাৰ শীতলতা,  
সপোনৰ জোনাকত নপৰে ক্ৰমাগত বতাহ।

কিন্তু, মনৰ গভীৰতাৰে আছেই এখন আশা,  
অন্ধকাৰৰ পিছতে আহিব নতুন এটা ভোৰ।

নিৰ্ঘন সময়তো জীৱন বৰ যুঁজি যায়,  
য'ত দিন টকটকটীয়া ৰ'দে ফৰিঙা মেলি  
উৰে।.....

(তৃতীয় ষান্মাসিক)

# Breaking the Stigma Mental Health Awareness in Modern Society

----- Prerona Boruah



Mental health has long been a silent struggle, cloaked in stigma and misunderstanding. However, recent years have witnessed a notable shift in societal attitudes toward mental health, driven by increased awareness, advocacy, and education. This evolving perspective is crucial in fostering a



supportive environment where individuals feel empowered to seek help and engage in open dialogue about mental well-being.

### **Historical Context and Stigma:**

Historically, mental health issues were often stigmatized, with individuals facing discrimination and stigma. High-profile figures, including celebrities and activists, have shared their personal experiences with mental health struggles, thereby humanizing these issues and normalizing conversations around them.

Education plays a pivotal role in this shift. Schools, workplaces, and communities are increasingly incorporating mental health education into their programs.

isolation. People with mental health challenges were frequently marginalized, and the societal response was often rooted in myths and misconceptions.

### **The Shift toward Awareness:**

The past decade has seen significant progress in addressing mental health

### **The Role of Social Media and Technology:**

Social media platforms have been instrumental in spreading awareness and creating supportive communities. Technology has also facilitated access to mental health resources, including apps for self-care and teletherapy



## **The Importance of Mental Health Policies:**

Policy changes are essential in breaking the stigma surrounding mental health. Governments and organizations are beginning to recognize the need for mental health parity—ensuring that mental health services are provided on an equal footing with physical health care.

Conclusion,

Breaking the stigma surrounding mental health is a collective endeavour that involves individuals, communities, and institutions. By fostering open dialogue, supporting mental health education, and advocating for equitable policies, modern society can build a more inclusive and supportive environment for all individuals to thrive.

(BA 1st semester)

# MOTHER

## *The word that rattles my heart*

---- Pankshi Kalita

How great has God been towards me?  
I wonder

Tears of joy roll down my face  
When I see her gleaming face

During times of fear,  
Her mighty hands cover my startled face  
Oh peace!

Sickness escapes with  
a heavy heart  
Why? It's motherly love

Fearless yet frail  
She never fails to amaze me

Oh mother!  
How incredible you are  
Give me the chance to protect

Miracle has a face?  
Yes,  
That's my mother



(BA 1st semester)

# ফাগুন

--- কল্পনা দাস

লঠঙা বিৰিখবোৰে  
চৌপাশৰ ধূলিবোৰে  
আৰু পছোৱাবোৰে  
ফাগুন অহাৰ বাতৰি আনিছে।

পলাশ ফুলবোৰে  
ৰঙা মদাৰবোৰে  
শিমলুৰ উৰি ফুৰা তুলাবোৰে  
সোঁৱৰাই দিছে আমাক  
ফাগুন আকৌ আহিছে,  
প্ৰতিবাৰৰ দৰেই।

ফাগুন, তই বৰ চঞ্চল  
মোৰ সৰল মনটোকো তই  
চঞ্চলতাৰে ভৰাই পেলাবলৈ  
চেষ্টা ক'ৰ কিয়?  
কিয় পলাশ মদাৰৰ ৰঙাৰে  
ৰঙাব বিচাৰ  
মোৰ কোমল মন ?

কিয় দি য়াৰ  
এক বিশেষ অনুভূতি,  
যি অনুভূতি  
ব'হাগে দিব নোৱাৰে!

তই পৃথক  
তই চঞ্চল হ'লেও  
তোৰ এই বতাহজাক  
তোৰ বাবে ফুলি ৰোৱা  
এই পলাশবোৰে  
শুকান মনটোকো জীপাল কৰি যায়।  
উকা মনটোকো ৰঙীন কৰি পেলায়।

সদায় এনেদৰেই থাকিবি  
পছোৱাৰ লগত  
পলাশ মদাৰৰ স'তে মিলি  
বিলাই যাবি মোক  
প্ৰেমৰ বতৰা।

(স্নাতক প্ৰথম ষান্মাসিক)

# TRIPURI

--Taniya Biswas

The Tripur clan, also known as Tripuri or Tipra, is one of the original communities in the state of Tripura. They primarily use the surname Debbarma or Devbarman. The Tripuri clan makes up a little over 16% of the state's population and about 57% of the Tripuri population within Tripura. Historically, the rulers of Tripura emerged from this community, which is believed to be descended from the Chandra Vamsha (Lunar Dynasty) Kshatriyas.

Over time, some members of this community came into close contact with Bengali settlers, leading to significant cultural exchanges, including language, customs, and even intermarriage. This interaction gave rise to a new group known as the Natun (new) Tripuris, a breakaway from the original (puran) Tripuris. These changes reflect the broader socio-economic transformations in Tripura, though challenges remain in the state.

Tripura's population is diverse, with its original inhabitants, the Indo-

Mongoloid people, represented by communities like the Tripur, Reangs, Jamatis, Halams, Chakma, Mogh, Kukis, and Lushai.

The people of Tripura are believed to share the same origins as the Kacharis, a connection evident in their similar religion, customs, and appearance. This link is further supported by the fact that the Rajas of both Tipperah (Tripura) and Kachar have officially recognized their shared heritage.

The original tribes of Tripura are primarily the Tripuri, historically referred to as the "PANCHA TRIPURA," or "five Tripuris," during the Manikya Monarchy, until Tripura's merger with the

Indian Union. These five main branches are Tripuri/Tripur, Tripura, Jamatia, Reang, and Halam. Within these primary branches, there are smaller sub-branches such as Murasing, Uchui, Rupini, and Kolois, each with their own unique characteristics.

According to the 1971 Census, the total population of the Tripur clans was 250,382, making up 55.57% of Tripura's tribal population. The Tripur clans are primarily concentrated in Kamalpur sub-division (North Tripura District), Khowai, and Sadar sub-division (West Tripura District). They also live in smaller groups scattered across other parts of the

state. It's important to note that the Deshi Tripur clans and the Tripura clan community have distinct identities and are not included in this count. The common surname for the Puratan (original) Tripura or Tripur clans, also known as Tipperah, is Deb Barman or Deb Barma. The 'Thakur' and Karta sub-groups are within the Puratan Tripura community and belong to the royal family of Tripura.

Historically, the Puratan Tripuras were divided into various sub-groups based on their roles in the royal court. These sub-divisions include:

1. Bachal
2. Siuk
3. Katia
4. Daityasingh
5. Hujuria
6. Siltia
7. Apaia
8. Chatratuia or Chatradharia
9. Deura
10. Subenarayan
11. Sena
12. Julai

*Mui Borok: The Soul of Tripura on a Plate. No trip to Agartala is complete without savouring Mui Borok, the famous food of Tripura.*



Photo credit: Anuprava Debbarma

## Tradition

The Tripuris have their own unique traditional attire, distinct in pattern and design, though it shares some similarities with the clothing of other North-East Indian communities.

One of the key traditional garments is the Rignai, a wrap-around dress worn by Tripuri women, particularly in Tripura. The Rignai is wrapped around the waist and is often paired with a Risa, a piece of cloth worn



around the bust. This traditional outfit is a staple in the daily lives of Tripuri women, worn at home, in the workplace, and on special occasions.

Mui Borok: The Soul of Tripura on a Plate. No trip to Agartala is complete without savouring Mui Borok, the famous food of Tripura.

The Tripuris have long followed a rich tradition of rites and rituals passed down through generations. Their main festivals include Garia, Kharchi, and Ker, each celebrated with deep cultural significance. The community is also known for its vibrant folk dances, such as Garia, Lebang, Musak Surmani,

Tangbiti, and Mamita. These dances come to life with the sweet melodies of folk songs, accompanied by traditional instruments like the flute, sarinda, champreng, and other stringed instruments.

Over time, social changes have touched every aspect of Tripuri life, especially in areas like agriculture, culture, economics, education, and health awareness. As a result of these advancements, the Tripuris are now recognized as one of the more developed tribal communities in Tripura.

(BA 5th Semester)





# সত্ৰশাল সত্ৰৰ ইতিবৃত্ত

(শ্ৰী শ্ৰী ধাম ৰামৰায় কুটী সত্ৰ)

-- নৱনীতা ৰায়

শ্ৰীমন্ত শংকৰদেৱে নৱ বৈষ্ণৱ ধৰ্ম প্ৰচাৰৰ উদ্দেশ্যেৰে পোন প্ৰথমে অসমত সত্ৰ স্থাপন কৰিছিল। গতিকে অসমৰ ইতিহাসত সত্ৰ সম্পৰ্কে এক গুৰুত্বপূৰ্ণ স্থান আছে। এনে এখন ঐতিহাসিক সত্ৰ হৈছে সত্ৰশাল সত্ৰ। ই ধুবুৰী জিলাৰ আগমনীৰ সত্ৰশাল নামৰ ঠাইত অৱস্থিত। এই সত্ৰৰ স্থাপনা/উৎপত্তি সম্পৰ্কে এক বৃহৎ ইতিবৃত্ত আছে।

শংকৰদেৱে যেতিয়া কোচ ৰাজ্যৰ বৰপেটাৰ ওচৰৰ পাটবাউসীত ধৰ্ম প্ৰচাৰৰ বাবে আহিছিল, সেই সময়ত কোচ ৰাজ্যৰ ৰজা আছিল নৰনাৰায়ণ সিংহ আৰু সেনাপতি আছিল তেখেতৰ ভাতৃ শুক্লধ্বজ সিংহ, যি চিলাৰায় নামেৰে প্ৰখ্যাত। চিলাৰায় শংকৰদেৱৰ এক শৰণ নামধৰ্মৰ প্ৰতি আগ্ৰহী আছিল, সেয়েহে তেখেতে শংকৰদেৱক সাক্ষাৎ কৰিবলৈ বিচাৰিছিল। শংকৰদেৱ পাটবাউসীত থকা সময়ছোৱাত তেখেতৰ লগত তেখেতৰ পৰিয়ালবৰ্গ আৰু কেইগৰাকীমান অনুগামীও আছিল। চিলাৰায়ৰ শংকৰদেৱৰ নামধৰ্মৰ প্ৰতি থকা আগ্ৰহক ৰখাব নোৱাৰি এদিন চিলাৰায়ে শংকৰদেৱক সাক্ষাৎ কৰিবলৈ বৰপেটাত উপস্থিত হয়হি। সেই সময়তেই তাৰ ওচৰৰে এটা পুখুৰীত এজনী কণ্যাই "মন মেৰি ৰাম চৰণহি লাগু" বৰগীত টি গাই কাপোৰ ধুই আছিল। তাইৰ

গীত আৰু ৰূপত চিলাৰায় মনমুগ্ধ হৈ পৰিল আৰু তাইক বিবাহ কৰাবলৈ মন কৰিলে। সেইবাবে পিছত তেখেতে কণ্যা জনীৰ বিষয়ে (আৰু ভালদৰে) সবিশেষ জানিবলৈ মানুহ পঠাই দিছিল। পিছত তেখেতে গম পালে যে কণ্যা জনী আছিল শংকৰদেৱৰ ককায়েক ৰামৰায় আতাৰ জীয়ৰী কমলপ্ৰিয়া যাক আইভূৱনেশ্বৰী নামেৰে জনা যায়। কথাখিনি গম পোৱাৰ পিছত তেখেতে কমলপ্ৰিয়াক বিবাহ কৰাবৰ বাবে প্ৰস্তাৱ দি পঠিয়ালে। প্ৰথমৰস্থাত ৰামৰায়ে এই বিবাহৰ বাবে মান্তি হোৱা নাছিল, কাৰণ চিলাৰায় আছিল বেলেগ জনগোষ্ঠীৰ। কিন্তু পিছলৈ শংকৰদেৱৰ পৰামৰ্শ মতে তেওঁ বিবাহৰ বাবে প্ৰস্তুত হৈছিল।

কিন্তু ইয়াৰ মাজতে বিবাহৰ স্থান লৈ দুয়োপক্ষৰ মাজত এটা সমস্যা আহি পৰিছিল। কাৰণ চিলাৰায় আছিল ৰজাঘৰীয়া মানুহ, আনহাতে

কমলপ্ৰিয়া আছিল সামান্য প্ৰজা  
আৰু ৰজাঘৰীয়া মানুহে প্ৰজাৰ  
ঘৰত বিয়া কৰাব আহাটো সম্ভৱ  
নহয়। সেয়েহে এই কথা আগত  
ৰাখি এটা উপায় উলিওৱা হ'ল  
আৰু বিবাহৰ দিন ধাৰ্য্য কৰা হ'ল।  
উপায় মতে চিলাৰায় সহ পৰিয়ালৰ  
সৈতে কোচ বিহাৰৰ পৰা উলাব,  
আনহাতে শংকৰদেৱ সহ  
পৰিয়ালৰ সৈতে পাটবাউসীৰ পৰা  
উলাব আৰু যি ঠাইত দুয়ো  
পৰিয়ালৰ মিলন হ'ব তাতে বিবাহ  
সম্পন্ন কৰা হ'ব। কথা মতে কাম,  
অৱশেষত দুয়ো পৰিয়ালৰ  
সত্ৰশালত মিলন হয় আৰু সেই  
ঠাইতে বিবাহ সম্পন্ন হয়। বিবাহৰ  
উপহাৰ হিচাপে কোচ ৰজা  
নৰনাৰায়ণে গৌৰিপুৰৰ এক  
জমিনদাৰৰ হতুৱাই পিতলৰ ৰথ  
এখন প্ৰদান কৰে।

বিবাহৰ পিছত চিলাৰায়ে পত্নী  
কমলপ্ৰিয়াক লৈ কোচবিহাৰ লৈ  
উভতি যায়। শংকৰদেৱও

সত্ৰশালত পোন্ধৰ দিনমান থাকি  
পুনৰ পাটবাউসীলৈ উভতি যায়।  
শংকৰদেৱে কোচ ৰজা নৰনাৰায়ণৰ  
পৃষ্ঠপোষকতা সেই ঠাইতে এখন  
সত্ৰ স্থাপন কৰে।

তাৰ পিছত প্ৰায় ১৫০ বছৰ ধৰি  
ঠাইখন এনেয়ে পৰি আছিল।  
পিছলৈ হৰিআতা পুৰুষে ভাবিলে যে  
এই পূণ্য ঠাইখন এনেয়ে পৰি  
থাকিব নালাগে, সেয়েহে তেখেতে  
ঠাইখন পুনঃ উদ্ধাৰ কৰে। এই সত্ৰ  
খনত এতিয়াও কোচৰজাই প্ৰদান  
কৰা পিতলৰ ৰথখন দেখিবলৈ  
পোৱা যায়। এই সত্ৰখন  
ৰামৰায়কুটীত অৱস্থিত বাবে ইয়াক  
শ্ৰী শ্ৰী ধাম ৰামৰায়কুটী সত্ৰ  
নামেৰে নামাকৰণ কৰা হৈছিল।

(পঞ্চম

ষাণ্মাসিক)

# *STUDENT LIFE*

--Faruka Hussain

The student life is the most important period of our life. Our future, hopes all depend upon it. There are different stages in our life. One of these stages is student days. Student life is a period of preparations. At this time our mind is like clay. Clay is a soft material and potter gives various shapes out of it, same way our mind can also be shaped in different ways. Once the pots are given their shape then it cannot be changed likewise once our character is formed in a way, it cannot be changed easily. If we

make right use and receive good education during this period, then we shall be successful in future. We must learn new things as much as possible during this period only. Students are the future hope of a nation. The prosperity of a student depends on its students. The most important factor that affects the student life is the value of time. Being a student we should do everything on time as it waits for none. A student must have good discipline and must be co-operative with everyone. Social life

influences our character in many ways. Many students enter college expecting good times, friendship and a good sense of direction, soon they find out that colleges come with challenges, struggle and this is because of the great demand and expectations that are put on the importance of education. Student life is the best part of an individual's life. We can analyse and improve our mistake to the best of possible in this period. This period will be not back once gone. So at this time our main task is to study. We should stop thinking of anything else and concentrate on education and must be given it the top priority.



(3<sup>rd</sup> semester)

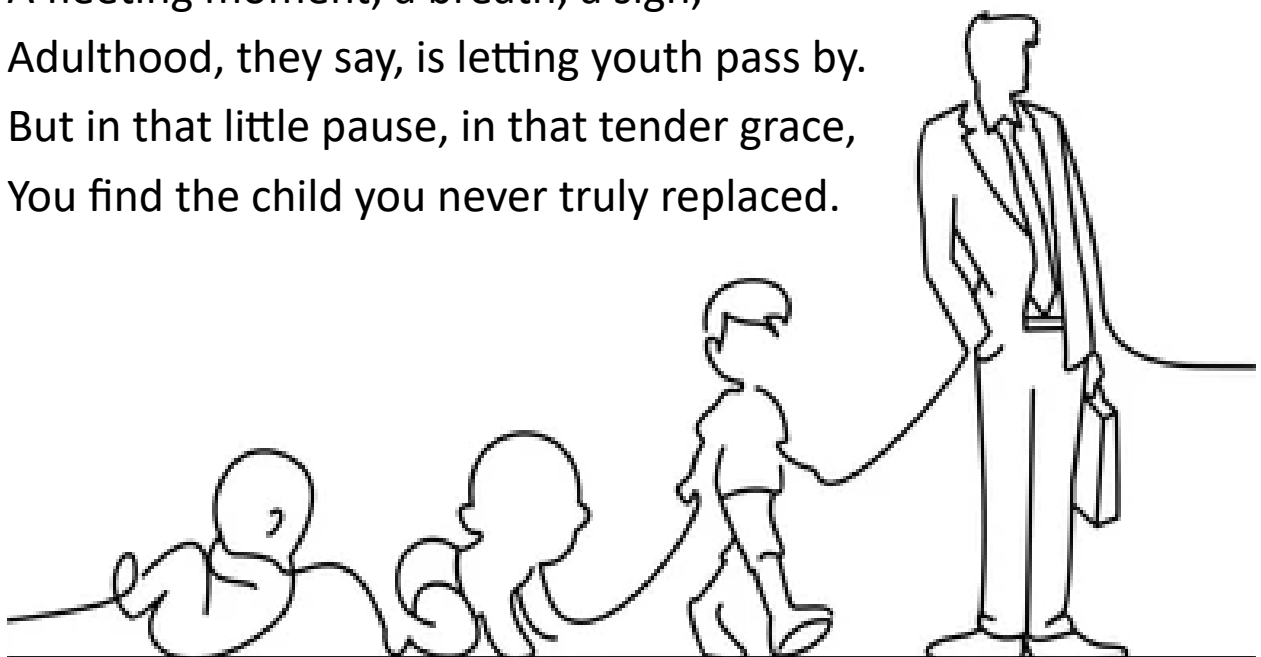
# *ADULTHOOD IS NOTHING BUT!*

-- Preety Tanti

Adulthood, what is adulthood but the dawn of maturity,  
A dance with responsibilities, a heart full of gravity.  
From crawling on floors to racing through the day,  
Running for the office, where dreams often stray.

Adulthood is nothing but a trade in desires,  
Compromising your car for the flat that inspires.  
It's learning to live in the space between,  
Where the child inside you still softly gleam.

A fleeting moment, a breath, a sigh,  
Adulthood, they say, is letting youth pass by.  
But in that little pause, in that tender grace,  
You find the child you never truly replaced.



# *Ungrateful Son*

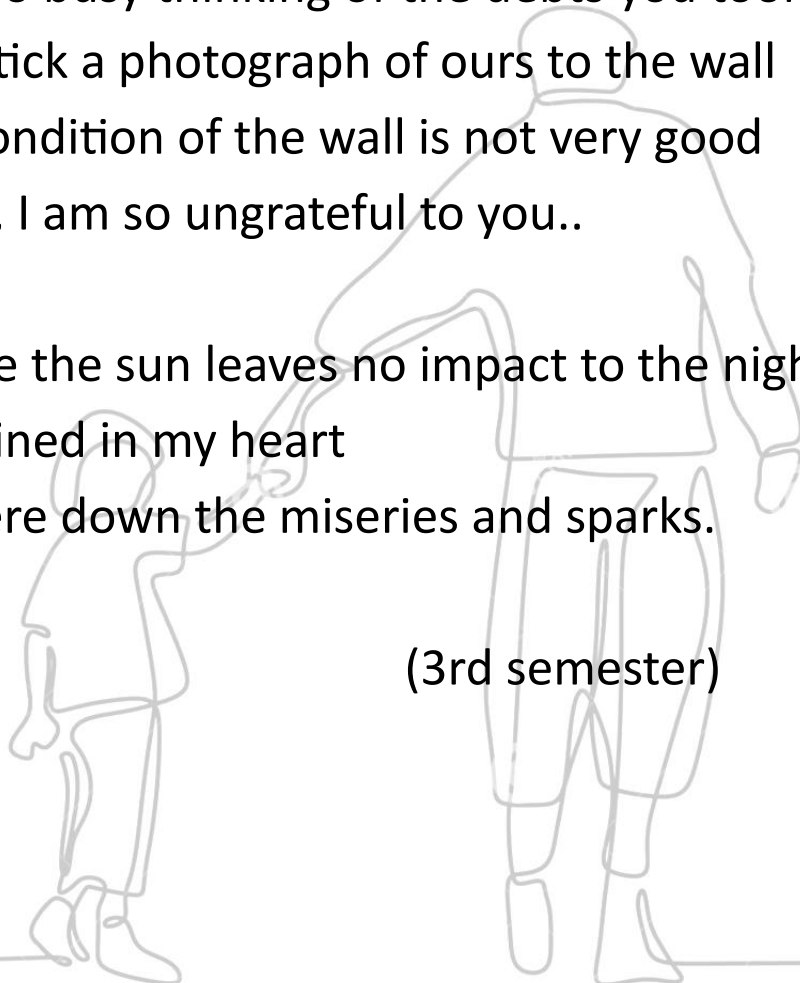
--Barasha Barman

Yes father I am an ungrateful son  
Not like the ones keeping their father in their hearts  
Not like ones showcasing through photographs  
I am more tensed of the situations you left  
Yes, father I am an ungrateful son...

I wanna remember the good moments with you  
But I am so busy thinking of the debts you took  
I wanna stick a photograph of ours to the wall  
But the condition of the wall is not very good  
Oh father, I am so ungrateful to you..

So just like the sun leaves no impact to the night sky  
You remained in my heart  
Somewhere down the miseries and sparks.

(3rd semester)





# নাৰী আজি সুৰক্ষিত নে?

--থাপনা শৰ্মা

ভাৰতবৰ্ষ এখন স্বাধীন ৰাষ্ট্ৰ, যিয়ে ১৯৪৭ চনৰ ১৫ আগষ্টত ব্ৰিটিছৰ কবলৰ পৰা মুক্ত হৈ স্বাধীন ৰাষ্ট্ৰ হিচাপে বিশ্বত/সমাজত স্বীকৃতি লাভ কৰিছিল। কিন্তু এই স্বাধীন ৰাষ্ট্ৰৰ নাগৰিক হিচাপে নাৰী সমাজকো জানো স্বাধীন বুলিব পাৰি? নাৰী আজি সুৰক্ষিত নে? বৰ্তমান আমাৰ সমাজত ঘটি থকা কিছুমান ঘটনালীয়ে আমাৰ মনত এই প্ৰশ্নৰ ভাব জাগৃত কৰিছে। ডাইনী হত্যা, ধৰ্ষণ, নাৰীৰ ওপৰত চলোৱা অত্যাচাৰ এইয়ে জানো এখন স্বাধীন ৰাষ্ট্ৰৰ শিক্ষিত সমাজৰ পৰিচয়? স্বাধীনতা লাভৰ পাছতো যদি নাৰী এগৰাকীয়ে বাহিৰৰ জগতখনলৈ/সমাজলৈ ওলাই যাবলৈ লগাত হাজাৰবাৰ ভাবিব লগা হয় যে তেওঁ সুৰক্ষিত হ'বনে? ভাবি চালে এইটো আমাৰ সমাজৰ বাবে কিমান লাজৰ কথা। এইবোৰ প্ৰশ্নয়ে জানো সমাজৰ কিমানজনৰ মনত মানসিক বেদনা, চিন্তা

আনিব পাৰিছে তাৰ কোনো উমান পোৱা নাযায়। হয়তো এইবোৰ প্ৰশ্নৰ উত্তৰ, বৰ্তমান ঘটি থকা নাৰীক লৈ এই সমস্যা সমূহৰ সমাধান বিচাৰি উলিওৱালৈ বহুত দেৰি হৈ যাব। জানো এই সমস্যা সমূহৰ সমাধানক বৈ বৈয়ে আৰু কতজনীয়ে নিজৰ জীৱন উৎসৰ্গা কৰিবলগীয়া হ'ব। জীৱনত আগবাঢ়ি যোৱাৰ ক্ষমতা, দক্ষতা, সুযোগ থকাৰ স্বত্বেও নাৰী সমাজে এইবোৰ মানসিক বেদনাত ভুগি পিছুৱাই থাকিব লগা হৈছে। সেয়ে, আজি দেশখনে স্বাধীনতা লাভ কৰাৰ পাছতো নাৰী সমাজে বিচাৰিছে নিজৰ জীৱনত স্বাধীনতা, ন্যায়, শান্তি।

"আমাক স্বাধীনতা লাগে"

"আমাক ন্যায় লাগে"

"আমাক শান্তি লাগে"।

(পঞ্চম

যান্মাসিক)



# সংগী

-- সুস্মিতা দাস



দুপৰীয়া প্ৰায় বাৰ মান বাজিছে, বাহিৰত এজাক মুশলধাৰা বৰষুণ। চেচাঁ পানীৰ  
টোপাল বোৰ স্পৰ্শ কৰি নন্দিনীয়ে চাই আছে। মনত পেলাইছে পুৰণি দিনৰ কথাবোৰ।  
কলেজৰ দিনত কিমান যে তিৰ্তিছিল তাই আৰু নয়নে। এতিয়া আৰু সেইবোৰ  
তাই জীৱনত সাধুকথা হোৱা দি হ'ল... বিয়া হৈ অহা দিন ধৰি পৰিয়ালৰ  
সকলোকে আলপৈচান ধৰাটো যেন তাইৰ নিত্য কৰ্তব্য। তথাপিও অলপো আপত্তি

নকৰাকৈ তাই সকলো কৰি গৈছে। কিন্তু যিমান থিনি চেপ্টা ঘৰখন ধৰি ৰাখিবলৈ  
তাই কৰিছে সিমান থিনি চেপ্টা জানো নয়নে কৰিব পাৰিছে...  
ঘৰখনৰ বজাৰ -সমাৰৰ পৰা আৰম্ভ কৰি পুত্ৰ কন্যাক চম্ভালা, আত্মীয় মানুহৰ  
লগতো কেৱল তাইয়ে সম্বন্ধ বজাই ৰাখিছে। নয়ন যে কেৱল  
নিজৰ ব্যবসায়ী জীৱনক লৈয়ে ব্যস্ত। কেতিয়াবা একে বোৰ কাম কৰি কৰি  
আমনি লাগিলে জীয়েক ৰাগিনী ক মাতে যদিও নিজৰ পঢ়া শুনাৰ সময় বুলি  
অজুহাত দেখুৱাই তাই।।



"আমি পঢ়া শুনা কৰিও আগতে মাহতক কাম-কাজত সহায় কৰি দিছিলো " ৰাগিনী  
য়ে ইতিকিং কৰি কয়, "তোমালোকৰ দিনৰ পঢ়া আৰু ..."

ইফালে পুত্ৰ ৰাগেও মাকৰ অকলশৰীয়া দিনবোৰক আওকাণ কৰি নিজক লৈয়ে ব্যস্ত।  
উচ্চ শিক্ষিত হৈয়ো আজি একমাত্ৰ পৰিয়ালৰ স্বার্থত নিজৰ সপোনক পাহৰি পেলোৱা  
নন্দিনীলৈ কিন্তু কাৰো খবৰ নাই। কেতিয়াবা খুউব খং উঠে সকলো এৰি  
ক'ৰবালৈ গুচি যাবলৈ মন কৰে। কিন্তু তাই নিৰুপায়, যাও বুলি ক'লেও যাব  
নোৱাৰে... কাৰণ ঘৰখন এৰি সেয়া মুঠেও সম্ভৱ নহয়।।



তাৰ মানে এয়াও নহয় যে তাইৰ উপস্থিতি কোনোবাই পাহৰি যাব। নিজকে এজন বিশিষ্ট ব্যৱসায়ী ৰূপত প্ৰতিষ্ঠা কৰাৰ দৌৰত নিজৰ মানুহ জনীক অলপ সময় দিব নোৱাৰিব।

বিয়াৰ পাছত কোন কাহানিবা ফুৰিবলৈ গৈছিল তাকো পাহৰিলে। বন্ধৰ দিনত বাপেক - জীয়েক মিলি বাহিৰলৈ যোৱা নাইবা ৰেষ্টুৰেণ্টত খাবলৈ যোৱা, সেইবোৰ ঠিকই আছিল। কিন্তু তাই মনৰ খবৰ ল'বলৈ হে কৰো সময় নাই। হয়, তাইও জানে, এক বিংশ শতিকাত মানুহ খুবেই খৰতকীয়া হ'ব লাগে, আগবাঢ়িব লাগে, কিন্তু সেই বুলি নিজৰ ভালপোৱা মানুহজনীৰ উপস্থিতি পাহৰি যাব বুলি ক'তনো লিখা আছে।

কথাবোৰ ভাবি থাকোতেই হঠাৎ তাইৰ মোবাইলটো বাজি উঠিল। চাই দেখে কণিকা, মানে মাকৰ ঘৰৰ বনকৰা ছোৱালী জনীৰ ফোন। ভয় আৰু আশংকাত নন্দিনীৰ বুকুখন কপিঁ উঠিল।

- হে'ল্লো, বাইদেউ

- কোৱা কণিকা,

- বাইদেউ কালি ৰাতিৰ পৰা আইতাৰ গা ভাল নহয়, আপুনি যিমান পাৰে সোনকালে আহক চোন।

খবৰটো দিয়েই কণিকাই ফোন টো থ'লে। এইফালে নন্দিনী হাহাকাৰ কৰি উঠিল। মাত্ৰ এগৰকী মানুহেই আছিল, যাৰ বাবে তাই ইমান দিন অকলশৰীয়া হৈও হাঁহি থাকিব পাৰিছে। যেতিয়াই ঘৰৰ কামবোৰৰ পৰা আজৰি পাই তেতিয়াই তাই মাকলৈ ফোন কৰি খবৰ লয়। কিন্তু এতিয়া যে.....

অৱশেষত তাই নয়নলৈ ফোন কৰি কথাখিনি ক'লে। লগে লগেই নয়নৰ আপত্তি, "বুজিবলৈ চেষ্টা কৰা নন্দিনী, এতিয়া কোনোপ্ৰকাৰেই মই মিটিং খন এৰিব নোৱাৰো। আমাৰ কোম্পানীৰ বাবে খুবেই জৰুৰী এই মিটিংখন। মই আবেলি লৈহে যাব পাৰিম।

- কিন্তু তেতিয়ালৈ যে বহুত দেৰি হৈ যাব নয়ন।

- উপায় নাই নন্দিনী।

এইবুলি কৈ সি ফোনটো থ'লে। হঠাৎ কি হ'ল জানো তাইৰ, মনটো ডাঠ কৰি অকলেই মাকৰ কাষলৈ যাবলৈ ঢাপলি মেলিলে। নিৰাশাই বেৰি ধৰিছে তাইক, পাৰিব জানো মাকক তাই শেষ মাতৃষাৰ দিবলৈ।

ইফালে গধূলি ঘৰলৈ আহি বাপেক, জীয়েকৰ হাহাকাৰ। পিছে ভাগ্য ভাল আছিল মাকে ৰাতিৰ ভাতসাজঁ ৰান্ধি থৈ গৈছে। নয়নে তাইলৈ ফোন কৰিছিল যদিও তাই

নধৰিলে। বাগিনীয়ে খঙতে ক'লে, " মাৰ যে কি হৈছে আজিকালি, সকলো কথাতে অলপ বেছি বেছি কৰে। "

"নজনাকৈ কথা নকৰি অ', আইতাৰৰ গা একেবাৰে ভাল নহয়, আই চি ইউ ত থৈছে ডাক্তৰে। মামাৰৰ লগত কথা পাতিছো মই। মাৰ তেওঁৰ একমাত্ৰ কন্যা। বেয়া লাগিবৈ। মাৰৰ বয়সতহে তই ভালকৈ বুজিবি" --এইয়া প্ৰথম বাৰলৈ নয়নে জীয়েকক খং কৰিলে।

নন্দিনী ঘৰত নথকা কেইদিনত নয়নে ভাল কৈ বুজি উঠিছে যে ঘৰ এখন চম্ভালি ৰখাটো কিমান কষ্টকৰ। হাততে বস্তুবোৰ পোৱা কৈ ৰখাটোও যে এক গধুৰ দায়িত্ব। পলম কৈ হ'লেও পুতেক, জীয়েকক লৈ দেওবাৰ এটা মিলাই নয়ন শাহুৱেকৰ ঘৰলৈ গ'ল। কিন্তু নিয়তি যে খুউব নিষ্ঠুৰ। কাৰণ সিহঁত গৈ পোৱা লৈ আইতাকে যে চিৰ বিদায় মাগিছে। ঘৰৰ মজিয়া খনতে আইতাকক শুৱাই থোৱা হৈছিল আৰু নন্দিনীয়ে একেথৰে মাকৰ মুখ খনলৈ চাই আছিল। কান্দি

কান্দি চকু উখহি যোৱা নন্দিনীক দেখি নয়নৰ সচাঁই বেয়া লাগিল। মনত পৰিছিল সেইদিনা সি কৰা অৱহেলা বোৰলৈ। সাহস কৰি অকলে নহা হ'লে হয়তো মাকৰ শেষ মাতমাৰ শুনাৰ পৰা নন্দিনী বঞ্চিত হ'লহেতেন। তেতিয়া হয়তো নয়নেও নিজকে ক্ষমা কৰিব নোৱাৰিলেহেতেন। অথচ সেইজনী নন্দিনীয়ে তাৰ মাক - দেউতাকক অত বছৰে অলপো আপত্তি নকৰাকৈ শুশ্ৰুসা কৰি আহিছে।

মাকৰ মুখ খনলৈ চাই নন্দিনী য়ে ভাবিছে, আজিৰ পৰা আৰু যেতিয়াই মন যায় মাকলৈ ফোন কৰিব নোৱাৰিব, চকুপানী মচি দিবলৈও হাতখন নাথাকিব, মূৰটো গুজি শুৱাবলৈও কোলা খন নাথাকিব, তাইৰ প্ৰিয় ঔ টেঙাৰ মিঠা আচাৰ বনাবলৈ মাক জনী নাথাকিব।। শই থকা মাকৰ মুখখন তাইৰ নিজৰেই যেন প্ৰতিবিম্ব। অন্তৰৰ সমস্ত দুখ উজাৰি নন্দিনীয়ে আকাশ বিদাৰি কান্দি উঠিল।

(স্নাতক প্ৰথম শাস্ত্ৰাসিক)

# *Longing for a healthy environment*

---AKANSHA KALITA

In a world with anxious people, where anxiety surges its peak in every people's mind, can there exist a healthy environment?

In a world full of stereotypical parasites that are busy in defaming its fellow beings, can there exist a healthy environment?

In a world where people depreciate each other for their contentment, can there exist a healthy environment?

In a world where anyone can get into someone's space and amuse oneself by destroying the other, can there exist a healthy environment?

How can we expect for a better environment when it's people are not safe?

Emotional turmoil, ignorance, intolerance, deprivation, betrayal can ruin a person as much as it does to the nature.

But how come both human beings and nature correlate to each other?

We human beings are the result of complex interaction between nature and nurture,

You will reciprocate what you have been rewarded with.

Your actions speak about your nurture rather than your nature.

Those rants shows how much you're misheard by the world,  
Your tears show how badly you want to be loved,  
Your anger shows how immensely you have been betrayed.  
And as a result even Mother Earth could no longer endure the pain of yours, whereby our planet Earth or our Abode has become a zone of doom, than to life.

“So replace ignorance, hated and betrayal with patience love and acceptance. Listen to the voices of people who are as much as human as you are.”

Pledge not only to keep the exterior environment with nourishment or care, pledge to keep a check on everyone around you. Coz nature can be only taken care of when everyone will come forward for its preservation willingly.

As it is said, “United we stand, divided we fall.”

So be rooted to your ethics, build up your channels with everyone around you, spread love and grow by leaps and bounds to every nook and corner of the Planet Earth.



# *SHE FACE*

--Tanushree Rajkumari

Mother Earth is in sorrow

"Why human minds are  
narrow?

I'm tired I'm sick"

Please stop,

She needs to take five

If not She will need to  
depart this life

Just let her replenish her  
plentiful creation

Earlier She presented you  
everything

In greed, each one have  
taken multiply

And later, there will be  
nothing left

And you will thirst

Stop polluting

And Destructing

Its harming her

And even you, my pal

She needs our help

She can't do this lone

Just listen to me Or

less future will be

washing out

So, go on planting

And protecting

You will live a happy life,

I promise.

(1<sup>st</sup> semester)

# *Nobody knows*

--- Riya Mondal

Nobody knows it's empty  
The smile that I wear.  
The real one is left behind in  
the past  
Because I left you there....

Nobody knows I'm crying.  
They won't even see my  
tears.  
I wish you were here

Nobody knows it's painful  
They think that I'm strong.  
They say it won't kill me,  
But I wonder if they are  
wrong.



Nobody knows I miss you.  
They think I'm all set free,  
but I feel like I'm bound  
with chains.  
Trapped in the mystery.

Nobody knows I need you  
They think I can do it on my  
own but they don't know  
I'm crying.  
When I'm all alone.

(BA 3rd Semester)



# In the footsteps of faith: My visit to Vaishno Devi shrine.

---- Niharika Barman

A Journey of Hope and Faith on a Night Pilgrimage to Vaishno Devi.

Travelling to the holy Vaishno Devi shrine is a pilgrimage that blends physical endurance with spiritual pleasure. Nestled in the Trikuta Mountains of Jammu and Kashmir, this revered shrine draws millions of pilgrims every year who come to seek Mata Vaishno Devi's blessings. My recent visit to this sacred location, which started at nine pm at night, was an encounter brimming with commitment, resolve, and faith in the Goddess's divine abilities.



## The Journey Begins:

Our trip started from the base camp in Katra, a busy town 13 kilometres away from the shrine. The village was bustling with pilgrims getting ready for their ascent, and the freezing

night air pervaded everything. For many devotees, begins the journey around nine pm holds particular meaning since it represents a serene moment to commune with the divine in the stillness of the night.

Warm clothes and walking sticks in hand, we joined the stream of pilgrims ascending the well-lit trail. The ambience of the route was created by the echoes of devotional music and shouts of "Jai Mata Di," despite its tough terrain of steep hills and winding curves.

One of the deepest myths connected to the Vaishno Devi pilgrimage is that individuals who come to the temple with a pure heart and unshakable could be granted a new home or a

momentous start in life. This concept is based on multiple accounts and testimonials from followers who state that they were bestowed with a new residence by Mata Vaishno Devi soon after their visit.

For generations, pilgrims have been traveling this path in order to pray for their most fervent wishes as for a find spiritual serenity. The temple has served as a ray of hope for people hoping to begin a fresh chapter in their life. It is devoted to the Goddess who is thought to grant the wishes of her believers.

### **The Climb: An Endurance and Faith Test**

The 13-kilometers walk to the major shrine, Bhawan, is a spiritual as well as a physical experience. The night sky made for a

breathtaking backdrop as we climbed the mountain, with stars sparkling overhead and the far-off lights of Katra fading below. Small stores along the route provide warm clothes, prayer objects, and refreshments, providing tired pilgrims with momentary breaks.

We passed several checkpoints along the route where pilgrims' safety was guaranteed by security guards. The gradual ascent was broken up by a number of shrines and temples honouring various Gods, where followers stopped to pray and ask for blessings. The enthusiasm and tenacity of the pilgrims surrounding us were contagious, even in spite of the difficulties of the ascent. Driven by intense devotion, some pilgrims decided to walk the whole distance

barefoot, while others moved their lips in mute adoration as they murmured prayers with each step.

### **Arriving at the Bhawan: The Meeting with the Divine**

We finally arrived at the Bhawan in the wee hours of the morning after hours of walking. The temple complex was beautifully positioned against the backdrop of the mountains, glowing softly. There was a pervasive feeling of heavenly presence and tranquillity in the air. Excitement and anticipation were in the air as we waited in line for the visit of the Idol darshan. We were astounded by the sight of the sacred pindis, which are rock formations that symbolize the divinity.

To complete the journey, one must visit Bhairo Baba Temple after asking blessings at Vaishno Devi Temple. This temple is located 2.5 kilometers from the main shrine and is very important spiritually and is very spiritual. It is situated at a higher height. Legend has it that when Bhairo Nath was killed, Mata Vaishno Devi pardoned him, and a temple was built in his honour. Following Vaishno Devi, devotees believe that visiting the Bhairo Baba Temple guarantees total spiritual fulfilment and heavenly protection. The climb is demanding but worthwhile, with breathtaking vistas of the Trikuta Mountains. The pilgrims' spiritual trip comes to an end with a visit to the Bhairo Baba Temple, which fills them with a deep sense of accomplishment and tranquillity.

## **The Decline: A Final Journey**

With Mata Vaishno Devi's blessings, we started our journey back down to Katra. Even though it was a less taxing journey, the return trip was full of opportunities for introspection and awareness of the profound faith that inspires millions of pilgrims to go every year.

(5<sup>th</sup> semester)

---

*Photo Credit: Hemant Bandhu*

# ব্যস্ততা

-- হুমিতা পৰাশৰ

হেৰা বাটৰুৱা!

ইমান বেগাবেগিকৈ ক'লে  
যোৱা?

এই সুন্দৰ প্ৰকৃতিখন  
এবাৰ চাই নোযোৱানে?

মনমোহিত কৰা চৰাইৰ  
গীতবোৰ শুনি যোৱা।  
তোমাৰ পদুলিৰ মৰহি  
যোৱা ফুলজোপাত  
পানী দি যোৱা।

প্ৰকৃতিখন এবাৰ চকু  
ফুৰাই চাই যোৱা।

ইমান বেগাবেগিকৈ  
যোৱা?

ক'লেনো

ইমানেই ব্যস্ততা নে?

যে নিজৰ পৰিয়ালকো  
সময় দিব নোৱাৰা।

হেৰা বাটৰুৱা! ইমান  
বেগাবেগিকৈ ক'লে যোৱা  
ক্ষণেক ৰৈ যোৱা।

(তৃতীয় ষান্মাসিক)

# *LOST CHILDHOOD*

--Santona Sangma



Who thinks about them?  
Who cares for them?  
They are abandoned.  
In the endless toilet  
My dear childhood is lost  
Still, they don't protest.  
They are so busy with their work.  
They forget that,  
They are only little kids,  
Who should only play and learn?  
Let not their childhood be lost,  
Let them not die of hunger and poverty.  
Save them, they are also little children.  
The future of the country.....  
Save their future,  
Stop child labour....

(1<sup>st</sup> Semester)

# Importance of Mental Health Education for Students

--Ankita Roy



In recent years, the importance of mental health has gained recognition worldwide. As society becomes more aware of the challenges posed by mental health issues, it has become evident that education plays a crucial role in addressing and mitigating these challenges. Mental health Education, particularly for students, is essential for fostering well-rounded Individuals who can navigate the complexities of

life with resilience and understanding.

- Promoting Early Awareness and Intervention

One of the primary reasons mental health education is vital for students is that it promotes early awareness and intervention. Mental health issues often manifest during adolescence, a critical period of emotional and psychological development. By integrating mental health education into the school curriculum,



students can learn to recognize the signs and symptoms of common mental health conditions such as anxiety, depression, and stress. Early identification enables timely intervention, which can prevent the escalation of these conditions and reduce the likelihood of long-term mental health issues.

- Reducing Stigma and Encouraging Open Dialogue  
Mental health is still stigmatized in many cultures, leading to feelings of shame and isolation for those who struggle with mental health issues. By educating students about mental health, schools can play a pivotal role in reducing this stigma. When students are equipped with knowledge about mental health, they are more likely to approach the topic with empathy and understanding rather than judgment. This

fosters an environment where students feel comfortable discussing their mental health concerns, leading to more open dialogue and support among peers.

- Enhancing Academic Performance and Overall Well-being

Mental health is closely linked to academic performance. Students who struggle with untreated mental health issues often experience difficulties concentrating, retaining information, and staying motivated. This can result in poor academic outcomes and a decreased sense of accomplishment. By prioritizing mental health education, schools can help students develop coping strategies, stress management techniques, and resilience, all of which contribute to better academic performance.



Moreover, when students' mental health needs are addressed, their overall well-being improves, leading to a more fulfilling and balanced life.

#### •Building Emotional Intelligence and Life Skills

Mental health education also plays a crucial role in building emotional intelligence and essential life skills. Students learn to manage their emotions, develop healthy relationships, and navigate the challenges of life with confidence. These skills are not only important for academic success but are also essential for personal and professional success in the future. By fostering emotional intelligence, mental health education helps students become more self-aware,

empathetic, and adaptable individuals who can thrive in diverse environments.

#### •Preparing Students for the Future

In a rapidly changing world, the challenges faced by students are more complex than ever. The pressures of academic achievement, social expectations, and the uncertainties of the future can take a toll on students' mental health. Mental health education equips students with the tools they need to cope with these pressures and build resilience. By preparing students to manage their mental health effectively, schools are also preparing them for the challenges of adulthood, enabling them to lead healthier and more productive lives.

(5<sup>th</sup> semester)

## ईश्वर

एक दोर को एक जिव से बांधकर,  
पता नहीं दुसरे को तुने कहा चोड़ दिया?  
पतो नहीं कभी मिल पायेगा या नहीं?

सच्चाई के पथ पर चला,  
पर झूठ ने हाथ थामा,  
अब वो झूठ तेरी सच्चाई से बड़ा लगने लगा।

सर्वज्ञाता तु, अंतर्यामी तु, सुख का द्वार तु,  
जिवन-मरन का चक्र तु, मार्ग तु, विनाशक तु,  
संहारक भी तु, अंत भी तु, आरंभ भी तु।

हे जगत गुरु!  
तोड़ कर यह बेड़ियां तेरे पास चला मैं,  
चरणों में न्योछावर मेरे प्राण,  
हे परमात्मा! तेरे पास पायो बह स्थान,  
प्रेम रस बनी मेरो ज्ञान।  
राधे-राधे

## DEPARTMENTAL ACTIVITIES



**Motivational Talk by Dr. Gayatree Goswamee**



**A visit to South-East Asia Ramayana Research Centre**





**Field Trip: A visit to Chandubi Lake by the batch 2021-2023**



**A visit to Dr. Indrani Dutta for an Interview**



## ACHIEVEMENTS



**Department of Education won 1<sup>st</sup> prize in Wall Magazine Competition**



**Students of Department Of Education, HGC presented their Research Paper at the International Conference organised by Calcutta University**





**Akansha Kalita won 2<sup>nd</sup> Prize in Chorus Competition and consolation Prize in Extempore Speech Competition**



**Kangkana Sarma won Prize in the Category (Singing) in Youth Festival in GU**



## STUDENTS' ART WORK

