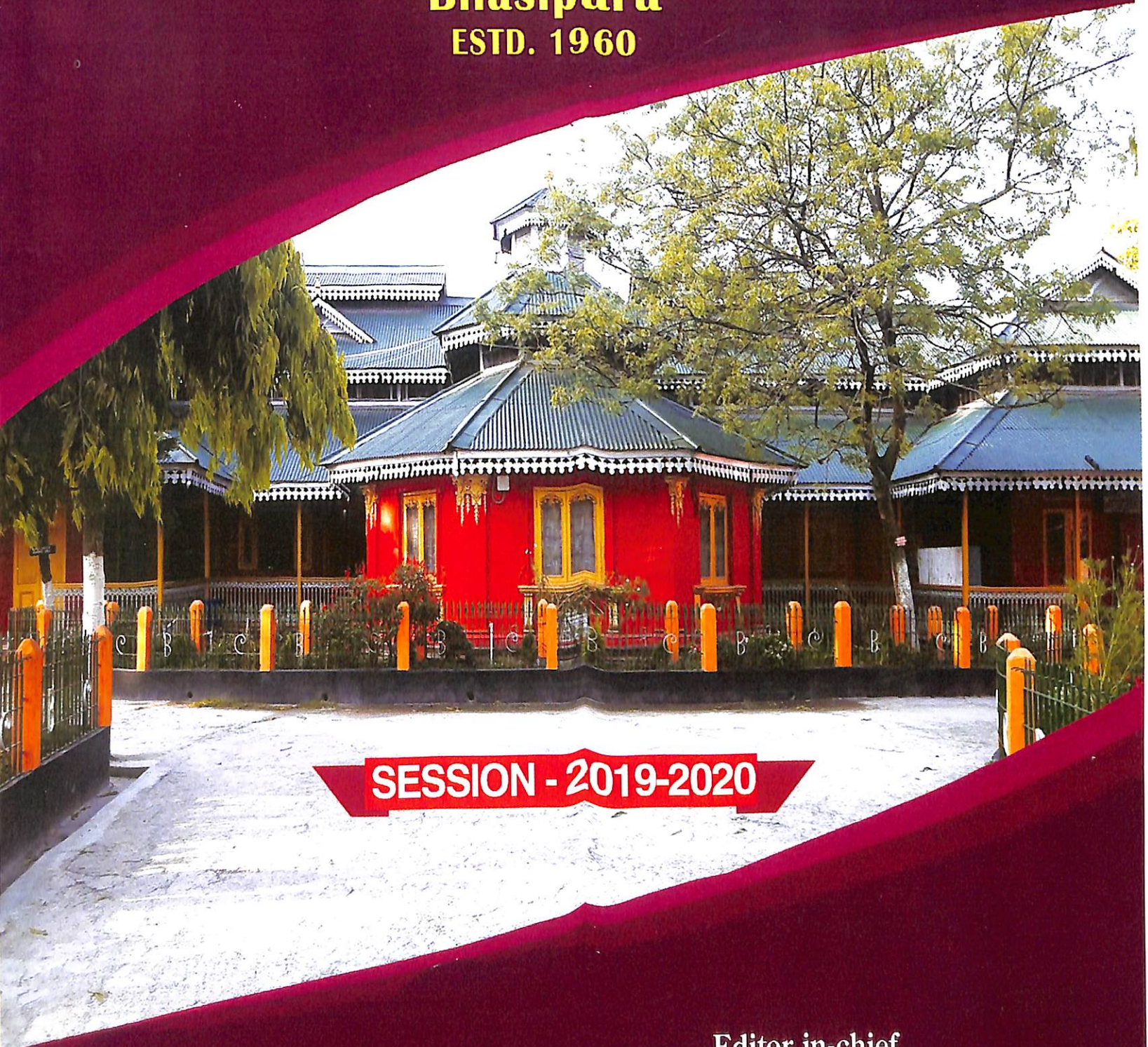




# **BILASIPARA COLLEGE MAGAZINE**

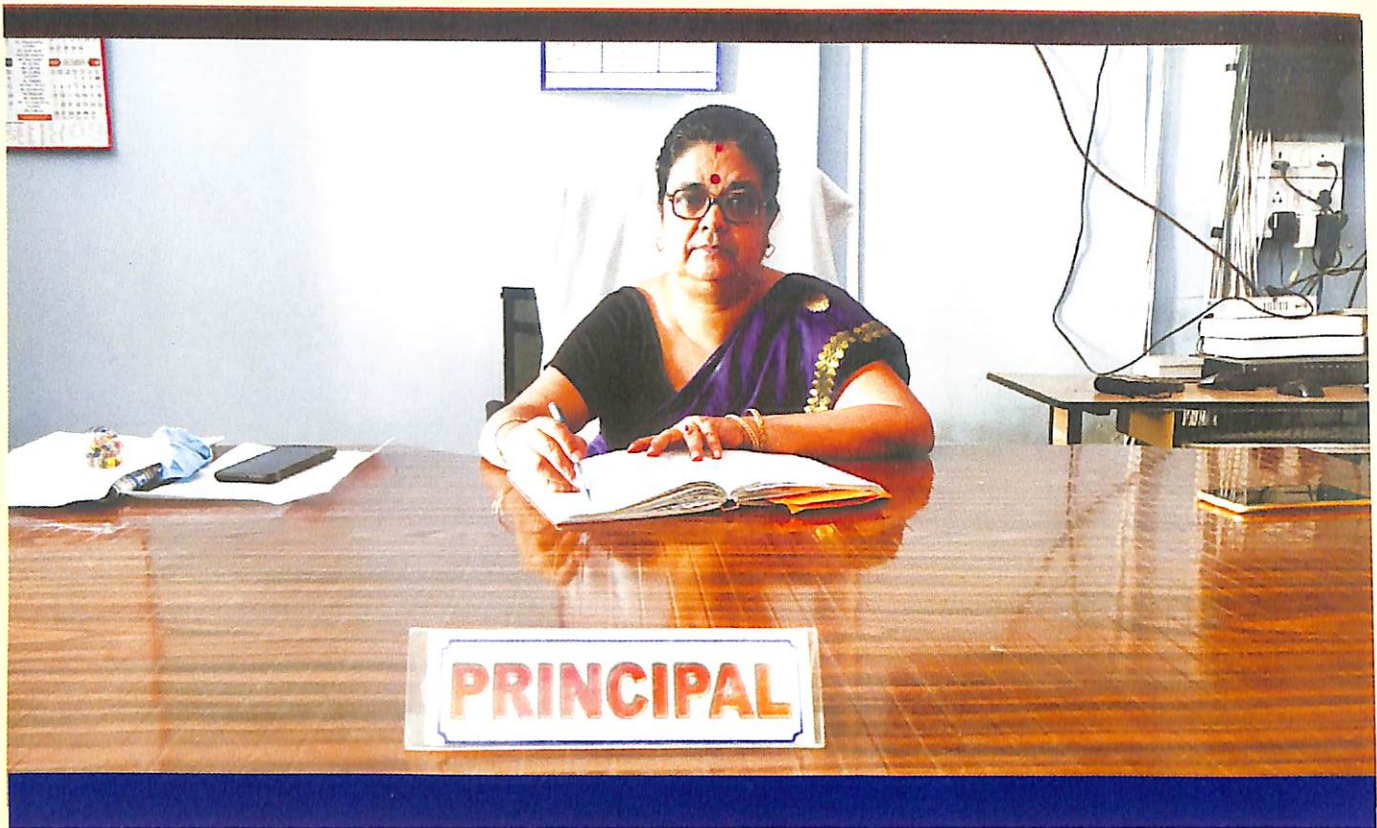
**Bilasipara**  
**ESTD. 1960**



**SESSION - 2019-2020**

Editor in-chief  
**Iddris Ali Ahmed**





**Mrs. Anushila Chakraborty**  
Principal i/c. & Secretary  
Bilasipara College



**Teaching staff of Bilasipara College along with the President of Governing Body & Librarian**

From Left to Right (Standing) - Prof. Ruhul Kuddus Ahmed, Prof. Ashrafur Hamid, Prof. Amanur Rahman, Prof. Dr. Bipul Kumar Nath, Prof. Md. Malek Hussain, Prof. Kaushik Thakuria, Prof., Bishnupada Roy, Prof. Mofizul Hussain, Prof. Deepjyoti Chakraborty, Prof. Iddris Ali Ahmed, Prof. Nazir Hussain, Prof. Abdul Kaiyum, Dr. Haricharan Das (Librarian), Prof. Bithika Mondal, Prof. Gulzannat Begum, Prof. Shampa Kundu, Prof. Sandipa Biswas, Prof. Dr. Jayda Begum, Prof. Tanima Chakraborty, Prof. Azizur Rahman Sarkar, Prof. Begum Zannatara Ahmed.

From Left to Right (Sitting) - Prof. Abdul Kader, Sjt. Gautam Chowdhury (President, G.B.), Mrs. Anushila Chakraborty (Principal i/c.), Prof. Mobarak Hussain, Prof. Dr. B.Q. Hosna, Prof. Sunil Kumar Sharma, Prof. Abdul Barique Ahmed, Prof. Harun Al-Rashid, Prof. Anita Koery.

# বিলাসীপাড়া মহাবিদ্যালয়ের আলোচনী



শিক্ষা বর্ষ : ২০১৯-২০

প্রতি,

শ্রীযুত / শ্রীযুতা,

.....

.....

পৃষ্ঠপোষক  
অনুশীলা চক্রবর্তী  
(অধ্যক্ষা, বিলাসীপাড়া মহাবিদ্যালয়)

তত্ত্বাবধায়ক  
ইদ্রিছ আলী আহমেদ  
সহকারী অধ্যাপক,  
ইংরাজী বিভাগ,  
বিলাসীপাড়া মহাবিদ্যালয়।







# Dedication

*This edition of  
College Magazine is dedicated  
to the teachers,  
employees  
and well wishers  
of Bilasipara College  
who are no more in this world now.*



# **সূচীপত্র**

## **অসমীয়া বিভাগ**

### **প্ৰবন্ধ :-**

■ বীৰ চিলাৰামৰ দিনৰ নুকুল গ্ৰন্থাগাৰ	ড° হৰিচৰণ দাস	১
■ গোৰালপৰীয়া সমাজত নৰাম (ন-খোৱা)	প্ৰণতি দাস	৩
■ মানৱ শৰীৰত কেলচিয়ামৰ (Ca)ৰ ভূমিকা	ড° বিপুল কুমাৰ নাথ	৪
■ পৰিবৰ্তনৰ প্ৰত্যাশা	প্ৰণৱ জ্যোতি কলিতা	৬

### **কবিতা :-**

■ মহাবিদ্যালয়ৰ গীত	ড° হৰিচৰণ দাস	৮
■ সেউজীয়া	গুলজাম্মাত বেগম	৯
■ মাজুলী	আবুল হুছেইন	১০
■ হৃদয়ৰ আবত	ড° বিপুল কুমাৰ নাথ	১১
■ বিলাসীপাৰা মহাবিদ্যালয়	ছামিনা আকতাৰ	১২
■ মানৱতা	আবুল হুছেইন	১৩
■ পৰিত্ৰাণ	সুহৃদ কুমাৰ বৰ্মণ	১৪
■ হাঁহি কান্দোন	বন্দনা দেৱী	১৫
■ শান্তিৰ দূত কবক	ছামিম ইয়াসিন	১৬

## **ENGLISH SECTION**

■ Teaching of Pronunciation is compulsory in English Classes	Matiur Rahman Mazumder	17
■ Marginalization of women in Anita Desai's "Fasting Feasting" and Amrita Pritam's "The Weed"	Iddris Ali Ahmed & Tanima Chakraborty	19
■ Good Mathematics	Harun-Al Rashid	23
■ The Story of Stars	Rituparna Ghosh	24
■ Comparative Literature : Theory and Practice	Iddris Ali Ahmed	26
■ Back bencher	Nazirul Islam & Mahmudul Hassan Chaudhury	29
■ Burqa is my choice	Tamanna Islam	30
■ HUMANS-THE MONSTERS	Arifa Sultana	31
■ Is Growing Level of Competition Good for the Youth ?	Abdul Kaiyum	(i)
■ Women Empowerment	Nurmina Khatun	35

## **POETRY**

■ DESILATION OF TODAY'S PEER GROUP	Alifa Rahman Mazumder	37
■ Compromise	Suhrid Kumar Barman	38
■ Silently	Asraful Rahman	39
■ No Promise	Pranabjyoti Kalita	40
■ My love to you	Afjalur Rahman	41
■ Tomorrow	Madhab Barman	42
■ Bid Farewell	Afjalur Rahman	43
■ Life	Samina Aktar	44

## **বাংলা বিভাগ**

### **অবাস্তিত সন্তান**

সম্পাদিত কুণ্ড



## FROM THE DESK OF THE PRESIDENT, GOVERNING BODY, BILASIPARA COLLEGE

**Gautam Chowdhury,**  
President,  
Governing Body.

To-day I am extremely happy and my joy knows no bound to put a few lines in the capacity of the President, Governing Body of the College - The College which was donated by my family and my-self being a humble member of the founding father of this great institution. Every Bilasiparian directly or indirectly owe to this establishment of this College. It is not as such what it was exactly 60 years ago. It was virtually in academic slumber in anonymity in diverse fields. Can any one imagine what was the state of affairs during the sixties? Only 13 years of independence, a devastated economy, establishment of a college with such a sprawling land could hardly be imagined. Every where a sense of despair. Full vigour and energy with whatever meagre reserves, were seriously pressed into service for national reconstruction. At a time when undivided Goalpara was neglected at par with the rest of the districts - which was largely talked about, but a new college, only one at Bilasipara came up with a gracious donation from the tallest figure of the time. He is no other than Late Nripendra Narayan Chowdhury, the Ex-Zamindar of the Chapar Estate. His benevolence surpassed all time and lengths. Some of the leading local personalities such as Late Jagadananda Chakraborty, the First Chairman of the Town, Late Nripendra Nath Chakraborty, Shib Kumar Chakraborty, Ganga Ram Sharma and Lakhmi Narayan Agarwala when approached the doyen of the present Bilasipara College for the establishment of a College, The Late Zamindar

readily responded in gusto and on the 10th of August, 1960, The then (Kirti 'Mandir') converted into College named as Nripendra Narayan College with much pomp and fanfare. The rest is the history of struggle for years whose



narration is a matter of time. History of ups and downs, history of upheavals. The entire sixties for the college was a test of time. A tough time, situation started melting down from the later part of the seventies. A meagre donation and financial help from the Government started pouring into. My-self being a student of this College during the seventies was full of memories. The then Principal Late S.P. Kanu with whom I had a special relation and specially taken care of. His entire period of tenure was the history of struggle and irony of fate he was driven out for the charges which he could not substantiate and the rest is history. I owe to the then teachers cum mentors Late R.A. Sharma, Late Dinabandhu Bhattacharjee, Mr. Arun Chakraborty, Smt. Gita Guha Roy and P.K. Mahanta Sir. I am specially indebted to Late Prof. R.A. Sharma, with whom I have had special affinity. He used to encourage me always and often pays visit to my humble residence from whom I sought his blessings.

Taking over the mantle of leadership of the apex body of this great institution is a brief history. After my superannuation as the Sr. Branch





Manager of the Public Sector Insurance Company, I directly came in contact with the Hon'ble MLA Shri Ashok Kumar Singhi and volunteered my services for the interest of the public. I steered a number of assignments before taking over as the President of the College. I was entrusted as special representative of the MLA to the District Industries Centre, Gauripur for a term of one year and during this short span with direct assistance from the Hon'ble MLA, I could settle as many as nearly 100 cases of entrepreneurship where one hundred educated unemployed youths got their engagement. It was a tremendous satisfaction for me. I was appointed 'Monitor' of the Town Girls' High School, Bilasipara where I tried to contribute to the best of my ability. I was also appointed Chairman of the Construction Committee of the Nripendra Narayan Market Complex which is adjacent to our College. Whatever assignments were given to me by the Hon'ble MLA, I had left no stone unturned to get my assigned job completed to the satisfaction of all concerned. With a strong recommendation of the Hon'ble MLA, Shri Ashok Kumar Singhi, I was appointed the President of the Apex Body i/c. the Governing Body of Bilasipara College. Frankly speaking, from years, I had nurtured the idea of doing something in whatever capacity to engage myself for the sake of Bilasipara College. At last my aspiration fulfilled. Thanks and gratitude to the Hon'ble MLA. After taking over the mantle of leadership in June/2019 of the Apex Body, I had lost not a single day, because every single day was a specific mission for me to reach the destination. I did not follow the conventional Presidentship. Instead I was a regular visitor to this College almost at par with the serving teachers and non-teaching staff.

Sometime I drew a flak from a meagre number but I did not care for such adverse criticism.

I always remain undaunted, unfazed because my mission was to uplift the College in all parameters. I have presided almost a dozen Governing Body meetings where so many important decisions were taken. I have got excellent co-operation from each and every Hon'ble Members of the Governing Body. I had the opportunity to discuss and interact with all stake holders as to how best we could afford to give for the overall development of this College. During this short span I have got immense Co-operation from all concerned particularly Prof. Atikur Rahman, Principal i/c. Smt. Anushila Chakraborty, Prof. Dhiraj Das, Dr. Haricharan Das and a host of teaching and non-teaching staff which will always remain a source of inspiration while discharging my obligations. I was really dreaming for the College. There was enough work ahead. Enforcing discipline, developing academic excellence and as such overall development of the College was my dream. I was very honestly trying with all out Co-operation from all concerned to make this highest institution par excellence and one of the best in Lower Assam. But don't know the irony of fate has dastardly taken away everything thereby forcing us into a pauper we are now virtually a mute spectator against the cruelty of nature. This is Covid-19, a global phenomenon. I am led to settle counting the days in agony and nothing left for us but to pray in folded hands that sooner the corona goes better it is for the entire humanity since the entire human race is on the test of time. Only time is the healer. Let us take a bold and firm decision to transform our beloved college - an abode of versatile excellence and if it happens, it would be the greatest tribute to the memory of the founding father Late Nripendra Narayan Chowdhury, Ex-Zaminder of Bilasipara. Notwithstanding the above, it will be deemed to be the task honestly doing justice to the chair that I am given to adorn. May God bless all.

## FROM THE DESK OF THE PRINCIPAL I/C.



*I am very glad to know that the 49th edition of Bilasipara College Magazine is going to be published shortly. I do believe that the articles incorporated in the Magazine are creative, innovative and thought provoking. I am sure that this issue of the Magazine will adequately reflect the various academic and co-curricular activities of the College Community. It is also my firm conviction that the Magazine will help in promoting the intellectual and creative abilities of the teachers and students. I convey my best wishes for the successful publication of the Magazine.*



(Anushila Chakraborty)  
Principal i/c. & Secretary.  
Bilasipara College





COVID-19  
Coronavirus

কৰ'না সজাগতা নীতি মানি চলি

নিজকো সুৰক্ষিত ৰাখক

আনকো সুৰক্ষিত কৰক ।

শাৰীৰিক দূৰত্ব বজাই ৰাখক

ছেনিটাইজাৰ ব্যৱহাৰ কৰক

সময়ে সময়ে হাত ধোৱক

মুখা পিন্ধিবলৈ নাপাহৰিব

আত্ম ৰক্ষা, দেশৰো সুৰক্ষা ।

\*\*\*\*\*

পৃথিৱীৰ স্থান সঞ্চিত খনিৰ নিচিনা ।

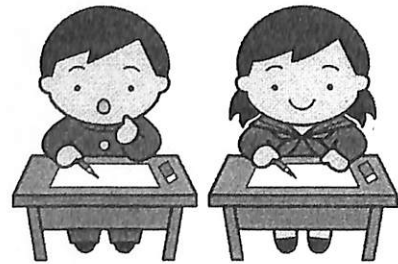
সাঁচতীয়া ধনো ব্যৱহাৰ কৰিলে টুটে,

কিন্তু পৃথিৱীৰ বিদ্যাধন ব্যৱহাৰ কৰিলে বাড়েহে ।

-- সত্যনাথ বৰা ।

অধ্যয়নৰ বিকল্প নাই ।

জ্ঞানৰ সমান শক্তি নাই ।



ড° বাণীকান্ত কাকতি গ্ৰন্থাগাৰ, বিনাসীপাৰা মহাবিদ্যালয়



## ADVISORY BOARD OF BILASIPARA COLLEGE MAGAZINE



Left to Right - Prof. Abdul Kader, Srjt. Gautam Chowdhury (President, G.B.),  
Mrs. Anushila Chakraborty (Principal i/c.), Prof. M.R. Mazumder,  
Prof. Mobarak Hussain, Prof. Dr. B.Q. Hosna, Prof. Iddris Ali Ahmed (in-charge, College Magazine)



**N.C.C. GROUP, BILASIPARA COLLEGE**





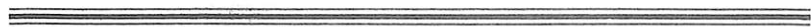
A Partial view of Exam Hall



A Partial view of Computer Laboratory

---

# অসমীয়া বিভাগ







# বীৰ চিলাৰায়ৰ দিনৰ নুকুল গ্ৰন্থাগাৰ

■ ড॰ হৰিচৰণ দাস

গ্ৰন্থাগাৰিক, বিলাসীপাৰা

মহাবিদ্যালয়



বীৰ চিলাৰায় এজন মাথোন সেনাপতি বা যোদ্ধাই নাছিল। তেওঁ এজন সাত্ত্বিক ভক্ত, বৈষ্ণৱ সাহিত্যৰ পণ্ডিত আৰু গ্ৰন্থপ্ৰেমীও আছিল। বীৰ চিলাৰায়ক মহাপুৰুষ শ্ৰীমন্ত শঙ্কৰদেৱে “ৰসিক সুজান” বুলি প্ৰশংসা কৰি থৈ গৈছে। মহাপুৰুষ শঙ্কৰদেৱৰ আদৰ্শ আৰু ধৰ্মৰ অনুৰাগী বীৰ চিলাৰায়ে গ্ৰন্থ ৰচনা, সংগ্ৰহ আৰু গ্ৰন্থ জ্ঞান বিতৰণৰ ক্ষেত্ৰতো অত্যুৎসাহী আছিল। চিলাৰায়ৰ দিনত গ্ৰন্থ আছিল মূলতঃ গছৰ ছলত, পাতত বা কাপোৰ আদিত লিখা গ্ৰন্থ। এনে গ্ৰন্থবোৰ সুৰক্ষিত কৰি ৰাখিবৰ বাবে সুদক্ষ গ্ৰন্থাগাৰিক যিদৰে আছিল, তেনেদৰে মূল গ্ৰন্থৰ প্ৰতিলিপি কৰিবলৈ লেখাৰু সকলো আছিল। লেখাৰু সকলে মূল গ্ৰন্থৰ প্ৰতিলিপি কৰি অন্যান্য ঠাইৰ গ্ৰন্থাগাৰলৈ প্ৰেৰণ কৰিছিল- ৰাজ আজ্ঞানুসৰি। বীৰ চিলাৰায়ৰ দিনত দুই তিনি প্ৰকাৰৰ গ্ৰন্থাগাৰ আছিল। ৰাজ গ্ৰন্থাগাৰ, শৈক্ষিক গ্ৰন্থাগাৰ আৰু আধ্যাত্মিক গ্ৰন্থাগাৰ। ৰজাসকলে পণ্ডিতসকলৰ দ্বাৰা পুথি পাঁজি লিখোৱাই, তেওঁলোকে পঢ়িবৰ বাবে যি গ্ৰন্থাগাৰ সাজিছিল- সেইবোৰ আছিল ৰাজ গ্ৰন্থাগাৰ। এনে গ্ৰন্থাগাৰত ৰাজকীয় নথিপত্ৰ, অন্যদেশৰ ৰজাৰ পৰা অহা চিঠি, ৰজাৰ, আদেশমূলক নথি আদি সংগ্ৰহ কৰি থোৱা হৈছিল। যিহেতু এই গ্ৰন্থাগাৰবোৰত শাসনসম্পৰ্কীয় নথিপত্ৰ আছিল সেইবাবে ইয়াত প্ৰজাৰ প্ৰৱেশ নিষিদ্ধ আছিল। ৰজা, মন্ত্ৰী, বিষয়াসকলেহে এনে গ্ৰন্থাগাৰত পঢ়া-শুনা কৰিব পাৰিছিল। আনবিধ গ্ৰন্থাগাৰ আছিল শৈক্ষিক। শৈক্ষিক গ্ৰন্থাগাৰবোৰ সেই সময়ৰ শিক্ষানুষ্ঠান, বিশেষকৈ সংস্কৃত টোল বিলাকত আছিল। এনে গ্ৰন্থাগাৰত সাহিত্য, ইতিহাস, বিজ্ঞান, গণিত, চিকিৎসাশাস্ত্ৰ, ন্যায়শাস্ত্ৰ, ব্যাকৰণ শাস্ত্ৰ আদি ৰখা হৈছিল। টোলৰ প্ৰধান আচাৰ্যজনেই এনে

গ্ৰন্থাগাৰৰ গ্ৰন্থাগাৰিক আছিল। তেওঁৰ অনুমতি সাপেক্ষে গ্ৰন্থৰ আদান-প্ৰদান হৈছিল। ইয়াতো মূল গ্ৰন্থৰ প্ৰতিলিপি কৰিবলৈ লিপিকাৰ বা লেখাৰুসকল আছিল। এনে টোল বা বিদ্যালয়ৰ বাবে ৰজাই ভূমি আৰু অৰ্থদান কৰিছিল। তৃতীয় প্ৰকাৰৰ গ্ৰন্থাগাৰবোৰ আছিল আধ্যাত্মিক গ্ৰন্থাগাৰ। সেই সময়ৰ মহাপুৰুষ সকলে পতা সত্ৰ, নামঘৰ বা মঠ-মন্দিৰ আদিত আধ্যাত্মিক গ্ৰন্থৰাজি লেখা হৈছিল বা সংগ্ৰহ কৰা হৈছিল। ভকতসকলে পৰম শ্ৰদ্ধাৰে তেওঁলোকৰ গুৰুসকলৰ গ্ৰন্থবোৰ প্ৰতিলিপি কৰিছিল। গ্ৰন্থবোৰ সশ্ৰদ্ধাৰে সজাই ভকতসকলৰ ব্যৱহাৰৰ অৰ্থে সু-সংৰক্ষিত কৰিছিল। এনে আধ্যাত্মিক গ্ৰন্থাগাৰবোৰ আছিল ৰাজহুৱা গ্ৰন্থাগাৰ। এনে গ্ৰন্থাগাৰত আগ্ৰহী জনে গ্ৰন্থাগাৰিকৰ অনুমতি সাপেক্ষে গ্ৰন্থ অধ্যয়ণ কৰিব পাৰিছিল। নামঘৰীয়া, সত্ৰাধিকাৰ বা প্ৰধান পুৰোহিত সকলেই আছিল এনে গ্ৰন্থাগাৰৰ গ্ৰন্থাগাৰিক। হাতেলিখা পুথিৰ এনে গ্ৰন্থাগাৰ বিলাককে নুকুল গ্ৰন্থাগাৰ বা ETHNO LIBRARY বুলিব পাৰি। অতি সম্প্ৰতি মধুপুৰ সত্ৰত ভাৰতীয় নুকুল গ্ৰন্থাগাৰ সংস্থা গঠন কৰা হৈছে। উল্লেখ কৰা ভাল হ'ব যে বীৰ চিলাৰায়ৰ দিনতেই সৰ্বাধিক বৈষ্ণৱ সাহিত্যৰাজি ৰচনা



থৈছিল। মহাপুৰুষ শঙ্কৰদেৱ, মাধৱদেৱ, দামোদৰদেৱৰ শিষ্য ভট্টদেৱ প্ৰমুখ্যে লেখাৰসকলে বৈষ্ণৱ সাহিত্যৰ মহৎ গ্ৰন্থৰাজি ভাঙনি কৰিছিল। এনে কাৰ্যত বীৰ চিলাৰায় আৰু তেওঁৰ জ্যেষ্ঠ ভাতৃ ৰজা নৰনাৰায়ণৰ পৃষ্ঠপোষকতা আছিল। ৰজা বিক্ৰমাদিত্যৰ দৰেই ৰজা নৰনাৰায়ণৰ ৰাজ্যসভাতো পণ্ডিতসকলৰ সভা বহিছিল-শাস্ত্ৰ চৰ্চা হৈছিল। মহাপুৰুষ শঙ্কৰদেৱে ৰজা নৰনাৰায়ণৰ দ্বাৰা বিচাৰাধীন হোৱাৰ সময়ত-তেওঁৰ সভাৰ পণ্ডিত সকলক তৰ্কযুদ্ধত হৰাব পৰা বাবেহে শঙ্কৰদেৱ শ্ৰেষ্ঠ বুলি প্ৰতিপন্ন হৈছিল। শঙ্কৰগুৰুৰ বিচাৰ কৰি দোষমুক্ত কৰাৰ আগতে, চিলাৰায়ে গুৰুজনাক নিজৰ জিন্মাত ৰাখিছিল। মহাপুৰুষ শঙ্কৰদেৱে বেদ বিৰোধী ধৰ্ম প্ৰচাৰ কৰা বুলি অভিযোগ কৰি একাংশ পণ্ডিতে দিয়া গোচৰৰ পৰিপ্ৰেক্ষিতত, ৰজা নৰ নাৰায়ণে শঙ্কৰদেৱক ধৰি আনিবলৈ 'গড়মালি' বা সেই সময়ৰ আৰক্ষী বিষয়া পঠিয়াইছিল। এই কথাৰ ইমান পাই-চিলাৰায়ে আগেভাগে শঙ্কৰদেৱক পলুৱাই আনি নিজৰ জিন্মাত ৰাখিছিল। ৰজা নৰনাৰায়ণে এই কথা জানি, চিলাৰায়ৰ পৰা শঙ্কৰদেৱক বিচাৰসভালৈ নিছিল এক বিশেষ চুক্তিত যে অপ্ৰমাণিত ভা বে ৰজা নৰনাৰায়ণে গুৰু শঙ্কৰক দোষী সাব্যস্ত কৰিব নোৱাৰিব। সেইবাবে ৰজা নৰনাৰায়ণে অভিযোগকাৰীসকল আৰু শঙ্কৰদেৱৰ মাজত ৰাজদৰবাৰত মুকলি তৰ্কৰ সূচনা কৰোৱাইছিল। এই তৰ্কত অভিযোগকাৰীসকল পৰাজিত হৈছিল - মহাপুৰুষ শ্ৰীমন্ত শঙ্কৰদেৱ দোষমুক্ত বুলি ঘোষিত হৈছিল। ৰজা নৰনাৰায়ণে অভিযোগকাৰী পণ্ডিতসকলৰ প্ৰতি ক্ৰোধিত হৈ তেওঁলোকৰ গ্ৰন্থবোৰ কাটি নৈত উটুৱাই দিবলৈ নিৰ্দেশ দিছিল। এনে গ্ৰন্থৰ কাকতবোৰ কুটি তোৰ্ষানৈত ভহাঁই দিয়াৰ সময়ত হেনো নৈত বালিচৰ পৰিছিল। তোৰ্ষা নদীয়ে গ্ৰন্থৰ টুকুৰাবোৰ হেনো গ্ৰহণ কৰা নাছিল। যিয়েই নহওক- এনে কাহিনীৰ দ্বাৰা পৰিস্ফুট হয় যে সেই সময়ত গ্ৰন্থ ৰচনা, অধ্যয়ণ, বিতৰণৰ এক বৌদ্ধিক, উচ্চ পৰিমণ্ডল

জ্ঞান পৃষ্ঠপোষকতাতো গঢ়ি উঠিছিল। গ্ৰন্থ, গ্ৰন্থাগাৰ আৰু জ্ঞানসমাজ গঢ়াৰ ক্ষেত্ৰত কোচ ৰজা নৰ-নাৰায়ণ, বীৰ চিলাৰায়ৰ যে আগ্ৰহ আছিল সেই কথা তেওঁলোকে লেখক আৰু পণ্ডিতসকলক কৰা পৃষ্ঠপোষকতাৰ পৰা অনুমান কৰিব পাৰি। উল্লেখনীয় যে মহাপুৰুষ শঙ্কৰদেৱ তৰ্কযুদ্ধত জয়ী হোৱাৰ পাছত, গুণমুগ্ধ ৰজা নৰনাৰায়ণে তেওঁক ভেলা নামে ঠাইত সাতশ (৭০০) বিঘা মাটি দান কৰিছিল সত্ৰ পতাৰ বাবে। এয়ে ভেলা সত্ৰ। ভেলা সত্ৰত থাকোতেই গুৰুজনে বীৰ চিলাৰায় আৰু ৰজা নৰনাৰায়ণৰ অনুপ্ৰেৰণাত ভালেমান গীত, নাট, পদ আদি ৰচনা কৰিছিল। ৰজা নৰনাৰায়ণৰ অনুৰোধ ক্ৰমে মহাপুৰুষ শঙ্কৰদেৱে বৰপেটাৰ তাঁতীকুছিৰ তাঁতী সকলৰ হতুৱাই বৃন্দাৱনী বস্ত্ৰ বোৱাইছিল। ছকুৰি হাত দীঘল ভগবান কৃষ্ণৰ জীৱনাৱলী কাপোৰত চিত্ৰিত কৰি সৃষ্টি কৰা এই বৃন্দাৱনী বস্ত্ৰ কোচৰজাসকলৰ নুকুল গ্ৰন্থাগাৰত শ শ বছৰ ধৰি সুৰক্ষিত আছিল কিন্তু বৃটিছে কোচ-বিহাৰ অধিগ্ৰহণ কৰাৰ পাছত এই আপুৰুগীয়া সম্পদ তেওঁলোকে লগুনলৈ লৈ যায়। লগুনৰ বৃটিছ মিউজিয়াম আৰু পেৰিছৰ ৰাষ্ট্ৰীয় সংগ্ৰহালয়ত টুকুৰা টুকুৰাকৈ এই বৃন্দাবনী বস্ত্ৰ আজিও সংগৃহীত হৈ আছে। এনেবোৰ গ্ৰন্থ আৰু গ্ৰন্থাগাৰে বীৰ চিলাৰায়ৰ দিনৰ নুকুল গ্ৰন্থাগাৰৰ অস্তিত্ব প্ৰকাশ কৰি আছে। কোচ-বিহাৰ ৰাজ্য আজিলৈকে সুৰক্ষিত হৈ থকাহেঁতেন, বীৰ চিলাৰায়ৰ দিনৰ গ্ৰন্থাগাৰবোৰ নিশ্চয় আজিও আমি অক্ষত অৱস্থাত পালোহেঁতেন। দুৰ্ভাগ্যবশত : ৰাজ্যৰ বিলুপ্তিৰ অসমৰ ঐতিহ্য, সংস্কৃতি আৰু মহাপুৰুষীয়া ধৰ্মৰ ব্যাপক ক্ষতি সাধন কৰিছে। তথাপিও যিখিনি বৰ্তমানো আছে সেইখিনি চিলাৰায় নৰনাৰায়ণৰ অনুৰাগীসকলেই মাথোন নহয় চৰকাৰেও সুসংৰক্ষিত কৰি ৰখাৰ বাবে যত্নপৰ হোৱা উচিত।

লেখকৰ দূৰভাষ : ৯৮৩৫১২৫৮২২

লেখক ভাৰতীয় নুকুল গ্ৰন্থাগাৰ। ○○

# গোৱালপৰীয়া সমাজত নৱান্ন (ন-খোৱা)

■ প্ৰণতি দাস  
গ্ৰন্থাগাৰ সহায়িকা

নয়াস্বানৰ প্ৰসাদ দিয়া নিয়ম :- দেৱ দেৱীক পূজা কৰা গোৱালপৰীয়া লোক-সমাজৰ এটা অতি পুৰণি পৰম্পৰাগত প্ৰথা। এটা প্ৰথাক কেন্দ্ৰ কৰিয়েই নতুন খেতি চপোৱাৰ সময়ত, এটা ভাল দিন বাৰ চাই ধানৰ 'আগ' আনা পৰ্ব এটা থাকে। যিদিনাখন ঘৰত শালিধানৰ 'আস' আনে আনে সিদিনা খন কাকো ধান, চাউল, গাখীৰ আদি দিয়া নিয়ম নাই। ঘৰলৈ অহা মগনীয়াক চাউল দিয়াৰ সলনি পইচা দিয়া নিয়ম আছে।

গোৱালপৰীয়া সমাজত কাছি উঠা এটা পৰ্ব আছে। যিদিনাখন ধান কটা পৰ্ব শেষ হ'ব সেইদিনাখন পিঠা খোৱা নিয়ম আছে। সেইদিনা প্ৰথমে গৰুক, হালৰোৱা মানুহজনক, ধান কটা মানুহ বোৰক পিঠা খুওৱা নিয়ম আছে। সিদিনাখন পিঠা নাখালে হেনো গাৰ বিষ হয়। শালিধানৰ আগ আনতে কাঁচি খনক সেন্দুৰৰ ফোট লগাই, আগলতি কলপাতত মেৰিয়াই, নতুন কুলাত-নতুন কাচি এখন মূৰত লৈ ধান খেতিলৈ যায় আৰু ধানৰ আগ পাচ টা বা সাতটা আগ কাচি আকৌ মূৰত লৈ ঘৰ মূৰা হয়। সেই দিনা পিঠাখোৱা বা মাছ - মাংস খোৱা নিয়ম নাই- কিন্তু যিদিনাখন ধান কটা শেষ হ'ব ঠাই বিশেষে ধান খেতি ডৰাতে পাৰচৰাই ৰাক্ষী লক্ষীক পূজা দিয়ে আৰু সেই ঘৰৰ গৃহস্থই দুই এজন মানুহক মাতি সেই প্ৰসাদ গ্ৰহণ

কৰে। সেই দিনা ঘৰত উৎসৱ মুখৰ পৰিৱেশৰ সৃষ্টি হয়। তাৰ পাছত হ'ল ন খোৱা পৰ্ব :- নৱান্ন সাধাৰণতে আঘোণ মাহত প্ৰতিটো পৰিয়ালতে পাতে। নতুন ধানৰ চাউল, চিৰা মুৰি আদি আগতে তৈয়াৰ কৰি লয় তাৰ পিছত সেই বোৰ প্ৰথমতে নিজে নেখাই ওচৰ চুবুৰীয়া, আলহী-অতিথি ক মাতি নখোৱা সৰু - সুৰা এটা অনুষ্ঠান পাতে। ওচৰ চুবুৰীয়াক ভাত খোৱাৰ আগতে পিতা-মাতা সকল যে স্বৰ্গ গামী হৈছে, তিনি পুৰুষলৈকে নৈবেদ্য-আগবঢ়াই, তাৰ পিছতে হে - আলহী - অতিথিক দৈ চিৰা - খোৱা নিয়ম। ন খোৱাৰ দিনা ঘৰত নতুন চাউলৰ সুৰাসে ঘৰখন আমোল মোলাই যায়। নতুন ধানৰ চিৰা, নতুন চাউলৰ ভাত গাওঁৰ সমাজে যেতিয়া একেলগে বহি এসাজ খায় তাৰ আনন্দই বেলেগ। ন খোৱাৰ দিনা এটা বিশেষ মন কৰিব লগীয়া কথা হ'ল পিতৃ-মাতৃ কুলক আগবঢ়োৱা প্ৰসাদ আৰু নতুন চাউলৰ ভাত প্ৰথমতে গোহালিৰ গৰু কেইটাক খুৱাব লাগে। গোহালিৰ প্ৰতিটো গৰু - গাইৰ ঠেং ধুৱাইদি ভক্তিকৰি খুৱাব যাতে আটাই কেইটা গৰুৱে সেই প্ৰসাদ পায়। গৰু-গাই খোৱাৰ পিছত পূজাত উপস্থিত থকা জ্ঞাতি - কুটুম সহ নয়াভাত খায়।

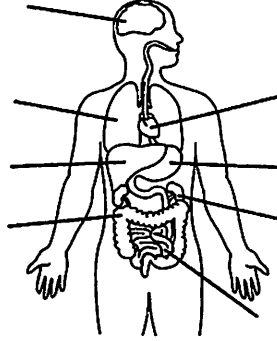
গোৱালপৰীয়া সমাজত নৱান্ন পূজা বা নখোৱা পৰ্বটো এটা এবাব নোৱাৰা প্ৰথা।



০০

# মানৱ শৰীৰত কেলচিয়ামৰ (Ca)ৰ ভূমিকা

## (Role of Calcium (Ca) in human Body)



কেলচিয়ামৰ (Ca) ৰ উৎস

**Sources of Calcium :-**

কেলচিয়ামৰ (Ca) বিভিন্ন উৎস হ'ল -

গাখীৰ, চীজ, সেউজীয়া শাক পাচলি, যেনে - চালগম, সৰিয়হ, সজিনা আদিৰ পাত, শুকান ফলমূল, সাগৰীয় খাদ্য, মটৰ মাহ, বিন, পনীৰ, দৈ, ক্ৰিম, চয়াবিন, বাদাম, মাছ, মাংস, ব্ৰকলী, শিপায়ুক্ত পাচলি যেনে টেভি অকা।

শৰীৰত কেলচিয়ামৰ (Ca) প্ৰয়োজনীয়তা

**Importance of Calcium in human body :-**

Calcium হাড় মজবুতকৰণ আৰু সবলীকৰণৰ বাবে অতি প্ৰয়োজন। ই শৰীৰত ৰক্তক্ষৰণ হ'লে বন্ধ কৰাৰ আৰু তেজ চেকুৰা মৰা (Clotting of blood) ত সহায় কৰে।

মাংসপেশীৰ সঞ্চালন, হাৰ্টৰ সংকোচন আৰু শক্তিশালী কৰাত কেলচিয়ামে (Ca) বিশেষ ভূমিকা পালন কৰে। ৩০ বছৰ পাৰ হোৱা মহিলা সকলোৰ Ca ৰ পৰিমাণ কমি অহাৰ ফলত এষ্ট্ৰজেনৰ লেভেল ক্ৰমে হ্ৰাস পায়। পৰীৰত Ca ৰ পৰিমাণ বৃদ্ধি কৰি এষ্ট্ৰজেন লেভেল বৃদ্ধি কৰিব পাৰি। বয়স হেৰাৰ লগে লগে হাড়বোৰ ক্ৰমে দুৰ্বল হৈ পৰে কাৰণ Ca বোৰ তেজত শোষিত হয় আৰু ফছফেট আকাৰে প্ৰসাবৰ জৰিয়তে বাহিৰলৈ ওলাই যায়।

■ ড° বিপুল কুমাৰ নাথ,

মূৰব্বী অধ্যাপক, ৰসায়ণ বিজ্ঞান বিভাগ আৰু

■ শ্ৰী জগদীশ নাথ, সহকাৰী অধ্যাপক

ৰসায়ণ বিজ্ঞান বিভাগ

মানুহৰ বয়স ৩০ বছৰ অতিক্ৰম কৰাৰ পিছত Ca যে হাড় সুদৃঢ় কৰাত কম পৰিমাণে অংশ গ্ৰহণ কৰে বাবে হাড়ৰ ঘনত্ব হ্ৰাস পায়। সাধাৰণতে খাদ্যৰ পৰা আমি কম পৰিমাণে কেলচিয়াম (Ca) পোওঁ। ব্ৰাউন আটাত থকা ফাইটিক এছিড (Phytic Acid) বহুদিনধৰি খাই থাকিলে দেহৰ পৰা (Calcium Phytate) হিচাপে প্ৰসাৰৰ জৰিয়তে বাহিৰ হয়। বেছি পৰিমাণে ফছফেট গ্ৰহণ কৰিলে অদ্ভৰণীয় ক্ষাৰকীয় ট্ৰাই কেলচিয়াম গঠিত হয়। ক্ষাৰকীয় গুণ বৃদ্ধি পালে কেলচিয়াম (Ca) গ্ৰহণ বৃদ্ধি পায়। ভিটামিন D আৰু কেলচিয়ামৰ (Ca) মাজত এক গধুৰ সম্পৰ্ক আছে। ভিটামিন D য়ে হাড়ত Ca ৰ পৰিমাণ বৃদ্ধি কৰে। আনহাতে অতিৰিক্ত ভিটামিন D য়ে মানুহৰ বমি ভাব, মূৰৰ বিষ, ডায়েৰিয়া আদি ৰোগ দেখা দিব পাৰে। ভিটামিন D য়ে তেজত অজৈৱ ফছফেট বৃদ্ধি কৰে আৰু বৃন্তীয় টিউলছে (Renal Tubules) হাড়ৰ কোষত কেলচিয়াম ফছফেট গঠন কৰে। Ca ৰ উপৰিত শৰীৰত হাড় মজবুত কৰণত প্ৰটিন, ভিটামিন A, আৰু ভিটামিন A ৰ প্ৰয়োজন আছে।

কৈশোৰ কালত প্ৰতিদিন শৰীৰত ০.৬ ৰ পৰা ১ g Ca ৰ প্ৰয়োজন। গৰ্ভৱতী মহিলাই শিশুক পৰিপুষ্ট কৰিবলৈ প্ৰতিদিনে ১.৫ ৰ পৰা ২g Ca খোৱা প্ৰয়োজন। জ্ঞান দুগ্ধ পান কৰা মহিলা বা ৩০ বছৰ অতিক্ৰম কৰা





মহিলাই Ca ৰ পৰিপূৰক খোৱা আৱশ্যকীয়। ইয়াৰ বাবে কেলচিয়াম গ্লুকান পৰিপূৰক হিচাপে খাব পাৰে।

সাধাৰণতে চিকিৎসকৰ পৰামৰ্শ অনুসৰি Ca ৰ পৰিপূৰক খাব লাগে। একে লেথাৰি কে'বামাহ Ca ৰ পৰিপূৰক খাব নালাগে। মাজে সময়ে Ca ৰ পৰিপূৰক খোৱাত বিৰতি দিব লাগে নহলে কিডনীত ষ্ট'ন হোৱাৰ সম্ভাৱনা বেছি।

বৃদ্ধ বয়সত অধিক Ca যুক্ত খাদ্য বা পৰিপূৰক গ্ৰহণ কৰিলে শৰীৰত ভালতকৈ বেয়াহে বেছি হয়। ফলত হাৰ্ট, স্নায়ু আৰু দেহৰ প্ৰক্ৰিয়া সমূহৰ বিষম পৰিণতি ঘটে। সেইবাবে সৰু কালতে Ca যুক্ত খাদ্য বেছিকৈ গ্ৰহণ কৰিব লাগে সূৰ্যৰ পোহৰ নপৰা বাবে Vitamin D যি অভাব ঘটি দুৰ্বল হোৱাৰ সম্ভাৱনা থাকে।

শৰীৰত কেলচিয়ামৰ (Ca) অভাৱঘটিত লক্ষণ :-

শৰীৰত বিভিন্ন ধৰণৰ Ca ৰ অভাৱঘটিত লক্ষণ সমূহ হ'ল-

: দ্বিধা বোধ বা স্মৃতিশক্তি হেৰুওৱা।

: হতাশাত ভুগো।

: মাংশপেশী টানিধৰি বিষগ্ৰস্ত হোৱা।

: মাংশপেশী সংকোচন।

নখৰ দুৰ্বলতা আৰু খুনুকা হোৱা।

: সহজে হাড়বোৰ ভাঙি যোৱা।

: ককালৰ বিষ।

: সন্ধি (Join) বিষ।

: ভৰিৰ গাঠিৰ বিষ।

: বাহুৰ বিষ।

: দাঁতৰ দুৰ্বলতা আদি।

শৰীৰত কেলচিয়ামৰ অভাৱজনিতৰ বাবে নিৰ্দেশিত পৰিপূৰকঃ

**Suggested Medicines for deficiency of calcium in human body :-**

- Calcium -n-75

- Calcium Carbonate

- Calsim

- Citracal petites calcium citrate

- Rainbow night calcium eitate

- Vita fusion calcium gummies

- Calcium 500

- Calvitan D3

- True Basic Advance calcium

- Calsiman 500

- Revital - H

- Cipcal - 500

- Biotin

- Clacium magnesium zine

- Calcarea Phos Phoric

- Bone health etc.

০০

# পৰিবৰ্তনৰ প্ৰত্যাশা

■ প্ৰণৱ জ্যোতি কলিতা  
লাইব্ৰেৰী বিয়াৰাৰ

মানৱ জীৱনটো হৈছে এটা সৰল অংক, য'ত সুখবোৰ যোগ হয়, দুখবোৰ বিয়োগ হয়, আনন্দবোৰ পূৰণ হয়, দেনাবোৰ হৰণ হয়, আৰু বৈ থাকে মাথো আশা যি কেতিয়াও শেষ নহয়।

উক্ত বাক্যকেইশাৰী মানৱ জীৱনৰ বাবে সত্য, কিন্তু কিছুমানৰ বাবে ব্যতিক্ৰম। সুখ-শান্তি ক'ৰপৰা আহে? সুখতো সকলো জীৱৰ অন্তৰ আত্মত লুকাই আছে। মাথোঁ উদ্ভাসিত কৰি চোৱাৰ প্ৰয়োজন। কিন্তু মানুহে নিজৰ বুদ্ধিমতাৰ জড়িয়তে আন মানুহৰ লগতে অন্য জীৱ-জন্তুৰ সূখ নিজে আধুনিকীকৰণৰ জড়িয়তে ভোগ কৰিব বিচাৰে। আনৰ সূখ ভোগ কৰিলেই নহব হজম কৰিবওঁ পাৰিব লাগিব। মানুহৰ জীৱনটো যিমানেই কঠিন পৰ্বলৈ গতি কৰি আছে, ঠিক সিমানেই মানুহৰ সুখ-দুখ, হাঁহি কান্দোন ইত্যাদি মনৰ ভাৱনাবোৰো মানুহৰ মনৰ পৰা আঁতৰিব ধৰিছে। মানুহৰ হৃদয় যিমানেই কঠিন নহওঁক কিয় মৃত্যুলৈ সকলোৱে ভয় কৰে আৰু জীৱনৰ বিয়লিবেলাৰ আগমুহূৰ্তত উপলব্ধি কৰে, কিন্তু তেতিয়া হাতত সময় নাথাকে আৰু নিজে নিজৰ ওপৰত ঘৃণা কৰে। এনেদৰেই শেষ হৈ যায় এটা জীৱন। বিশ্বাসে মানুহৰ সকলোখিনি সম্ভৱ কৰি তুলিব পাৰে, কিন্তু তাৰবাবে প্ৰয়োজন অসীম ধৈৰ্য্যৰ। মানুহে আধুনিকীকৰণৰ দৌৰত নাইবা আধুনিকীকৰণৰ হেঁচাত পৰি স্বীকাৰ কৰিবলৈ বাধ্য হৈছে যে পৃথিৱীৰ পৰা মৰম, স্নেহ, বিশ্বাস, ভালপোৱা হেৰাই গৈছে। কিন্তু বিশ্বাস আছে বুলিয়েইতো পৃথিৱীখন জীয়াই আছে। Faith makes all things possible, hope makes all things work and love makes all things beautiful May you give all these three things to your next generation নতুন প্ৰজন্মই ব্যস্ত হৈ পৰে নিজৰ কেৰিয়াৰ (carrier) গঢ়াক

লৈ। কিদৰে এজন ভাল চিকিৎসক, অভিযন্তা, অধ্যাপক হৈ নিজৰ জীৱনটো সুখ-শান্তিৰে কটাব পাৰি। কিন্তু যেতিয়া এজন পৰিপূৰ্ণ সাংসাৰিকত পৰিগণিত হয় তেতিয়াহে বুজিব পাৰে তেওঁৰ জীৱনত কিবা এটাৰ অভাৱ আছে আৰু এইদৰেই আৰম্ভ হয় অভাৱ পূৰণৰ অফুৰন্ত প্ৰচেষ্টা অৱশেষত গৈ নিয়তিৰ ওচৰত হাৰ মানিব লগা হয়। মই আগতেই উল্লেখ কৰিছোঁ মানুহে মানুহৰ লগতে অন্য জীৱ-জন্তুৰো সুখ ভোগ কৰিব বিচাৰে। যেনেকৈ আমাৰ শাসনকৰ্তা মহোদয়সকলৰ কথা কব বিচাৰিছোঁ। এখেত সকলৰ যে এখন Chain আছে আপোনালোকে হয়তো সকলোৱে জানে এই Chain খনৰ কথা। আমাৰ প্ৰশাসক মহোদয় সকলে হয়তো পাহৰি গৈছে যে এই ধৰাৰ বুকুলৈ এখেত সকলে একমাত্ৰ বিশ্বাসৰ জৰিয়তে আহিব পাৰিছে আৰু এতিয়া এখেত সকলে জনসাধাৰণৰ বিশ্বাস নোহোৱা কৰিব ধৰিছে। আৰু এনেকৈ গৈ থাকিলে বৰ্তমান যি অৰাজকতাৰ সৃষ্টি হৈছে আৰু কেইদিনমানৰ পিছতেই এই অৰাজকতা যে দুগুণ বৃদ্ধি পাব তাত কোনো সন্দেহ নাই। দিনকদিনে চৰকাৰৰ কিছুমান ভুল সিদ্ধান্তৰ বাবে জনসাধাৰণে নিজৰ অধিকাৰ সাব্যস্ত কৰাত ব্যৰ্থ হৈছে। চৰকাৰ আৰু কিছুমান কু-অভিসন্ধিৰ ব্যক্তিয়ে নিজৰ অভিসন্ধি পূৰণৰ অৰ্থে আমাক নিজৰ অধিকাৰৰ পৰা বঞ্চিত কৰিছে। এই চৰকাৰ আৰু কু-অভিসন্ধিয়ে এটাই আনটোৰ পৰিপূৰক হিচাপে জনসাধাৰণৰ আশা আকাংক্ষা বিনষ্ট কৰিছে।

অসমীয়াত এষাৰ কথা আছে, “ৰাইজে নথ জোকাৰিলে ন বয়”। কিন্তু এখেতসকলে পাহৰিছে যে জনসাধাৰণৰ সঁহাৰি নাপালে এওঁলোকৰ একো নাই। এখেতসকলৰ যে এখন Chain আছে এই Chain খনেই



আমাৰ বাধাৰ প্ৰাচীৰ হিচাপে থিয় হৈ আছে আৰু এই Chain খনক ভাঙিবলৈ আমাৰ জন সাধাৰণৰ মাজত আহিব লাগিব ঐক্য, জাতীয় সংহতি, বিশ্বাস, প্ৰমূল্যবোধ, উদাৰ মনোভাৱ, নিৰপেক্ষ নীতি, কষ্ট-সহিষ্ণুতা আৰু মাতৃভূমিৰ প্ৰতি শ্ৰদ্ধা।

সকলোৱে আমি মহাত্মা গান্ধীৰ সততা, বীৰ লাচিতৰ দেশপ্ৰেম, সুভাষচন্দ্ৰ বসুৰ অগাধ সাহস, আব্দুল কালামৰ দেশভক্তি আৰু অন্যান্য স্বদেশপ্ৰেমী সকলক সুঁৱৰিব লাগিব।

এইখিনিতে আমাৰ সমাজৰ কিছুমান অবুজন ব্যক্তিক এইষাৰ কথা কব বিচাৰিছোঁ যে, কেৱলমাত্ৰ ক্ষন্তেকীয়া আমোদ-প্ৰমোদৰ বাবে নিজৰ জীৱনটো ধ্বংসৰ মুখলৈ ঠেলি নিদিব। আপোনালোকৰ এইখিনি সহায় (ক্ষন্তেকীয়া আমোদ প্ৰমোদ)ৰ জৰিয়তে আমাৰ শাসকসকলে প্ৰকৃতিৰ যথেষ্ট ক্ষতি সাধন কৰি গৈছে। এখেতসকলে গছ-গছনি কাটি, হাবি জংগল নোহোৱা কৰি বিভিন্ন জীৱকুলৰ প্ৰজাতি বিলুপ্তৰ পথলৈ ঠেলি দিছে। সমাজৰ উন্নতি বিচাৰিলে ব্যক্তিগত স্বাৰ্থক জলাঞ্জলি দিব পাৰিব লাগিব। সমাজৰ উন্নতি নহলে কিন্তু ব্যক্তিগত জীৱনৰ উন্নতি হ'ব ক্ষণস্থায়ী বা ক্ষন্তেকীয়া। সৃষ্টিৰ আদি কালৰেপৰা জীৱনৰ যিটো দীঘলীয়া পৰিক্ৰমা আৰম্ভ হৈছে

এইটো অনন্ত কাললৈ চলি থাকিব যদি অশুভ শক্তিবোৰ পৃথিৱীৰ পৰা নোহোৱা হৈ যায়।

অশুভ শক্তি :- হিংসা, লোভ, লালসা, আনৰ ওপৰত অত্যাচাৰ ইত্যাদি আৰু বহুতো।

পৃথিৱীৰ বিভিন্ন ধৰ্ম বা পণ্ডিতসকলৰমতে :- পৃথিৱীখন চলোৱা সৰ্বশক্তিমান এজনেই। হয় কথাষাৰত কাৰো দ্বিমত নাই। যদি আন কাৰো দ্বিমত নাই সকলোৱে একেটো কথাকে মানি লৈছে যে ঈশ্বৰ, গড, আল্লা এজনেই তেনেহলে আমি ঈশ্বৰ, আল্লা, গড বাদ দি নতুন কিবা এটা নামেৰে এটাই ধৰ্ম পালন কৰিব নোৱাৰোনে ? বিভিন্ন ধৰ্ম একগোট কৰি এটা ধৰ্ম, এটা জাতি “মানৱ জাতি” বনোৱাত যথেষ্ট অসুবিধাৰ সন্মুখীন হ'ব লাগিব হয়। বিভিন্ন ৰীতিনীতি, নিয়ম-কানুন সলনি কৰিব লাগিব।

প্ৰত্যেক ধৰ্মৰ উদ্দেশ্য একেটাই, জীৱকুলৰ সৰ্বাংগীন উন্নতি সাধন কৰি পৃথিৱীত শান্তি স্থাপন কৰা। গতিকে প্ৰত্যেক ধৰ্ম একগোট কৰি তাৰপৰা প্ৰত্যেক ধৰ্মৰ নিখুঁত নিয়ম-কানুনবোৰ চামিল কৰি লব লাগিব।

এনেদৰেই জনসাধাৰণৰ সৰ্বাংগীন উন্নতি সাধন কৰা সম্ভৱ আৰু পৃথিৱীখনৰো মংগল হ'ব আৰু পৃথিৱীৰ আয়ুসৰেখা বুলি কোনো ৰেখা নাথাকিব।



# মহাবিদ্যালয়ৰ গীত

■ ড॰ হৰিচৰণ দাস  
গ্ৰন্থাগাৰিক

বিলাসীপাৰা মহাবিদ্যালয়  
বিদ্যাৰ তপোবন,  
নতুন পুৰুষ আহিছে ওলাই  
লৈ জীৱনৰ পণ।  
পূৰ্বত আছে চান্দৰ ডিঙা  
মহামায়া পশ্চিমত  
টোকোৰাবন্ধা, দুধনাথ পাহাৰ  
টিপকাই হাকামা মাজত  
চক্ৰশিলাৰ সোণালী বানৰে  
শুৱনি কৰিছে বন.....  
বিদ্যাৰ তপোবন

গৌৰাং নদী লুইতলে 'যায়  
দোতাঁৰা, ছাৰিন্দা বাজে  
সোণাৰায় গান, নৃত্য কুশান  
নাচে তাৰ মাজে  
উচ্চ শিক্ষাৰ শলিতা জ্বলিছে  
উজ্বলি উঠিছে মন  
বিলাসীপাৰা মহাবিদ্যালয়  
বিদ্যাৰ তপোবন.....



বিলাসীপাৰা মহাবিদ্যালয়ত যোৱা ২৪ আৰু ২৫ অক্টোবৰ, ২০১৯ তাৰিখে অনুষ্ঠিত “অনানুষ্ঠানিক শিক্ষা, গ্ৰন্থাগাৰ আইন আৰু সমাজ” শীৰ্ষক আলোচনা চক্ৰৰ উদ্বোধকৰূপে অহা মধুপুৰ সত্ৰৰ সত্ৰাধিকাৰ লক্ষীকান্ত মহন্তৰ মহাবিদ্যালয়ৰ আদৰ্শ।

আলোচনা চক্ৰখনৰ অতিথি আৰু সমল ব্যক্তি সকল

আলোচনা চক্ৰখনৰ অংশগ্ৰহণকাৰী সকল।

০০

# সেউজীয়া

- গুলজান্নাত বেগম  
সহকাৰী অধ্যাপিকা  
অসমীয়া বিভাগ

শব্দ ভাঙাৰে কঢ়িয়াই আনে  
এমুঠি সেউজীয়া ৰত্ন।  
জীৱনৰ প্ৰতিক্ষণে দিয়ে  
অন্যান্য আমেজ।  
চাৰিও ফালে অনবদ্য হাহাকাৰ  
সময়ৰ দোমোজাত  
ককবকায় সেউজীয়াবোৰ।  
নিয়ৰৰ পৰশত  
সাৰ পাব।



# মাজুলী

স্মৃতিভাণ্ড

■ আবুল হুছেইন  
গ্রন্থাগার সহায়ক

আই তুমি আজলী  
নাম তোমার মাজুলী  
ৰূপে গুণে হ'লা  
ৰূপে গুণে হ'লা  
তুমি ৰূপহী  
নীৰৱতা তোমার লগৰী  
কেতিয়াবা আঁতৰিব  
তোমার লাজৰ ওৰণি  
হবা তুমি বিশ্বমোহিনী!

তোমার স্মৃতিভাণ্ড  
তোমার স্মৃতিভাণ্ড  
তোমার স্মৃতিভাণ্ড  
তোমার স্মৃতিভাণ্ড  
তোমার স্মৃতিভাণ্ড  
তোমার স্মৃতিভাণ্ড  
তোমার স্মৃতিভাণ্ড  
তোমার স্মৃতিভাণ্ড  
তোমার স্মৃতিভাণ্ড  
তোমার স্মৃতিভাণ্ড



০০



## হৃদয়ৰ আৰতি

■ ড° বিপুল কুমাৰ নাথ  
মূৰব্বী অধ্যাপক,  
ৰসায়ণ বিজ্ঞান বিভাগ

কেনেকৈ কত তোমাক  
মনৰ কথা  
কেনেকৈ বুজাওঁ তোমাক  
হৃদয় যন্ত্ৰণা।  
তোমাৰ স্মৃতিয়ে মোক  
কৰিছে আমনি  
জীৱনৰ প্ৰতিটো ক্ষণত।  
আছিলো লগৰী মোৰ  
নিজান বনৰ  
সাচিছিলো ৰঙীণ সপোন  
হৃদয়ভৰা।  
নহলে সপোন দিঠকত  
এই দুদীনিয়া জীৱনৰ-  
হেৰাই গল মৰমবোৰ  
হৃদয় বিগাৰী  
বৈ গল মাথো  
হৃদয়ৰ যন্ত্ৰণা।



০০

# বিলাসীপাৰা মহাবিদ্যালয়

■ ছামিনা আকতাৰ।

B.A.5th Sem (English Major)

সেউজী ধৰণীৰ আমি বঙীন পক্ষী  
বিচৰণ ভূমি আমাৰ মহাবিদ্যালয়ৰ পদূলিত,  
বিলাসীপাৰা মহাবিদ্যালয়ৰ ছাত্র-ছাত্রী  
সত্যতা আমাৰ কণ্ঠৰ ধ্বনিত।  
ধৰ্মনিৰপেক্ষ অন্তৰ আমাৰ মানৱতাবাদী মনোভাৱ  
সকলো জাতি-বৰ্ণ, ধৰ্ম ভাষাই আমাৰ পৰিয়াল  
আন্ধাৰ আতঁৰাই সৎ শিক্ষাৰে জ্ঞানৰ বস্তু জ্বলাই,  
উজ্বলাই তোলো আহা আমি  
মহাবিদ্যালয়ৰ গৰিমা,  
শতজন আহিছিল, শতজন গ'ল  
বোঁৱতি নৈৰ পানীৰ দৰে  
বিলাসীপাৰা মহাবিদ্যালয়ৰ ছাত্র-ছাত্রী হ'ল  
বিজয় আমাৰ শৰীৰৰ তেজত  
সফলতা তপস্যাত  
একো একোটা চৰিত্ৰ গঠন হৈছে  
বিলাসীপাৰা মহাবিদ্যালয়ৰ।



০০

# মানৱতা

■ আবুল হুছেইন  
গ্ৰন্থাগাৰ সহায়ক

তুমি নেকি আধুনিক মানৱ  
মানৱতাক দলিয়াই  
তুমি ল'লা দুহাতত  
তেজৰ চেকুৰা ?  
নিৰীহৰ তেজেৰে ফাকু খেলি  
অভিনয় কৰা মানৱতাৰ !!!  
দিনত ভদ্ৰতাৰ মুখা পিন্ধি  
গাই ফুৰা  
গুণ গান  
গুণীজনৰ  
নমস্কাৰ জনাই সেৱা কৰা  
মনুষ্যৰ  
ৰাতি মুখা খুলি ওলাই  
এয়াই নেকি মানৱতা !



০০



# পৰিত্ৰাণ

■ সুহৃদ কুমাৰ বৰ্মণ।

B.A.3rd Sem (English Major)

কেতিয়াবা মনলৈ নামি আহে  
অদম্য বেদনাৰ জোৰাৰ।  
পোৱা নোপোৱাৰ দীঘলীয়া ফীৰ্দ্খন  
মন নগলেও  
মই যে লিখিবলৈ বাধ্য।  
কিনো পালোঁ কিনো দিলোঁ  
মানৱী জনমত।  
নামমাত্ৰ প্রশংসা, ইতিভমচকিং কিংবা চকুলো।  
কিনো পাপৰ প্ৰায়শ্চিত্ত ভূগিছে মই  
এইটো জনমত।  
দিন গৈছে, ৰাতি পুৰাইছে,  
মুক্তিৰ পথ কিন্তু প্ৰাপ্তিৰ বহু দূৰত।  
সঁচাই বহু দূৰত।  
কিনো মূল্য এনে জীৱনৰ? য'ত,  
পপীয়া তৰাৰ দৰেও নাই ক্ষণিক উজ্জ্বলতা,  
জীৱ-জন্তুৰ দৰেও অকণো স্বাধীনতা।  
জীয়াই কিন্তু আছে সমাজৰ হৈ  
ঠিক একেবাৰে বৰমতা।  
জীয়াৰ আনন্দৰ মাজেদি  
বেদনাৰ নিজৰাটি বৈ আছেহি।  
হাজাৰটি হাঁহিয়েও মোৰ অশ্রু প্ৰবাহ  
ভেটা দিব নোৱাৰে।  
জীৱন যুদ্ধৰ মই যেন এক  
পঙ্খ সৈনিক  
লাগে মাথোঁ মোক পৰিত্ৰাণ  
আৰু চিৰপৰিত্ৰাণ।



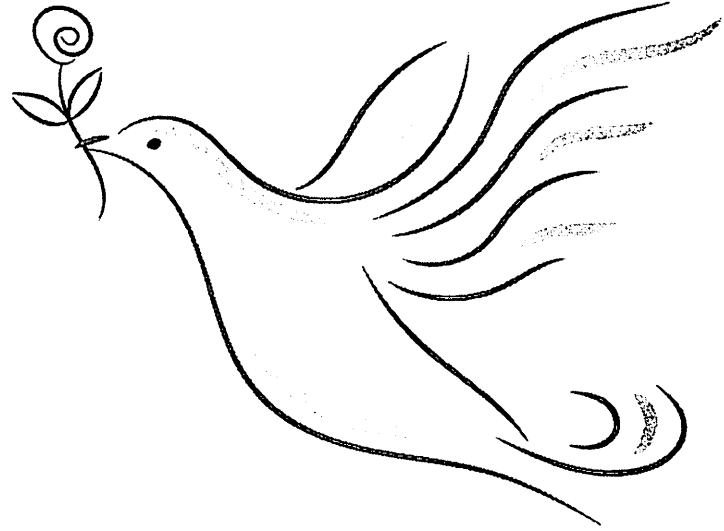


# শান্তিৰ দূত কবিতা

■ ছামিম ইয়াসিৰ

B.A. 1st Sem (English Honours)

অসম আমাৰ সোনা মণি  
নকৰিম আমি খুনা - খুনী।  
অসমীয়া, বঙালী, মুছলিম, হিন্দু ভাই  
সকলে মিলি শান্তি ॥  
পৃথিৱীখন মাথন মহিনী  
শান্তি বিচাৰো অসম থিনি।  
যি ভাষাৰে যিমান ভাই  
সকলোৰসমান অসম ভাই॥  
যাৰ ধন যি আছে  
তেজৰ ৰং একেই আছে।  
জাতি বুলিলে নাই  
মানৱ ধৰ্মই সভ্যৰ চাবি॥  
মানুহ যিমান আছে  
কম বেছি জ্ঞান সকলোৰে আছে।  
কুৰাজনৈতিক ত্যাগ কৰক  
দেশৰ হকে সজাগ হওঁক॥  
অসম বাসী কৃষক ভাই  
বেলিৰ জ্যোতিত পুৰি ছাই।  
মুৰৰ ঘাম মাটিত পেলাই  
শস্য ফলাই মূল্য নাই॥  
নাওৱাট আহিল দেশত ভাই  
দুঃখৰ কথা কবলৈ নাই॥





A Partial View of Practical Laboratory (Chemistry)



A Partial View of College Library



Students in the Library reading Room



---

---

# English Section







# *Teaching of Pronunciation is compulsory in English Classes*

■ **Matiur Rahman Mazumder**  
Associate Prof. & Head  
Deptt. of English

Every language has its unique sound system. Foreign learners should not ignore this uniqueness of the language under consideration. We should try to develop our spoken English so that it is acceptable internationally and is more or less free from native influence. Unconscious teaching/ learning of the English language often leads to erroneous teaching/ learning of the language.

How should we teach English pronunciation in Indian classes? – We may begin by conducting some diagnostic test to identify the learners' weakness;

- \* Making learners use a phonetic dictionary;
- \* Switching over to the utterance level system of learner ;
- \* Substituting some difficult sounds by some Indian sounds like etc.;
- \* Teaching students how to articulate English sounds correctly; (Teacher should demonstrate it.)
- \* Teaching the students to produce the sounds within the context;
- \* Making students record themselves reading and speaking loudly and clearly and repeat the process for months together so that they may really hear how much they have improved.

\* Advising students to subscribe to English Websites, podcasts and YouTube Channels which may help them on their English learning journey; and

\* Making them cultivate the habit of listening to native pronunciation. Gandhiji used to say, " I speak English by the habit of my ear." Watching news Channels like B.B.C. (for Queen's English) and the C.N.N. ( for American English) may help learners master their pronunciation.

Most of the barriers to correct English pronunciation in India are caused by the following factors:-

- \* We start learning English very late in life.
- \* We are accustomed to the sound system(s) of our own language(s).
- \* Ours is a multilingual country where there are many different kinds of sound systems.

Importance of word stress: Word stress is very important to knowing how to properly pronounce words in the English language. Most English words have one syllable said louder than the other syllables. This is very confusing for non-native learners. Moreover, when suffixes are added to the vocabulary words, students





become even more confused.

Word stress in English is fixed as well as free. The primary stress always falls on a particular syllable; e.g., action, wisdom, examine, examinee, examination, inferior, inferiority, photograph, etc. The fact that wordstress is fixed as well as free cause problems for the foreign learners. There are functional stress changes also. Only ma, na, la, of the English consonants need a vowel backing. In words like visit, limit, remark, etc. the stress does not shift : it remains fixed. Primary stress falls on the second syllable ; e.g., postgraduate, vice-chancellor, hotwater bottle, about, etc.

A change in stress may often lead to a change in meaning or even loss of meaning. So students should be made to practise pronunciation (oral practice). English has stress-timed rhythm. When a native speaker speaks only the primary sounds are audible but when a foreign speaker speaks he may try to put stress on all the syllables whether weak or strong. Change of emphasis often changes the meaning; e.g., the sentence- This is the house that Jack built- may be pronounced in at least four different ways. Content words- nouns, adjectives, verbs, etc.- vary the meaning. But functional word like a, of,

on in at, etc. generally do not change the meaning. That is why they are not accented.

In order to tackle these problems the teacher in an Indian classroom should

- \* Make the students consult a pronunciation dictionary;
- \* Let them read aloud;
- \* Teach them to put stress on the right place;
- \* Give them some sentences for identifying place(s) of stress,
- \* Show them how words change their meaning when stress shifts;
- \* Show how space controls meaningful repetition ; and
- \* Help them distinguish between primary stress and secondary stress, etc.

Having recognized the importance of correct English pronunciation, let us remind ourselves of what Raja Rao has said about speaking and writing correct English: " We cannot and we should not speak and write like the British." Slavish imitation of the Britishers would not help. We must unlearn the habit of being mere monkeys of the colonizers. Even when we imitate their sounds we must make sure that these sounds communicate our sense- what we want them to communicate.

○○



# Marginalization of women in Anita Desai's "Fasting Feasting" and Amrita Pritam's "The Weed"

■ Iddris Ali Ahmed

&

Tanima Chakraborty

Assistant Professor, Deptt. of English.

Most women in the society are faced with numerous challenges and problems. Some of the major problems that women are facing now a days is gender discrimination marginalization. Despite various calls by human rights activists and non government organizations to abolish and eliminate marginalization, there are still numerous reports which indicate that women are highly marginalized in the present society. Marginalization of women in the society has also resulted into reduced number of female role models within our communities. In extreme cases women who are in the leadership positions may also be dismissed from their employments without any solid reason. In certain communities especially in Africa and India, women have been marginalized towards educational opportunities. It has resulted in less number of educated women in those communities. Most traditional societies view women as housewives who should neither get education nor go to work. Marginalization of women has often created

some stereotyped notions in the society. Therefore, it is for the society to avoid such stereotyped assumptions about its members. From the early age women have always been exploited in the society. Women writers have written about their status and role in the society. Problems and discrimination of women are central theme of the most of the women writers. It is quite natural to expose the problems of individual viewing of universal point of view. But it is ridiculous to think of how a woman is being exploited and marginalized in many ways even after several decades of independence of India. Women should be empowered by providing them with adequate resources such as; finances that would enable them to start their own business. This would reduce over dependence of women in the society.

Today Indian female novelists occupy a distinct place in Indian English Literature. The fearlessly state the evils of patriarchal society and describe in a vivid manner the plight of women in their writings. Anita Desai





is widely recognized in Indian feminist writing in English. Her novel "Fasting Feasting" describes the condition of women in general, their role in a family and the status of unmarried women in particular. Uma, protagonist of the novel is a spinster and her individual life reduced to that of a maid in the family.

Amrita Pritam, another Indian English writer and poet was an iconic figure, whose works as well as life were a bold statement that redefined not just the literacy canon but also found new words and images for how Indian female perceived themselves. She was quite popular for her feminist writings. Amrita Pritam's "The Weed" is one of the finest examples of the domination, subjugation and women being taken as a virgin territory. The character Angoori in the short story, 'The Weed' is shown as 'subaltern' as she is unable to speak about her own needs. Women over the years are represented through others' voice since they do not have voice of their own. But many feminists writers are coming up boldly with the representation of women and their status. Readers in general must feel the necessity of understanding the subjugation of women. In order to create awareness among the coming generation feminist writing has received a lot of importance.

We must admit that the existence of a margin category validates the presence of a centre category which controls it by adopting suppressive practices. An attempt is being made here to understand the marginalized voice on

the basis of gender. In Indian patriarchal set up it is the woman who has to bear the frustrations of a man. With this particular idea an attempt is made to sketch and listen to the cries of a few victimized women characters, specially Uma in Anita Desai's novel "Fasting Feasting" as the parents of Uma, aim at promoting education of their son Arun, a male child whereas Uma's going to the convent school is not permitted. On the birth of Arun, Uma's education is terminated and she is entrusted with child care and house-keeping by her mother who says that "you can help and look after Arun. And learn to run the house". This is the scenario in most of the Indian Hindu families. She is carrying the burden of being a woman. She did not any support from either of the parents. At the age of 43, engaged, married and divorced, she is a woman without a man, living with her parents, catering to their taunts and snatching a moment of privacy every now and then.

Uma seems to be marginalized more by her destiny than anyone else. Uma is a slow learner, not very good at studies. Year after she is held back in the same class. Because of her inferior brain she had to discontinue her studies. Her mother says, "you know you failed your exams again you are not being moved up. What's the use of going back to school? Stay at home and look after your baby brother'.

Uma loves freedom, socializing and has the ability to relate to people. But there is a withdrawal of her opportunities. She is not even



allowed to use the telephone of her house. She also had to decline the job for her parents which were offered by Dr. Dutt. Even the little moment of privacy in her room was interrupted by her mother. Not only that Uma's parents of the opinion that she is not physically attractive enough to please a man. The tragedy of a girl rejected by many parties in marriage is pathetically drawn in the case of uma. When the marriage arrangements takes place, it proved to be a fraud and her parents even agreed to give the dowry. Unfortunately she is drawn towards another deceitful marriage with Harish, already a married man with children, only for the sake of dowry. After this marriage she was considered to be an illiterate girl.

Anamika, Uma's cousin is another victimized woman of marginalization. Anamika was very sober, she was an outstanding student and got a scholarship to oxford. Despite of all these she was regularly beaten by her mother-in-law which was approved by her husband resulting in her miscarriage. Her parents were responsible for this marriage, Anamika finding no other way commits suicide.

Indian women have carried the burden of the family. She has been enslaved for her husband, for her children, for her family. In a male dominated society, woman is supposed to be an ideal wife, a mother and an excellent home maker. Mild submissiveness, domesticated, unprotesting and self-sacrificing woman was an essential adornment of the patriarchal social set

up all over the country. Uma's mother is one such victim of this patriarchal set up. She is a woman who has not only surrendered her individuality but also that of her daughter. It is believed that mothers who yield to patriarchal power betray their daughters. They pay a heavy price for self-preservation. But the modern woman with the gain of education and loved for freedom strives to establish her own identity. When she fails in this endeavour, she suffers marginalization.

Amrita Pritam is another pioneer writer of great eminence in India. As a story teller she has few peers in terms of themes and technique. The main character Angoori in the short story "The Weed" is a woman who is victimized by marginalization. She is occupied with superstitions and she also thinks that it is sinful to know how to read and write. It is not her fault but the problem lies with the environment where she lived in such a society where superstitions get prominence over anything. As the education narrator says at the beginning a sophisticated and more worldly woman known simply as 'Bibi', a term of affection. Angoori was the new bride and the narrator describes her as joyous, cheerful and attractive young woman recently married to a much older husband, and is very traditional in her beliefs and values.

Angoori has been taught and apparently that it is sinful for a village woman like herself to know how to read. Again, according to the protagonist, the acceptable tradition is that on





behalf of a girl child when she is five or six, her father places flowers and money at someone's feet who will be her future husband. Thus, she is directed by her father's wishes. In this way, it is decided whom the girl shall marry later. On being asked by the narrator, Angoori says that those girls who have love affairs do not follow this norm and sometimes they even elope with their lovers. The superstitious belief of Angoori was that a mysterious 'Weed' is responsible for bringing about love affair between a girl and a man. According to her, an intending man places it in a sweet or paan and gives them to eat. She also asserts that she has seen a girl in her village in such a situation and the girl sang sad songs a lot and never combed her hair. When the narrator finds Angoori in an abstract mood and she revealed that she wants to read and write. When the narrator investigated it was revealed that the night watchman, namely, Ram Tara who used to take tea with them is not coming to her place from a couple of days as he has gone home. Angoori failed to realize the fact that she has fallen in love with Ram Tara. Angoori is young, still because of the tradition she has got an old husband like prabhathi. It is very natural to get attracted to a handsome man like Ram Tara. When Bibi asked Angoori about

the weed, Angoori replies that it must be the tea. She thinks it's a curse on her. The protagonist of this short story namely "The Weed", who is the victimized person of marginalization, shows us a number of aspects such as the village women are occupied with superstitions and the reason Angoori feels that reading and writing is a sin for the village women. She got married at a very tender age when she had very little knowledge on marriage. This happened because the society was a made one and where women were marginalized.

To conclude, we would like to say that marginalization of women results from various stereotypes and their preconceived notions that people develop in society. We would suggest that the society should take the sole responsibility to ensure that women are not marginalized in any way or manner. They should be imparted quality education that can help them to free from this kind of marginalization of society where they are made victims of patriarchal social set up. Moreover, women should be empowered by providing them with adequate resources such as finances that would enable them to start their own business. Women should also form professional groups where they can share their experiences on leadership and learn from one another.

○○



# Good Mathematics

■ **Harun-Al Rashid**  
Assistant Prof. & Head  
Deptt. of Mathematics.

Mathematics is called the mother of science. Also many mathematician remarks that mathematics is the music of all musics. It is infact, the mother of all human thoght. But teaching and learning of mathematics specially at the initial stage of education is challenging one.

A good teacher makes good mathematics himself. Also a good teacher makes a pupil good in Mathmatics. A teacher must studies his pupil and solve the problems in a simple and easiest rule by which the pupil can understand immediatly. Then the pupil beings to love mathematics. Also he appreciates its preciseness, conciseness, vividness and exactness found in doing a mathematical problems. Logical thinking takes shape, for him, it is good mathematics. some pupil by birth talent in mathematics, but they are in minority. The majority of pupils loving mathematics ie doing good in mathematics are the reflections mostly of the personality, skill and approach of the mathmatics teacher.

Now mathematics has 103 branches and

each one attracts specialisation But the basic mathematics the same through out the world.

Researches on learning and teaching of mathematics reveal the following :-

- i) Mathematics teaches Logic
- ii) Logic creats interest in pupils to learn
- iii) Mathematics teaches a pupil to precise and concise in his works and activites.
- iv) It develops interest in a pupil to solve problems and further create problems for its own.
- v) Teachers is regarded by pupil as treasure of teaching.

Now,it should be a pleasure for a teacher to practice hard of his / her own and make own device to make mathematics a delightful teaching in class-room This teaching will be more meaningful and truthful.

The text books on mathematics has an important role of play. text book should be a book not burden to a pupil.

Teacher, Text book and tought shold be good enough to have good mathematics.

○○





# The Story of Stars

■ **Rituparna Ghosh**  
Assistant Professor,  
Department of Physics

What do you think when you look at stars in the night sky?

Stars, the luminous point in the dark sky. Can we talk about a star as 'living'? Yeah! we can. but stars do not live forever, just like people and stars living things. Stars are born, live their lives, evolving as they are and eventually they collapse or die.

There are many questions about the birth, growth and death of stars. Our astronomers think that the stars are born out of the gas and dust in the arms of spiral galaxy (eg. Milkyway) attain certain age and meet the end of their life. The problem of star formation by 'self gravitation' of a gas cloud was considered by "Science Jeans".

Star clusters which contain young hot blue stars, are found in the regions of galaxy where dust and gas are concentrated in the form of cloud which appear as very bright object. The individual hydrogen atoms fall with increasing speed and energy toward the centre of the cloud under the force of 'star's gravity'. The increase in energy heats the gas. This process has con-

tinued for some millions of years, the temperature reaches 15-20 millions degrees Fahrenheit, the density will increase; the hydrogen ignites and burns in a continuing series of nuclear reaction. As the dense core accrues mass from its larger, surrounding clouds, self-gravity begins to overwhelm pressure and collapse begins. The gas that collapses towards the centre of the dense core first builds up a low-mass "protostar the baby star", surrounded by dust. Once a protostar is formed gravitation will predominate over gas pressure.

Ultimately we can say that, when the surface temperature becomes high enough, the gaseous sphere begins to shine and a star is born.

When the protostars become opaque, this continues to contract slowly and the gravitational energy released by contraction keeps the star shining. The star continues radiate energy at more or less constant rate for a long time it is now a main sequence star.

When a star begins to exhaust its hydrogen slowly its life near an end. Swelling



and reddening of outer region of a star is the first sign of a star's old age. Swollen star is called a 'red giant'.

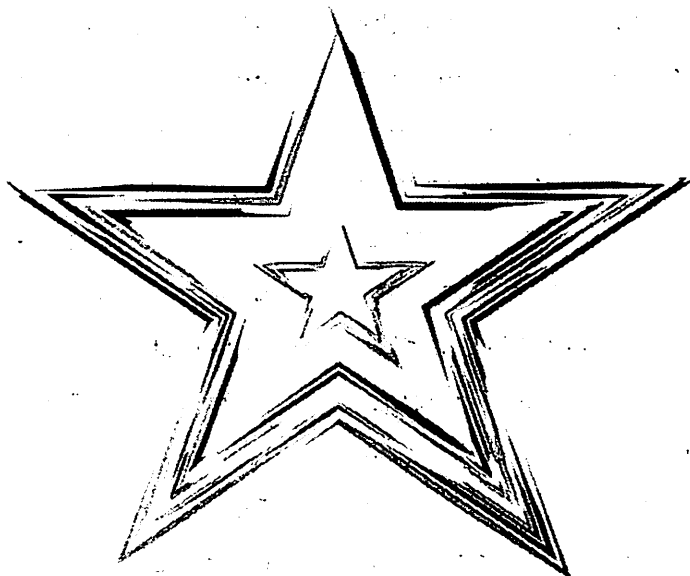
It is a small star like our sun that collapses gently and remains collapsed. Such a collapsed star at its life's end is called 'white dwarf'. The star eventually cools and dims. When it stops shining, it will turn into a dead star known as 'Black dwarf'.

So what happened to the more massive star? Dramatic death of a large star of about 10 solar mass. Its final collapse generates a violent explosion. Less massive

stars don't explode like in this way. If the star is more massive, the implosion creates a supernova, one of the brightest events in the universe. Most of the star's material is blown into space, but the core implodes rapidly into a neutron star or a singularity known as a 'Black hole': an area in space that nothing, not even light, can escape from it.

Modern astrophysics is opening up a book of puzzles to the Scientists.

So much more to go: so much more to know.....!!







# *Comparative Literature : Theory and Practice*

■ Iddris Ali Ahmed

Assistant Professor

Deptt. of English

**Introduction :** The academic discipline of Comparative Literature originated in the 19<sup>th</sup> century alongside other new fields such as Comparative Law or Comparative Philosophy. The term in English was made popular by Hutcheson Macaulay Posnett in a work published in 1886, precisely under the name Comparative Literature. In 1949, a century after Marx and Engels, Rene Wellek proposed distinction between three meanings of world literature in his development of the concept of Comparative Literature in Theory of Literature. While Comparative Literature is about the differences, World Literature is about the commonalities between all national literatures. Comparative Literature is the study of common features in the literature, cinema, and other forms of cultural production across national and regional boundaries, from an intercultural, interdisciplinary and global perspective. Comparative Literature is an academic field dealing with the literature of two or more linguistic, cultural or nation groups. While most frequently practiced with works of different languages, comparative literature may also be performed

on works of the same language if the works originate from different nations or cultures among which that language is spoken.

The terms 'Comparative Literature' and 'World Literature' are often used to designate a similar course of study and scholarship. Comparative Literature is the most widely used term in the United States, with many Universities having Comparative Literature departments or Comparative Literature programs. We know that Comparative Literature is an interdisciplinary field whose practitioners study literature across national borders, across time periods, across languages, across genres, across boundaries between literature and the other arts (such as - music, painting, dance, film, etc.), across disciplines (such as - literature & psychology, philosophy, science, history, architecture, sociology, politics, etc.). According to Totosy de Zepetnek, Comparative Literature is the study of "literature without borders". Scholarship in comparative literature include, for example, studying literacy and social status in the Americas, studying medieval epic and romance, studying the links of literature to



folklore, and mythology, studying colonial and postcolonial writings in different parts of the world, asking fundamental questions of literature itself.

What scholars in Comparative Literature share is a desire to study literature beyond national boundaries and an interest in languages so that they can read foreign texts in their original form. Many comparatists also share the desire to integrate literary experience with other cultural phenomena such as historical change, philosophical concepts and social movements.

**Theory and Practice:** What Comparative Literature means today is very different from previous discourses in global context. Cultural studies take us on reconsideration or redefinition of the term of comparative literature. Today boundaries of comparative literature have been expanded by comparative cultural studies. So many discussions have been made on Comparative Literature up to now, but it is very important to focus on what we will compare. It is very clear that we do not know “what, why or how” we will compare, “which works or writers” literary worlds must be compare. Firstly, we must answer these questions if we want to study Comparative Literature, as well as necessity of a well defined methodological frame, we must also argue its coverage and search for answers to the questions such as “to whom / what will we compare us / ours? How will we compare the

texts? In other words, which texts or writers will we compare? Who are in the eyes of the others or who are the others in our eyes?” Even though in Spivak’s *Death of a Discipline* the questions “How many are we?” “Who are they?” that she highlights should be observed for the new Comparative Literature which leads us towards comparative cultural studies crossing borders now-a-days.

A comparative study of different literatures will present us rich knowledge of literatures, languages, cultures and identities of other nations, thus comparisons of products of the different literatures will get a chance to recognize both our values and the other’s closely. A comparative study of different literatures will present us rich knowledge of literatures, languages, cultures and identities of other nations, thus comparisons of products of the different literatures will get a chance to recognize both our values and the other’s closely.

Surely while we compare literatures of the different countries or languages we need to break down the borders, we have huge materials to compare synchronically or diachronically literary genres and texts across all times and spaces. We must read, recognize, criticize and evaluate the other nations’ literary products. We need to develop, we need to know what the others are doing, we must compare ourselves to other’s. As Matthew Arnold emphasizes we must have a look at literatures of all periods from



classical to postmodern. We recognize similarities and dissimilarities among literatures, and perceive and evaluate the stand they come will we make a study of comparative literature.

After knowing what comparative literature is in theoretical sense, practice of comparative literature can be made on literary genres selected among the literatures of different nationalities. The comparatists must be careful while determining the writers and their literary works of their own literature and other country or countries. They must know very much literary values of countries to be compared.

**Conclusion:** To conclude our short discussion on Comparative Literature we must say that from the ages of Plato and Aristotle to the modern, people have been interested in other's literature, languages, cultures or customs, they have made some comparisons between themselves and others. In academic respect since 19<sup>th</sup> century Comparative Literature has been developed and theorized, the science of Comparative Literature has been transformed in on side into the theories of comparative literature and literary criticism, comparative literature as an umbrella term has focused on world literature in some curiosity of knowledge the self and the other.

Comparative Literature is a unique tool for readers or academics or researchers who

feel curious, enjoy reading and analyzing literary works about other languages and cultures of the other nations or interested in global studies and international relations. As already mentioned above, the most important aspects of comparison a literary text must be the products of different nations, cultures or languages. A comparatists can study literature from all parts of the globe, there is no boundary, he or she can go beyond one nation's literature, she/he compares it to two or more, for instance, someone who studies Turkish language and literature can understand foreign language, culture or literary works in their original languages such as English, French, German, Spanish and Chinese.

To conclude, what benefits Comparative Literature provides us are obvious as we have already discussed above. We can say that Comparative Literature is necessary for the world literature. We can examine the importance of Voltaire for French, Spenser for English, Dante for Italian, Tolstoy for Russian, Al-Farabi for Turkish and all of them are important for the world literature in the light of comparative literature in the best way.

#### References:

- Elmas Sahin: On Comparative Literature.
- Comparative Literature: An Overview.
- Online Resources.

# Back bencher

■ Nazirul Islam

&

**Mahmudul Hassan Chaudhury**

B.A. 1st Semester (English Honours)

Every student cannot be a backbencher.

Backbencher are not those who come late and sit in the last benches. In spite, backbenchers frontbenchers still they are the heart of the class. The class is incomplete without those backbencher fellows. The students who sit in the first benches are quick to answer whatever the question asked by the teacher. Actually they don't like showing off that they can. There are many examples where backbenchers are better in all the aspects of life.

In lieu of craving for knowledge frontbenchers crave for marks. But back-benchers don't really care for the marks. They go for the knowledge which can give them success. Backbenchers don't make good marks they make the best memories.

Front benchers worry a lot about the consequences but backbenchers know if they did it good the results will be good.

In class, if front benchers don't understand something, They hesitate to ask it to the teacher. They think other will laugh at them but back-benchers they worry about nothing and they ask anything they want to know from teachers.

Backbenchers should not be underestimated no one knows what comes out from them.

Take Fr. APJ Abdul Kalam as example, he also belonged to the backbenchers. He ended so well and made himself an inspiration for everyone. All are aware of his great achievement and these need not to be mentioned here. Backbenchers find good out of every situation. Backbenchers don't only study to get good marks but to become a good human. If backbencher don't get job then also they stay happy just because they have gained the knowledge. Because no one can be happy with the work if they don't cover it by heart, and life is not about just earning money it's about happiness. Backbencher do what their heart wants not what society wants. We are born in Independent country so it's our life. So it will be our choice what to become. Suppose, your aim is to be a photographer and your parents push you to be an engineer you might be successful but can't be happy. Your passion will always keep your mind interrupted. Front benchers worry much about other saying and they leave their passion away. But backbenchers do what their heart says.

One thing to be added is that I am also one of the backbenchers that put their heads up and do things that come from heart with positivity. I am not yet successful but happy of course.

○○



# Burqa is my choice

■ **Tamanna Islam**  
B.A. 5th Sem  
(English Major)

Talking one of the most politicized and misused words associated with Burqea which is not a traditional ritual but a freedom to choose. In today's world burqa has become a symbol of oppression and is often used to cast the muslim women as victim.

For today's generation it is difficult to believe even wearing burqa can be a choice but it can also be restrictive if it is wrong against your choice. Traditions aren't wrong until they are forced upon you. People feel that their beauty would be hidden under the burqa. They might think that a muslim girl is forced to wear burqa as a compulsion towards the Islamic rituals but hailing burqa was never forceful. Some women liberally choose to wear burqa as an attire of freedom. In today's world beauty and fashion are having a tough fight to survive in this world. People find competitive in every day fashion world, it pressurizes a person to look

more beautiful and stylish than the other. Isn't that being trapped by the expectation of others? Wearing burqa is a kind of quite liberating. What you choose to wear gives you an agency over own body. it covers our body not mind. Wearing Burqa can also be a choice.





# HUMANS-THE MONSTERS

■ Arifa Sultana

Class-B.A.5th Sem (English Major)

We the people in the modern world are too much selfish that we don't even think about the sins we are committing. There is a saying in Assamese-"Apon Valei toh Jogot Val". Here 'Apon' Defines 'We' and 'Jogot' defines the 'Modern World'.

Modern World ! Do we have any idea of the destructive te, tendencies of the human world? yes, we have but we don't bother because are self-centered. In fact, we are destroying our dewllingplace with our own attitudes. Do we know that we are the criminals holding a dagger' instead of a pistol fullof fireballs and killing our lives by ourselves. We are the victimizers of the natural world including ourselves. Do we know who is responsible for this ? It's none but we because we' re not concerned about our environment. We are running after fame, money, career and so on. But one thing is clear that by running after those things we are losing our near and dear ones. We are publishing so many artcils, books, papers for savings our Earth but it is not working : It seems we are just showing off.

Ozone layer is now in terrible danger due to Industrial development, materialism and

technological persuits of modern men Its killing us like slow poisoning. I don't want to criticize our government but, believe it or not, I am not satisfied with our administrative activities. Let's talk about our Indian government, our valuable votes during General Educations make worthless politicians, MPs and MLAs but only a few of them are sincere about the developement of the nation. We are witnessing a developing India in the Metros and big cities and not in the real India-which resides in the villages, poverty, unemployment and illiteracy are the common problems faced by people every where but lack of awareness, negligency, foul play, etc. among people are eating into the vitals of our nation. If people are not conscious about what's going on in India then how can they possibly understand the importance of democracy ? It is not only the responsibility of our political leaders, but also our duty as well to turn India into a prosperous nation, only then would the hardwork of Ambedkar show positive result. We should mentally prepare ourselves benifit from the experiences we are going through. Of course we are over whelmed by scientific inventions but what about our nature and the lives of this planet ? Now a



days, for us, daily needs and the craze for success get priority which make us oblivious of our natural surroundings.

Imagine being a small animal you've just moved into your new house beneath the perfect tree along with your siblings. Looking around you see nothing but green forest and know you can find plenty of food and live happily with your family. But suddenly you hear a loud sound that you haven't heard before and then a thunderous crash. One by one the trees are being cut down by people. In no time the forest has no trees left and your family and you have no place to go. Seventy percent of plants and animals that live on land live in forest homes and can't survive in any other kind of habitat. They can't just move to a new house or new city as people can. They are important for all life on earth but they are being taken down in large numbers through deforestation. If we don't stop deforestation more than half of our planet and animal species will become extinct. Rainforests are the oldest ecosystems on earth and they are impossible to replace. Remember, it took millions of years for rainforests to develop. How can we replenish them with the current rate of deforestation? We know natural resources are everything that is provided for us by nature. Man doesn't make them; they can either be renewable or non-renewable. We call it a renewable resource if it grows again or comes back after

we use it. Good examples of renewable resources are trees (forests and woodlands), crops and livestock like fish. Water and soil are renewable sources. A non-renewable doesn't grow or come back or it takes a very long time before it is replenished. This includes fossil fuels coal and petroleum.

To have an environmentally sustainable future we can still enjoy natural resources. We urgently need to transform the way we use resources, by completely changing the way we produce and consume goods and services. We can make a difference for the environment. It doesn't matter how big or how old we are.

We can use Green initiatives for a greener way of life. There are some green initiatives which can be implemented to keep our planet green. The steps we should take up are: organic farming, is one type of farming uses only natural products to help plants or animals grow and be healthy. It avoids using chemicals especially pesticides and fertilizers. How about going organic in our garden? we can grow vegetables such as tomatoes and pumpkins and fruits such as limes and papayas. Working in the garden can be a new hobby.

Let's go to the 'Green transportation', go to school by cycling. By adopting this type of transportation, we are not only doing our bit to reduce carbon footprints, but we are also choosing a healthy way of commuting. Two-in - one



benefits indeed ! Amsterdam is the bicycle capita of the world. Do we know the impact of 'Eco-Tourism' Let's go to this with prefixes such as green responsible, and sustainable eco-tourism is environment friendly tourism that cherishes not destroys. It promotes the practice of touring natural habits in a manner that helps the local community and minimizes ecological impact. Let's paint the world green by embracing green initiatives. Trees are life we should understand the importance of trees in our lives and do our best to save them and consequently save the earth : Trees if protected, will protect us" Here are some facts of serious concern that show us how essential it is to act now. Agriculture is the leading cause of deforestation. Even if the agriculture land is given back to nature it has lost its bio-diversity that once lived on it. A tree produced 260 pounds of oxygen in a year. Also in a year a tree can absorb as much as carbon dioxide produced by a car driving 26,000 miles. Research shows that 15.3 billion trees are cut down every year. One and a half acres of forest is deforested every second. Referred to as the ' Lungs of the Earth', the Amazon rain-forest has been reduced to 20 percent of its original size over the last 40 years. It has been found that loss of trees is connected to higher death rates in human beings.

Not only trees but we should also take care of our seas and oceans and every source

of water. We know that about 71% of earth is covered with water. This means land occupies remaining 27% that's less than half the amount of water. Yet, the activities that take place on this 29% of land have intense impact on the oceans. Our oceans and seas are worlds in themselves - they are home to scores of marine life. The lives on both land and in water are interconnected. Oceans generate the oxygen. We breathe, provide food and regulate the climate. The way we treat our oceans impacts not only the life that lives within it, but us too. Millions of sharks are killed every year for their fins, which is delicacy in some of the parts of the world. Although, it is legal to capture some species, illegal shark finning takes place. The shark's fins are cut off and the rest of the body is dumped into the ocean so as to avoid having to declare the full animal's port. Over the last couple of decades the amount of carbon dioxide in the atmosphere has gone up. This has led to ocean acidification: the oceans absorb carbon dioxide and this lowers the chemical balance of the water. Ocean acidification puts the entire marine food web at risk. Dead Zones are regions in the ocean where oxygen levels are so low that no marine life can live. Every year, a 'dead zone' forms near the Gulf of Mexico as farmers fertilize their land and the rain washes the chemicals into the rivers and ocean. The Great Pacific Garbage Patch as a huge amount of





garbage that lies in the north pacific ocean. It moves between the west coast of north America and Japan. It is supposedly twice the size of Tax Minamata in japan was victim of serious mercury poisoning in the 1950s. A chemical company had dumped large amount of mercury into the Minamata Bay. Recent research has found that mercury levels in the ocean have increased tremendously. Change being with us, so we should start taking initiatives to conserve oceans, trees, nature, animals and save our life. But we are doing ? Nothing. As I said earlier we are like the monsters killing innocent lives, cutting trees, nature, animals and save our life. But we are doing ? Nothing. As I said earlier we are like the monsters killing innocent lives, cutting trees destroying natures and raising ourselves. If we don't take any actions to protect our natural resources then the day is not so far when there'll be none who can survive here were the ignorant people. Though we are living together but we can't guess the inner thoughts of the person next to us. Isn't it ? so, think why shouldn't we say that we are

the monsters who are killing innocent lives, the sources of oxygen gas the source of living. Instead of thinking about fame, worth, success we should go further to save our plants, if we succeed to save them then we will be regarded as successful human beings. We lost our humanity, we have forgotten that money, fame can't give the pleasure which we get through loving nature, loving people. Our predecessors used to survive till 100 or 120 years, they were so strong in mind body and thought. They used to love mother and nature also loved them. They wrote so many great books addressing natural resources and humans. In each of the holy books like the Quran, the Bible, the Gita there is a description about nature. Quran has said us that - we have given a lot of water then you can survive sky for our shadow. trees for food and accessories and land for shelter. If you don't take care of those resources it'll bring your destruction. If they succeeded in moving our minds to the environmental awareness then it would be worth we are not also aware about the sanitation and cleanliness.

○○



# Is Growing Level of Competition Good for the Youth ?

**ABDUL KAIYUM**

*Assistant Professor*

*Department of Economics*

The development of any country is highly dependent on its youth. Youth are in the stage where they learn new things, new techniques, acquire experiences, conceive new ideas and bring in new vision of generation. India has a population of over 1.32 billion. More than 50% of its population is below the age of 25 and more than 65%, below the age of 35. Due to the large number of its people and far less opportunities, competition in India is growing day by day in all spheres of the society. But the most vulnerable section which falls prey to its implications is the Youth. Competition in fact, has become a necessary evil for the young generation. According to Periodic Labour Force Survey (PLFS) of the National Sample Survey Office (NSSO); The overall unemployment rate of India stood at 6.1% in FY18, Which is a 45 year high. Which also creates a huge competition among the youth people.

Life of the young is not at all easy. The spirit of competition is instilled in them right from their nursery admissions and keeps them busy for their entire lives. There is a stiff competition to obtain outstanding percentage of marks to secure admission into a good and reputed college or university. Similarly, there are competitive exams and interviews when it comes to government jobs and even higher studies. For instance, in UPSC civil services examination, more than 10 lakh candidates participate out of which only 1200 get selected. In APSC Prelims examination 2018 a total of 60,275 candidates will appear for 261 Posts. Students face competition not only in academics but also in every other field like sports, music, art, politics, etc., which can be a viable career option for them. Competition among youth has positive as well as negative impacts.

## **Positive Implications of Competition Among Youth :-**

Increasing level of competition allows the youth to work harder and achieve their aim. Success is achieved only by hard work and this competition allows them to work hard and face difficulties, which

will make them more stronger. This will provide a practise to the youth about the obstacles we might face in life. As opportunities are few, only the conscientious can win and the deserving, achieve success.

Increasing levels of competition can help teenagers enhance their skills. It motivates the youth to enhance their skills and expand the frontiers of learning and innovation. They try new and different activities which will motivate them to move forward successful. They might acquire more knowledge and the ability to perform tasks more efficiently.

Competition among the youth helps in understanding their weaknesses and strengths. Thus, they will be encouraged to work more on their weaknesses and provide support to their strengths. Increasing levels of competition also enhances their creativity and manage success and failures in life.

Competition inspires young entrepreneurs to compete globally with their counterparts in other nations. Competition in sports plays a vital role in bringing out the invincible spirit of the players and instils harmony and teamwork among team members. Every day new records are made in almost every sport only due to the competition to excel. Competition enables constant improvement in products and interminable update of technology. It helps to foster the best talent among the youth especially in performing arts. Contests held at district to national level, by reality shows on television, allows performers to showcase their talent and gain instant fame. Competition is the only path of social mobility, and the best means of realising their dreams, for the underprivileged youth.

## **Negative impacts of competition among youth :-**

But not all the people face competition in a positive way. Some find it really difficult to survive in this competitive world. Students who find themselves trapped in this world full of competition become vulnerable to vices like crime and substance abuse. Unable to accept failure, they seek solace in alcohol, smoking and drugs. Unemployment forces job aspirants





to look to make money through unfair means like robbery, theft, conning, etc.

The growing level of competition may create unusual pressure which exposes the youth to mental problems such as stress, anxiety and depression. This isolates them as they don't like interacting with people and withdraw into a shell. Some find it so difficult to cope with the intense pressure in this competitive world that they even end their lives. According to 2015 data from the National Crime Records Bureau, 8934 (6.7% of all suicides) students are committing suicide every year. That's one student every hour. In spite of being the advanced states of India, Maharashtra holds the first place with 1230 of 8934 suicides (14%) and Tamil Nadu holds the second place with 955 of 8934 suicides (10%). As many as 19 students have committed suicide in India's coaching capital, Kota, in the year 2018.

Excessive cramming to secure a rank in a competitive exam has hampered the thinking power of the youth. By promoting extensive practice and rote learning of prepared modules, coaching institutes have shifted the focus from understanding and learning. Unfortunately, the knowledge acquired through this mechanism is short lived. It is seldom retained, once the exams are over.

The opportunities available are limited as compared to the huge number of candidates. Often children lose their childhood running after a dream of getting into a prestigious college or of cracking competitive examination just because their parents want them to. They are devastated to realize they didn't enjoy the best years of their lives for a dream they could not achieve.

#### **Conclusion :-**

Apropos of Charles Darwin's theory of "The survival of the fittest", only those people will be able to survive who adapt to the growing competition; for competition is inevitable in today's world. However, only because competition puts some children under duress, it is not right to put brakes on competition amongst youth. Hence, competition is necessary despite its negative impacts. Parents and teachers should inculcate healthy competition in their children to work hard to earn a coveted seat. But at the same time,

children should be taught that success in a particular field or exam is not the ultimate goal; one needs to become a good human being first. In order to overcome depression and anxiety, youth should adopt practices like meditation and yoga. Meditation is a powerful practice to increase concentration, harness stray thoughts, and eliminate stress. Experiencing inner peace is essential for a healthy body and mind. We should develop positive thinking as our minds shape our lives - what we think, we become.

Children are like soft wet clay that can be moulded into any shape. So, if we inculcate strength, confidence, perseverance and power in them to face life situations in youth, then instead of succumbing to failure, they will bounce back to face the fierce competition. One should take failure as a stepping stone to success and learn to take hardships in one's stride. Examples of great people who became successful after multiple failures abound, and today the whole world admires them.

Unhealthy competition comes into play when winning at any cost becomes the sole motive. It leads to undesirable events like people slipping into depression or students committing suicide. Competition is good if taken in the right spirit. It gives enormous opportunities to test ourselves on a number of skills, inculcates confidence in us and makes us realize that anything can be achieved through sheer hard work and determination. The youth should also learn to remain positive and face all circumstances in life without losing faith and conviction. Once this happens, we will witness a better and higher level of positive competition where both the winner and the loser win.

The government should also take initiatives to create sufficient opportunities for the youth and maintain a peaceful competition among the people for the development of the Nation.

- References :
- Collection of Essays / Articles on current issues, Disha publication.
- Economic Times Bureau, January 01, 2019.
- Wikipedia, Suicide in India, National crime records bureau.
- apsc.nic.in

\*\*\*\*\*



# Women Empowerment

■ **Nurmina Khatun**  
B.A.5th Semester  
(English Major)

Gender inequality is the main social issues in India in which women are getting back in the male dominated country. Women empowerment needs to take a high speed in this country to equalize the value of both genders. uplifting of women in all means should be the most priority of nation. Inequalities between men and women in the society generates lotsof problems which become a big obstruction in the way to success of nation. It is the birth rights of the women to get equal value to the men in the society. To really bring empowerment, every women need to be aware about their rights from their own end. They need to take positive steps and involve in every activites instead of only involving in the household chores and family responsibilities. They should know about all the happenings in their surroundings and country.

Women empowerment has the power to change many things in the society and country. They can better understant the disadvantages of the over population for their family and country. They are fullyable to handle the eco- nomic conditions of the family and country through proper family planning. Giving priority

to the gender equality facilities women empow- erment all over the country. To get the high level goal of women empowerment, it should be promoted from the childhood in each and every family. It needs women to be strong physically, mentally and socially. Still in many backwards areas, there is a trend of early marriage and childbirth because of the poverty, insecurity and illiteracy of the parents. In order to empower women, various steps have been taken by the govenment to prevent violence, social separa- tion, gender discrimination and abuse against women.

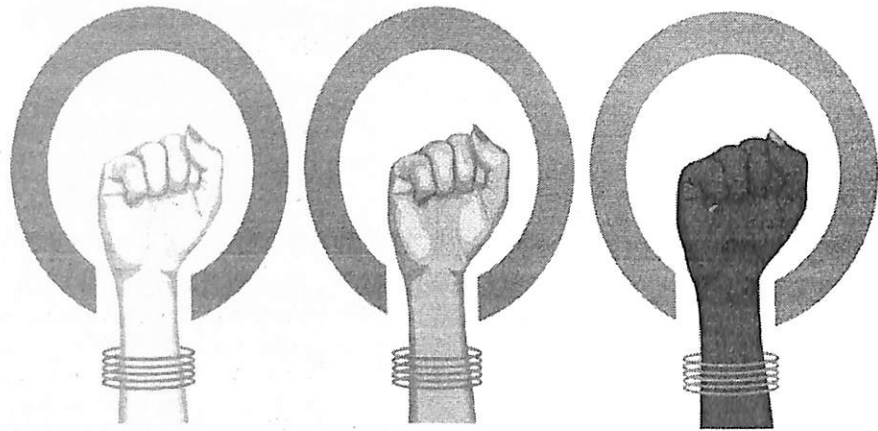
Through women empowerment, it can be possible to change the male dominated country into the equally dominated country of rich economy. Empowering women may easily help to grow each and every members of the family without any efforts. A women is consid- ered to be responsible for every thingin the family so she can better solve all the problems from her own end. Empowerment of the women would automatically bring empowerment of everyone.

Women must get their ight to work, right to education, right to decide for themselves ect.



Through the continuous efforts of thye Raja Ram Mohan Roy, Britishers were forced to eliminate the will practice of Sati-paratha. Later, other famous socila reformers of the India like Iswar Chandra Vidya sagar, Acharya Vinoba Bhаве, Swami Vivekananda also had raised their voice and worked hard for the upliftment of women in India society. In India, the widow Remmariage Act, 1856 was initiated by the continuous efforts of Iswar Chandra Vidya Sagar in order to improve the conditions of widows in the country.

Women empowerment is the better treat-ment of any big or small problems related to human being, economy or environment. In few last years, the advantages of the women empowerment are coming out in front of us. Women are being more concious about their health, education, career, job and responsibili-ties towards family, society and country. They are taking part in the every area and showing their great interest in each field. Finally, after long years of hard struggle they are getting their rights to go ahead on the right track.





# DESILATION OF TODAY'S PEER GROUP

**Alifa Rahman Mazumder**

Class - B.A. 1st Semester  
(English Honours)

Mollycoddle at the cost of zing  
Cocker like a queen or a king  
Warble even when were unable to sing  
Agglomerated everything for gratification to cling  
Never verbalize coarse for any vocable shouldn's sting  
Yet were jinxed for raptourous human being.

Acquiesce themself to be available everytime  
And fortify from every single crime  
Yet were lacerate by the time  
And even after so many whacks were not contemplate as prime.

Anticipate nowt but love in return  
Instead of that with each designation got a burn  
This is how artefacts turn  
They illuminate everyting but didn't they learn,  
Made a palatial dwelling for them  
And brawled every obstacles that came  
With no motive for any fame  
But only got crestfallen at the end,

They too deserve gaiety consecutively  
But were en-route to old age home ultimately  
A despondent reality that occurs respectively  
Where some lack their liability imperatively..

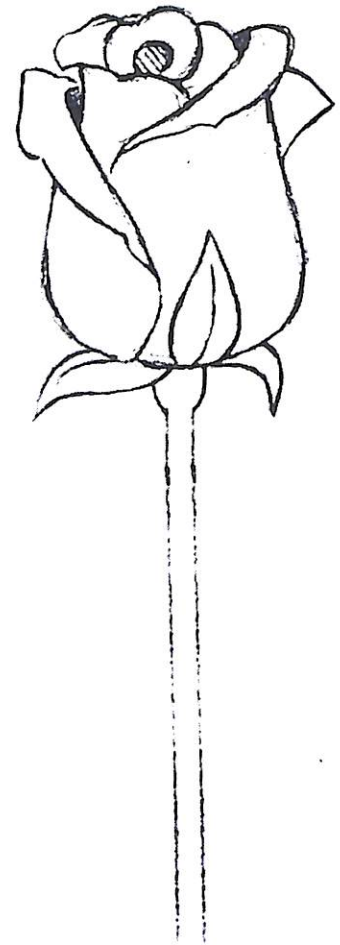
○○

# Compromise

**Suhrid Kumar Barman**  
B.A. 3rd Sem (English Major)

Life is nothing but a  
Compromise.

While merit and  
hardwork failed,  
It is compromise that  
cherish the ray of hopes.  
In all grounds  
every success  
there is a mystery  
of great compromise.  
Nine days wonders  
happiness and joy  
are all nothing but  
results of compromise.  
Even in the few days  
of the universe,  
death is the supreme  
compromise.  
For the sake of salvation  
from poverty, hunger and  
sorrows.







# Silently

■ ASRAFUL RAHMAN  
B.Sc. 5th Semester

Its 11 a.m. in the morning  
The journey started,  
The love was already done and dusted.  
He knew how to deal with that  
He did not believe in tit for tat.  
He remain silent through the journey  
He stayed down on his knee,  
He believed in silence  
Rather than violence  
He loved her always silently  
But never spoke openly  
That was his one sided love,  
That was his decision to stay above.





# No promise

■ Pranabjyoti Kalita  
Library Bearer.

Hey baby, when we are together  
Doing things that we love  
Every time you're near I feel like  
I am in heaven, feeling high

I don't want to go away, girl  
I just need you to know you  
I don't want to run away from you  
You are the one I need tonight

No promises

Baby, now I need to hold you tight  
I just want to die in your arm's  
Here tonight  
I just need you to know, girl  
I don't want to run away from you

No promises baby.

I just want to die in your arms  
I don't want to run away from you  
I want to stay forever  
I don't want to run away.  
I don't want to be alone  
No promises baby  
Now, I need to hold you tight  
Now and forever of my life.



oo

# My love to you

■ Afjalur Rahman  
B.A. 5<sup>th</sup> semester  
(English Major)

My love to you is not like winds  
That will tough you and soon goes away,  
My love to you is like the air  
Which will surrounds you everywhere.  
My love to you is like the sun  
That will brings brightness in your life.  
My love to you is like the candle  
Which will guide you in darkness.  
My love to you increase day by day  
Till my soul leaves the world  
My love to you will stay going on.  
To give you all I can give  
Let "you" and "I" become "We".  
I never before felt the feelings  
Yes I admitting today I'm in love with you.



oo



# Tomorrow

■ **Madhab Barman**  
B.A. 5th Sem  
(English Major)

Never discuss others,  
Never keep your mind narrow

You just do your work  
Do not wait for tomorrow.

Tomorrow will infect you  
like a germ.

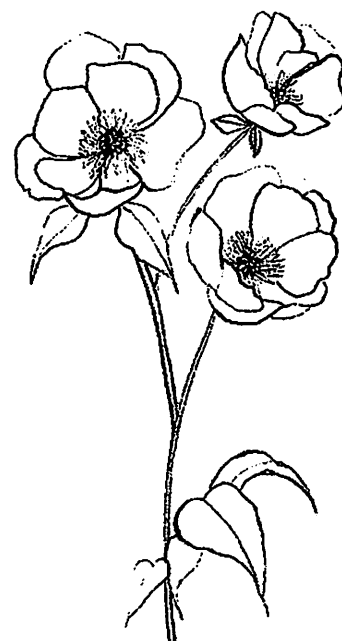
Always remember that  
tomorrow never comes.

Time never waits  
it goes fleeting

Perform all your tasks  
Before tomorrow .

Never believe in tomorrow  
Because it can deceive you

Always go with your time  
And make your life bright.



〇〇



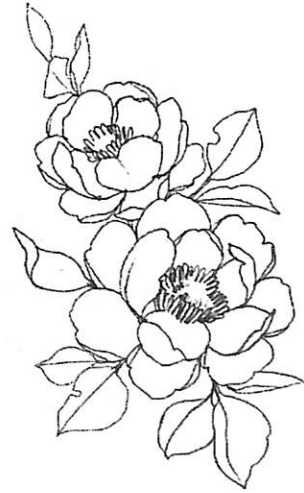
# Bid Farewell

■ Afjalur Rahman  
B.A. 5th Semester  
(English Major)

I bid farewell to her from my heart  
For the immense pain I go through  
No more beliefs to be kept  
No more dreams to be true

I bid farewell to her from my heart  
Thus my anguish is almost over  
No more crying for her sake yet  
I accept ym failure as a lover.

I bid farewell to her from my heart  
Yes now I'm all alone  
All I hear is my bitter past  
Thus laughs and funs are gone.



○○



# Life

■ **Samina Aktar**  
B.A.5th Semester  
(English Major)

Once a man asked me.....

what is life ?

A rich amn answered

life is money

A poor man answerd

life is a struggle

A priest answered

life is a way to God

A lazy man answerd

life is a bed of roses

A frustrated person answerd

life is the thing which hurts us.

A lover wating for his beloved answerd

Life is love.....

but if you ask me what life is

Then I wouldsay.....

Life is an unsolved mystery.



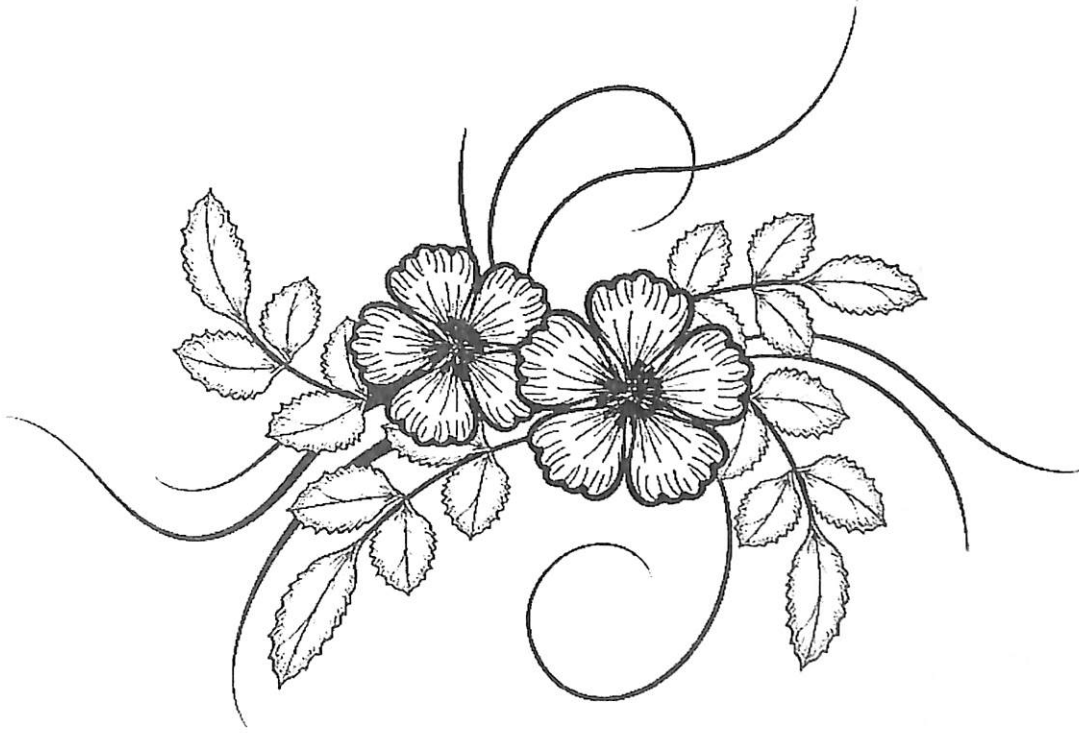
oo

---

---

---

# বাংলা বিজ্ঞান









# অবাস্ত্বিত সন্তান

■ সম্পা কুণ্ডু  
সহকারী অধ্যাপিকা  
বাংলা বিভাগ

মৌ- বাবা মার কনিষ্ঠ তথা তৃতীয় সন্তান । এর আগে তার এক দাদা ও একটি দিদি রয়েছে ? স্বাভাবিক ভাবেই একটি পুত্র ও একটা কন্যা সন্তান জন্মবার পর সাধারণত কেউই চান না আর ও একটি সন্তান আসুক । তবুও জৈবিক বিষয়েই কখন কখনও সন্তান এসে যায়- যাকে কোনো ভাবেই অস্বীকার করা যায় না । কিন্তু যে সন্তানটি জন্ম নেয় সে যেন অবাস্ত্বিত ভাবেই বড় হয় ?

এমনই একটি কন্যা সন্তান হল মৌ । খুব ছোট থেকেই পরিবেশ পারিপার্শ্বিকতা তাকে বুঝিয়ে দিয়েছিল তার অপয়োজনীয়তা । কাজেই সেই অপয়োজনীয়তা কে স্বীকার করে নিতেই শুরু হয় তার জীবনযাত্রা ? দিদির অপচ্ছন্দের জিনিসেই চিরদিন বরা থাকে তার জন্য । মৌ - ও হাসিমুখে স্বীকার করে নেয় সেই জিনিসটিকেই । কিন্তু তবুও সে তো মানুষ, তারও তো ইচ্ছা-অনিচ্ছা বলে একটা কথা আছে ? একদিন ভাললাগা একটি সুয়েটার না পেয়ে লুকিয়ে কাঁদতে গিয়ে সে ধরা পরে যায় তার বাবার কাছে । মার ভাগ্যে এই প্রথম জুটল প্রচণ্ড বকুনি । সংসারের কাজে সারাদিন ব্যস্ত থাকা মা আসলে এই ছোট ব্যাপার গুলো অতটা গভীর ভাবে চিন্তা করে দেখে । সে যাই হোক না কেন এই ঘটনার কর্মজীবনে অতিরিক্ত ব্যস্ততার জন্য পরিবারকে সময় দিতে না পারা মৌ-এর বাবা এখন থেকে পরিবারকে সময় দিতে আরম্ভ করলেন । উচ্চ শিক্ষিত পিতার এবং সে সঙ্গে মায়ের স্নেহপূর্ণ পরম পেয়ে আস্তে আস্তে বদলাতে লাগল মৌ-এর জীবনের প্রতি দৃষ্টি ভঙ্গি । পরিবারের কাজে সে নিজেকে প্রত্যক্ষ ভাবে যুক্ত করতে আরম্ভ করল । একই সঙ্গে পড়াশুনা, গানবাজনা, সেলাই, গৃহকর্ম সবদিনকেই সুনিপুন হয়ে সে হয়ে উঠল বাড়ীর মধ্যমণী ।

ইতিমধ্যে একদিন দাদাও বাইরে থেকে উচ্চশিক্ষা সম্পূর্ণ করে বাড়িতে ফিরে এলো । তবুও বাবার অফিসিয়াল সমস্ত কাজের ডান হাত যেন মৌ-ই হয়ে রইল । হাসতে খেলতে বছরগুলো কিভাবে যে চলে গেল সেদিকে কারও খেয়ালই রইল না । এদিকে দাদার দেখাদেখি মৌ-ও উচ্চশিক্ষা সম্পূর্ণ চাকরিতে দিল । স্বনির্ভর মৌ - এখন বিবাহযোগ্য । কিন্তু হয় ! বিধাতা যার প্রতি বাম, তার আবার বিয়ে ! বিয়ের চেষ্টা চলল, তবে মৌ-র নয়, তার থেকে দু-এক বছরের বড় দিদির । পাত্র খুঁজতে সময়নদীর স্রোতের ন্যায় বয়ে চলতে লাগল । একই সাথে মৌর জন্যও প্রচুর সম্বন্ধ আসতে আরম্ভ করল । কিন্তু না, তার বিয়ে দেওয়া যাবে না, কারণ তার আগে বিয়ে হ'লে বড় দিদির বিয়েতে অসুবিধে হতে পারে তাই । অবশেষে দিদির জন্য উপযুক্ত পাত্র গেল । খুব ধুমধাম করে বিয়েও হয়ে গেল দিদির । তবে এবার বোবহয় মৌর পালা ।

এবার আরও একটি দুর্ঘটনা অপেক্ষা করছিল মৌর জন্য । দিদির বিয়ের প্রায় সঙ্গে সঙ্গেই শয্যাশায়ী হলেন মৌর পিতা । শুরু হ'ল আরেক হ'ল আরেক সংঘর্ষ । ছোটবেলায় গল্পের প্রসঙ্গে একবার মৌর জ্যেষ্ঠমনায় বলেছিলেন প্রত্যেকটি পরিবারের সুখের কাউকে না কাউকে বলিদান দিতে হয় । ছোটবেলার শোনা সেই কথাটিকেই এবার নিজের জীবনে সত্যি করে দেখাল মৌ । অসুস্থ পিতার সেবার সম্পূর্ণ দায়িত্ব তুলে নিল নিজের কাঁধে । একদিকে চাকরি অন্যদিকে পরিবারের প্রতি দায়িত্ব - সব কিছু সে এক সাথে সামলে চলতে লাগল । এভাবে কিছুদিন চলার পর পিতার ইচ্ছানুযায়ী এক পাত্রীর সাথে সুব অল্পদিনের মধ্যেই দাদার বিয়ে হয়ে যায় । বাড়ীতে

এল এক নতুন সদস্য। বোধহয় এবার নতুনভাবে ভীষন আরম্ভ হবে। না, এবারও হতাশ হতে হল মৌকে। বাড়ীতে সদ্য মেয়েটিও আর পাঁচজনের মতই ভাবল যে একে ‘ব্যবহার’ করা যায় কোনো কাজে, - এর মন বলে কিছু থাকতে নেই। এভাবেই চলতে চলতে প্রায় পাঁচ বছর শয্যাশায়ী থাকার পর শেষ নিঃশ্বাস ত্যাগ করলেন মৌ-র পিতা। মৃত্যুর সময় মৌকে বলে গেলেন, ‘কোনো অবস্থাতেই চাকরিটা ছাড়িয়া না।’

এবার বাড়ীর সবার মনে হ’ল মৌর বিয়েটা দিতেই হবে যেমন করেই হোক না কেন। শুরু হ’ল পাত্রের খোঁজ। কিন্তু ইতিমধ্যেই বিয়ের বয়স যে পার করে জুটল তাদের একটাই শর্ত চাকরি ছাড়তে হবে। কিন্তু শর্ত দিয়ে কোনো সম্পর্ক গড়তে একেবারেই রাজী নয় মৌ। বিশেষতঃ যেখানে তার পিতার নিষেধ রয়েছে। এভাবেই আরও কিছুটা সময় কাটার পর মামাবাড়ীর হস্তক্ষেপে পাত্র জুটল মামরই এক বন্ধর শ্যালক। এবার মৌর পালা পাত্রকে পরখ করে নেবার। এ দায়িত্ব মৌ দিল তার দুজন সহকর্মী বন্ধুকে। সেই সহৃদয় বন্ধ দুজন পাত্রকে ভালোভাবে ঝালিয়ে নিয়ে সবুজ সংকেত দেওয়ার মৌ এ বিয়েতে মত দিল। নির্দিষ্ট দিনে পরি-পাঁচজনের উপস্থিতিতে খুব ধুমধাম করে বিয়ে হ’ল মৌর। বাড়ীর সবচেয়ে ছোটমেয়ে এবার হ’ল বাড়ীর বড় বউ।

অনেক দায়িত্ব, অনেক কর্তব্য, অনেক আশা-স্বপ্ন নিয়ে শুরু হ’ল মৌর জীবনের দ্বিতীয় ইনিংস। খুব আনন্দে কটল দশটা দিন। দশমঙ্গলার ‘গিট’ খুলে আসবার পরই মৌর জন্য অপেক্ষা করছিল নতুন চমক। তার এত দিনের এত স্বপ্ন এক লহমায় ভেঙে চুরমার হয়ে গেল যখন সে বুঝতে পারল যে ছেলে বিয়ে দিয়ে পুত্রবধূ নয়, নিজের জন্য বিনা পয়সায় একজন এসিস্ট্যান্ট এর দরকার ছিল শাশুড়ির। মৌ জীবনে

অনেক বলিদান দিয়েছে, কিন্তু আত্মমর্যাদা কখনই সে ক্ষুণ্ণ হতে দেয়নি। কাজেই এক্ষত্রেও সংঘাত অনিবার্য ভাবেই দেখা দিল। তবে মৌর স্বামীর বিচক্ষণতার পরিবারে ভাঙন তো ঘটল না কিন্তু সবার অজান্তেই মৌর মনের অন্তরালে কোথায় যেন একটা ফাটল দেখা দিল।

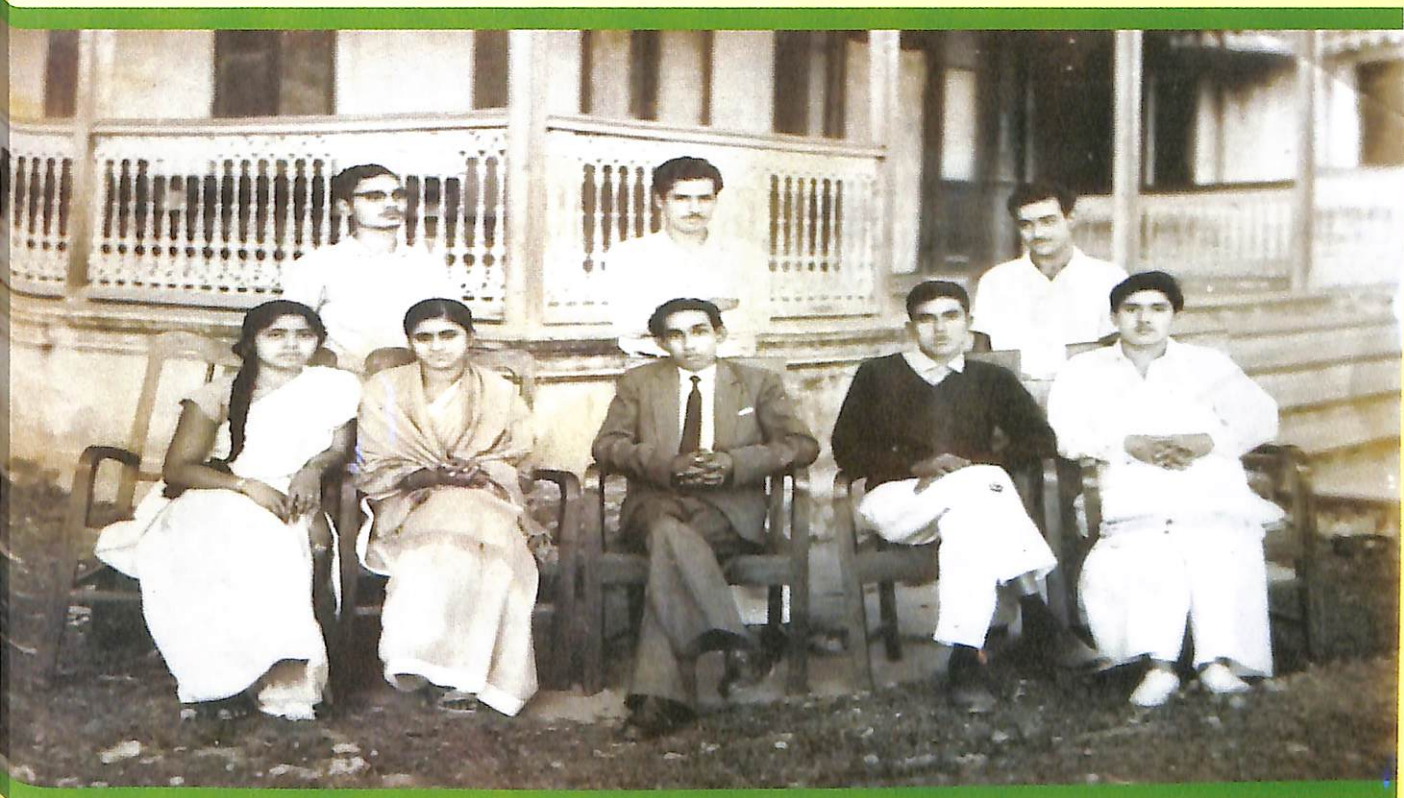
এদিকে সময় তার নিজস্ব গতিতেই বরে চলতে লাগল। সময়ের সঙ্গে সঙ্গে তিরিশোত্তীর্ণ মৌও চাইল মাতৃহ্বের আশ্বাদ পেতে। ধৈর্য্যশীল স্বামী তাকে বোঝালো সময় হলে গাছে যেমন স্বাভাবিক নিয়মে ফুল হয়, ফল হয় তেমনি তুমিও একদিন মা হবে। অবশেষে এলো সেই বহু আকাঙ্ক্ষিত সুদিন। সন্তান সম্ভবা হ’ল মৌ। পরিবারের সদস্যদের কাছ থেকে যতটা সহমর্মিতা পাওয়া উচিত ছিল তা সে পেল না। তবে কর্মক্ষেত্রে যাদের সঙ্গে তার সারাটা দিন অতিবাহিত হয় এই সময় প্রতিটি পদক্ষেপে তারা প্রত্যেকে মৌর সাথ দিল। অবশেষে এলো সেই মাহেন্দ্রক্ষণ। একটি পুত্রসন্তানের জন্ম দিল মৌ। সন্তানের মুখ দেখে নিজের জীবনের প্রাপ্তি-অপ্রাপ্তির সমস্ত হিসেব-নিকেশ ভুলে গেল মৌ। তার কেবলি মনে হতে লাগল এর থেকে বড় পাওয়া বোধহয় নারীজীবনে আর কিছুই হতে পারে না। সে সঙ্গে একটি প্রশ্নও তাঁর মনে কাটার মত বিঁধে রইল, মায়ের সন্তান হিসেবে, বিচক্ষণ পিতার পুত্র হিসেবে সে কি কখনও পারবে তাঁর মাকে উপযুক্ত পদমর্যাদার ভূষিত করতে? সে কি ‘অবাঞ্ছিত মায়ের’ সন্তান হিসেবে সবার কাছে সবচেয়ে ‘বাঞ্ছিত মানুষ’ হয়ে উঠতে পারবে? ঠিক তার সঙ্গে সঙ্গে নিজের মন থেকে এ প্রশ্নের উত্তরও পেয়ে যায় মৌ। মা হিসেবে জীবনের নতুন পরিচয়ে চ্যালেঞ্জ হিসেবে সে ঠিক পারবে ছেলেকে নিজের মনের মতন করে তৈরী করতে। কারণ সে যে নারী .....





### EDITORIAL BOARD

Left to Right - Prof. Tanima Chakraborty (Member), Prof. Abdul Barique Ahmed (Invitee), Prof. Matiur Rahman Mazumder (Invitee), Mrs. Anushila Chakraborty (Patron), Prof. Shampa Kundu (Member), Prof. Gulzannat Begum (Member), Prof. Ashraful Hamid (Member), Prof. Iddris Ali Ahmed (In-charge, College Magazine).



### 1ST STUDENTS' UNION OF BILASIPARA COLLEGE (1961-62)

Left to Right (Sitting) - Mamtaz Sarkar, Maya Chakraborty, S.P. Kanu (Principal), Samsul Hoque (G.S.), Samsul Hoque.

Left to Right (Standing) - Dinabandhu Barkalita, Could not collect the name, Parimal Sarkar.





**LIBRARIAN IN THE COLLEGE LIBRARY**