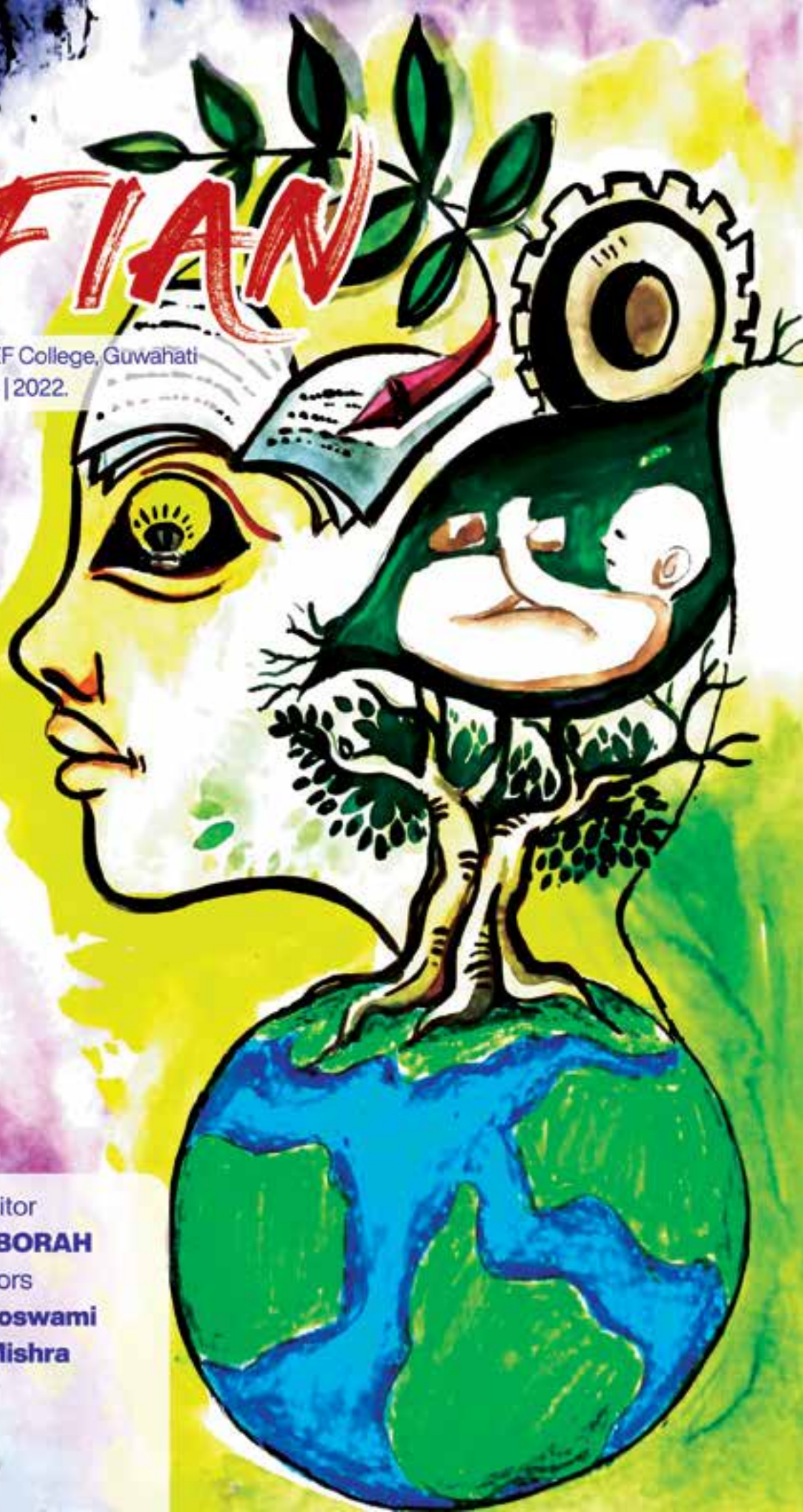


NEFIAN

An Annual Magazine of NEF College, Guwahati
Maiden Issue | 2022.



Chief Editor

DR. RINKU BORAH

Co-Editors

Mr. Ankur Goswami

Dr. Arijit Mishra

EDITORIAL BOARD





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Published by



NEF COLLEGE,

Lokhra-Lalganesh Main Road, Saukuchi, Guwahati



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NEF COLLEGE

Lokhra Lalganesh Road, Saukuchi, Guwahati - 781040, Assam

✉ : nefcollege1@gmail.com | [f](https://www.facebook.com/nefcollege)/nefcollege

FRONT AND BACK COVER PAGES :

The front cover displays an amazing piece of artwork by Kalpajit Kalita, an MSW student of NEF College. It managed to secure the first prize in an Art Contest held in February, 2022. The drawing does wonderful justice to the theme of 'Baby in the womb'.

Bristi Sarma, a B.A. student from the Department of English and the runner up in the same painting competition, finds a place for her artwork at the back cover of the magazine.

NEFIAN

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Disclaimer :

The opinion expressed by authors and data provided by them do not necessarily reflect the views of the Editors or NEF College. The College regrets for any mistake whatsoever that might have crept in despite precaution in the process of printing. Any constructive suggestion will be appreciated.

Front Cover	:	Kalpajit Kalita , MSW Student, NEF College, 2020-2022
Back Cover	:	Bristi Sarma , BA Student, NEF College
Design & layout by	:	Sultan Mahmud Mirdha , Soft N Tech, Hatigaon, Guwahati - 38, +91 9954011622, smmirdha@gmail.com
Printers	:	Aman Udyog Private Limited , Anisha Tower, 161 - D, G. S. Road, Christianbasti, Guwahati - 5



OBITUARY



Jasmine Sultana Khan (a student of B.A. 5th semester, Political Science honors, NEF College, Guwahati). You left us for heavenly abode on 02.12.2021. You will always be a part of us in our hearts.



Dolly Boro (a student of H.S. 2nd Year, Commerce, NEF College, Guwahati). You left us for heavenly abode on 20.04.2022. We love you and we will always miss your presence.

We will miss you in every moment of our lives. Your presence continues to surround us.
You still live in the hearts and minds of the entire NEF family.



INTRODUCING **NEF COLLEGE**

NEF College, Guwahati, has been established under the patronage of National Education Foundation (NEF) Trust. The NEF Trust is a charitable educational trust duly registered under Indian Trusts Act, 1882 and also u/s 12A of I.T. Act, 1961. The National Education Foundation was entrenched with an ambition to disseminate quality learning experiences and is recognised as one of the prestigious institutions both at the regional as well as national standards.

The institution has strong infrastructure in terms of an enriched library, computer centre with internet facility, well equipped laboratories, etc. the mission of NEF College is to facilitate comprehensive and integrated development of individuals for an effective functioning as social being and the vision is to become a center of excellence for learning.





HON'BLE CHIEF MINISTER'S MESSAGE



Dispur

14 Asvinah, 1429 Bhaskarabda

1st October, 2022

I am happy to learn that NEF College, Lokhra, is launching its annual college magazine to be titled NEFIAN.

It is often said that education is a powerful weapon which one can use to change the world. It is through education that one can change not only self-destiny but that of the society and the nation too. Education is a sine qua non

for achieving full human potential, developing an equitable and just society, and promoting national development. A nation with a well-educated citizenry leads to its intellectual, material rise on the world stage. Since Independence, India has come a long way on all fronts and has earned for itself an exalted place on the international platform, and its robust education system is to be accorded the due credit for the same. It is with this objective that the National Education Policy (NEP) 2020 has been introduced. Provisions of NEP 2020 is aimed at producing citizens capable of building an equitable, inclusive, and plural society as envisaged by our Constitution. It would also ensure the ascent of India on the world stage.

NEF College, since its inception in 1993, has been rendering commendable services in the process of nation-building by imparting quality education to the State's youths. I am certain, in days to come NEF College and its alumni shall reach newer heights of glory and achievements and continue to contribute towards the forward march of the country.

I also extend my best wishes to everyone associated with NEF College on their endeavor to bring out NEFIAN. I am certain, NEFIAN will be a potent platform for faculties, non-teaching staff, students alike in expressing themselves in a manner befitting the reputation of their institution.



(Dr. Himanta Biswa Sarma)



Saukuchi, Lokhra
1st December, 2022

FROM THE DIRECTOR'S DESK

It fills my heart with pleasure to inform you that NEF is going to publish its maiden annual magazine 'NEFIAN' by the end of the month of December, 2022. The wholehearted effort put in by the faculty members with able support and cooperation from our dear students is indeed a matter of pride for the entire NEF family.



It is a well-known fact that knowledge becomes power only when it is put to use. We, at NEF, understand that while knowledge can be acquired through classroom lectures, it is only through its creative application that the value of knowledge can be realized. The launch of this magazine promises to provide yet another platform for the students to explore, nudge, express and nurture the artist inside them.

Best wishes.

(Dr. Zakir Hussain)



ASST. DIRECTOR'S MESSAGE

Saukuchi, Lohra
1st December, 2022

It gives me immense pleasure as NEF College, Guwahati, is bringing out the maiden edition of its annual magazine "NEFIAN", exclusively meant for the latent writing talents with invaluable potential. I congratulate all the contributors and the editorial board for this commendable creative endeavor.



NEF College has stood above the rest in its approach to quality education and in its pedagogies. Since its inception, we never hesitated to look into our deficiencies consistently and transform us to become an efficient agent of social change. Many critics would confirm that our college has substantially contributed to the process of 'Make in India' and will certainly go a long way in imparting education of the highest standards.

We have plans and dreams in the years to come. I am sure we inherited a strong foundation to march ahead and build a stronger and brighter NEF. This year, I wish the new edition of "NEFIAN" will be a grand success.

(Mrs. Farhana Ahmed)



Saukuchi, Lokhra
1st December, 2022

PRINCIPAL'S MESSAGE

It gives me immense pleasure that the students of NEF college intend to publish a college magazine titled as "NEFIAN 2022". I do appreciate the ideas and efforts for this type of creative activities of the students. It is beyond any doubt that our students are socially conscious and accountable to common people. This



magazine is interdisciplinary and consists of various articles, short stories, poems etc. from both students and teachers; besides highlighting the achievements of the students of all the departments of the college in the fields of sports and academics. Initiative of this type will definitely contribute to the aspirations of the people in general and of the students in particular. I do offer my heartiest wishes for the successful publication of the magazine and its wide circulation.

(Dr. Ghanashyam Nath)





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EDITORIAL



With gratification and enthusiasm, we put forth the maiden issue of an energized piece of creation NEFIAN, our college magazine. NEFIAN is an acknowledgement of the literary and academic achievements of the students and faculty of this esteemed college. NEFIAN also strives to give glimpses of our journey of the last few academic years to offer glimpses of our journey in the last few academic years.

NEFIAN is our effort to catch the beautiful memories and contributions of our students. The literary articles reveal the hidden talents of the students of our college. It is amazing to note how creatively impelled the writers are. Their write-ups are sure to leave a powerfully positive vibe and, in the case of several articles, give value to humans apart from exercising a constructive impact on society. It is truly said that creativity is not only about offering pleasure but also about harnessing the potential to make a change. The short stories allow us view the world through the eyes of their characters interacting with the world around them. We may unravel in them universal qualities of human experiences. The poems offer the joy of discovering the truth hidden in the exquisite imagery and enlightening philosophy. They are highly well-crafted in a beautiful language, potent enough to invade the soul and strike a chord somewhere deep inside. Likewise, the research-based articles are invaluable and engaging





and seek to advance the existing body of knowledge. The photographs taken by students too truly deserve mention as they demonstrate the incredible imagination of the photographers and their eye for detail. The technical perfection and originality of the images vouch for the passion and skill of the artists.

May NEFIAN be a window to the world, a reflection of the sparkling enthusiasm and passion of the creative talents of the students. We hope this maiden venture finds a special place in the heart of our esteemed readers. We look forward to the continuation of this creative endeavor for a life time.

We appreciate and thank everyone for contributing to the NEFIAN and those associated with the birth of the magazine for rendering their unending support love and hope. In this respect, we particularly thank Ms. Farhana Ahmed, Assistant Director of NEF College, whose vision has attained physical form in the shape of this magazine. Ma'am has been there all through, from the

first idea to the last, offering her precious counsel whenever needed.

We express our gratitude to Dr. Zakir Hussain, Director of NEF Group of Institutions; Dr. Ghanashyam Nath, Principal of NEF College; Ms. Padoomi Deka, Administrative Officer, NEF College; Faculty members and the Magazine Committee for their enduring faith in us and entrusting us with the task of setting out on this wonderful journey together through NEFIAN. Their unconditional support and guidance have always acted as a catalyst in bringing out the best in the students and the college community alike.

We once again extend our heartfelt thanks to all those visible and invisible hands responsible for the launching of the maiden issue- the student editorial committee, digital designers, photographers, office staff, library staff and most importantly the college management who played a huge part in making NEFIAN see the light of the day.

Editorial Team



ARTICLES

IS COLLEGE THE BEST TIME OF YOUR LIFE?

● **Semim Akhtar Hussain**

Assistant Professor, Department of Psychology

The life of a college student is typically equated to being the best years of one's life; they are said to be the years when the students are free to make their own choices; it is a period in life wherein one experiences endless opportunities, meets friends that last a lifetime and truly grows as an individual. Yet, it is also a drastic change from a sheltered and dependent environment of a school to one wherein the individuals are expected to be independent and learn how to fend for themselves. However, this change comes with its own set of challenges filled with hard-to-make decisions, stress, and responsibilities. Most students successfully overcome these challenges to achieve their potential; and yet in a significant proportion, these stressors interact with genetic and psychosocial adversities and result in an increased likelihood of mental health issues.

In today's fast paced world, a college student goes through a whirlwind of experiences. These include changes in the physical environment, unhealthy competition, heavy workload, financial burdens, issues in interpersonal relationships etc. Studies suggest that over %75 of mental health

conditions start before the age of 24, people with severe mental ailments experience most symptoms by the age of 25. The coincidence of this age group with the age of one's time in college puts students at a higher risk of mental health issues. There are robust and consistent reports from across the world that support the view that students in colleges tend to have higher rates of depression, anxiety and substance use. Mental health problems have a profound impact on college students. In addition to drop-outs and poor academic achievement, it can also have long-term adverse impacts on employment, social relationships and health. Although feelings like being sad, anxious, and stressed are part of being human, excess amounts of such feelings will interfere with an individual's day-to-day activities resulting in severe manifestation of such feelings into mental disorders. For instance, extreme sadness can lead one to depression which can interfere with your life, making it hard to concentrate academically and socially, leading to poor grades and lost friendships. Even basic necessities such as sleeping and eating can



become affected, leaving you despondent and fatigued. If left untreated, depression can lead to suicide ideation and even suicide. Hence it is important for college students to be aware of their mental health and take up initiative to combat their stress through healthy practices like time management, organization, physical activity, meditation, etc. while being equally aware of identifying the need of professional and external help.

For a young adult college might be an overwhelming experience equating to

freedom and the ability to choose for oneself but this freedom comes with accountability, an integral necessity for one's own mental health. Furthermore, colleges must become a safe space for accommodating the distresses of its students, making it a network of support for one's mental health through student services and mental health counseling, mentors, parents, peers, or professors. The increasing number of mental health resources in university campuses over the world is perhaps an indicator of such growing support.

*"The way to get started is to quit talking and begin doing."
-Walt Disney*



WITCH HUNTING : A CURSE ON THE RIGHT OF WOMEN

• **Dr. Rinku Borah**

HoD, Dept. of Sociology

Witch hunting practice is prevalent in India, where an individual is considered as witch and then causing her harm, which often results in the dispossession of personal property, brutalization and murder of Indian women. Indian witchcraft, which is not necessarily accompanied by the violence that often characterizes witch-hunting, has existed for millennia all over the country and across social and religious groups. Various social thinker identified witch hunting as a threat to human society, which violates the rights of individuals. It has been found that the victims of witch hunts are usually women, and they are usually blamed for any ailments or misfortune that befalls the community or one of its members. The practice of witch hunting is most widespread in areas of lower socio-economic development. The targets of witch hunts are often widows or other marginalized members of society. When the suspected witches are not killed, they have been beaten, raped, tortured, imprisoned, driven from their village and have their property confiscated.

The belief in the practice of witch craft is

found almost in all living societies in different degrees. Various studies are undertaken to understand the practice of witch hunting in real context and most of the studies found that the vulnerable sections of the society are usually identified as witches with an aim to denounce them from the community and take control over their land, property etc. So, mostly single women and widows become 'easy scapegoats' and are termed as witches to alienate them of their land and property, or punished for transgressing social norms or refusing sexual advances.

Witch hunting is prevalent in a number of states across India. It has been found that at least in 12 states, such as, Jharkhand, Haryana, Chhattisgarh, Orissa, West Bengal, Madhya Pradesh, Rajasthan, Andhra Pradesh, Gujarat, Maharashtra, Assam and Bihar, Witch hunting is active even today. However, women in the Eastern and Central States like Assam, Bihar, Jharkhand, Madhya Pradesh, Orissa and Chhattisgarh are reportedly to be on a higher risk. A study conducted by Rural Litigation and Entitlement Kendra (RLEK) testifies that, more than 2,500 women were killed in



the past 15 years after being accused of practicing witchcraft. The Media sources exposed numbers of cases of witch hunting practices in India and as per the sources; total 2,556 women were regarded as witches and killed in India between 1987 and 2003. As per the report of Assam Mahila Samata Society, 2010, In Assam, Witch hunting is still very common in districts of Goalpara, Kokrajhar, Chirang, Baska, Sonitpur, Udalguri, Tinsukia, Dhemaji etc. According to available statistics, 81 cases of witch-hunting were reported in the state of Assam between 2006 and 2010. While 57 of these victims were physically tortured, the rest were brutally murdered. This evil practice is mostly prevalent in the backward regions of the state where the level of literacy and healthcare is low.

The horrifying practice of witch hunting takes away the life of approximately 150 – 200 innocent women every year in India in general. So, to control this evil practice of society, for the first time in India, the state of Bihar passes a law against the practice of witch hunting, entitled 'The Prevention of Witch (Daain) Practices Act, 1999'. The UN Special Rapporteur on extrajudicial, on his visit to India stressed upon the crimes that are committed in the name of witch hunting across the country and gave importance on the elimination of discrimination against women in the name of witch hunting. They recommended India to adopt appropriate measures to eliminate the practice of witch-hunting, prosecute and punish those

involved, and provide for rehabilitation of, and compensation to, victimized women. Still this problem is going on in India as well as other part of country in growing numbers. As per the data available from the National Crime record Bureau, more than 2,500 women are suspected to practicing witch craft have been killed in India over last 15 years.

The Causes of Witch Hunting Practices:

The practice of witch hunting is a social evil and it not only causes pain and suffering but also it also kills the victim. The vulnerable sections are identified by group of people of a society and they are made scapegoats in such situations. They accuse the victim as witch and take control over his/her. When, a woman is identified as witch, she is dragged out of the house, tortured and beaten by the people. Sometimes, she is paraded naked and even molested. The victim, if tried to survive somehow, then she is not accepted in her village and take away her right of property. In some cases, the head of the village imposes a heavy fine on the family of the woman in order to relieve her from her misdeeds. It is a systematic form of violence against women whereby the entire community is involved. Several factors are working as contributing factors of witch hunting. Sometimes, the victim is thought to have caused illness, death, or a bad harvest. Again, it has been found that in some cases, a woman is termed as a witch and she is being punished or for refusing sexual advances or



challenging the authority of the community elders. In many cases, a woman is accused of witchcraft in order to dispossess her land she owns: once the woman has been killed or driven from her village, her attackers are free to confiscate her property. Mita Barman (2002) mentioned that due to growing incidence of witch hunting in some communities, Witch hunting is likely used as an excuse for violence and dispossession of property. Available data reveals that superstition is a significant cause of witch hunting practice. In the absence of adequate medical facilities in rural areas of India, the people often consult with the so-called Ojha or Bez. This situation is amplified further due to illiteracy, low educational level of the inhabitants of rural areas and supernatural beliefs and practices. Further, most of the witch hunting cases reveal that women who are single, widow and the owner of property like land often become the target of such violence by the society. So, in this context it can be viewed that the causes of witch hunt cannot be simply located in the irrational beliefs or supernatural beliefs and practices, but some other surrounding facts that are of public interest or political importance are also responsible behind this problem.

Witch Hunting and violation of women rights:

The cases of witch hunting reveal that women are mostly victims of witch hunt practices. But, there are some provisions for the protection of women rights in the

national as well as international level. Here, an attempt has been made to highlight some important provisions that deal with the protection of women rights.

The preamble of the Charter of United Nations Organizations (UNO) gives importance in the equal rights of men and women. Moreover, Article 1 of the charter proclaims that one of the purposes of the UN is to achieve international cooperation in promoting and encouraging respects for human rights and fundamental freedom for the people without distinction as to race, sex, language or religion. The General Assembly of UN on November 7, 1967 adopted a declaration on the elimination of discrimination against women and to implement the principle which is set forth in the declaration, a Convention on the Elimination of All Form of Discrimination against Women was adopted by the General Assembly on December 18, 1979.

Again, the constitution of India provides the right to equality before the law as well as equal protection of law (article 14) and prohibits discrimination on the ground of religion, race, sex or place of birth (article 15). Under article 3(15) of Indian Constitution provides that the state may make special provisions for women. As a result, a number of legal provisions have been made for the protection of women rights but still women have faced various kinds of gender based violence due to the patriarchal norms and regulations. Witch hunting is an extreme



form of gender based violence where women are tortured, molested and even killed due to some irrational beliefs. The phenomenon of witch hunting in Assam as well as in other parts of India reflects the fact that women rights are still disregarded and violated. Violence against women remains a global phenomenon against which no country, no society and no community are immune. Various forms of gender discrimination and gender based violence still exist in Indian society because it has roots in societal norms and values.

Ending Remarks:

From the above discussion, it has been found that witch hunting is an extreme form of violence against women which violates the rights of women. It is an evil practice prevalent in India as well as in Assam, which is becoming more vibrant

problem day by day. Mostly women are victim of Witch Hunting due to the traditional perception of male folks towards women as subordinate to men. Although the Indian Penal Code has declared this issue as illegal and many laws have been initiated by the legislature of India to combat witch hunting, but the practice is still this problem is going on. The failure of India to adequately solve the problem of Witch Hunting practices violates several core rights provided by treaties and conventions, such as right to non-discrimination, the right to life, the right to property, the right to free from cruel and inhuman treatment etc. The Indian government has an obligation to protect women from gender based discrimination and violence and there is an urgent need of implementation of strict legal provision to solve the problem. ■

“If you look at what you have in life, you’ll always have more. If you look at what you don’t have in life, you’ll never have enough.”

-Oprah Winfrey

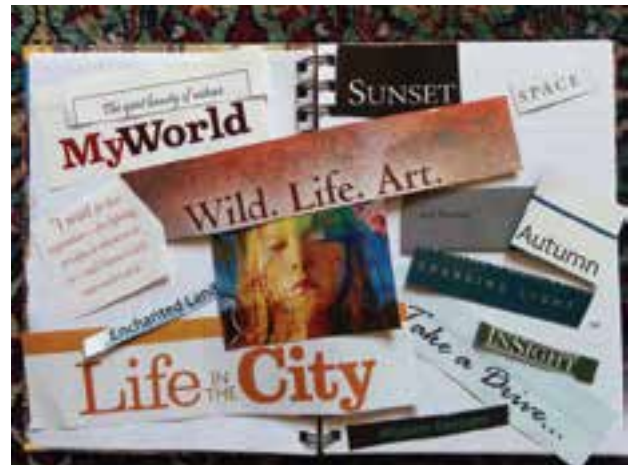
LET'S CREATE A VISION BOARD TODAY

● **Ankur Goswami**

Assistant Professor and HoD, Dept. of English

Ready to create a vision board? Coaches and self-development gurus are increasingly talking about it. Creating your own personal vision board is going to be fun. It may be messy too. But you will love doing it if you know why you should. The first thing is that it is a thrilling activity and who doesn't love a thrilling work? Secondly, a vision board is thrilling because it is surprisingly powerful. It works in accordance with the Law of Attraction. This is the law that is working every moment, which says that what you constantly think of becomes a reality. When you constantly think positive thoughts, you experience happiness and more positive results in life. When you think negatively about troubles and misfortunes, you get more and more problems and troubles. That's the law. Hence thinking positive and happy thoughts is the key.

If you have a dream and you do not know how that dream could become real, then a vision board is the one thing that really helps. Yes, that's true. The vision is your dream that you often visualize about; and the board is like a blank canvas where you arrange images, quotes and expressions that



connect you to the vision. Simply having a dream is just the first little step. You need to communicate with your subconscious mind to manifest that dream in the physical world. That is where the vision board works as a great tool. If you do not know what manifestation is, it's still fine. Believe that you can have things small or big, things that are costly and rare, health, peace, happiness, success and something grand and unbelievable, whatever you desire. But your focus should be right and clear.

Solidify your goal or intention; don't be in a hurry. Relax and take time to outline in detail what you want to be or have. Write it down. Say, your desire is to win a writing contest. Visualize yourself receiving the



prize. Focus on your feeling as you are declared the winner. Next, browse through magazines and look for pictures that perfectly resonate with and match that exact feeling. Glue those images to your vision board. You can print royalty-free pictures offered by various websites such as *unsplash.com*. Remember, you don't always have to ask for material objects alone. I have seen a vision board with the image of a healthy man working out in the gym along with the words "I am strong and filled with energy". Another has a smiling boy's picture with the words "I trust the Universe to bring me everything I need at the right time".

However, your vision board is your personal message to the Universe. It need not be too elaborate or complicated. Put what feels right for you. When you have covered the board with the right kind of images and words, it will perfectly define your vision, standing right in front of you. You can add handwritten words or printed quotes to further interpret your wish and magnify your feeling of having achieved your goal. It needs to remind you daily of the kind of person you desire to be, the things you wish to have, the places you are desperate to travel to or, maybe, how you wish to feel on a daily basis. The vision board regularly keeps you focused on your vision and, of course, helps avoid getting de-motivated. It gives a concrete shape to your imagination since pictures go deeper and your visualization gets sharper. After all, would you expect a vague, confusing

dream to ever turn true? Never, right?

Instead of deliberating, can we set our goal and just do it? You will see miracles happening. Isn't that wonderful? Place the board at that corner or on your dressing mirror, cupboard door or on that wall where you can never miss it. Hang it, paste it or simply let it stand at a place where you must face it several times in a day. Make sure it's in your beloved room or corner where you always feel positive. That place can be your own personal room or your study corner, your gym, or your bathroom-- you'll know best. Keep it private if you have to. I have read many bestsellers saying that the Universe loves us and is constantly working to satisfy our chief urges and aspirations.

It is important to be sure of your goal and tell the Universe what you want in an uncomplicated and intelligible way. The vision board will do that for you. Without one, this process might be a little difficult. Trust the Universe and show your intention with the board you have created. Don't ever believe that this is some kind of a magic spell. A vision board is not a magic tool. You cannot merely keep watching it and make things happen overnight. It is a visual representation of your positive future. It makes sure that you never lose sight of your goals. There is a scientific explanation of the wonderful effect of a vision board. Looking at images on a vision board activates the human brain to seize opportunities that may have been easily ignored or missed.



That's because "the brain has a process called 'value-tagging' which imprints important things onto your subconscious and filters out unnecessary information." You direct the subconscious mind, telling it where to concentrate its attention. You

suddenly start putting your attention on something particular, which you possibly never noticed earlier. That is how newer opportunities come to you. This is how miracles happen and things, often desired, come to your life.

"The greatest glory in living lies not in never falling, but in rising every time we fall."

-Nelson Mandela

DEMOCRACY IN INDIA

• **Elie Rammuanawmi**

B.A. 1st Sem, Dept. of Political Science

“Democracy is a government of the people, for the people, and by the people.”

-Abraham Lincoln

The word ‘Democracy’ has its origin in two Greek words, ‘demos’ and ‘kratos’, which have combined to mean “people and their rules”. It is known as the finest form of government and the reasons for this view are valid. People in a democratic country have the right and freedom to choose their own government by exercising their power and voting in the election process. There are various democratic countries in the world, but India is the largest one. The concept

of democracy in India is derived from the Constitution of India. After over 200 years of British rule, India finally became a democratic country in 1950.

Significance of democracy in India:

In India, democracy contributes significantly to the development of the nation. As the political system imparts a free will to the people, it may be argued that the people of this country live happier lives as compared to those whose wills are constricted within other stringent forms of governance. We have seen how other forms of government have turned out to be. Democracy gives





equal rights to all the citizens of India. These rights carry along with them certain duties. These duties make them better citizens apart from contributing to their development.

The most important feature of the Indian democracy is that it gives people the right to form their own government and the power to participate indirectly in the governance of the country. It allows efficient implementation of laws as these laws are made by their chosen representatives. Democracy allows people across diverse religions, ethnicities and cultural affinities to live together peacefully. People in a democracy are more tolerant and accepting of each others' differences. This is very important for a country to be happy and prosperous.

A democratic system of government is a form of government in which supreme power is vested upon the people and exercised by them directly and indirectly through a system of representation usually involving periodic elections. It allows citizens to participate in the law-making process. In an ideal democracy, government policies should be made open to the public domain so that people can select the right candidate for the nation's governance. Also, there are some concerns regarding democracy. It is observed that a democratic form of government tends to be unstable. When the people are dissatisfied with certain leaders, they may not vote them to power again. The ruling party might fall, necessitating re-election in the country. The fate of aspiring

rulers in democracy rests primarily on the count of votes. Frequent change in leaders affects the policies of the democratic nation, both nationally and internationally.

Features of Indian Democracy:

After the British rule ended in 1947, India adopted democracy. In India, all citizens who have completed the age of 18 years have the right to vote. Sovereignty is a vital feature of Indian democracy. Sovereignty refers to the full power of a governing body over itself without outside interference. Moreover, people can exercise power in Indian democracy by electing their representatives. These representatives remain accountable to common people.

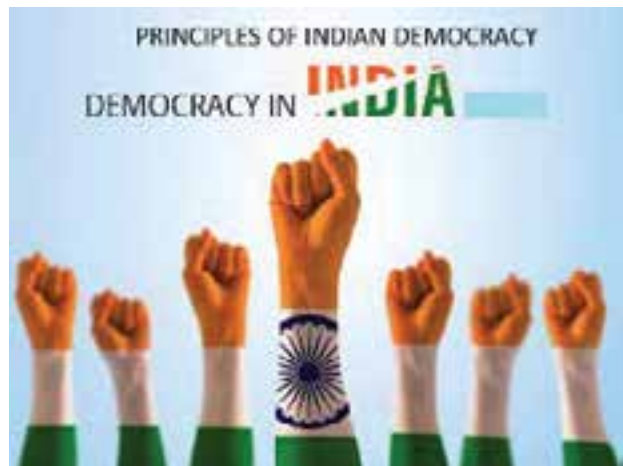
The democracy in India works on the principle of political equality. It essentially means that all citizens are equal before the law. There is no discrimination on the ground of religion, caste, creed, race, sect, etc. Hence, every Indian citizen enjoys equal political rights. Rule of the majority is an essential feature of Indian democracy. The party which wins maximum seats forms and runs the government.

Another feature of Indian democracy is federalism. India is a union of states. The states are somewhat autonomous and enjoy freedom in certain matters. Collective responsibility is another notable feature of Indian democracy. The Council of Ministers in India is collectively responsible to their respective legislatures. Therefore, no minister alone is responsible for any act of

their government. Indian democracy works on the principle of formation of opinion. The government and its institutions must work on the basis of public opinion. Public opinion must be formed on various matters in India. The legislature of India provides an appropriate platform to express public opinion.

Ways to strengthen democracy in India:

There are ways to strengthen democracy in India. First, people must stop having blind belief in media. Many a times, the news reported through forms of mass media is out of context and exaggerated. Some media outlets may propagate to glorify a particular political party. Therefore, people must be careful and cautious when accepting media news. People in India should make their voices heard. People must try to communicate with their elected officials all year round instead of just during elections. Therefore, citizens must write, call, email or attend community forums to communicate with their elected officials. This would surely strengthen Indian democracy. Another important way to strengthen the Indian democracy is to reject the consumer mentality in elections. Several Indians view national elections as if they are consumers buying a product. Elections should make Indians feel like participants rather than



separatists. A huge voter turnout is an efficient way to strengthen democracy in India. People must avoid hesitation and come out to vote. Large voter turnout would signify a substantial involvement of the common people in Indian politics.

Conclusion:

In conclusion, democracy in India is something very precious. It is a gift of the patriotic national leaders to the citizens of India. The citizens of this country must realise and appreciate the great value of democracy. The democracy in India is certainly unique in the world. However, there is a lot of room for improvement which we must focus on. The government must implement suitable laws to ensure that no discrimination takes place. In addition, awareness programs must be conducted to make citizens aware of their rights, freedom and duties.

“Even after the truth has been realized, there remains that strong, obstinate impression that one is still an ego—the agent and experiencer. This has to be carefully removed by living in state of constant identification with the supreme non-dual self. Full Awakening is the eventually ceasing of all the mental impressions of being an ego.”

—Adi Shankaracharya

VALLABHACHARYA

• **Arindam M. Bharadwaj**

BA 2nd sem, Dept. of English



Vallabhacharya Mahaprabhu (1479-1531 CE), also known as Vallabha, was a devotional philosopher. He was born in a Telegu Tailang Brahmin family. As a child, Vallabha studied the Vedas and the Upanishads. He then travelled throughout the Indian subcontinent for over 20 years.

He eventually became one of the important leaders of the Bhakti Movement in India.

Vallabha was one of the most distinguished preachers of the Krishna cult. He undertook pilgrimages to Mathura, Brindavan and other sacred places and finally settled at Varanasi. He is said to have visited the court of Krishnadevaraya, where he defeated some 'Saiva' scholars in debate.

Vallabhacharya authored many texts including the Anubhasya ("The Brief Commentary"), Shodash Granth or Shodash 'Statras' (tracts) and several commentaries on the Bhagavata Purana. His writings and Kirtan compositions focus on the child Krishna and his childhood pranks with Yashoda; as well as on the youthful Krishna, his protection of the good and his victory over demons and evils, which are fancifully described with allegory and symbolism. Vallabhacharya's legacy is best preserved in the Braj region, and particularly in the Mewar region-an important site of Krishna pilgrimage centre.

"Praise the auspicious qualities of the Lord daily."

-Maharishi Agastya



ECONOMIC TIGHTENING TO TACKLE INFLATION

• **Jennifer Rahman**

B.A 4th Sem, Department of Sociology

As the saying goes, “A creative economy is the fuel of Magnificence”. An economy is a large set of interrelated production and consumption activities that aid in determining how scarce resources are allocated. The Indian Economy is the world’s third-largest economy in the world according to PPP (Purchasing Power Parity). The Indian economic system has evolved through the years: from social democratic-based policies (1947-1991) to a market-based economy through economic liberalization starting from 1991. According to sources 54% of the GDP comprises the service sector and 29% of the industrial sector and 17% of the agricultural sector. Therefore, India is a mixed economy. The recent COVID-19 pandemic has adversely affected the Gross Domestic Product (GDP) of India. As per the official data released by the Ministry of Statistics and Program Implementation, the Indian economy contracted by 7.3% in the April-June quarter of this fiscal year. India’s GDP growth rate is likely to be below 10 per cent.

According to the leading daily, “THE HINDU”, just after the RBI’s announcement of prioritizing inflation over growth official

reports show that retail inflation disquietly accelerated to 17-month high of 6.95% in March. The upsurge was mainly driven by food prices. Price of oils and fats rose by 18.8% year on year and by as much as 5.3% subsequently. The war in Ukraine has severely disrupted the import of sunflower oil and forced edible oil importers to seek alternative supplies at a premium—this one product has been witnessing protracted price pressures. The government’s efforts proactively address supply-related issues. Meat and fish prices saw a high spike at 9.63% annualized and a 5% sequential acceleration. RBI’s Governor Shaktikanta Das pointedly flagged the war’s impact on the price hikes and warned that the global supply shortages could continue to spill over its impact on poultry and dairy products prices.

The rural population has been the worst sufferers as 60% of the Indian population lives under the poverty line. The Consumer Food Price Index has exceeded 8% (at 8.04%), hinting at the nation’s nutritional vulnerability in the countryside. Another millennium price hike is over the petrol and diesel pumps of India. As the state-



run refiners began raising prices only from March 22, rates of transportation have also increased rapidly.

As per reports, inflation is likely to be over 7% till September: higher MSP hikes could accentuate extended food price shock, warn SBI economists. "THE HINDU" has raised their inflation (retail inflation) forecast for 2022-23 to 6.5% from 5.8%, citing the possibility of an extended food price shock. "Even after September, consumer inflation is expected to moderate only slightly to 6.5%-7%", SBI group chief economic adviser Soumya Kanti Ghosh said, adding that the first half of the year is likely to see inflation above 7% and the latter half about 6.5%. Other economists have almost the same expectation. Diesel prices have increased and fertilizer prices have surged and labour charges have increased on an average by 4% compared to 6% in the previous fiscal. The cost of production is likely to increase by around 8-10%. Recently a newly married couple in Cheyyur village of the Chengalpattu district of Tamil Nadu was gifted bottles of petrol and diesel, which went viral on social media. Amidst the Russia-Ukraine war and the rise of crude oil and commodity prices, RBI has slashed the growth forecast to 7.2% for fiscal 2022-2023 from 7.8% projected earlier.

One recent example is from Assam where the microfinance debt has been recovered by the Assam government. According to sources, the Assam Cabinet on September 30, 2021 approved a grant of ₹1,800 crore to

waive microfinance loans availed by poor women in the first phase. The Himanta Biswa Sarma-led government rolled out an ambitious microfinance loan waiver scheme which is likely to benefit around 24 lakh women. The Assam Micro Finance Incentive and Relief Scheme (2021) handed cheques to five beneficiaries from the Sonitpur district.

Inflation is not as high as expected. Sources also point out that the COVID-19 pandemic has not affected our fiscal deficit and disinvestment target much. In this year's union budget, Finance Minister Nirmala Sitharaman announced a fiscal deficit target of 6.8% for 2021 to 2022. India's fiscal deficit for 2020-21 zoomed to 9.5% of GDP as projected earlier. Our finance minister has promised to achieve a fiscal deficit of 4.5% of GDP by 2025-26 by increasing the tax revenues through increased tax compliance as well as asset monetization over the years. In the medium-term fiscal policy statement, which the government presented in February 2020, the fiscal deficit for 2021-22 and 2022-23 was at 3.3% and 3.1% respectively.

"THE HINDU" reports the forecast of the finance ministry that the Indian economy is projected to grow at a quicker pace among large nations. Reports suggest that the new Budget 2022-23 has strengthened India's economy to a large extent in comparison to previous ones, which is indeed a good sign for our nation's economic development. One sector which is the most integral part of India is the agricultural sector which



continues to see a constant increase in net sown area and crop diversification.

The IMF in its January 2022 update has projected India as the only large and major country whose economic growth has risen encouragingly. It also added that the capex budget, higher by 35.4% over the current year's budget estimates and rising to 4.1% of GDP after the inclusion of grants-in-aid, will power the seven engines of Gatishakti to reduce the infrastructure gap and facilitate private investment throughout the nation. The Budget has targeted a nominal

GDP growth of 11.1% in 2022-23 with a GDP deflator of 3.0-3.5%. The implied real growth component of just about 8% is close to the forecast in Economic Survey, 2021-22 as well as 7.8% projected by the Monetary Policy Committee (MPC) of the RBI in its meeting of February 2022.

After witnessing so many measures taken both by the public and private sectors, we can conclude by saying on an optimistic note that in future our economy will grow and we will have an advanced economy.

“If you set your goals ridiculously high and it's a failure, you will fail above everyone else's success.”

-James Cameron

EMBRACE THE RIGHT CHANGE AND CHANGE YOUR LIFE

• **Ankur Goswami**

Assistant Professor and Head, Dept. of English



Time is the evidence that change is inevitable. Nothing endures forever. Humans grow and age, nature too displays change. Yet, we are at times petrified to embrace change. This happens in particular when we bask in a comfort zone and hate to consider getting up and moving on. We need to remind ourselves that there are many precious gifts waiting to be earned beyond the confines of our comfort zones. It is rightly said that

even if you are on the right track you will reach nowhere if you just stand with your hands in your pockets.

Leo Tolstoy also observed that everyone thinks of changing the world, but no one thinks of changing himself. A remarkable change in our circumstances is impossible unless we are determined to change ourselves first; our priorities and our habits



determine who we are and how far we can go. Our intentions must be accomplished or attained with action—not ineffectual actions but well-directed and consistent goal-oriented actions.

I love Tony Robbins and his hard-hitting one-liners for success. In one such pronouncement he addresses the perplexed dreamers who only dream but refuse to act:

“The path to success is to take massive, determined action”.

Great ancient books contain a sea of wisdom and preach on the value and meaning of action. The Upanishads say that our destiny is shaped by our thoughts and actions. They say:

“Watch your thoughts, they become words. Watch your words, they become actions. Watch your actions, they become habits. Watch your habits, they become character. Watch your character, for it becomes your destiny”.

There is an interesting story that I remember having read sometime back. Inside a tent an old trainer trained some elephants for a circus company. A young man, who was passing by that tent one day, noticed that instead of using iron chains, the trainer kept the elephants held by thin ropes tied to one of their legs. This was astounding for the man. Since the ropes were thin and small, the man failed to understand why the elephants made no attempt to break free from their captivity, which they could easily do by breaking the ropes. The trainer explained

that the elephants would never attempt to run away because their minds had been conditioned to believe the rope was strong enough to hold them. Since when they were young they had been taught to accept the state of captivity with the same small and weak ropes. Human minds, too, accept a certain damaging condition to be inflexible and constant, unless the mind is made to agree that it is actually not. What is more significant is that we mostly underestimate our strengths because of our erroneous thoughts and beliefs. It was, therefore, rightly affirmed that ‘what we think is what we are’ and that we must guard our thoughts carefully.

We have all the strength to achieve any feat, whether the goal in question is a small mission or a mammoth challenge that may seem near-impossible to meet. We can realize all, successfully, only if we do not think otherwise. If we think we can do them, we can; and if we think we cannot, we are destined to fail. The point is that if we are stuck with old, rotten thoughts in our heads, it is definitely the time to change.

A young girl always complained to her father that problems never seemed to disappear from her life. If she somehow solved one, a new predicament raised its head very soon. Her father was in the kitchen. He asked the girl to observe carefully as he kept three pots filled with water, over the fire. As the water started to boil, he put some potatoes in one pot, some eggs in the next, and some ground coffee in the last pot. As minutes



rolled by, the girl was excited and bored at the same time, as she was unsure what the father's activity meant. When it was close to about the half of an hour, the father walked up and took out the potatoes and the eggs and placed them on separate saucers, and poured out some coffee into a cup. He asked the girl to touch the potatoes, which appeared to have softened; the eggs had been hard boiled; and the coffee produced a rich aroma. Although the condition was

identical, the hard potatoes chose to turn softer while the brittle eggs with their squashy inner core chose to become harder. The coffee powder was entirely different, embracing a unique transformation. When problems challenge our capacity to confront them, what matters is how we react in those circumstances. Our attitude might prove to be flawed once, but we must learn and change ourselves when in the next instance a problem shows up again in our lives.

Your time is limited, so don't waste it living someone else's life. Don't be trapped by dogma - which is living with the results of other people's thinking."

-Steve Jobs

FEMINISM AND WOMEN'S RIGHT MOVEMENTS

• **Ankit Kumar Poddar**

BA 2nd Semester, Dept. of Political Science

Women have struggled for equality and against oppression for centuries, and although some battles have been partly won – such as the right to vote and equal access to education. But, women are still disproportionately affected by all forms of violence and by discrimination in every aspect of life.

The concept of feminism reflects a history of different struggles, and the term has been interpreted in fuller and more complex way as understanding has developed. In general, feminism can be seen as a movement to put an end to sexism, sexist exploitation, and oppression and to achieve full gender

equality in law and in practice. Being a feminist is not something particular to any sex and gender: there are women and men who consider themselves feminists, some are gay or lesbian, some heterosexual, bisexual or transgender and some may identify differently.

There have been many extraordinary women who have played an important role in local or world history, but not all of these have necessarily been advocates of women issues. The women's movement is made up of women and made who work and fight to achieve gender equality and to improve the lives of women as a social group. In most





of the societies, women were traditionally confined to home as daughters, wives and mothers, and we are often only aware of women in history because of their relation of famous men. Many women throughout history did in fact play an important role in cultural and political life, but they tend to be invisible.

In later history, women took part in French revolution from the very beginning: the demonstrations that led to the revolution started with a large group of working women marching to Versailles to demand not only food to feed their families, but also political change. However, the French Revolution did not lead to proper recognition women's rights. For that reason, in September 1791, Olympe de Gouges wrote the declaration of the right of women and of the female citizen, in response to the declaration of the rights of man and of the citizen, and with the intention of exposing the failure of the French revolution to recognition gender equality.

The women's movement began to develop in North America, mainly because women there were allowed to go to school earlier than in Europe – and women who can read and write, and who are encouraged to think for themselves, usually start to question how society works. The first activists travelled around North America and fought for the end of both slavery and women's oppression. They organised the 'First Women's Rights convention' in 1848, and continued to campaign to improve the social position of all women.



First wave of feminism:

This first wave of feminism activism included mass demonstrations, the publishing of newspapers, organised debates, and the establishment of international women's organisations. By the 1920s, women had won the right to vote in most European countries and in North America. At around the same time, women became more active in communist, socialist and social democratic parties because increasing numbers of women began to work outside the home in factories and offices. Women were first allowed to go to university in the early 20th century, having both a career and a family.

Second waves of feminism:

Second wave of feminism aimed to achieve 'women's liberation' different groups had different ideas about how this should be done. Liberal feminists wanted better equality laws and reform of institutions such as schools, churches and the media.



Radical feminists argued that the root cause of women's inequality is patriarchy: men, as a group, oppress women. They also focused on violence against women by men and started to talk about violence in the family, and rape. Socialist feminists argued that it is a combination of patriarchy and capitalism that causes women's oppression. The second wave of feminism also resulted in new areas of science: women's studies became a discipline to be studied at university, and books began to be published about women's achievements in literature, music and science, and recording women's previously unwritten history.

Third wave of feminism:

The third wave of feminism mainly refers to the American movement in the 1990s, and was a reaction to the backlash of conservative media and politicians announcing the end of feminism or referring to 'post-feminism'. The term 'backlash' was popularised by Susan Faludi in 1991, and describing the negative reaction of the patriarchal system towards women's liberation. This was hardly a new phenomenon: women's movements had always been met with antagonism. However, in the 1980s, institutionalised forms of attacks on women's rights grew stronger. The third wave of feminism can be characterised by an increased awareness of overlapping categories, such as race, class, gender, sexual orientation. More emphasis was also placed on racial issues, including the status of women in other parts of the world (global feminism). This

was also a moment when a number of feminist non-governmental organisations were established, but focusing on specific feminist issues, rather than claiming to represent general feminist ideas.

Fourth wave of feminism:

The fourth waves refer to cyberfeminism which is used to describe the work interested in theorising, critiquing, and making use of the internet, cyberspace, and new media technologies in general. It is considered to be a predecessor of networked feminism which generally refers to feminism on the internet: for example, mobilising people to take action against sexism, misogyny or gender-based violence against women. One example is the online movement in 2017, which was a response on social networks from women all over the world to the case of Harvey Weinstein, a Hollywood producer who was accused of sexually harassing female staff in the movie industry. The term is very often present in feminist literature as well as in the media and everyday life, and it is an important concept in understanding feminism. Sexism means perceiving and judging people only on the basis of their belonging to a particular sex or gender. It also covers discrimination of a person on the same basis. It is important to note that sexism applies to both men and women; however, women are more affected by sexism than men in all areas of life. Everyday sexism takes different forms. For example, telling jokes about girls, commenting on the female body, assigning women easier tasks



in Internet games or objectifying women in advertising.

Conclusion:

Feminism has been around for many centuries. Many feminists protested throughout the years. Some of the protests included from fighting for women's rights to showing how powerful women really are. The movement was categorized from 1st wave movement to 2nd wave movements

to 3rd wave movement and finally 4th wave movements. When women will feel safe to go out anywhere irrespective of being alone or with someone, irrespective of cloths they are wearing. When they won't be stared or harassed by men and seen as a normal human being instead of an object of lust. The final outcome from all the movements shows us how females achieved they could be as strong as a man in the world today.

“If you identify with anything that you are not, you are moving from truth to untruth, from reality to hallucination.”

-Sadhguru



DYING ART FORMS OF INDIAN CULTURE – A Threat to Cultural Authenticity

● **Dipshikha Boruah**

MSW, 2nd Semester

The strong aroma of Indian culture and diversity has always been benevolent since ancient times. Known for her rich culture, India has always been significantly acknowledged for her mesmerizing beauty. India's authenticity is like an aura that reflects the enchanting beauty that embraces everyone's eyes. As a form of identity Indian culture is embedded with some exquisite forms of art that, unfortunately, are gradually getting erased and are sadly on the verge of extinction. The art forms which were once a showcase of a treasure and a wealthy culture are now evidently disappearing and so, are soon going to be in the pages of history.

Our country India has been a repository of indigenous knowledge, which has been passed on from one generation to the other. Artistic creation of different forms of art was iconic and is still a mould of the aesthetic. Available resources were completely utilized for the completion of these expressions in art and craft. Many scholars gave different names to these forms of art; and as such we have such names as mirror art, tribal art, people art, folk art, etc. Again, cave paintings, carvings on terracotta, ivory

etc. were the important elements of the ancient forms. These significant art forms were and are still essential to trace back to our origin and historical roots. But with the noticeable rapid changes we are faced with a grave likelihood that these art forms may not survive the ravages. We will possibly have to accept this poignant fact quite soon.

Still there are certain questions left to be considered: questions like why the said art forms are getting erased so quickly; who are to blame for their disappearance and whether they are worth preserving.

Art forms have always been a mirror that reflects the identity of a culture and is a representation of its uniqueness. Yet today with the growing modernization and industrialization we are caught up with a phase in which the ease and speed in the availability of items has become the ultimate goal. People have started looking more for economically viable items and it seems the primitive and traditional art forms are in some way or the other not able to meet that expectation. It has become so difficult for the practitioners of these forms of art to walk hand in hand on the track of



modernization that most of them have left the age-old tradition and ended up taking some other means so as to fulfil the criteria in order to satisfy their basic needs.

Only one in a thousand families are keeping the art forms alive to save their customary profession and also to preserve these art forms. The hard work and time that are demanded in order to maintain this profession of traditional painting, sculpting and handicraft is not sustaining and the returns are not sufficient. Besides, the demands have started depleting. Be it Manjusha painting, Warli painting, Parsi embroidery, art of puppetry, Naga handicraft, bone craft, Aranmula Kannadi etc. the fate is similar. Many documentaries have projected a raw picture on the details of the death and gradual disappearance of these art forms. Amidst today's complexity, there is just a thin line between their vanishing state and their complete extinction.

Observing the impact of covid-19, the severe bearing upon these art forms cannot be overstated. The pandemic has woven everything with a greater complexity and pushed them further towards their extinction. As already stated, modernization and industrialization had left no stones unturned to exercise a fatal effect on both the artists and arts when covid-19 stood up as a parasite, pulling back all the strings, to rein in the growth of these art forms.

A greater irony in this analysis is that these

art forms are more in demand not within the country but in other countries of the world. Not so far from today the cultural art and craft of India will be in the hands of non-Indians or will find place in the museum where they will melt away from their own original selves.

The uniqueness of the art forms is worth preserving, including the matchless use of symbolism, the specific use of motifs, the materials, the use of colours and the unique as well as traditional methods of making them and there is an obvious blend of creative instincts and aesthetics. These art forms showcase the important and divine origin of each culture and bear a tangible history of the country.

The government of India has been trying its best to preserve these art forms but that may not be in the light of what we have discussed so far. It is not only the sole responsibility of the government itself but it also is the obligation of the local masses who can take initiatives in their own ways to conserve the original art forms representing their identity and can take pride in them.

These art forms are essential as they are a portrayal of people's culture, people's creativity and are embedded with lots of emotions. Preservation of these art forms is a way of keeping their cultural values intact even in the face of harsh external circumstances. Seeds must be sown anew and cultivation must continue to the utmost level to present the rich and strong picture of culture.



EVOLUTION OF MARKETING STRATEGIES

● **Geetika Rabha**

3rd Semester, Department of Management

In prior days, an association was predominantly worried about creation of merchandise. It used to trust on large scale manufacturing and saved money or unimportant consideration on nature of the item and the client's interest.

After some time, the main point of association moved from creation of the item to the offer of the item. The idea of showcasing came in act in 1970's after the creation and deals time. It required many years for associations to understand that a client is the key for creating gains over the long haul.

The creation period started in 1920's and went on till the mid of 1920's. The requirement for creating advanced and appropriate methodologies arose to sell items. The association began promoting their items to expand their deals. In the advertising time, association understood the significance of clients and began planning the items according to client's necessities.

Hence the showcasing period prompted the improvement of client focused exercises over the creation and selling exercises. Association thought of various strategies, for example, client review, to gather and investigate information for grasping the client's assumption and needs.

Creation Period

The creation period started with the Modern Upheaval in the seventeenth 100 years and went on till 1920's. Say's regulation-Supply drives its own interest for item was more than the stock on the lookout; in this way, it was seasonally difficult market. In the creation period, the fundamental point of an association was to make items quicker and at low cost. In this time, clients were concerned exclusively about the accessibility of items and no significance was given to highlights and nature of items.

Deals Period

The downturn demonstration that assembling items was not everything in light of the fact that the offer of the items was likewise significant for associations to procure benefit. Numerous associations made particular statistical survey offices to gather and break down the predominant market information.

Promotion Period

In the advertising time, association understood the significance of clients and began planning the items according to clients' necessities. The showcasing period prompted the improvement of client focused exercises.

শাক্তধৰ্ম আৰু অসমত বৈষ্ণৱ দৰ্শন

● জুলুশ্ৰী গগৈ

সহকাৰী অধ্যাপিকা, এন. ই. এফ নহাৰবিদ্যালয়

অতি প্ৰাচীন কালৰেপৰাই সমগ্ৰ ভাৰতবৰ্ষতথা অসমত শাক্তধৰ্ম আৰু শৈৱধৰ্মৰ প্ৰচলন আছিল। শাক্ত শব্দটো মূল আধাৰ আছিল শক্তি। যাৰবাবে শক্তিধৰ্মক মূলতে আছিল শক্তি পূজা। শক্তি বা দেৱীক উপাসনা কৰা প্ৰথাটোৱেই শাক্তধৰ্ম। বিশ্বজগতৰ সৃষ্টিৰ অন্তৰালত থকা মহাশক্তিক মাতৃৰূপে কল্পনা কৰি উপাসনা কৰা মূল মতবাদটোৱেই শক্তিবাদ বা শক্তিধৰ্ম। ভাৰতবৰ্ষত প্ৰাচীন কালৰেপৰাই শক্তিপূজাৰ প্ৰচলন থকা সাক্ষ্য দাঙি ধৰে পাঞ্জাৰৰ হৰপ্পা আৰু সিন্ধুদেশৰ মহেঞ্জদাৰোত আৱিষ্কৃত হেৰা দেৱীমূৰ্তিসমূহে। ভাৰতীয় সমাজব্যৱস্থাত নাৰীসমাজৰ সামাজিক মূল্যবোধৰ আধাৰতেই শাক্তধৰ্মৰ সৃষ্টি হৈছে। ইয়াৰ গুৰিতে আছে নাৰীসমাজৰ প্ৰতি পুৰুষ সমাজে প্ৰদৰ্শন কৰি অহা সন্মানেই দেৱীতত্ত্বৰ মূল উৎস। শক্তিপূজা মূলত বলি-বিধানৰ পূজা। শাক্তধৰ্মাৱলম্বী লোকসকলে বিশেষকৈ দেৱী পূজা কৰিছিল। সেইবাবে দেৱীক পূজা অৰ্চনা কৰিবলৈ, দেৱীক সন্তুষ্টকৰি ৰাখিবলৈ তেওঁলোকে দেৱীৰ সন্মুখত বিভিন্ন জীৱ জন্তু বলি-বিধানৰ উপৰিও সেই সময়ছোৱাত দেৱীক সন্তুষ্ট কৰিবলৈ মানৱজাতিয়ে গ্ৰহন কৰিছিল নৰবলিৰ দৰে অন্য এটা পস্থা। অথাৎ পূজা কৰা শাক্তধৰ্ম বিৰাজমান আছিল। ভাগৱত পুৰাণ, বিষ্ণুপুৰাণ, ৰুক্মিণী হৰণ, উষাহৰণ আদি প্ৰচলন থকাৰ প্ৰমাণ পোৱা যায়। কুণ্ডি কন্যা ৰুক্মিণীয়ে ভবানীদেৱী, শোণিতপুৰত মহাভৈৰৱীক পূজা কৰা, নৰকাসুৰে প্ৰাগজ্যোতিষলৈ আহি কামাখ্যাক পূজা কৰা কিম্বদন্তিসমূহে ইয়াৰ উপৰিও শংকৰদেৱৰ উপৰিপুৰুষসকল শক্তিধৰ্মাৱলম্বী লোক আছিল বুলি প্ৰমাণ পোৱা যায়। তেওঁৰ প্ৰধান শিষ্য 'বৰাৰপো' মাধৱো এসময়ত শক্তিধৰ্মাৱলম্বী লোক আছিল। জোৱাঁয়েকৰ কথাত লাগি শংকৰদেৱৰ লগত উক্ত বিষয়ত বহু তৰ্কযুদ্ধ হোৱাৰ পাছত মাধৱে শংকৰদেৱৰ শিষ্যত্ব গ্ৰহণ কৰি বৈষ্ণৱ ধৰ্মত দিক্ষীত হয়। তেতিয়াৰ পৰা মাধৱদেৱ বৈষ্ণৱ ধৰ্মৰ এজন অন্যতম পুৰুষ হৈ পৰে। আনহাতে শংকৰদেৱৰ সম-সাময়িক পাঁচালি কবিসকলো শক্তিধৰ্মাৱলম্বী আছিল।

সি যি কি নহওঁক, সাম্প্ৰতিক সময়ত নৰবলি প্ৰথা জনসমাজত প্ৰচলন নাই যদিও গুৱাহাটীস্থিত কামাখ্যা মন্দিৰকে ধৰি অসমৰ বিভিন্ন মঠ-মন্দিৰসমূহত বিশেষকৈ শদিয়াৰ কেচাঁইখাতি গোসাঁনী, তাম্ৰেশ্বৰী মন্দিৰ আদিকে ধৰি অসমৰ বিভিন্ন স্থানত এতিয়াও বিভিন্ন জীৱ জন্তু বলি দিয়াৰ প্ৰথা প্ৰচলন আজিকোপতি চলি আছে।

প্ৰায় ষষ্ঠ শতিকামানলৈকে তোলপাৰ লগাই থকা শাক্তধৰ্মই লাহে লাহে মানুহৰ মনত বিৰূপ প্ৰতিক্ৰিয়া সৃষ্টি কৰিবলৈ ধৰিলে। বিশেষকৈ শাক্তধৰ্মৰ লগত জড়িত বলি-বিধান প্ৰথাই মানুহৰ স্বাভাৱিক জীৱন যাত্ৰাত আউল লগালে ইয়াৰ পৰা পৰিত্ৰাণ বিচাৰিয়েই হওঁক বা পৰিত্ৰাণ পাবৰ কাৰণেই হওঁক এচাম মানুহে লাহে লাহে শাক্তধৰ্মৰ পৰা আঁতৰি আহি নিজাকৈ এক ধৰ্ম সৃষ্টি কৰিবলৈ চেষ্টা চলালে এই চিন্তাৰ ফলশ্ৰুতিতে দাক্ষিণাত্যৰ আলৱাৰসকলৰ সহযোগত প্ৰায় সপ্তম দশম শতিকামানত ভক্তি আন্দোলনৰ সূচনা হ'ল। পোন প্ৰথমে এই ভক্তি আন্দোলনৰ সূচনা কৰিলে দাক্ষিণাত্যৰ ৰামানুজাচাৰ্যই। ভক্তি আন্দোলনৰ মূলতে আছিল ভগৱৎ প্ৰেমৰ মাজেদি জনতাৰ হৃদয়ত মানৱতাবোধৰ নিজৰা বোৱাঁই দিয়া। 'ভক্তি' ভগৱান প্ৰেম ৰহিত এক সোৱাদ। 'ভকত' শব্দৰ পৰা নিগৰিত 'ভক্ত' শব্দৰ পৰাই 'ভক্তি' শব্দৰ জন্ম। 'ভক্ত' শব্দৰ আলমত সৃষ্টি ভক্তি আচলতে ভগৱৎ প্ৰেম। ভক্তি শব্দৰ অন্তৰালত সোমাই আছে ভগৱানৰ প্ৰতি গভীৰ প্ৰেম, শ্ৰদ্ধা, স্পৰ্ধা, আধ্যাত্মিক দৰ্শন আৰু ঈশ্বৰৰ প্ৰতি মানৱীয় আবেদন।

প্ৰকৃতৰ্থত, ভক্তি এটা মানসিক স্থিতি। অথাৎ বিশ্বাসৰ এক মানসিক শক্তি। এই শক্তিত লুকাই আছে বিষুৎ ভক্তি অপাৰ মহিমা। দাক্ষিণাত্যত প্ৰথম আলৱাৰসকলৰ নেতৃত্বত ঠন ধৰি উঠা ভক্তি আন্দোলনৰ মূলতে আছিল বলি বিধান, যাগ-যজ্ঞ সলনি এজন ঈশ্বৰক উপাসনা কৰা। জাতি ধৰ্ম, নিৰ্বিশেষে সকলোৰে বাবে খোলা আছিলভক্তিৰ দুৱাৰ। ঈশ্বৰ উপাসনাৰ জৰিয়তে ভগৱৎ ভক্তিৰ নিজৰা বোৱাই ভক্তই অমৃতফল ভোগ



কৰিব পাৰে। এই উদ্দেশ্যকে সাৰোগত কৰি পাতনি মেলা ভক্তি আন্দোলনে এসময়ত ভাৰতবৰ্ষৰ লগতে অসমৰ চুকে-কোণে বিয়পি পৰিল। ক্ৰমশঃ ভক্তি আন্দোলনৰ অভূতপূৰ্ব সহাঁৰিয়ে বলি বিধানৰ দৰে অমানৱীয় কাৰ্যক তলপেলাই মানুহৰ মনত নিগাজিকৈ স্থান দখল কৰিলে।

ভাৰতবৰ্ষত জন্মলাভ কৰা ভক্তি আন্দোলনৰ প্ৰভাৱ ক্ৰমান্বয়ে অসমতো বিয়পি পৰিল। ষষ্ঠ শতিকাত দাক্ষিণাত্যত ৰামানুজাচাৰ্যই ভক্তিধৰ্মক দাৰ্শনিক ভেটিত প্ৰতিষ্ঠা কৰিবলৈ সৃষ্টি কৰা বৈষ্ণৱ আদৰ্শই অসমতো গা কৰি উঠিল খ্ৰীষ্টীয় চতুৰ্দশ পঞ্চদশ শতিকাৰ অসমত শংকৰদেৱে প্ৰৱৰ্তন কৰা নৱবৈষ্ণৱ ধৰ্মৰ ধাৰাৰ আদৰ্শৰে। নৱবৈষ্ণৱ ধৰ্মৰো মূলমন্ত্ৰ আছিল এজন ঈশ্বৰক উপাসনা কৰা। এই ধৰ্মই অসমৰ শদিয়াৰ পৰা ধুবুৰীলৈকে প্ৰভাৱ বিস্তাৰ কৰিলে। অৱশ্যে শংকৰদেৱে অসমত বৈষ্ণৱ ধৰ্মক প্ৰতিষ্ঠা কৰাৰ আগৰেপৰাই বৈষ্ণৱ ধৰ্মৰ এটা ক্ষীণ সূঁতি অসমত বৈ আছিল বুলি প্ৰবাদ আছে। শংকৰদেৱে প্ৰৱৰ্তন কৰা বৈষ্ণৱ ধৰ্মৰ মূলমন্ত্ৰ আছিল ১/ যাগ-যজ্ঞ, বলি বিধানৰ সলনি এজন ঈশ্বৰক উপাসনা কৰা, ২/ জাতি ধৰ্ম,বৰ্ণ নিবিশেষে সকলো লোকেই গ্ৰহন কৰিব পাৰে এই ধৰ্ম আৰু ৩/ এই ধৰ্মৰ জৰিয়তে একশৰণ নামধৰ্ম প্ৰতিষ্ঠা কৰা। সমাজত নৈতিক আদৰ্শ, আধ্যাত্মিক সাধনৰ মাজেৰে নাম, দেৱ, গুৰু ভকত এই চাৰিত্ৰিক লৈ শংকৰদেৱে অসমৰ গাঁৱে

ভূঞে, চহৰে-নগৰে প্ৰতিষ্ঠা কৰিলে একশৰণ নামধৰ্ম যোগে, বহুসত্যৰ মাজত সনাতন সত্যৰ উপলদ্ধিৰ মাজেৰে সামাজিক চৈতন্যৰ জাগৰণক বিকশাই তুলিব পাৰি। এই কথাৰ সত্য প্ৰতিষ্ঠাৰ প্ৰধান লীলাক্ষেত্ৰ হ'ল অন্তৰৰ আধ্যাত্মিক উপলদ্ধি।

শংকৰদেৱে বৈষ্ণৱ ধৰ্মৰ মাজেদি ভক্তিধৰ্ম প্ৰচাৰৰ মাধ্যমেৰে জীৱনৰ মূলমন্ত্ৰ হিচাপে গ্ৰহণ কৰিলে। এই মূলমন্ত্ৰ সাৰোগত কৰি শংকৰদেৱে সৃষ্টি কৰিলে বৈষ্ণৱ ধৰ্ম প্ৰচাৰৰ উপযোগিকৈ বহু মূল্যবান গ্ৰন্থ। তেখেতৰ সাহিত্যিক জীৱনৰ কীৰ্তিস্তম্ভ 'কীৰ্তনঘোষা' ই অসমৰ ইমূৰৰপৰা সিমূৰলৈকে জনসাধাৰনৰ মাজত নাম ধৰ্মৰ এক খলকনি সৃষ্টি কৰিলে। ইয়াৰোপৰি তেঁও বহুতো সৃষ্টিকৰ্ম যেনে বিবিধ কাব্যগ্ৰন্থ, বিভিন্ন আখ্যান সমূহ, নাটক, গীত, ভতিমা ইত্যাদি ৰচনাৰে কেৱল অসমীয়া ভাষা-সাহিত্যকে চহকী কৰা নাই। এই গ্ৰন্থসমূহৰ মাধ্যমেৰে জনতাৰ অন্তৰে অন্তৰে বৈষ্ণৱ ধৰ্মৰ নিজৰা বোৱাই বৈষ্ণৱ দৰ্শন তথা আদৰ্শক বহুদূৰলৈকে আগুৱাই লৈ গ'ল। ইয়াৰ লগে লগে কৃষ্ণভক্তি চৰ্চাক প্ৰাধান্য দিবৰ বাবে শংকৰদেৱে অসমৰ বিভিন্ন স্থানত নামঘৰ প্ৰতিষ্ঠা কৰিলে। নামঘৰ ভকত বৈষ্ণৱ তথা গাৱঁৰ মানুহবোৰৰ বাবে এনে এখন মঞ্চ হৈ পৰিল য'ত সাধাৰণ মানুহবোৰ একো একোজন ভকতলৈ পৰিণত হৈ হৰিৰ চৰ্চাত মগ্ন হৈ ভগৱৎ ভক্তিক আধ্যাত্মিকতা দৰ্শনেৰে বহু ওপৰত প্ৰতিষ্ঠা কৰিলে।



STORIES

WHITE SPECKS IN DARK LANES

• **Sanghamitra Choudhury**

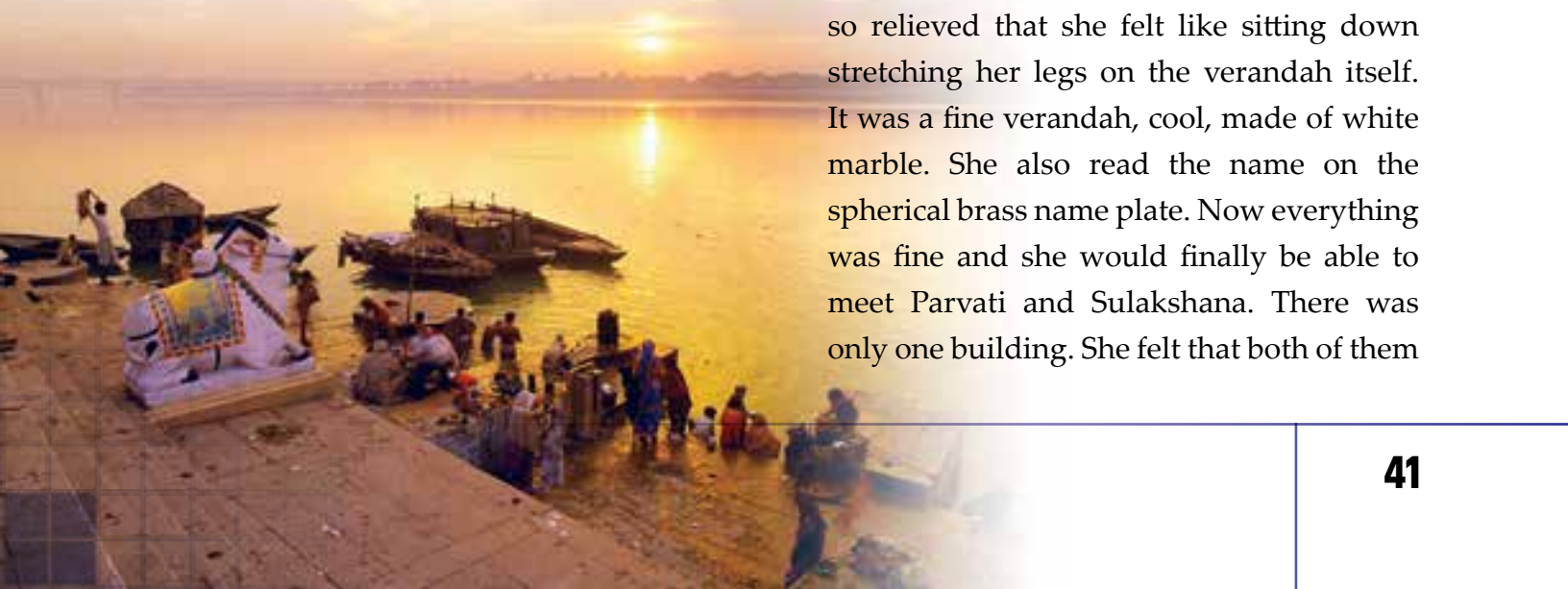
Assistant Professor , Dept of English

1

Madhabi lost her way in the dark lanes. She could spot Govindham, Kailashdhama and Vishnudham, but not Kalyandham. The lanes were extremely narrow, shut windows jutted out into them. Filthy water gushed out from everywhere about her feet. She held her saree up a little and looked up. She felt fatigued by these wanderings. Moreover, in these narrow streets one constantly hit against cows and their calves. It was becoming increasingly difficult for her to stay close to the wall, holding her breath. A well-fed Brahmin, mumbling something vague, was coming from the other side. She put her saree properly over her shoulder and tightened the grip over her shoulder bag. The moment he came near her, she spoke up, "Where is Kalyandham?"

He pointed his finger upwards. Gesturing he explained, "It's a tall building. But first of all get out of this maze of alleys, then enter the one neighbouring this. There in the third alley on the left side Kalyandham is the fifth house. He had emphasised on 'big house' so there should be no confusion. Languidly she advanced towards the flicker of lights at the end of the alley. However every time she entered an alley, the light would dim and the darkness would deepen. She felt piqued. With great effort after making several enquiries, and after much wandering she was finally able to come out of the tangled maze of alleys.

Mahdhabi had to collect her breath for there was not enough air inside .Counting the alleys she turned into the third, and stopped exactly by the fifth house. She was so relieved that she felt like sitting down stretching her legs on the verandah itself. It was a fine verandah, cool, made of white marble. She also read the name on the spherical brass name plate. Now everything was fine and she would finally be able to meet Parvati and Sulakshana. There was only one building. She felt that both of them





would come running outside the moment she enquired about them.

There was the custom of leaving one's chappals outside. Also, the twisted frown on one face made her leave her shoulder bag outside. The rule may have been imposed due to some reason. On entering she saw some tulsi plants. Two crows were struggling to get hold of a burnt out wick. From the right came the sounds of someone strumming on the tabla and cymbals. It seemed they were preparing for bhajans and kirtans. She turned to the right side.

2

In a huge room white dots of various sizes were arranged on a floor mat. Mahdhabi adjusted her spectacles. Someone started singing *Shree Krishna Shahasranama* in a deep voice. She was at a loss as she did not know whom to ask about Parvati and Sulakshana in such a place. She felt very thirsty and managed to find the kitchen at the back. Beside huge earthen ovens or chullahs, figures clad in white were busy stirring cooking pots with ladles amidst heavy smoke. Sounds could be heard coming from there. She asked for some water and drank it. She also enquired about Parvati and Sulakshana. *"That one whose man was killed in the riots"*, one of them said to the other. So there was someone who knew about them. Someone said, *"Come inside"*.

Mahdhabi entered a small room. Incense sticks, photographs, padukas, rosaries, books, a small pot in a corner and a comb

beside it. She looked around; and from where she stood she could look at the rooms below. After a while a big white smoke rose up from the floor. Then there was some white shuffle. She felt that now Parvati and Sulakshana would come running to her.

They did come. Very slowly, as if time stood still. Their bodies looked emaciated and their eyes were blank. She held their hands one after the other. *"How are you...what do you here do the whole day?"* *"Nothing much. Bhajans, kirtans, reading of scriptures and the day gets over. We also take turns working in the kitchen, cleaning and the like. We had also watched the Ramayana; we had got a video cassette"*, Sulakshana spoke, sounding cheerful.

She was looking out of the window. Crowds of people were going towards the river. They were flowing out of the narrow lanes and most of them were clad in white. *"Come let us show you the place"*. She stood up though a little unwillingly. *"This is the kitchen, here we have kirtans, and we sit here for religious discourses and also celebrate Janmasthanmi every year."* She seemed to be distracted in her speech. Sulakshana had asked nothing about Gudiya as yet. Who knows, she might ask later.

3

Behind the building was a big open piece of land. Parvati said, *"In a few days there would be a four storied building here. It was decided in a meeting we recently had, another three thousand names are in the pending list. Parvati*



announced the English words almost correctly. She must have heard them quite frequently. *“Mataji says, all of them are of a young age, not many of them are with children. So something has to be done. It would be good if one’s life is spent on devotion so that such sorrows don’t visit in the next life. Otherwise everything is fine here.”*

The entire Kalyandham did not have a single mirror. Otherwise one could have combed one’s hair and applied some talcum powder to feel fresh. There was everything inside Madhavi’s bag but she was hesitant in spreading out the things here. She pressed her hair and pinned it up. Parvati was observing her very closely. *“Won’t you stay on?”* They were not surprised at all when Madhavi replied, *“No... There are many of us. We are a part of a tour... I will go now. I will come tomorrow if I have time. Tomorrow night we are leaving for Nepal.”* She felt she was speaking on needlessly.

A hairless head was bent over a rosary in a corner near the staircase. Had it not been in white, the figure would have turned into darkness. An innocent looking girl was trying to tune a bhajan on an old harmonium in another corner. A smile would cross her lips whenever she pressed the wrong key. Someone called out to her, *“Basanti, come into the kitchen”*. She stood up suddenly with a jerk, and then with measured steps, disappeared inside.

There were about sixty women, frozen stiff on a mat. They seemed like plaster of Paris figures gathering dust. She was curious

to know what these women were doing there but she was afraid to go near, maybe because they were so silent and still.

Parvati pointed out to a figure... Mataji... heavy eyelids, her facial features had vanished into the folds of her face. She had a body that was difficult to carry. Her complexion was fair and her bangles were broken at sixteen. Someone had stabbed her husband. It was later found that his murder was a case of mistaken identity.

4

Madhavi put on her chappals. She noticed the picture on the wall opposite, something. She had not noticed before. A large painting covering most of the wall showed Lord Yama granting a boon to Savitri. Yellow and saffron light emanated from the palms of Lord Yama. The shaft of colour stood out in sharp relief.

Sulakshana came nearer and asked, *“Is Gudiya well? ... She must have grown up by now...Madhavi felt a little sorry that she did not bring any photograph of Gudiya. Sulakshana would have felt happier... Well, one could still send it by post... Sulakshana waved her hand saying, “Do come again like this”, while Parvati said bending down, “If you would like to stay here for a few days, it can be arranged. You would be able to pass your time peacefully in bhajans... you will like it “.*

Madhabi descended the stairs. While turning the corner at the end of the lane, she looked back. She could see white figures shuffling around. Just then someone wearing a



yellow shawl inscribed with *Lord Ram* came rushing at her. Before she could say or know anything, he rubbed some sandal paste on her forehead saying, “*Maiyya, may God bless you.*” She just dropped a coin into the bowl held before her.

Back at the place where she was staying, the first thing she did was to look into the mirror. The vermilion mark on her forehead was completely covered by a big layer of sandalwood paste.





YES: “I AM SHE, I AM HE”

● **Anupama Devi**

Assistant Professor, Department of English

“Maa, can I go for a movie with Neha and her friends?” asks a fifteen year old boy Abhijit to his mother, Anita. She replies, “Yes, of course Abhi beta”. Pa, Abhijit’s father knocks at the door when Abhi was about to leave for his movie outing. Pa, a Civil Engineer in PWD, returns from work in the evening and Abhi rushes to open the door. Pa gets bewildered when he finds his son all decked up in a pretty pink t-shirt and a vibrant yellow coloured shorts he wears which according to him looked very feminine. Pa angrily mocks, “What the hell is wrong with you Abhi? Despite my repeated warnings of not to cross-dress like a clown, you always end up disobeying my lessons of how I expect you to learn masculine ways of behavior! Go back to your room immediately and change yourself before I lose my temper.” Abhi grew up being a ‘different’ child as what the society often tagged him with. He enjoyed decking himself up in womanly attire and would often love watching his



mother getting dressed up in fancy clothes. Anita, on the other hand, is an eccentric modern independent woman who plays an equally important role when it comes to taking major decisions of the house. Both the husband and wife often get engaged into never-ending arguments when it comes to their son but Anita has always stood strong and supported Abhi in whatever way he wants to be identified with. She is a successful Professor in the town’s most reputed college and a President of the college’s committee for ‘Gender Sensitivity’. Abhi didn’t like his father much but dearly loved his mother and considered her as his



role model. He is always nurtured by Maa to believe in oneself and to never doubt one's conscience. "Always follow what your heart desires beta. If you accept yourself then you don't need to fear whether the world wants to accept you or not", Maa tells Abhi. Instead of forcing him to change on Pa's orders, Anita ensures that her son leaves for the movie in the way he wants to be dressed up like. Pa is a typical stubborn minded so-called patriarchal man; but to his utter despair, his wife's strong headed personality never allows him any chance to be dominating and assertive.

Abhi's life, apart from the little complexities he often faces inside his house is in fact even more challenging in the outside world. Right from his nursery years in school, Abhi has been a victim of numerous bullies by his classmates for being 'girly' and 'different'. He can never really comprehend the absolute idea of what being 'girly' actually means. His notion of 'man' and 'woman' has always been very blur and he frequently question his mother to explain the same. He, in fact, enjoys being addressed as a woman and is even called 'Abhina' by a few of his girlfriends at school. Neha and some other girls in his class are the only group of friends in his outside world whom he befriends with and they have never let him feel discriminated. However, marginalization is becoming a part of his daily affair wherever he goes. He asks himself, "What wrong have I done? Why am I being neglected every time and why is my way of appearance

bothering everyone?" It's with this sense of ambiguity that he eventually learns to grow up and deal with.

Three years later, Abhi joins his mother's college to study Literature. This college has been extremely welcoming to him since his first day. It gives him an entirely new world with new people than those in the one he has earlier known. The college propagates the idea of 'Gender Fluidity and Acceptance' as its major welfare goal and his own mother is also associated with the same. As he is strolling around in the college library on his first day of orientation, he suddenly finds a row of books termed under 'queer' category in one of the bookshelves. He eventually begins to explore the books and develops a strong sense of fondness and connection within the pages of these books. During his library period one day, he comes across a Sri Lankan queer novel, *Funny Boy* by Shyam Selvadurai and gets deeply engrossed in the story. Arjie's existence in the novel as a queer boy makes Abhi feels as if he could identify his other self that he has so long been in search of. His journey throughout the college, specifically his introduction to the world of literary texts, becomes an eye-opener to the harsh realities surrounding his life.

When Pa is having his evening tea sitting in the living room's couch, Abhi walks up to him and asks, "Pa, why do you think behaving in feminine ways by a man and vice-versa is really an issue? Are you aware that the entire concept of gender itself



is artificial? Why do transgenders make people so uncomfortable? Why Pa? Why?" He further remarks, "I have finally decided that I will not shy away at any cost from being who I am and how I am. Accept me the way I am, Pa. I AM SHE AND I AM HE. This is my real self and will always be."

Pa remains quiet and is stunned at his son's unusual questions. Anita, sitting on the corner of the couch, feels overwhelmed as she silently watches Abhi speak. She feels extremely proud of her son's emerging new self voicing out his suppressed feelings that were trapped since years. She applauds him, "I am so proud of you my Abhi for what you have become. We are all performers in this culturally constructed world. You know Abhi, we are all in fact imitators doing nothing but only following 'stylized repetition of acts' built by the society." Ever since, Abhi has never ever felt embarrassed when it came to embracing and accepting his own self.

Abhi's life is the representation of every transgender's battle as they grapple with multiple obstacles in the journey to become beautiful butterflies. Abhi knows that his struggle will go on but he believes that there is always a door of hope. Overcoming societal stigmas and stereotypes shall be the true test of time, but Maa's constant motivation and his journey in college as a literature student opens up a completely renewed perspective towards life. He develops a keen interest in writing and finally decides to write a book where he could pen down his personal experiences into words. As Abhi sits in a chair in the favorite corner of his room holding a diary of blank pages, he takes the pen and begins to write his first words:

"Children of the earth, we are also here.

We would like to fly and reach out for the sky which is neither blue nor pink!

Make us touch, feel loved and transcend the world."



REALISATION IN THE GLEAM

• **Arijit Mishra**

Assistant Professor, Dept. of Mathematics

“Sir, you may choose to raise your voice at me, but you will have to wait for another 20 minutes. It’s impossible for me to make my way through this traffic congestion to pick you up early”. My carefully calculated, yet unmistakably polite conversations with Dinesh, my cab driver, witnessed a new low that evening. A bad day at workplace has a strange knack of setting in motion a chain of events that you wish never happened. My argument with Dinesh made no exception.

A wait for close to 40 minutes and then came Dinesh. What he also inadvertently brought along for me was the dilemma of whether to breathe a sigh of relief or to snap in a fit of rage. I stepped in and sat beside him, fastened my seat-belt and turned the music player on. I knew I was unreasonable and rude to him over the phone, but I was now in a quandary. I neither wanted

to offend him any further, nor was i even remotely keen on offering an apology to him. So I settled on what seemed to me the most prudent course of action: I opted not to have any conversation with him at all.

Hardly five minutes into my cab, a quick glance into the rear-view mirror and I could see a scattered web of rivulets of sweat flowing through my forehead. Some smartly carving out their own course, rolling down my cheeks, some stealthily sneaking into my eyes, as if to blindfold me from the present, to ruminate on the trail of failures that i’d left behind. I felt a sting on my eyes, much like what my heart had felt last weekend when i was denied an increment despite slogging overtime for months. The last one month hasn’t been easy for me, both on the personal and professional fronts. I’ve invested my emotions on people i shouldn’t have. I’ve



trusted people who backstabbed me. I've given my heart and soul to my workplace only to find out that this place hasn't warmed up to me as yet. My post-Covid complications and insomnia haven't shown any generosity either. The sting that I felt on my eyes subtly reminded me of how my momentary fallout with Dinesh was also a part of the same scheme of things that I wished to escape. I began wiping my sweat, but the sting on my eyes was too strong to restore my vision to clarity.

The first leg of my journey from office was through the outskirts of Guwahati: dark, remote and with sparse electrification. Just at the bend of the road overlooking an endless dark valley, I saw, glinting at a distance, a maze of lights that seemed to grow brighter with every blink of my eyes; much like a proud constellation of stars twinkling with its piercing intensity; like the shimmer of the full moon on each ripple of the Brahmaputra. I was too deep into a state of unrest to bother about the source of the lights, but a tiny seed of curiosity was somehow sown in my mind. As our car drove past the entire valley with the lights still gleaming bright, the seed in my mind began to germinate. For the first time in months, I could feel my mind breaking shackles of unwanted thoughts only to focus on one lone target: finding out the source of the lights. Also for the first time in months, I could feel a sense of calm descending my mind, although carefully camouflaged as an anxious bout of inquisitiveness. A sudden

state of rest, physical, mental and emotional, began to settle in. It was not too long before I realised how perfectly orchestrated the whole conspiracy was: my sweat glands had conspired with my eyes to obstruct my vision, only to give me a blurred glimpse of something unseen and unknown, yet powerful enough to instill a sense of calm inside me. The curiosity to find out the source of lights slowly began to get replaced by the contentment of watching brightness ahead of me. My journey from office began through darkness, much like what my life was going through back then. A sudden burst of lights felt like a glimmer of hope, waiting to drive away darkness from my life, much like how it did from the valley.

Although the sting was now gone, my eyes chose to remain closed as if to make way for my heart to lose in its reverie. The saxophone tunes of Kenny G playing on the music player must have been a secret accomplice in the entire design, but I changed the music and switched to another song. "Lag Ja Gale" it was, Dinesh's favourite song. I knew this song had an emotional cord attached to him. He looked at me, so did I, perhaps for the first time since I'd gotten into the car that evening. And just when words finally decided to make their way out, they died on his lips only to give it a twitch across his face. A smile was all that he could offer, but it conveyed to me way more than what words had ever done. I smiled back at him and that was probably the warmest we had ever conversed.



SHE'S IN THE RAIN

● **Ankita Sharma**

BA 2nd Sem, Department of English

It was a dark and stormy night, a figure dressed in a trench coat, a male stood at the deserted bus stop. The streets were empty and the only sound around him was of the rain hitting the asphalt. As he tried to find a pattern in the drops hitting the ground, his attention was drawn to the clicking of heels. He looked up and was met with a sight of a girl running up to the bus stop. She was decked up in expensive clothes and jewellery yet she looked restless. She glanced at him for a moment before standing next to him. A moment of silence passed between them before the male spoke up, "Are you here for the last bus too?" he asked with an emphasis on 'too'. She hesitated for a moment and nodded, "Yes." she muttered and held up a rustic key. His eyes widen slightly as he took a step away from her and frantically looked around for the bus. She stared at him with amusement and a hint of smugness on her features. "Come on, Eric." she said and pressed the key to his chest where his heart was supposed to be. "I need to get on that bus.." she trailed off and dug the key into his chest quickly and pulled it out with a smirk.

The male fell onto his knees and glared up



at her as he stared fading away.

"I'll get my revenge someday, Min!" he spat out before disappearing.

She just shrugged and let out a hearty chuckle when the bus stopped in front of her. She skipped on and held out the key for the conductor, grinning in a twisted manner.

"Beware of her, for she is in the rain."



HOPE

• **Ansruta Sarma**

B.A. 5th Semester, Dept. of English

“Aisha, stop!” Maya panted after her. “Huh, I didn’t know you followed me”, Aisha turned to face her classmate. “So it’s the last day in this beautiful school”, Maya expressed emotionally. “Yeah!” Aisha felt a strange

bolt in her stomach, somewhere deep within she had always known this day had to come and that was supposed to mean all her happiness and freedom. But at that point, suddenly she didn’t feel too glad about it. “Maya, do you know where Dhara is?” I need to talk to her. At that Maya eyed Aisha suspiciously. “If you’re thinking of insulting her then you’d better

hold it till the farewell party gets over.” Aisha assured Maya that nothing of the sort going to happen and strode off looking for her greatest rival of her class. After strolling the school for about twenty minutes Aisha at last came face to face with Dhara in the corridor. “Hi Dhara! How’re you doing?” Aisha tried to be gentle. “I was great until now” snapped Dhara. Aisha had lived with Dhara’s haughtiness for too long to mind. And at the last day she didn’t want to make a fuss about Dhara’s ‘never-to-change idiotic attitude’. “Well I thought it’s better to say good-bye now”. “Huh, good-bye. Indeed it’s very pleasant! But, don’t you even know that we still have at least four hours before we depart and never see each other’s faces again. How silly of you to greet good-bye now” chuckled Dhara, all the way trying to humiliate Aisha.

Dhara and Aisha always had irreconcilable differences. Even when Aisha tried to resolve matters out, Dhara would never oblige. Dhara considered Aisha her competitor and envied her popularity. “I know, look can’t we just forget all the differences and wish each other luck for our future. I am



not asking for friendship but at least we can avoid enmity” Aisha spoke with a tear. She somehow felt emotional. “Anyways can’t wait for the party to begin!” Dhara paid no attention, exclaimed to herself and went away.

Aisha with a broken heart went to join her friend circle where she noticed her best friend Priya having a gala time with her friends. “Hi Pri!” Aisha uttered in relief. Priya seemed very pleased to see her best friend. They hugged each other and Aisha narrated the episode with Dhara. “That old pest, can’t she ever talk sensibly?!” Priya fumed angrily. “Maybe we’re never meant to be friends”, Aisha sighed. Priya sympathised with Aisha.

The friends chatted for some time when suddenly an announcement was made that the farewell party was about to begin in a few minutes. Having heard that the girls rushed to the auditorium on the first floor to take their seats. Then after sometime the farewell began and everybody enjoyed. The performances by juniors to entertain their seniors were fun to watch and everyone had a good time. Aisha felt lighter as she enjoyed with her friends. But amidst all pomp and joy, she didn’t see Dhara anywhere around. Though initially she ignored the fact but later found it strange for someone to be absent from the most awaited highlight of the day. Moreover something that seemed to have excited Dhara so much earlier that day. Nevertheless, Aisha remained seated but after an hour couldn’t resist herself

from worrying about Dhara’s unexpected absence. So, she quietly set out in search of Dhara. Through the empty corridors and classrooms, she kept looking for Dhara. “Where has she disappeared”, Aisha wondered. Then after sometime she heard a feeble voice coming from beneath the staircase of fourth floor. To her utter bewilderment, Dhara laid there half conscious. She had a swollen ankle and strains of blood on her forehead. Aisha gasped at the sight and immediately rushed to help her. Dhara seemed dazed and upon seeing Aisha approach her, Dhara broke down. With the aid of some non- faculty staff, she supported Dhara to the medical room of the school. There the doctor did her check- up, gave her medications, asked her to call her parents and told her to rest meanwhile. Upon the doctor’s enquiry, Dhara confessed that she was in a hurry to reach the auditorium and wasn’t paying enough attention to the stairs so she slipped and caused the accident. She then sobbed hard.

Aisha went to the principal’s office and contacted her parents to come and take Dhara home. But due to some unavoidable circumstances, it was received that they’ll take at least another hour to arrive at the earliest. Aisha then took this news to Dhara and insisted on giving her company until her parents arrive. Dhara seemed speechless upon hearing Aisha. They both seemed immobile for few minutes then Aisha told Dhara to relax and rest. They both talked



about medicines and the injury then both got silent. It was an eerie silence that followed and both seemed shy to continue further. It was as if they both needed a suitable medium to convey their feelings. At one time, Dhara asked Aisha to go and enjoy the party to which Aisha denied humbly.

An hour later the security guard came to the medical room to tell that Dhara's parents had finally arrived. Dhara, at once, clumsily searched in her bag and took out a piece of paper and scribbled something. Dhara hid the paper in her fist and Aisha wondered what it might possibly be. But then without asking anything, Aisha helped Dhara get

inside her car. Dhara then grasped Aisha's hand, handed her the piece of paper and looked into her eyes. It felt as if Dhara had to swallow her feelings to speak. Dhara's eyes were filled but she didn't speak anything. Deep down, Aisha had a feeling that Dhara might have written something in favour of their reconciliation or the hope of keeping a future contact. As the car started, she smiled kindly and waved Dhara goodbye. Aisha kept on looking until the last glimpse of the white car. When at last she turned her way back to the auditorium, she opened the piece of paper and there in bold letters was written: "GOOD BYE!"



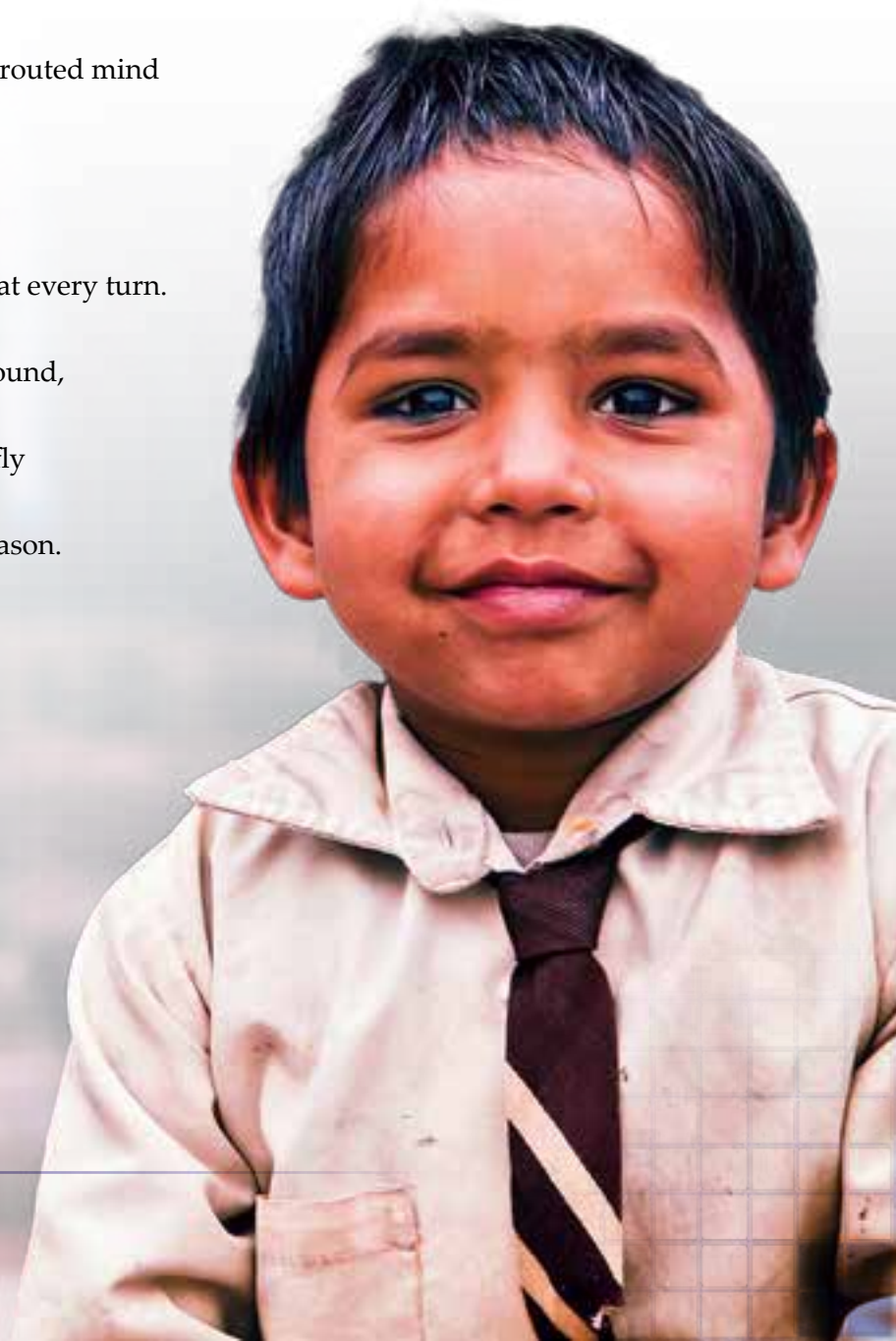
POETRY

THE SCHOOL BOY

• **Ankur Goswami**

Assistant Professor and Head, Department of English

When valiance stirs within, the soul endures.
That could be of a warrior or a pursuer like him,
a spare-legged, deprived, slight adventurer,
into the depths of heart-thrilling wisdom.
In his eighth year to school he still dons
the ink-splattered yellowed shirt. But his sprouted mind
is green, hungry and fecund.
While chewing morsels he sings poems,
on feeble walls, he pictures definitions.
A needy learner and a warrior are one.
He envisions victory beyond the quandary at every turn.
At every chance he builds
his dream bit by bit; spite of the running wound,
or weary eye-lids.
When he dashes, the world feels he would fly
off to school. He truly would try
to fly to his school and astound time and reason.
Often he has clenched his fist and bound
time within. Just some sleep
and more toil: they come in between.
Or sometimes come the swollen bare soles
and aching bones.
There is his father who never
could make out the alphabet –
He has lost years in his earnest feat
to fashion him in the tiny soldier.
This old man, who somehow beats
the iron for a few hundred rupees,
smiles weakly when
the boy takes over: his books still open,





where he leaves his mind behind.
How would this outmoded man, ill-fed and half-clad
know the meaning of winning the cloud?
Underneath the grimy, entwined brown hair the lad
is lost in the marvel of words, truth and experiment.
Somehow it seems better
if he let this magic remain a wonder.
Letters and numbers speak like his late mother.
They tell even this, that a faith some more, a will some more,
and he can change the diagram as never before,
beyond their bamboo shack and their meager store,
beyond the oil lamps and the stink,
beyond the crampy, antiquated way people think.
So his soul will endure.



INCONVENIENCE STORE

● **Ankita Sharma**

BA 2nd Sem, Department of English

It was a sleepy evening, the hues of the setting sun added to the tranquil atmosphere. A girl was staring at the sky before rolling out of bed.

As her feet touched the floor, her lips curled down into a permanent frown. A heavy sigh broke the calm atmosphere as the sky turned a creepy shade of blue.

She looked at the calendar and shook her head quickly; she didn't understand what was wrong.

She finally dragged herself out of the house and decided to take a walk in the cold evening.

She ran without looking anywhere.

After a few moments, she was standing in front of a dingy store.

'Inconvenience Store', the sign read.

She blinked and sighed before walking in. She was greeted with never ending rows of photographs, vinyl records, unfinished sketches, unread books and a large portrait of herself.

The portrait would have been beautiful but, alas, it wasn't.

The portrait showed a girl lying in a coffin which was surrounded by lilies. Lilies, which symbolize death.

She closed her eyes and ran out of the store only to find herself on the coffin depicted in the portrait.

Well, looks like she never returned from her evening walk.

What an inconvenience!

I'LL TRY TO UNLOVE

● **Tridip Das**

BA 2nd Sem, Department of English

One summer I came across your garden
You're salining the flowers.
Your long lost smile was back.
And why not, it's been a long time,
But I'll try to unlove.

The inadvertent wounds that I gave you
were disappeared,
Although the scars in your heart were
visible
It'll diminish with the passage of time.
And why not, it's been a long time
But I'll try to unlove.
Our life had been a monopoly of each
other's will,
Not possession but overprotection was a
reason for its kill.
But it doesn't matter now.
And why not, it's been a long time
But I'll try to unlove.
It was going fine but
a noticeable change was brewing
within you.
Days passed and your ignorance just grew
and grew.
And why not it's been a long time
But I'll try to unlove.



And one fine day you left
Without uttering a single word
Pushing our story into a pool of dilemma
We spilled the droplets of hatred
all over again, now it's serene
and why not it's been a long time
Will I ever be able to unlove?

A lot of truths unfolded
A lot of actions were justified
A vague promise was well delivered
A question arose but with no answer
A spell, Life goes on
chattering again and again.

I found my escape;
And yes, it's been a very long time
And I unloved.



THE ARTIST

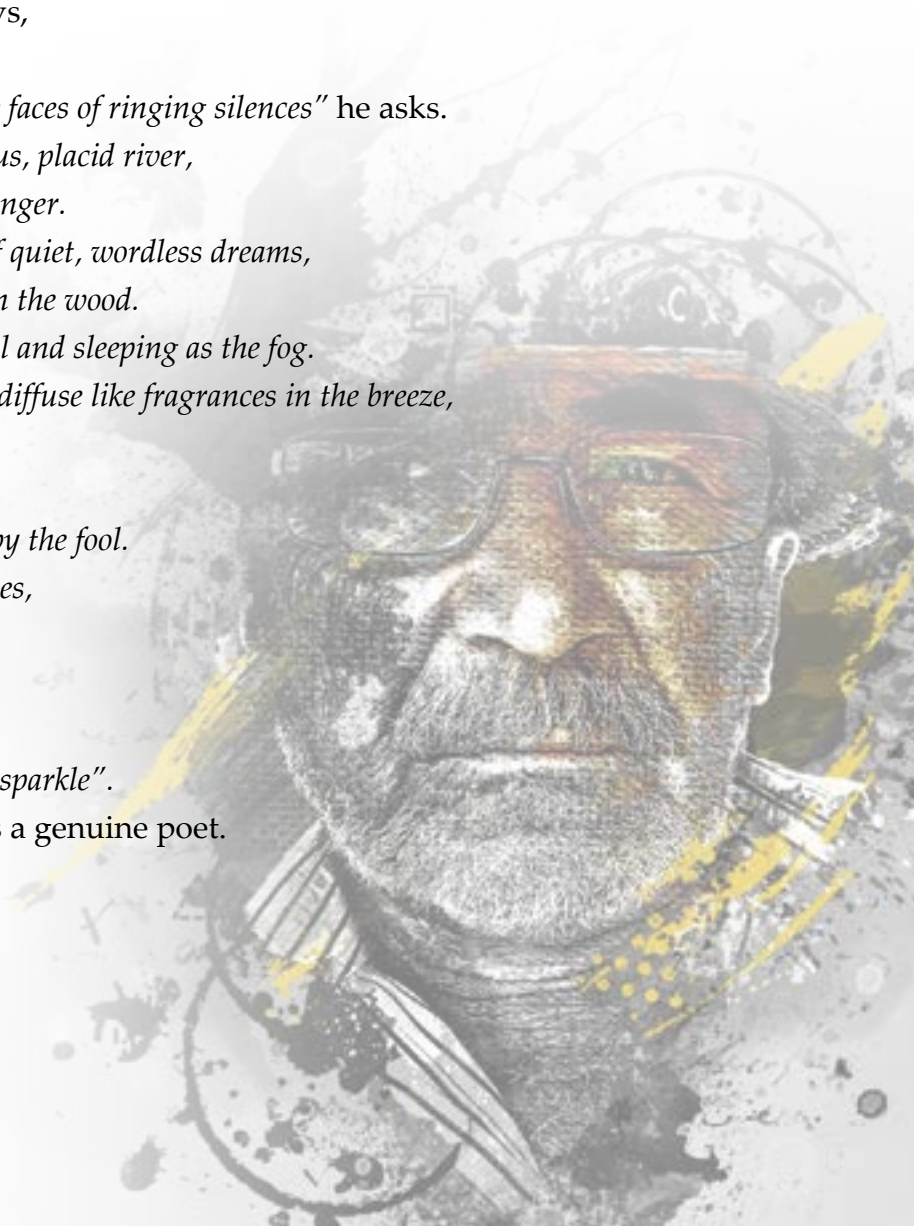
• **Ankur Goswami**

Assistant Professor and Head, Department of English

He could be seen across my bedroom window.
He has burnt many forsaken nights.
Half-enveloped was he by the bright red Chinese quilt,
In the tawny light, one among the books, paints and canvases,
Where the squeaky ceiling fan and the whistles of his snore
proverbially intruded into an undetected reverie:
I remember, whenever I spoke, he
Listened listless, even to those that were obscurely meaningful.
Perhaps, he embraced them all within his small universe;
So tightly held he, his arms and legs.
I have often intently observed those hands and fingers
That trembled instinctively with the quiver of a fledgling's first flight,
Or with the overwhelming control of a procreating mother.
He slept now, and the brushes stood.
After all, his strokes, shoves and squeezes have shaped their unlikeness—
The rose-red wood and the grey-white pony hair have worshipped
His wielding of a laborious love.
My eyes fell on flecks and spots of plentiful colours
on the table, on the books, on the floor, on rags;
They too are habitually profiling his existence,
Just like smudges of existence have stuck
From the pleats of his mother's saree,
The struggle of his father's bones,
The legends of his village,
Upon every strand of his long, unkempt hair
And every stitch of his shirt.
A tale of arduous exertion is in the shaping again.
Without his glasses his face bore episodes of an impassioned life.



And around his guiltless countenance fine crinkles and speckles
Exhibited themselves like an open book.
His then sealed eyelids put an abiding cover
For, he had sneaked away
On his mind's feet, into the lands behind his eyes,
setting out indefinitely for shades, facades, echoes and dateless heirlooms.
I can sense, each vision is sewn into his gobelin of revelations.
Therefrom, I know, mysterious, exotic hamlets and unfrequented provinces appear.
I see his masterpiece.
My ears ring with his words:
Life's like a moonlit night.
A moonlit night is a night too, he says,
But for the moonlight.
"What does the heart look for among the faces of ringing silences" he asks.
"My soul is the boater as on some curious, placid river,
where bags-full of timeworn romances linger.
Here, nights languidly recount myths of quiet, wordless dreams,
that roam about on long, silvery paths in the wood.
You'll never see dreams, softly lying still and sleeping as the fog.
Dreams are animated. They scatter and diffuse like fragrances in the breeze,
uncorked from eager eyes.
Flapping their wings they flow
and entice like the golden bird pursued by the fool.
Here, silence tightly wraps across the eyes,
trying to deceive by its blackness.
But dreams are poets.
They write their own song.
From the sky's void they steal the star's sparkle".
Of course, I always knew, an artist is a genuine poet.
We only mince words to be one.



DREAM OR REALITY?

• **Gayatri Dutta**

BA 6th Semester, Department of English



2 a.m. and it came with a sudden rush of thoughts trying to become a question.

Did we exist or we were just dead plants being watered until there was no option

than to part ways and take a new birth?
Or were we the two swans that had to reverse their direction due to a narrow unnecessary piece of land dividing the lake into two halves?

Or were we the sun and the Neptune where the sun couldn't heal the coldness of the Neptune, and is why it hates the sun?

Or were we the moon and the earth, where the moon distanced itself from the earth, not knowing how to come back?

Did we exist? But at this moment we don't. What it is all is the present of ours that is in front of us.

A lot of time has passed but... the memories of the undefined time still keeps lurking, bringing back to thinking if we or any of what we shared was a dream...

...or it really existed.

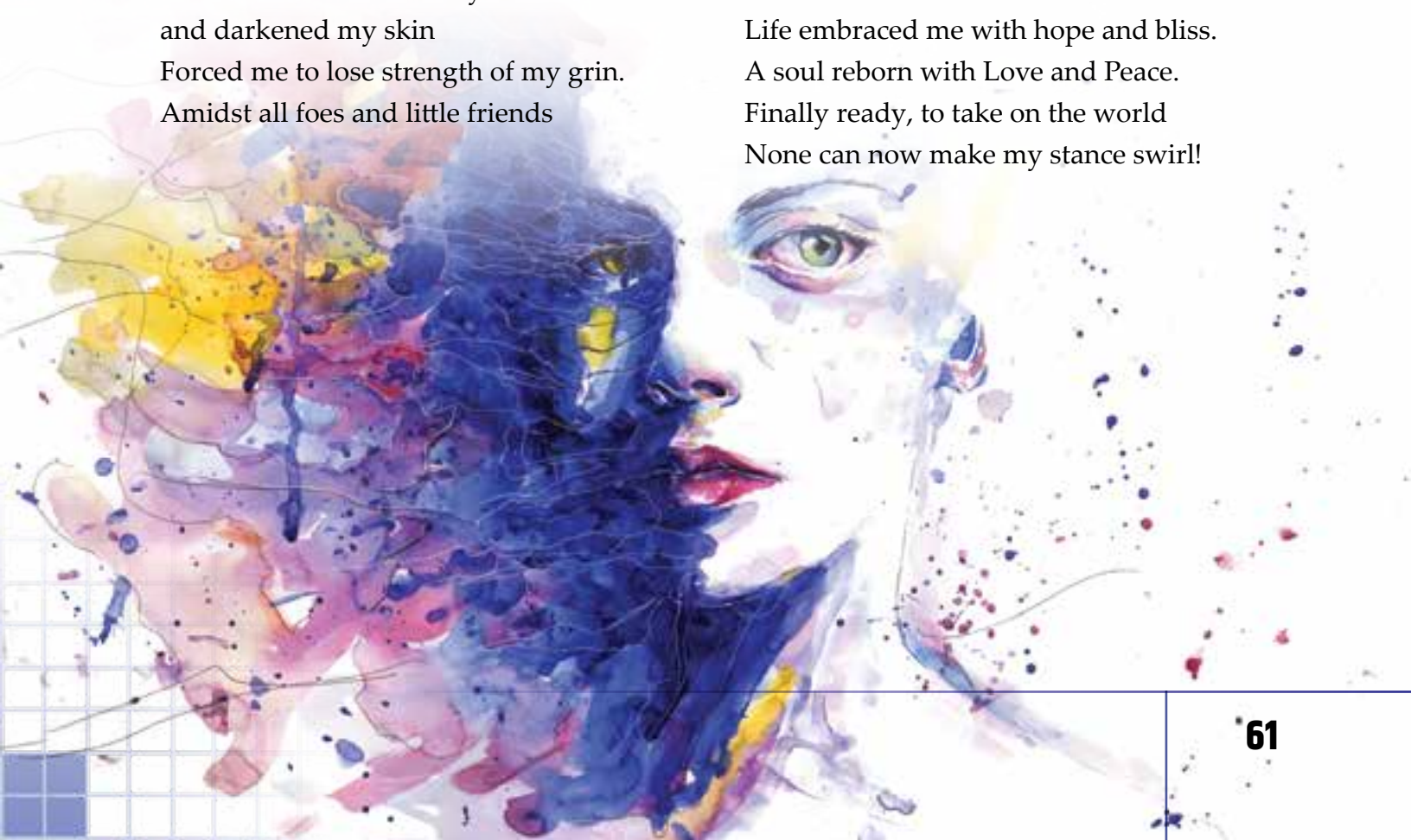
A REVIVAL

• **Angruta Sarma**

BA 6th Semester, Department of English

I am happy now that Life has changed.
The past version of me died before I did.
Emotions raged in terrifying tears;
I walked beyond the gloomy kid.
Days were hard; I felt time flee
With no trace of glee!
All the negativities bottled up
Like air inside a balloon, about to burst,
Sucked out my love and soul
And left me a breathless carcass.
Life was a mirage,
Sorrow had shadowed my soul
and darkened my skin
Forced me to lose strength of my grin.
Amidst all foes and little friends

I had died everyday with a new death.
What else could I have done but pray,
to let my tears stray?
Why wasn't I "normal" enough, to be able
to let my
pain and anguish flow away?
Finally, a light beamed at the tunnel end
A lotus blossomed amidst all mud.
Life changed ever since.
Hideous childhood hid beneath happy faces
Peeping through windows to future and
dreams.
Life embraced me with hope and bliss.
A soul reborn with Love and Peace.
Finally ready, to take on the world
None can now make my stance swirl!





LEFT IN TRANCE

● **Kiran Dhobi**

BA 2nd Sem, Department of English

There is a bird flying into the window.
And I'm sitting in the tiled floor of the bathroom,
Losing my mind. I'm asking the dripping faucet
Who tied my ankles to the bottom of the ocean bed?
We didn't tell each other how we felt when we kissed in dirty public restrooms
And held hand in my car and tasted each other's tears
As if they were made to cure all the heavy punches we threw at one another.
You hate your father. But you ended up being just like him.
If we always carry our parent's sins inside of us. I slam my fists against my bedroom mirror
I see all the people I hate are looking back at me.
Placing my already bloody hands up to a glass in surrender
Hoping violence won't always drip off my skin.



LIFE

• **Ankit Kumar Poddar**

BA 2nd Sem, Department of Political Science

These dull lights numbing my senses in the night;
This wind soothing my heart with regret;
Oh! Life is a crazy ride.
Like the million waves in the sea,
These waves are like a beautiful emotion,
Flowing through the sea of my heart.
Then came the space and stars majestic,
Internal forms of energy haunting my dreams;
What lies beyond my head are always
The secrets worth waiting till the time whispers.
In this life, I have seen failures;
I have seen fun;
I have seen success;
I have seen friends.
All I can see now is merely a glint of memories of my life.
I imagine them as the eternal tides in the sea.
So I think life is not bad at all.
It is how we learn to live from it.





THE RICKSHAWALA

• **Angsruta Sarma**

BA 6th Sem, Department of English

I was a lil' girl of ten
 I met the senior rickshawala when
 Aged man with a kind smile, warm face gleaming
 Eyes of sincerity, an odd pebble amidst
 rocks streaming.
 His pockets saw many holes,
 he performed many roles.
 Fed his family with a heart undoubtedly whole.
 School and home, transported me to and fro
 Swinging my tiny legs, grasping the
 handles of his rickshaw both sides
 Sitting at the centre lil' me often drifted
 to flying kites.
 Zero worries, no threat,
 full trust, nothing to hide
 Beaming I enjoy my lovely ride.
 Oh how I looked forward everyday for his company
 An unofficial guardian, tiny guide
 World was narrow, people's minds wide.
 Many summers later he disappear
 Was gone like a sweet memory
 Only to be recalled with fearful tear.
 I blossomed from a bud
 Forgot him somewhat.
 While walking or travelling with other rickshawalas
 Reminisced him few times
 But no report of his whereabouts chimes.
 Decade later, one lazy evening

Saw the silhouette of a soul familiar
 Across the road, my eyes brightened
 I grew more alert and tried to see
 The guy I knew who'd be
 Then there he was in his beloved
 rickshaw
 Young as ever, the jolly old man
 Reverse aging or what I wouldn't
 know
 But the man I saw was a new sapling
 Rejuvenated, younger than I left and
 evergreen.
 Dedicated as always
 Carrying happy passengers he sped
 past me,
 smiled and waved like old days.





HANAHAKI

• **Ankita Sharma**

BA 2nd Sem, Department of English

A pathetic excuse of a garden growing in my lungs, choked up sighs.

Who do you see when you look into the mirror?

A beautified tragedy or a raging storm?

Camelia, daffodil and plum blossoms are blooming through my veins,

My neck is wrapped up in ivy and my eyes are hiding behind some lotus petals.

I want to keep my hand against your hand but you can't hold me,

You're the reason why I sit amidst a pile of lily petals.

Do you not understand why I avoid looking at you?

Do you not understand why you have a cage of foxglove around your heart?

Can you at least try to love me?

Wait for a moment and take a deep breath,

Can you taste the cherry blossoms on your tongue?

Can you stop putting up a front?

Stop trying to rip off the wistaria vines wrapping around your form,

Let it consume you just like self hatred.

I used to pick up my pieces which lay under a blanket of magnolia petals,

But now I pick up the glass shards.

I try to look at you who is captured in the mirror yet I can see you,

I don't recognize the you who's covered in scars and chrysanthemums.

I rue the day I ran the blade on my wrists and watched the petunias sprout from my wounds,

I rue the day I coughed up asphodels and you kept staring at me coldly.

Can you please tell me why you hate me?



MIRROR SELF

• **Angsruta Sarma**

BA 6th Sem, Department of English

Passed by a mirror, halted, glanced, a bit astounded:

Feeling at peace with self,

Embracing the flaws,

Present doesn't get wounded by hidden claws.

This joy might be fleeting, but that's not to care

Savoring this very moment is tricky but fair.

An ordinary day, an ordinary chore

With a slight hint of magic, shaking me to the core.

I'm the same, old me

Who's this stranger then staring back blushing with a tint of glee?

What's about her that I lack,

Is it the appearance or confidence hitting back?

Is it imagination wrapped in fantasy,

Or reality peeping from time ahead?

Whatever it be, am glad to see

Improved self waiting for me to venture, explore,

And end the mystery.

She and I clinging on beyond the mirror

fearless and loyal, she won't flee.

A POEM ON PROSTITUTION

• **Mousumi Dey**

BA 4th Sem, Department of English

Dead from heart, maybe not from life.

Lamp that burns to cut through the darkness
It's always lit yet the darkness constant
I'm seeking the truth with my heart's consent
O Sakhi, tell me what you know

Sakhi tell me what did I do so wrong
Will this ache last for all life long ?
Sakhi , there's no win past fear
Go tell everyone
These eyes just rains at the night
Go tell everyone

My body is placed in the cross to serve you
I don't have say it is all all you
You pleasure it either you torture
I'll shut it up throughout the horror
There's pain, please name this pain
Else my heart will be all in vain
Eyes that rains without a break
Who do this heart ask for a "hey"?





LIFE : A MAGICAL BLISS

• **Gayatri Dutta**

BA 6th Semester, Department of English

Slipping into the state of ecstasy
life becomes a magic.
An everlasting bliss of love,
reminding momentarily —
things can be magical too:
only if you're willing to see;
be it a summer before the monsoon,
or a winter before the spring,
a connection before a heartbreak,
or life before death!

Yet rain is magical too.
Seems like it's inviting you to dance with it.
Winter is magical too.
Like it's calling you to feel the cold in
The heartbreak. That is magnificent too;
since it holds some truths!
And death indeed is a bliss if
Life is spent in love.





ONE LAST SPRING

• **Ankita Sharma**

BA 2nd Sem, Department of English

Yesterday I saw you,
Walking down the path amidst the flowers,
That was the beginning of a spring,
It was a beautiful dream.

Once I found you sitting next to a whale,
You knew what it symbolized,
We both knew,
Yet we stayed silent.

You were a mystery,
All for me to unsolve,
I saw everything,
Yet your eyes begged me to say nothing.

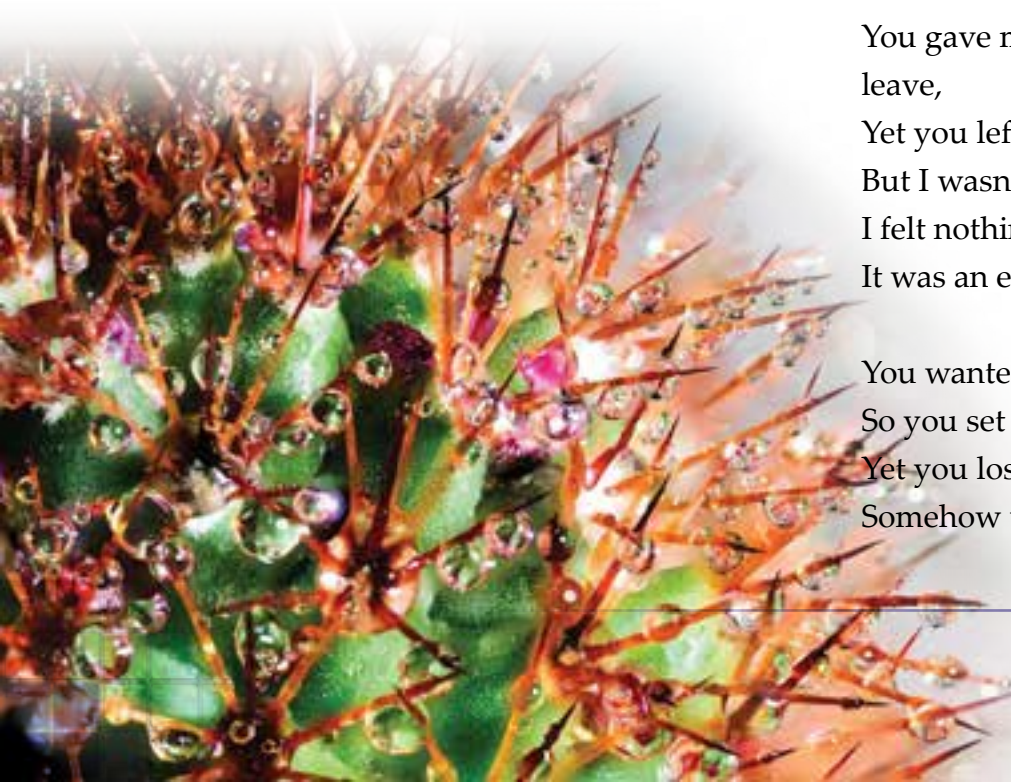
A black dog sitting on your lap,
You were clearly uncomfortable,
Yet you kept petting it,
Were you scared to let go?

You used to look up at the sky,
Wishing for the stars to align,
I never understood why,
But somewhere I knew why.

I saw you hiding behind a mask,
Tears were rolling down your cheeks,
You never bothered to wipe them away,
You were numb,
So was I.

You gave me a promise that you'll never
leave,
Yet you left,
But I wasn't even angry at you,
I felt nothing,
It was an empty void.

You wanted to see the world,
So you set out on a voyage,
Yet you lost your path,
Somehow we drifted apart.





You never told me that 'It's our last',
You just left without a word,
Can we still smile,
I guess we can't.

I'll be your spring,
If you show me one last smile,
Just stay for a while longer,
Please stop.

If something were to happen to us,
Let's still be like this,
Under this dark sky,
Smiling through our tears.

Why did you leave?
Thoughts like that appear out of nowhere,
Yet I keep thinking about it,
It just hurts now.

I'm so thankful yet I'm so sorry for
everything,
I've seen you next to some smeraldos,
Was that a dream or reality,
I guess you were a beautiful dream.

If I'd cried,
If only I'd have kept my arms around you
for a while longer,
I still call out your name,
Yet the universe answers me with silence.

I found a white lily next to your sweater,
You were nowhere to be found,
It was the beginning of the longest winter,
You left on the first day of winter.





FIRE BURNING

● **Anjumara Hussain**

Assistant Professor, Department of English

People often say, "this girl is fire!"
Few know how many times I had been turned into ashes.
The fire in me has burnt several times
To ignite, even those to whom I didn't belong.
Does anyone can see? Or they don't?
I am the fuel, I am the heat, and I am the oxygen.
My dreams have turned into fossil,
My desires are blown away
And there are many molecules of my needs.
They all burn, tit by tit
I see them numb and motionless.
But one day, I will illuminate the world.
With my hidden beauty.
Beauty that can be suppressed,
But cannot be mutilated.
My Beauty will come deep down
From the ocean of knowledge.
It will not let the fire out, rather I shall burn more.
The flames within me will dazzle bright.
I shall burn, shine and light up the world.
The fire in me has to be kept alive.
I shall keep it alive.
The flames that are ablaze
Are not to be smothered.
I shall rise out of this conflagration
I shall grow, I shall live.
I cannot let the fire in me die, I should not.
The fire does not allow me.



মৰীচিকা

● পুত্ৰপাক্ষী শৰ্ম্মা

সহকাৰী অধ্যাপিকা, কম্পিউটাৰ বিজ্ঞান বিভাগ

আবেগৰে ভৰা
এটা অসমান বাট
যিমনেই আঙুৰাও
সিমনেই দূৰ
কিন্তু ভাগৰা নাই
হয়তো ভাগৰিছোঁ
তথাপি হাঁহিছোঁ।

ফুল পাহ ফুলিলে
দেখো সুখৰ মৰীচিকা
সকলোবোৰ খস্কেকীয়া।

এটা সাঁচা সপোন
কোলাত এটা জীৱন
আৰু এয়া থমকিব নোৱাৰা যাত্ৰা
যদিও খোজ একাবেঁকা
তথাপি আঙুৰাইছে...
কিজানিবা পাঁওৰেই সফলতা
এয়াই হয়তো সুখৰ মৰীচিকা।

বন্ধ চকুত সকলো সাঁচা
আৰু খুলিলে সকলো উকা।

সন্ধিয়া আহিছে নামি

● দ্বীপজ্যোতি কলিতা

বি বি এ, দ্বিতীয় বাৰ্ষিক

আবেলিৰ হেঙুলীয়া কিৰণ
ৰঙা বৰণ
দেখিবলৈ লাগে শুৱনি
গছ- লতিকাৰ কিহৰ এই
বিবিধ ধৰণ।

চৰায়ে কিৰিলি পাৰি
ঘৰলৈ আহিছে,
কিমান নো চাবা, যেন
সৰগৰ পৰাহে পৰিছে।

এজাক চৰায়ে লৈছে আকাৰ
যেন এডাল ধনুকাৰ,
শুনিছোঁ ভগৱান নিৰাকাৰ
তেওঁৰ এই কি অদ্ভুত আৱিষ্কাৰ।

পশ্চিমৰ আকাশত মেঘৰ টুকুৰাবোৰ
আছে যেন জ্বলি,
ঘৰলৈ সকলো উভতি গ'ল
সন্ধিয়া আহিছে নামি।



হেঁপাহ

● দেবাল্হতি বৰদলৈ

এম এছ ডব্লিউ, তৃতীয় ষাণ্মাসিক

দিনটোৰ সমাপ্তিত

ৰঙচুৱা বেলিটোৰে

নীলা আকাশখনত হালধীয়াবোৰ ছটিয়াই

বিৰহৰ মালা গুঠিছে।

ঘৰমুৱা কৃষকৰ

ক্লান্ত মুখৰ এমোকোৰা হাঁহিয়ে

লহীয়া বেলিটোক বিদায় দিছে।

হালধীয়াই পৰশি যোৱা

সেউজীয়াবোৰে আলোড়িত

কৰিছে টোপাশ।

ধাৰাবাহিকতাৰ জীৱনৰ

উত্তপ্ত পথত নিৰ্বিকাৰ হৈ,

আশাবোৰ বুকুত সামৰিলে

জীৱনটোক ন ৰূপ দিয়াৰ হেঁপাহেৰে

সূৰ্য্যৰ ৰঙতে মইজনীও আজি বুৰ যাব খুজিছোঁ।।

বৰষুণৰ গান

● মৰ্জিদা বেগম

এম এছ ডব্লিউ, প্ৰথম ষাণ্মাসিক

টোপাল টোপাল বৰষুণৰ

সুৰৰ বাঁহীত আজি নাচি উঠে প্ৰাণ

জিলমিল এক্সাৰত, টিপ টিপ টোপালৰ

যেন সিও হৈ পৰিছি, এটি সুৰৰ গান।

টিমিক ঢামাক জ্বলে

বিজুলীৰ পৰশত

বুকুখনি চিৰিংকৈ বাজি উঠিল হঠাতে

যেন দূৰণিৰ পৰা ভাঁহি অহা, এটি সুৰৰ গান।

আহা! কি যে মধুৰ

যেন সৰি পৰা সৰগৰ, এটি পলকৰ সুবাস,

নিতে নিতে দি যায় মোক প্ৰেমৰ আভাস।

বৰষুণৰ সুৰ বাঁহীত

আজি নাচি উঠিছে প্ৰাণ

সিও যেন এটি যুগৰ গান।



বিৰহৰ কবিতা

• দেবাল্হতি বৰদলৈ

এম এছ ডব্লিউ, তৃতীয় ষাণ্মাসিক

পদূলিমুখৰ খৰিকাজাই জোপালৈ মন কৰিছা নে
নাজানো কিহৰ আনন্দত ফুলি উঠিছে
শীতৰ ওৰণি টনা কুঁৱলীৰ বগা চাদৰখনতে খৰিকাজাই জোপাই মনৰ কথা পাতিছে...
কি ভাল লগা এই শীত নহয় নে!
মই কুঁৱলীৰ ফাঁকে ফাঁকে তোমাক চোৱাৰ হেঁপাহত
চাই বহিছো,
কিজানি পুৱাৰ কাঁচিয়লী ৰ'দৰ পোহৰত
তোমাক এবাৰ দেখা পাওঁ।।
মোৰ কি অনুভৱ হৈছে জানা...?
আমাৰ প্ৰথম প্ৰেমৰ সেই টেঁচা বতাহ জাক যেন মোৰ গালে মুখে কোবাইছে,
মই দুপলক জপাই অনুভৱ কৰিছো তোমাৰ উপস্থিতি
তুমি মোৰ পৰা আঁতৰি যোৱাত মোৰ কোনো অভিযোগ নাই
মাথোঁ কেতিয়াবা অস্থিৰ হৈ পৰো মোৰ অকলশৰীয়া জীৱনটোক লৈ...
কিন্তু এতিয়া নিসংগতাক সংগী কৰি লৈছোঁ
তুমি সুখী হোৱা,
মোৰ এতিয়া প্ৰাপ্তিৰ হাবিয়াস নাই
কেৱল...
আমাৰ মৰমবোৰ, স্মৃতিৰ পাপৰিবোৰ ওৰেটো জীৱন
মোৰ হৃদয়ৰ কোণত সাঁচি ৰাখিম।
শেষত কব খুজিছোঁ— 'তোমাক বহুত ভাল পাওঁ'!



জীৱন

• আদিত্য মিত্ৰ

এম এছ ডব্লিউ, তৃতীয় বাৰ্ষিক

জীৱনটো এটা সুযোগ
ইয়াৰ দ্বাৰা উপকৃত হোৱা
জীৱন মানে সৌন্দৰ্য
ইয়াক প্ৰশংসা কৰা
জীৱনটো এটা সপোন
ইয়াক অনুভৱ কৰা
জীৱনটো হৈছে এটা প্ৰত্যাশ্বান
তাক সাক্ষাৎ কৰা
জীৱনটো এটা দায়িত্ব
ইয়াক পালন কৰা
জীৱনটো এটা খেল
তাক খেলা
জীৱনটো এক প্ৰতিশ্ৰুতি
ইয়াক পূৰণ কৰা
জীৱন মানে বিষাদ
ইয়াক অতিক্ৰম কৰা।
জীৱনটো হৈছে এটা গীত
তাক গোৱা
জীৱন এক সংগ্ৰাম
তাৰ মুখামুখি হোৱা
জীৱনটো এটা অভিযান
তাক সাহসেৰে আঁকোৱালি লোৱা
জীৱনটো হৈছে ভাগ্য
তাক তৈয়াৰ কৰা।

মৰম

• ৰাহুল পাটোৱাৰী

সহঃ অধ্যাপক, মেনেজমেন্ট বিভাগ

পেটৰ ভোক আইয়ে মাৰে
মনৰ দুখ পিতাইয়ে বুজে;
আইৰ কোচত ডাঙৰ হ'লো
পিতাইৰ খোঁজত খোঁজ পেলাই জগত দেখিলো;
সপোন আইয়ে দেখুৱালে
পুৰণ পিতাইয়ে কৰিলে;
আপোন সকলো হ'ব বিচাৰে
নিজৰ সকলোৱে কৰি ল'ব খোজে,
কিন্তু মৰম বিশেষভাৱে কেৱল
আই-পিতাইহে দিব পাৰে।



RIDDLES

• **Arindam M Bharadwaj**

1st Semester, BA (Hons.) English

1) Arnold Schwarzenegger has a long one, Michael J. Fox has a short one, Madonna doesn't use hers, Bill Clinton always uses his and The Pope never uses his. What it is?

Ans. Their Surname

2) What can travel all around the world without leaving its corner?

Ans. A Stamp

3) Two in a corner, one in a room, zero in a house, but one in a shelter. What am I?

Ans. The letter 'R'

4) I have branches, but no fruit, trunk, or leaves. What am I ?

Ans. Bank

5) The 22nd and 24th presidents of United States of America had the same parents but were not brothers. How can this be possible?

Ans. They were the same man---- Grover Cleveland

6) If two's company, and three's a crowd, what are four and five?

Ans. Nine

7) Two fathers and two sons are in a car, yet there are only three people in the car?

Ans. They are grandfather, father and son

8) Until I am measured, I am not known.

Yet how you miss me, when I have flown.
What am I?

Ans. Time

9) What do you throw out when you want to use it but take in when you don't want to use it?

Ans. An anchor

10) What word is pronounced the same if you take away four of its five letters?

Ans. Queue

11) What is so fragile that saying its name breaks it?

Ans. Silence

12) Forwards I am heavy, backward I am not.
What am I?

Ans. Ton

13) Poor people have it. Rich people need it. If you eat it you die. What is it?

Ans. Nothing

14) Spelled forwards I'm what you do everyday, spelled backward I'm something you hate. What am I?

Ans. Live

15) I have cities but no houses. I have mountains, but not trees. I have water, but no fish. What am I?

Ans. A Map

Various Events and Academic Programs organised at NEF College, (2019-2022)



Motivational Speech on Personality Development

A Motivational Speech on 'Personality Development' was organized on 3rd December, 2020 by the Faculty of Arts. The speaker of the program was Dr. Pranjal Buragohain, Assistant Professor, Department of Education, Dibrugarh University



Paper Presentation Program by Department of Political Science, NEF College

Paper presentation program was organized by the Department of Political science, NEF College, Guwahati on 25/10/2021. Resource person was Sri Saptam Hazarika, Associate Professor, Barpeta Girls' College.



Webinar on Bringing Theory to Research: Foundations of Academic Writing

A Webinar on “Bringing Theory to Research: Foundations of Academic Writing” was organized on 20th February, 2021 by the Department of Sociology, NEF College in collaboration with Centre of Writing and Communication, Ashoka University. The session was presented by the resource person, Mr. Jyotirmoy Talukdar, Senior Writing Fellow, Centre for Writing and Communication, Ashoka University.



Mental Health Awareness Workshop

A workshop on ‘Mental Health Awareness’ organized by the Department of Psychology was held on 12-2-2022. The workshop was presented by two esteemed speakers, Ms. Jahanbi Sharma, Counseling Psychologist, RECBT practitioner, certified Art Therapist and Ms. Dixeeta Garg, Counseling Psychologist, Career Counselor & certified dream analyst.



National Seminar on ‘Navigating the Waters for Micro and Small Enterprises – It’s Prospects and Challenges’

A one day National Seminar on “Navigating the Waters for Micro and Small Enterprises – It’s Prospects and Challenges” was held on 22nd December, 2021 organized by the Department of Economics, NEF College in collaboration with ‘Khadi and Village Industries Commission (KVIC), Government of India’. The esteemed Guest of the programs were Dr. Sukamal Deb, Dy. Chief Executive Officer, KVIC; Dr. Dinesh Baishya, Former Principal, B.Borooah College, Guwahati; Pranab Kumar Sarmah, Retired Head, Indian Institute of Entrepreneurship, Guwahati; Achintya Kumar Baruah, Former Faculty, Indian Institute of Entrepreneurship, Guwahati.



All-Assam Inter-College Prize-Money Debate Competition

An All Assam Inter College Prize Money Debate Competition was organized by the Department of Education, NEF College, in association with IQAC, NEF College, held on June 30, 2022. The topic of the motion was: “The National Education Policy (NEP 2020) is a Milestone in the Pragmatic Development of Higher Education”. The Speaker for the said event was Mr. Diganta Biswa Sarma, author and translator, and winner of Sahitya Akademi Translation Award. The Judges for the debate were Mr. Manish Goswami, Assistant Editor, The Assam Tribune and Mr. Suresh Ranjan Goduka, Social Activist.



All-Assam Inter-College Prize-Money Article Writing Competition

An All-Assam Inter-College Prize-Money Article Writing Competition was organized by the departments of Sociology and English, NEF College on May 10, 2022. The event, empanelled and judged by Mr.Khabir Ahmed, former Director of Education (BTC) and Dr.Tejasha Kalita, Assistant Professor in the department of Philosophy, K.K.Handiqui State Open University.



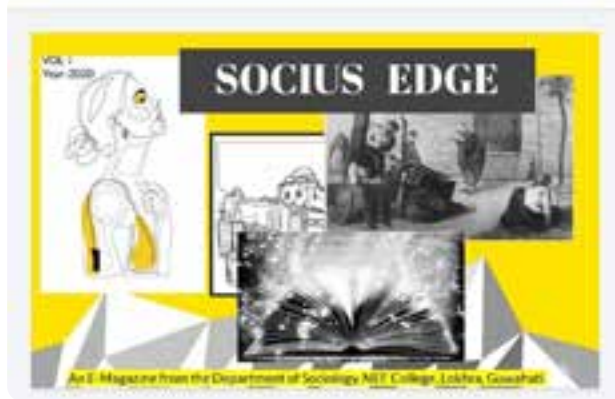
All Assam Inter College Prize Money Quiz Competition

The Quiz and Debating Society, NEF College, organized an All-Assam Inter-College Prize Money Quiz Competition on 19th April, 2022, in collaboration with IQAC, NEF College.



Delegates present during the Debate Competition.

SNIPPETS OF EVENTS



Inauguration of the 1st volume of the e-magazine: “Socius Edge”:

The inauguration of the 1st volume of the e-magazine, “Socius Edge” published by the Department of Sociology was held on 3rd August, 2020. It was inaugurated in the presence of Dr. Zakir Hussain, Director of NEF College and Dr. Ghyansham Shah, Principal of NEF College.

Book Release Ceremony

A book release ceremony was held on 30th June, 2020 in the presence of honorable Principal, NEF College, Dr. Ghanashyam Nath and faculty members for inaugurating the book titled Gender and Society written by Dr. Rinku Borah, HOD, Dept of Sociology, NEF College.



Painting Competition

A painting competition was organized by the magazine committee, NEF College in collaboration with IQAC on 15th February, 2022. Prizes were awarded to the best three participants.



Sports Week, 2022

NEF College organized its Annual Sports Week in the month of February, 2022. The enthusiastic and spirited participation of students from various departments was an inspiring and colorful spectacle. Some of the events held were carrom, chess, arm wrestling, race, marathon and kite flying among others. Prizes and certificates were awarded among the champions and runner's up of different categories.



Inauguration of Wall Magazine: ‘Concinnity’

The wall magazine titled “Concinnity” was inaugurated on 23rd December, 2021 in the presence of honourable Principal of NEF College, Dr. Ghanashyam Nath.





Freshers' Party: Novato Fiesta

The students of Arts, NEF College organized a Freshers' Party: Novato Fiesta on 20th November, 2021 for welcoming the new students of first year. The occasion was graced by honorable Director of the college Dr. Zakir Hussain, guest Dr. Jayanta Pathok, Assistant Professor of Assamese, Chandra Kamal Bezbaruah College, Teok, Jorhat.





The Commerce Department of NEF College organized a Fresher's program entitled Novice Neo Fest in November 2021



The students of the Department Of Commerce, NEF COLLEGE, attended an interactive session organised by IIE Guwahati on the topic, 'What it takes to be a Founder of a Successful Business Organization', presided over by Siddhart Choudhury, founder of Credence Management Solutions. The highlight of the session was to develop eco-friendly startups in Assam and having collaborative support from Mr. Siddharth Choudhury.



SEMINAR PROCEEDINGS RELEASE

Proceedings of the state-level seminar titled, 'Navigating the Waters for Micro and Small Enterprises- It's Prospects and Challenges', organised by the Department of Economics in December, 2021, was released in the month of May by Dr. Zakir Hussain, Director, NEF Group of Institutions.



INTERNATIONAL DAY AGAINST DRUG ABUSE AND ILLICIT TRAFFICKING

The department of Sociology, NEF College, organised a special programme to mark the occasion of 'International Day against Drug Abuse and Illicit Trafficking' on 27th June, 2022. The programme also witnessed the launch of the 3rd edition of the E-magazine SOCIUS EDGE.





Seeing the effects of devastating flood in nearby areas of Guwahati, NEF Group of Colleges organised a Flood Relief Drive on July 9th 2022 in Hoidalbori Gaon of Hajo Constituency. The inhabitants were happy and they welcomed the NEF Family representatives with warm regards. As a whole, more than 300 families in that village were supplied with relief materials.



The orientation programme for B.A.and M.A. 1st semester students was organized by the Faculty of Arts, NEF College, at the Conference Hall, on 6th September, 2022.



The orientation programme for B.A.and M.A. 1st semester students was organized by the Faculty of Arts, NEF College, at the Conference Hall, on 6th September, 2022.



A One-Day Lecture Program on THEORY AND RESEARCH was organized by the Department of Sociology, NEF College, on the 26th of September, 2022. The speaker for the said event was Prof. Bhupen Sarmah, Omeo Kumar Das Institute of Social Change and Development.



The Freshman Social, 2022, PRARABDHI, was organized by NEF College and NEF College of Pharmacy on 22nd October, 2022. The Chief Guest for the event was Mr. Manoj Kumar Goswami, Editor in Chief of Amar Asom and NKTV, while Mr. Abdul Khalek, MP from Barpeta Constituency, graced the occasion as the Guest of Honor.



OBSERVANCES

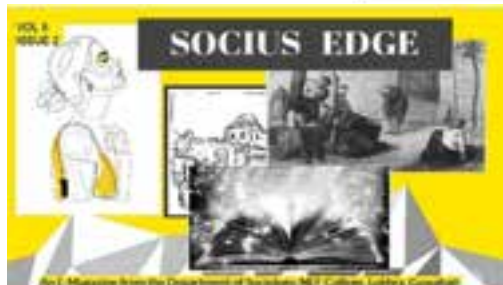
International Women’s Day

The Department of Sociology, NEF College observed the International Women’s Day on 8th March, 2020 in the presence of renowned psychologist and social activists, Alokita Baruah and Ms. Abha Bharali, researcher and visiting fellow, University of Tartu, Estonia as the speakers for the day. On the same day, the department took the opportunity to inaugurate their 1st volume of a handwritten magazine, ‘The Social Communique.’

এনইএফ মহাবিদ্যালয়ত নাৰী দিৱস উপলক্ষে মনোজ্ঞ অনুষ্ঠান



ৱাম নিপটৰে, গুৱাহাটী, ৭ মাৰ্চত
৩০০০টিৰ লগতই এই এনইএফ
মহাবিদ্যালয়ৰ সৰ্বমুঠ ৩০ বিজ্ঞান
উদ্যোগত আৰু আন্তঃবিভাগীয় নৰী
নিবন্ধৰ সৈতে সংগঠিত কৰি এটি
মনোজ্ঞ অনুষ্ঠান আয়োজন কৰা
হয়। অনুষ্ঠানত বিশিষ্ট অতিথিকল্পে
আশ্বয়ত গ কৰে এনইএফ
মহাবিদ্যালয়ৰ সৰ্বমুঠ ৩০ জন
গৱেষ্টন, মনোবিজ্ঞানী তথা
সমাজসেৱিকা অংগীকৃত কৰা
আৰু গুৱাহাটী বিশ্ববিদ্যালয়ৰ
পৰ্যবেক্ষক তথা ভ্ৰমণকাৰী আৰু
ভ্ৰমণকাৰী। সমাজতৰ পিক্সেল গুৱ
হাটীসকলে সত্বে কৰি উলিহা
হাটীলৈ আনোৱা সা ৩০০০
বন্নিটিক। ■ ৩০ পৃষ্ঠা



International Day against Drug Abuse and Illicit Trafficking

‘International Day against Drug Abuse and Illicit Trafficking’ was observed in an online platform by the Department of Sociology, NEF College on 26th June, 2021. On the same day, the department took the opportunity to inaugurate their 2nd volume of the e-magazine, “Socius Edge”.

EDITORIAL BOARD

- Chief Advisor Dr. Renu Barua
- Advisor Asst. Prof. Dr. Purnima Goswami
Asst. Prof. Dr. Deepanjan Chakrabarti
- Editor Dr. Sharmila
- Sub-Editors Purnima Goswami
Pratyaksha
- Members of Editorial Committee
• Purnima

International Day of Older Persons

The Department of Sociology, NEF College organized a one day online lecture program on the occasion of “International Day of Older Persons” on October 1, 2021. Atul Chandra Baruah, Founder cum Chairperson of SENEH (Bhabada Devi Memorial Home for Destitute Old Women), Guwahati and Chandamita Baruah, a Clinical Psychologist in Guwahati, were the respected speakers for the program.



ONE DAY LECTURE PROGRAM
on the occasion of
INTERNATIONAL DAY OF OLDER PERSONS

SPEAKERS

Group Captain Atul Chandra Barua
Founder cum Chairperson,
Sench,
Bhabada Devi Memorial Home for
Destitute Old Women,
Guwahati.

Chandamita Baruah
Clinical Psychologist,
Ambari Peace Foundation,
Guwahati

ORGANIZED BY
Department of Sociology,
NEF College, Lokhra,
Guwahati.

Date: 01.10.2021
Time: 10:30 A.M.
Platform: Zoom.



Independence Day Celebration

The Faculty of Arts, NEF College observed the 75th Independence Day celebrations, by organizing various competitions and activities amongst the students.



WINNERS OF ANNUAL SPORTS

February, 2022

Women's 100m race

FIRST: Anjali Chaurasiya (BA 1st Semester; Sociology).

SECOND: Bristi Sarma (BA 5th Semester; English).

Men's 100m race

FIRST: Jogendra Lalung (BA 5th Semester; Political Science).

SECOND: Aman Prasad Yadav (BCA 1st Semester).

Chess (Men's Event)

FIRST: Rajesh Malakar (MBA 1st Sem).

SECOND: Maydul Islam (HS 1st Year; Commerce).

Chess (Women's Event)

FIRST: Mayuri Deka (BA 1st Semester; Political Science).

Men's Arm Wrestling

FIRST: Rekibur (BA 5th Semester; English) and Bhargab Dutta (BA 5th Semester; Pol. Science)

SECOND: Digbijoy Das (HS 1st Year; Commerce).

Women's Arm Wrestling

FIRST: Roushana Khanam Borbhuiyan (BA 1st Semester; Political Science).

SECOND: Bhabana Baruah (BA 1st Semester; Arm Wrestling).

Carrom Board (Men's Event)

FIRST: Gaurav Borthakur and Anup Das (BBA 1st Semester).

SECOND: Tunato Zhimo and Heilak Peter (MSW 1st Semester).

Carrom Board (Women's Event)

FIRST: Manorama Das and Puja Mudi (MBA 1st Semester).

SECOND: Manisha Paul and Samikcha Damai (BBA 3rd Semester).

Spoon and Marble Race (Men's Event)

FIRST: Paramananda Das (BCA 3rd Semester).

SECOND: Gunjan Dutta Choudhary (HS 1st Semester; Commerce).

Spoon and Marble Race (Women's Event)

FIRST: Puja Mudi (MBA 1st Semester).

SECOND: Shyagota Sharma (BA 1st Semester; Political Science).

Marathon (Men's Event)

FIRST: Nabaraj Nepal (B.Com 1st Semester).

SECOND: Jogendra Lalung (BA 5th Semester; Political Science).

Marathon (Women's Event)

FIRST: Anjali Chaurasiya (BA 1st Semester; Sociology).

SECOND: Bristi Sarma (BA 5th Semester; English).



50 m race (Men's Event)

FIRST: Prasenjit Das (HS 1st Year).

SECOND: Ilhan Habib (B.Com 1st Semester).

50m race (Women's Event)

FIRST: Saneha Tiwari (HS 2nd Year; Commerce).

SECOND: Samikcha Damai (BBA 3rd Semester).

Kho-Kho (Women)

Neha Jaiswal, Sumitra Singh, Sakshi Gowala, Shiney Saha, Manorama Das, Arifa Begum, Puja Mudi, Anjali Chaurasiya, Saneha Tiwari, Pramisha Baral, Charika Ahmed.

Kho-Kho (Men)

Rahul Das, Ankit Kumar, Nabaraj Nepal, Sadhan Sinha, Digbijoy Das, Ilhan Habib, Raj Borgohain, Himanshu Ranjan, Suraj Bhowmick, Subhrangshu





PHOTOGRAPHS



Photography by :

Pinki Bordoloi, BA 3rd Sem, Dept. of Psychology; **Ananya Sarma**, BA 3rd Sem, Dept. of Psychology;
Tridip Das, BA 3rd Sem, Dept of English; **Dhritisha Deka**, BA 6th Sem, Dept of Political Science;
Namanjot Kaur, B.Com 6th Sem



PHOTOGRAPHS







SNAPSHOTS GALLERIA



Faculty of Arts and Commerce



Faculty of Arts



SNAPSHOTS GALLERIA



Faculty of Commerce



Students and Faculty of H.S. 2nd Year (Arts), Batch-2021



SNAPSHOTS GALLERIA



Students and Faculty of H.S. 2nd Year (Commerce), Batch-2021



Outgoing students of H.S. (Arts), Batch-2021



SNAPSHOTS GALLERIA



Outgoing students of H.S. (Commerce), Batch-2021



Students and Faculty of B.Com 2nd Semester, Batch-2021

SNAPSHOTS GALLERIA



Students and Faculty of B.A. 2nd Semester, Batch-2021



Students and Faculty of B.Com 4th Semester, Batch-2021



SNAPSHOTS GALLERIA



Students and Faculty of B.A. 6th Semester, Batch-2021



Students and Faculty of B.Com 6th Semester



SNAPSHOTS GALLERIA



Office staff with Administrative Officer



BA first Semester (2022)

SNAPSHOTS GALLERIA



Teaching faculty with MA Sociology (Alumni)



Students and Faculty of M.A 1st Semester (Sociology)Batch-2022



SNAPSHOTS GALLERIA



B.Com. 1st Semester, 2022, students with Faculties



Students of BBA 3rd semester along with the faculty members.



SNAPSHOTS GALLERIA



Students of BBA 1st semester along with the faculty members.



Students of BBA 5th semester along with the faculty members.



SNAPSHOTS GALLERIA



Bachelor of Social Work 1st Semester Batch 2022-2025



Students of MBA 1st semester along with the faculty members.



SNAPSHOTS GALLERIA



Bachelor of Social Work 3rd Semester Batch 2021-2024



Students of MBA 3rd semester along with the faculty members.

SNAPSHOTS GALLERIA



Students of BCA 1st semester along with the faculty members.



Students of BCA 5th semester along with the faculty members.



SNAPSHOTS GALLERIA



Master of Social Work 1st Semester Batch 2022-2024



Students of BCA 3rd semester along with the faculty members.



SNAPSHOTS GALLERIA



Master of Social Work 3rd Semester Batch 2021-23



Teaching Staff, Department of Social Work



SNAPSHOTS GALLERIA



Cricket winning team of the Department of Management in Intercorporate hit and run softball cricket tournament, 2022 organised by News 18 North East on 3rd and 4th December, 2022





MOMENTOUS FEATS



Miss Nalini Jamar
achieved 10th Rank in
HS (Com.) Examination, 2020,
from NEF College, Guwahati.



Shyna Kormokar
Batch : 2019-21
Secured 1st Class 3rd Position in the
Final Semester MBA Examination, 2021.



Jayashree Talukdar
Batch: 2020-22
Secured 1st Class 8th Position
in the Final Semester MBA
Examination, 2022



Enamul Hoque Choudhury
Batch : 2019-21
Secured 1st Class 3rd Position in
the Final Semester MBA
Examination, 2021.



Chayanika Basumatary
Batch: 2020-22
Secured 1st Class 15th Position in
the Final Semester MBA
Examination, 2022



Geetashree Goswami
Batch: 2020-22
Secured 1st Class 17th Position
in the Final Semester MBA
Examination, 2022



MOMENTOUS FEATS



Jitmitra Kashyap
Batch : 2018-2021
University Topper in BA
(Sociology)



Puja Kalita
Batch : 2019-2021
University rank holder
in M.A. (Sociology)
71%



Shiny Bharadwaj
Batch : 2019-2021
University rank holder
in M.A. (Sociology)
72%



Ragini Priyadarshini
Batch : 2019-2021
University rank holder
in M.A. (Sociology)
71.3%



Padma Sarma
Batch : 2020-2022
University rank holder
in M.A. (Sociology)
7.25 CGPA



Pratiksha Goswami
Batch : 2019-2022
BA (Sociology)
8.3 CGPA
University Rank : 3rd



NEF COLLEGE

NEFIAN



Physical disability
cannot be a
barrier in one's
life, if one is strong
and well determined.
The Power of Mind