

AIDS

Dr. Guneswar Deka,
Assistant Professor of Pol. Science
Mayang Anchalik College

AIDS, i.e. acquired immunodeficiency syndrome is a deadly disease. This dangerous disease has been emerged or identified by attacking of the human immunodeficiency virus. If once, this virus has penetrated to the human body, it has remained in the body for a longtime partly or wholly. After falling down under this disease, the defensive power or the immune system of human body has become lower and virus loading has become higher and higher. This virus (HIV) has broken down the immune system of the human being. As a consequence, it has become very much easier for HIV to attack the body and has to be caused of numerous vein disease and rapid attack of cancer disease.

AIDS disease has been increasing its spheres from the urban area to the rural areas. Besides in comparison to the most probable ma for HIV/AIDS, general people have been affected by this disease in larger extent. 89% Patients have been afflicted by the HIV those who are in youthfulness and economically have engaged in major productive activities those who have attained the age of 15 to 49 years. Migration and other economic activities causes the emergence of the HIV/AIDS at

new place.¹

Acquired immune deficiency syndrome or acquired immunodeficiency syndrome (AIDS) is a disease of the human immune system caused by the human immunodeficiency virus (HIV). The illness interferes with the immune system, making people with AIDS much more likely to get infections, including opportunistic infections and tumors that do not affect people with working immune systems. This susceptibility gets worse as the disease continues.

Genetic research indicates that HIV originated in west-central Africa during the late nineteenth or early twentieth century. AIDS was first recognized by the Centres for Disease Control and Prevention (CDC) in 1981 and its cause, HIV, identified in the early 1980s.

Although treatments for HIV/AIDS can slow the course of the disease, there is no known cure or HIV vaccine. Antiretroviral treatment reduces both the deaths and new infections from HIV/AIDS, but these drugs are expensive and the medications are not available in all countries. Due to the difficulty in treating HIV infection, preventing infection

is a key aim in controlling the AIDS pandemic, with health organizations promoting safe sex and needle-exchange programmes in attempts to slow the spread of the virus. Contents.²

History of AIDS

1981: The Beginning-In 1981, the first cases of AIDS (Acquired Immune Deficiency Syndrome) were identified among gay men in the United States, acquiring the designation, By the end of 2003, twelve million children in Sub-Saharan Africa were orphaned by AIDS. Source: AVERT.ORG Image Source: CDC/ Dr. Lyle Conrad

1982-1985: The Faces of AIDS-Cases of AIDS in 1982 began to be reported by fourteen nations. And, as early as 1982, CDC received its first report of "AIDS in a person with hemophilia (from a blood transfusion), and in infants born to mothers with AIDS." Source: CDC Historical Highlights A contemporary update on this, concerning AIDS and blood transfusions, from the American Red Cross: "Like most medical procedures, blood transfusions have associated risk. In the more than fifteen years since March 1985, when the FDA first licensed a test to detect HIV antibodies in donated blood, the Centers for Disease Control and Prevention has reported only 41 cases of AIDS caused by transfusion of blood that tested negative for the AIDS virus. During this time, more than 216 million blood components were transfused in the United States... Scientific studies have proven that volunteer donors are the single greatest safeguard of the blood supply today." Source: Myths About AIDS and the Blood Supply To continue, Dr. Luc Montagnier of the Pasteur Institute in France announced the

isolation of the LAV retrovirus (lymphadenopathy-associated virus) in 1983, which later was identified as the cause of AIDS. Source: CNN By 1983, 33 countries reported cases of AIDS. And, on the other side of the Atlantic, Dr. Robert Gallo of the National Cancer Institute isolated the HTLV-III (Human T-Cell Lymphotropic Virus III) retrovirus in 1984. Medical³

How does it transmitted:

HIV is transmitted in many ways, such as: sexual intercourse (including oral sex and anal sex); contaminated blood transfusions and hypodermic needles; and exchange between mother and baby during pregnancy, childbirth, and breastfeeding. It can be transmitted by any contact of a mucous membrane or the bloodstream with a bodily fluid that has the virus in it, such as the blood, semen, vaginal fluid, preseminal fluid, or breast milk from an infected person.

Sexual transmission- Sexual transmission occurs with the contact between sexual secretions of one person with the rectal, genital or oral mucous membranes of another. Unprotected sexual acts are riskier for the receptive partner than for the insertive partner, and the risk for transmitting HIV through unprotected anal intercourse is greater than the risk from vaginal intercourse or oral sex.

Drug use has been studied as a possible predictor of HIV transmission. Perry N. Halkitis found that methamphetamine usage does significantly relate to unprotected sexual behavior. The study found methamphetamine users to be at a higher risk for contracting HIV.

Transmission of HIV depends on the infectiousness of the index case and the

susceptibility of the uninfected partner. Infectivity seems to vary during the course of illness and is not constant between individuals. An undetectable plasma viral load does not necessarily indicate a low viral load in the seminal liquid or genital secretions.

HIV spreads readily through heterosexual sex in Africa, but less so elsewhere. One possibility being researched is that schistosomiasis, which affects up to 50% of women in parts of Africa, damages the lining of the vagina.⁴

AIDS AND WHO

The virus and disease are often referred to together as HIV/AIDS. The disease is a major health problem in many parts of the world, and is considered a pandemic, a disease outbreak that is not only present over a large area but is actively spreading. In 2009, the World Health Organization (WHO) estimated that there are 33.4 million people worldwide living with HIV/AIDS, with 2.7 million new HIV infections per year and 2.0 million annual deaths due to AIDS.^[7] In 2007, UNAIDS estimated: 33.2 million people worldwide were HIV positive; AIDS killed 2.1 million people in the course of that year, including 330,000 children, and 76% of those deaths occurred in sub-Saharan Africa. According to UNAIDS 2009 report, worldwide some 60 million people have been infected since the start of the pandemic, with some 25 million deaths, and 14 million orphaned children in southern Africa alone.

Prevalence is 10-20% in Western countries but only 1-2% of HIV infections in India. This difference is possibly due to the HIV subtype in India. AIDS related mania is sometimes seen in patients with advanced

HIV illness; it presents with more irritability and cognitive impairment and less euphoria than a manic episode associated with true bipolar disorder. Unlike the latter condition, it may have a more chronic course. This syndrome is less frequently seen with the advent of multi-drug therapy.⁵

Morigaon and AIDS

In the district of Morigaon, 62 HIV Positive patients which are identified, 15 are using medicine for AIDS, four had already been died of AIDS disease. Out of which two are male patient of which one is male child and two are female⁶

Cause

AIDS is the ultimate clinical consequence of infection with HIV. HIV is a retrovirus that primarily infects vital organs of the human immune system such as CD4+ T cells (a subset of T cells), macrophages and dendritic cells. It directly and indirectly destroys CD4+ T cells.

Signs and symptoms

The symptoms of AIDS are primarily the result of conditions that do not normally develop in individuals with healthy immune systems. Most of these conditions are opportunistic infections caused by bacteria, viruses, fungi and parasites that are normally controlled by the elements of the immune system that HIV damages. These infections affect nearly every organ system.⁷

People with AIDS also have an increased risk of developing various cancers such as Kaposi's sarcoma, cervical cancer and cancers of the immune system known as lymphomas. Additionally, people with AIDS often have systemic symptoms of infection like fevers, sweats (particularly at night), swollen

glands, chills, weakness, and weight loss. The specific opportunistic infections that AIDS patients develop depend in part on the prevalence of these infections in the geographic area in which the patient lives.

AIDS Control Organizations

AIDS control organizations in Assam:- there are national AIDS control organization, Assam State AIDS control organization, community care centre in the District of Nalbari and Golaghat, district voluntary counseling testing centre (V.C.T.C) in 23 district of Assam, prevention of parent to child transmission centre in the three medical colleges of Assam and Anti Retroviral therapy centre, STD clinic in the three medical colleges for free Medicine.

Control of the AIDS :-

Until and unless the successful vaccine has been discovered, AIDS education is very much significant. With this respect, use of condoms, aloof from unprotected vaginal relation, avoids others shaving razor/Blade and tooth brush, not to use contaminated injection/Syringe prohibition of conceive by affected women, active part of media to focus on AIDS suffering etc are the major steps to control the HIV/AIDS.

2) prohibition of Blood circulation through the affected persons: e.g. Blood donation.

3) special care for AIDS treatment e.g. regular using of the single medicine under the name of (the A.J.T.) Zido viginine. It can enhance the life time of the patients for few years, though it is a costly medicine.⁸

The act of attending and accompany: AIDS afflicted Patients are also human being. They have been attacked by incurable

virus and suffered a longtime unhappier life. The numbers of AIDS Patients have been increased day by day. A huge number of doctors and nurse would be necessary to look after them. So, it is needed a special nourishment from the family members and society also. Firstly, to take care that the patient should not be victim of discrimination of society and they should not be live in tremulous situation. Secondly, to educated the patient to feel easy habitual tactics with this disease Thirdly, to increase the defensive power of the patient fourthly, the patient and his family members must be ready to consult with the doctors.⁹

Good News for AIDS Patient:

A research centre under the name of Biotech and Genetic engineering headed by Egelsius had announced at Havana in the capital of kuba in 2012 that they had discovered vaccine which can kill the virus of the AIDS. In preliminary stage they were successful in applying the vaccine in the body of Rat: If, they would become successful for applying in the human body of AIDS affected then the human being would over come the greatest challenges of medical science and technology.¹⁰

Dr. Mahbub UL Haq (1934-1998) The Pakaistani economist who played a significant role in formulating the human development approach, as he mentioned in recognized facts for alternative development partly, social ills crime, weakening of social fabric, HIV/AIDS, population etc.

The concept of human development is the brainchild of the United Nations development programme. Since 1990 UNDP supports the state in the field of crisis

prevention and recovery deals with the problems of environment and energy and issues related to HIV/AIDS. Thus, AIDS has got political influences in policy making in the Nation.¹¹

Open phone Numbers for AIDS
(1097-1051)

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- iii. AIDS Mukta Biswa (Leaflet)
- iv. Mohila Aru AIDS (Leaflet)
- v. Assam State AIDS Control Committee



Mrityunjy : A Saga of Hardline Freedom-Fight-Ers of Assam

Ranjan Timsina
Asst. Professor, English

Birendra Kumar Bhattacharya has presented a very beautiful novel entitled Mrityunjaya, fusing history and reality in an organic whole. Set in the background of the Quit India Movement of 1942, the novel has very realistically presented the socio-political aspects of the time with its tumult atmosphere. The novel is based on a true incident of derailment of a train of British Ruled India heading towards Upper Assam for the war against the Japanese Army. It depicts a clear picture of the struggle and commitment of the Assamese people during the time for the freedom of their motherland. The novel is full of suspense, thrill and excitement presented through a mission accomplished by a group of freedom fighters in derailing a whole train at Panikhaiti near present Guwahati. With his rare artistic skill, Bhattacharya has introduced the readers with the contemporary Assamese society, Assamese way of life, religion and beliefs, superstitions, politics, communal harmony, Assamese foods and dresses including the tribes specially living in the Nagaon-Morigaon region at that time and above all the love for their motherland consequently jumping into the fiery revolution

for the dislocation and dismissal of British Raj from India. He describes a guerilla method of movement against the British Authorities under the leadership of some true characters like Mahadananda Gosai, Dhanpur, Rupnarayan, King Banerwar etc., which was inspired by the ideologies of the great Indian figures like Subhash Chandra Bose, Ram Manohar Lohiya and Jay Prakash Narayan. Birendra Kumar Bhattacharya has been awarded the Jnanpeeth Award, the most honoured and prestigious literary award in India in 1979 for Mrityunjay.

The novel seems to have been influenced by the great novel For Whom the Bell Tolls written by Earnest Hemingway which was first published in 1940. The interesting thing is that both the novel have possessed similarities in subject matter and background. Hemingway's novel reflects an internal war in Spain between the Republicans and the Facists. Both the novel have some mission of guerilla war. Bhattacharya himself has translated the novel into Assamese language.

The writer has given a very justified and appropriate title to the novel. In Assamese and in Sanskrit origin, Mrityunjaya literally

means the person who is able to conquer death. In the novel, he creates characters like Mahada Gosai, Dhanpur, Dimi, Rupnarayan whose philosophy of life is a different one. They feel that to live under the foreigners, i.e. British, is not better than death. They jump into the freedom movement led by Mahatma Gandhi and Subhash Chandra Bose without having any second thought. They are committed to their duties and to accomplish their mission, they are completely fearless. They know that their death is imminent, but their commitment to their motherland makes them so fearless that Mahada Gosai and Dhanpur can welcome death with smile. In this sense, they may be called Mrityunjaya, immortal even after death.

Before the main text of the novel, Bhattacharya has written a preface and interestingly, this has been imprinted in his own handwriting following his signature. He starts as, "The time of the incidents narrated in the novel is 1942. The characters are imaginary. However, there are hints and portrayal of the ever memorable incidents of the last movement for the freedom of India. This is not history."1 Bhattacharya himself says that it is not history. But the characters and the history that he narrates in the story are real. Mahada Gosai was really the Satradhikar (Chief Priest) of the Daipara Satra in Mayang. Again the Panikhaiti rail Accident is also a factual incident that took place during the Quit India Movement in 1942 under the leadership of Mahada Gosai. What the writer wants to convey to us is the devotion and dedication and sacrifice of the freedom fighters for the great cause. In the preface he further mentions that their complete dedication for the great

cause i.e. human freedom, have made them great forever. Bhattacharya says that 'there is nothing any better perseverance or practice than the practice of human freedom. This only can materialize the rapid transformation of human society and human heart'.2

The Novel: Dr. Bhattacharya has divided the novel into sixteen chapters for the convenience of narration of the story. He begins the novel with an Assamese proverb 'It is difficult save oneself after poking a hornet'3 which is said by Viviram, a freedom fighter while heading towards Daipara Satra along with Dhanpur, the chief character of the novel. They are on a secret mission that has been fixed before the novel begins and meet the leader of their mission, Mahada Gosai at Daipara Satra where he resides. Dhanpur and Mahada Gosai are the two Chief characters of the story. Dhanpur is a healthy youth with a simple but rational heart who has worked for the hardliner freedom fighters of middle Assam and has already been experienced in works like cutting telephone cables, burning bridges and government establishments and derailment of trains by rooting out the fish-plates of railway tracks. Mahada Gosai, who is the chief of the mission, organizes all the things and guides all the members of the group. Their mission is to derail the train that carries the British militaries and other equipments. Dhanpur is the key person in the mission as he has to root out the fish-plates of the train. In the first two chapters they make all the plans and from the third chapter their main mission begins. From Daipara to Panikhaiti, it is not so far today, but the story is about the tensed period of 1942. Their journey to Panikhaiti, hiding from the police as they are already in

the hit-list of them, through jungles and hills is not lesser than an adventure. Dhanpur, already been taking refuge in Garo village, meets Gosai at the Kamarkuchi Ashram4 near Panikhaiti. Rupnarayan, the educated and devoted freedom fighter joins them. Dhanpur and Viviram get success in rooting out the fish-plates of the railway track but Dhanpur is fatally injured by the bullet of the guards. In return, the guards are also killed by Gosai and Madhu Keot. The train met the accident in the tenth chapter. Dhanpur is taken away to some extent from the place but at last he succumbs to the injury and dies. Mahada Gosai, who already has a respiratory disease, cannot escape and eventually caught and killed by the police. From the eleventh to the last sixteen chapter, there are the descriptions of the hide and seek of the police and the accused of the accident such as Rupnarayan, Viviram, King Baneswar, Ahina Konwar, Dimi etc. In course of the story there are some series of incidents which are also important part of the novel as complement. We may mention here the story of Kali Baideu and Subhadra, Love affair of Dhanpur and Dimi and Dhanpur and Subhadra, Love between Rupnarayan and Arati, Husband-wife relationship between Gosai and Gosani and Tikou and Ratani with all their feelings and emotions. The novel ends in such a situation that all the jails are overcrowded, more people joining the movement and the police getting tired of the hide and seek and catch. It seems that India would get freedom, but the main question remains at the same place, which is felt by Gosani, 'if the people would be better after getting freedom'5.

Characterization : Birendra Kumar

Bhattacharya has created very vivid and realistic characters in the novel with their human qualities like feelings, emotions, imagination, hopes and aspirations. They are very realistic and appropriate to the development of the story. Dhanpur is a healthy, energetic and brave and liberal youth with nobility of mind who feels that after freedom everything will be okay. Bhattacharya describes his personality in the novel as follows, 'Dhanpur is a healthy young man. His face is round like a grape fruit which is extremely dark having moustache. His hair is back-brushed and a special characteristic of his healthy appearance is his big eyes.'6 He is an orphan and he himself says that he was un-attentive towards studies since in his childhood, 'These fingers are not made by God to use pen, but to use hammer and Mitda'7. Dhanpur is free from any kind of superstition and ill-culture and therefore he is frank without any inhibition. That is why he hates the belief of Joyram in Mayangian black magic and their power.8 He falls in love with Dimi but Dimi is married to a Garo boy. His heart is kind but rational. For this reason he later falls in love with Subhadra, the rape victim. Somehow he finds his Dimi in Subhadra's face. But the irony of fate is that Subhadra commits suicide to get rid of her humiliation. Dhanpur is a hardliner freedom fighter and along with Mahada Gosai and some others he executes the mission of derailment of a train at Panikhaiti and eventually killed by the bullets of the railway guards. He is a true hero who is expert in such activities and upon whom the key work is depended. He says that his religion is the freedom of his motherland. He says, 'We want

freedom, fight between the whites and the blacks' He really lost faith in the non-violent way of movement.

Mahada Gosai is the symbol of Assamese religious culture which is also known as Satra-Culture. He is a man of limited speech and he does not like the unnecessary debates among his fellowmen.⁹ In the story, we see in him a matured personality. Bhattacharya describes his personality in these words, 'The man is aged about thirty, a bit tall, wearing Kurta of khaddar, a beautiful face, reddish white coloured face and hair fallen backside with a ponytail. His nose is sharp with two bright retina in the eyes like two stars of Alcatra.'¹⁰ He is the leader of the mission round which the story of the novel revolves. He is a follower of Gandhi whose main objective is to free India from the cruel hands of British. According to him, 'In such time co-fighter of a war is more intimate than the wife on the bed'.¹¹ Though he is a representative of religious society of Assam, he is very liberal in religious matters. He does not like orthodoxy in religion. In present situation, Gandhi is God for him. He says, 'God has come in the form of Daridranarayan, if the country is not freed, God will not be satisfied'.¹² He is a man from Mayong, the centre of magic, cults and mantras. But he does not believe in these things. According to him, these are ill cultures. He gets involved in the violent ways of movement, but his conscience strikes him all the time whether it is the right path. He knows that violence is not the right way, but assures himself that present situation is in demand of that. He is well educated and knows about the development of the ongoing World-War. He

says, 'England is in bad condition, Japan has made them weaker.'¹³

Rupnarayan, an educated youth, leaves his study and jumps in the freedom struggle. He has lost faith in Gandhian way of non-violence and involves in the guerilla war. He is inspired by Subhas Chandra Bose and wants to join the I.N.A. led by him. He opines that one day all of us have to die, therefore if needed it should be for great cause, for the freedom of our country.¹⁴ Rupnarayan loves Arati, but leaves her for the cause of freedom of his motherland.

Apart from the main characters, there are minor characters like Viviram, Ahina Konwar, Joyram, Madhu Keot, Manik Bora etc. without whom the story would have been incomplete. Saikiya and Layaram are the negative characters.

Bhattacharya has created three active and vivid women characters. Those are Dimi, Koli Bai and Ratani. They have passion and own decisions. But Gosani and Anupoma are characters under the shadow of males. Subhadra is another character to reveal the tyranny and exploitation of the British soldiers.

The novel is a true portrayal of the political scenario of the time. India is ruled by the British and Indian people are in movement for long time. Their patience has been broken now and some of them has indulged in violent activities. There are two lines-hard line of violence and softline of non violence. One is led by Gandhi and the other one is led by Subhas Chandra Bose, Lohiya and Joy Prakash Narayan. Love for Gandhi is revealed in the following comment, 'Even in this age Daridranarayan incarnation like Nrisingha has been taken by the God in the

form of Gandhi.'¹⁵ They derail the train but sometimes feel that this is not the right way. Dhanpur and Rupnarayan feel that without Guerilla war, freedom is impossible. Rupnarayana says, 'Subhas Basu says the right thing. We must fight. Joyprakash and Lohiya have shown the way. We must fight the Guerilla War.'¹⁶ The people at that time always try to hoist the Triranga flag in the Government offices, courts, post offices etc. They are ready to kill the Government CIDs if they get chance. To get imprisoned becomes a respectful deed. They are conscious of the politics of the Muslim League. Viviram says, 'We have heard that Muslim League want to include Assam in Pakistan.'¹⁷

Mrityunjaya reflects the religious society of Assam. Mahada Gosai himself is the representative of this part. He is the Satradhikar¹⁸ of a Satra. He lives a religious and disciplined life. Ahina Konwar, Madhu Keot, King Baneswar, Dadhiram, Manik Bora etc are all religious in their attitudes. The atmosphere of Daipara Satra is also religious with the two flower bushes brought from Vrindavana. Elsewhere in the novel the characters recites the slokas from the scriptures of the two Gurus or others.

The novel has been able to focus on the tribal society of Assam. It has touched three tribal groups-Mikir (presently Karbi), Garo and the Lalungs. Dimi, the Mikir girl is married to a Garo boy. Before marriage she wore Lek, Kedung, Chinra, Roi, Pini, Jis etc. She celebrated Rongker and prayed to Arnam. After marriage she celebrates Wangala, a Garo festival and prays Chaljonge.¹⁹ Mikir society is centred on the

river Kapili. Dimi says, 'There is Amam (God) in Kapili.'²⁰

The novel reflects early marriage of the Brahmin girls in Assamese society. Gosani is married to Gosai in an very early age. Anupoma is married to Anata prior to her first menstruation. She experiences her first menstruation after one and half years of her marriage.²¹ Again the novel also has been able to focus on the plight of women on the one hand and the greatness of woman heart on the other. The Brahmin widow has to spend the rest of her life in the name of her husband. She has to live almost like a dead woman. Again, Anupoma shows her greatness forgiving the people that killed her husband. Mrityunjay can be called a store house of Assamese proverbs. The writer has used various proverbs according to the need of the story. The very first sentence is a proverb-'Kecha borolok jokai lole ga xaribo tan'²² which means it is unsafe to poke a hornet. Some other proverbs are 'Dhal nai tarowal nai, nidhiram chardar'²³, 'Puruxor ron tirir biyon'²⁴ etc.

Birendra Kumar Bhattacharya has used the Assamese language very perfectly in the novel. His beautiful language has made the novel attractive. In Mahada Gosai's mouth, he has given a very civilized and sacred language. Rupnarayan, Dhanpur and Dimi use straightforward language. The writer elsewhere uses the lines from the scriptures. It seems that he has a great respect for Sankardeva and Madhavdeva. On the other hand, he has been able to describe the inner feelings and emotions of human heart. The conflict of good and bad in the form of violence and non violence has been beautifully

presented through lines from scriptures. The conflict of violence versus non-violence in the minds of the characters in the novel could be perceived in the writer's mind also.25

At last, we can say that the novel is worth reading. The novelist has touched almost every aspect that a best novel can possess. It has conflict inner and outer, love stories, politics, religion, a little humour, tragedy and at last a little hope. Over all, the novel leaves no reader unsatisfied. The novel could be called a living document of the pre-independent Assam.

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3. Birendra Kumar Bhattacharya, *Mrityunjay*, Sahitya Prakash, Tribune Buildings, Ghy, 1998, p.1; translated by me, hereafter the main text will be mentioned only as *Mrityunjay*
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Student Unrest and responsibility of Parents

Kabita Medhi

H.O.D Dept of Education
Mayong Anchalik College

Growing unrest and indiscipline among students is a matter of great concern. It has become a great matter of concern for all the people who are associated with the field of education. Student unrest is not confined to India alone. It is a worldwide problem.

There are agitations, strikes, boycotts of classes etc. in schools, colleges, universities and other educational and training institutions now and then. Student unrest is a great threat to our system of education, training programs and development. The students indulge in violence, arson, destruction of property. They use unfair means to get through the tests and examination, insult their teacher, threat their invigilators and abuse the staff on any pretext. They want more freedom, rights both legitimate and illegitimate. The undesirable activities and indiscipline among student made the whole education and training system paralyzed. The unrest among the students reflects the prevailing dissatisfaction, disillusionment, frustration, dejection and hopelessness. The students are now a frustrated lot, they lack orientation and proper guidance. They feel insecure as far as proper

employment opportunities are concerned. They are afflicted with aimlessness, indecision and crisis of character. They don't have role model to follow national or regional levels.

The causes of this unrest are not far so seek. There are many factors which have contributed to this dangerous phenomenon. One of the main factors in our out-dated and defective system of education was introduced by the Bruisers with the sole aim of producing clerks and petty bureaucrats to run their administration. The British ruler never wanted to educate the Indians in the real sense of the term. They wanted to perpetuate their rule and slavery of the Indian masses. The system of education does not eater to our national and social needs. Consequently, the students feel cheated, confused, frustrated and express these in the act of violence and indiscipline. Similarly the system of examination is also defective. It places too much emphasis and premium on cramming, mechanical memory and elements of chance. It promotes such corrupt practices as copying in the examination, leakage of question papers and payment of gratification to examiners etc. Examinations are not the real test of student

achievements, skills and abilities. They do not take into consideration their excellence in curricular activities, social service or strength of moral character and conduct.

Corruption among teachers and other members of the staff is also responsible for student unrest. The teachers are recruited on the basis of their political backing and patronage, and not on the basis of their caste and political patronages have caused havoc in the field of education. In the matter of admission also these, nasty factors of castism, nepotism, favoritism and bribery are playing dirty role. As a result of these the deserving and meritorious students are left out. The student community is now in ferment which finds expression in various act of indiscipline.

The indiscipline shown by the students is a part of general indiscipline existing in society. Now-a-days discipline problem in our society are become worse and worse compare with those were the days. The old values are far disappearing and new ones have not proved their worth. Like self among student can cause the learning environment to become more dangerous. Our students today are not able to find out right path to follow. As a result their not only misguided but also misused by person waiting them. In our country students are behaving almost in pathological manner. Many of them travel in train without ticket. It is not difficult for them to loot shops, to set fire to government buildings and records, to damage road very buses, private cars and cinema houses. They have become so unruly that our woman do not consider themselves save on streets and in buses and railway trains and cinema houses. So the guardians are naturally afraid to send

them out without escorts. They adopt unfair means in examination. Teachers are afraid in examinations halls, as many of them have been criminally attacked by unruly students caught copying in examination. This unhappy things naturally promoted is to think about the malady that ails the youth of the day.

But if we think about the problem deeply we get it is not responsible of their modern mentality. Somehow and somewhere parent are too busy in their work, they have no time for their children and give them proper guidance. The lack of proper guidance ultimately led them to an aimless life and uncertain future. Absence of proper home environment like broken home, conflicting home environment, male socialization of the child and poor family cohesiveness - all this make child spoiled. Actually home provides children with feelings of security and stability - feelings that are essential to guard personal and social adjustment. Any kind of disturbances in it creates behavioral problem.

Moreover, now people are fast accepting western civilization. Parents support undisciplined behavior of young generation as a social change and right to accept and adjust with it instead of raising their voice against it. On the other hand youths of today do not like idealism. They are picking up western value also is a wrong manner. They are not socially conscious and fail to understand social values. In the name of modernity they take drug, support violence, easy money, corruption etc. They do not like interference. All these led them to indiscipline life.

Now there are available things of enjoyment like T.V, video game etc. To satisfy the demand of the children and at the same

time to maintain the so-called status in the society parents purchase all the modern amusement items. Parents are busy in their life and do not have time to the bad affect of these. Consequently they ignored many aspects of personality development of the student. This position ultimately works as a prelude to undisciplined behavior of many students. Lack of moral education at home or from parents creates a morality less generation who do not knows the value of discipline and also become self centric. Parents who themselves roughly behave with poor people, who shutdown the windows of their ear when someone bagged help or tell their children not to help their friends so that their child can score good marks or indulge corruption to maintain a good life style how could control their child.

Another problem is the lack of proper co-ordination between parents and teacher. The lack of co-ordination between student and teacher and parent create a gap between them. These effects in the proper development of the child and sometimes due to lack of proper guidance, students adopt unbearable behavior pattern.

Discipline plays a significant role in the development of both individual and society. But indiscipline makes this progress stop and lead both society and individual to a path of downfall. Student indiscipline is a global phenomenon. There is gradual increase of undisciplined activities and these become a common problem of every society. The role of parents also cannot overlooked as home is that place where every child get their basic education and on the basis of which in future the child develop him/her character, nature,

values, morality etc. undisciplined behavior of students affects the society, home environment and their career at the same time. It helps in increase of crimes. In this regard family or parents played a vital role to build their child in a socially accepted manner. The environment of home should be such that the children values. Children must be given love and sense of security by their parents. Parents must be very careful about their behavior in front of their children. If the children exhibit any signs of any indiscipline, the parents and teacher must seek the help of a counselor. Home environment should not contain any undesirable dement that trigger indiscipline among students. Parent - children understanding should be high, children must be comfortable to discuss their problem to their parents in tern should be equally understanding to their children.

Absence of proper home environment make child spoiled. Actually, home provides children with feelings of security and stability, feelings that are essential to good personal as well as social adjustment. Decrease of join family result in children's high self-centric. If we carefully think about the situation of indiscipline we find that it is not a individual problem. It affects society as whole. So society as well as needs time to come back to its old setup. In this regard the Kothari Commission remarks " The responsibility for the problem of students' unrest falls on many shoulders, such as those of parents, guidance, teachers and some political parties. So the government should try to seek co-operation of all these members of the society, if any adequate measure has to be adopted to solve the problem of students' unrest. "

Culture and Islamic Features

Reza Shadullah Ahmed

Assistant Professor of Education
Mayang Anchalik College

Islam is a comprehensive and global religion. It covers every aspect of life. The greatest beauty of Islam is in its culture. Here I would like to talk about the salient features of Islamic culture.

(Thus have we made of you a Middle Ummah, that you might be witnesses over the people, and the messenger a witness over yourselves.....) Al-Baqarah 2-143

(Say: "Verily, my Lord has guided me to a way that is straight, a religion of right conduct, and he was not from among the idolaters".

(say: "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Lord of the World. No partner has He in His Divinity. This is what I am commanded, and I am the first of Muslims.) Al-An'am 6:161-163

(O you who believe! Enter into Islam whole heartedly; and do not follow Satan's footsteps; for he is an open enemy of yours. If you lapse after explanations have come to you, then know that Allah is powerful, wise.) Al-Baqarah 2:208-209

What is culture? Many people think that culture means art, music, or some social habits.

The word 'culture' has many meanings. In Arabic it is called 'Thaqafah'. The culture is defined as patterns of behavior and thinking that people living in social groups learn, create, and share. Culture distinguishes one human group from others. It also distinguishes human from other animals. A people's culture includes their beliefs, rules of behavior, language, rituals, art, technology, styles of dress, ways of producing and cooking food, political and economic systems.

Islam has a distinct culture. The culture in Islam is not Arabic or eastern or middle Eastern. It is also not monolithic. It has varieties and a rich diversity. There are elements in Islamic culture that are constant and that are universally accepted by all Muslims; but there are also elements in Islamic culture that are diverse and different from country to country and people to people. Thus universals are based on the Quran and Sunnah while the variables are based on local customs (a'raf and adat) of various people. Thus there is an Arab Islamic culture, Indo-Pakistani Islamic culture, African Islamic culture, Chinese Islamic culture and so there can be an American or western Islamic culture.

Wherever we live we should develop our distinct Islamic culture and we should collaborate and interact with people of diverse cultures. Our culture is based on the Qur'an and Sunnah as well as on great human experience and learning. We have benefited from the knowledge of all people and we should be open to all knowledge in order to keep our culture strong and dynamic.

However, we should always keep in mind some basic features and characteristics of our Islamic culture. Wherever we live we should not forget these features. These features are constant and no Islamic culture can be without these features.

Some characteristics of Islamic culture:

1. God-centered or ethnocentric: First of all our culture is God-centered. We uphold strict Tawhid (monotheism). We believe in divine guidance that came to us through God's many prophets and messengers and finally through the last prophet Muhammad, peace and blessings be upon them all. We believe in life after death and the day of judgment. We emphasize worship and devotion prayers, fasting, Zakat and Hajj. We also uphold that Allah has allowed us certain things and has forbidden us certain things. We emphasize the Halal and avoid the Haram.

2. Egalitarian, tolerant and fraternal: Secondly our Islamic culture emphasizes that all people are equal. We do not accept any color bias or racialism. We believe in the worth and value of all human beings and all creation of God. We believe in the freedom of religion and accept no compulsion in matters of religion. Our culture is tolerant of people of all

the faiths, especially the people of the Book. We believe that all Muslims are brothers and sisters. The sense of brotherhood in faith must be very strong among Muslims, regardless of the geographic boundaries or changing political or economic conditions. We also must keep good relations with all human beings, especially our neighbors.

3. Dignifying and moralistic: Our culture places great emphasis on the dignity of human beings and their morality. We emphasize truthfulness, honesty, modesty (Haya), cleanliness or Taharah.

We are against extravagance, show off, or extremism. Our Islamic culture teaches self-confidence and self-reliance. It emphasizes charity and generosity. Our culture is family oriented with great emphasis on good spousal relations, good care of children, extended families, love and respect for the elders. We abhor adultery, fornication, homosexuality, gambling, or use of intoxicants.

Wherever we live at any time and among any people we must uphold these values. We cannot be true Muslims if our culture compromises on these principles.

4. Dynamic, progressive, world affirming not world-denying or ascetic: Our culture emphasizes struggle, change, social justice, removal of oppression and evil.

Our culture encourages learning, education, seeking of knowledge. Our Islamic culture makes no bifurcation between the religious and secular education. We believe that all knowledge is important. We must emphasize open mindedness and willingness to accept the wisdom from any source. Islamic culture promotes good art, architecture, aesthetics, health, healthy

environment and clean entertainment.

5. Non-exclusivist but Da'was-oriented and optimistic: Finally our Islamic culture emphasizes promoting good things with wisdom and patience. Ours is not a dominating or colonizing culture, but it is also not an exclusivist and isolationist culture.

We believe in inviting all people to Islam without coercion. Our culture teaches to listen and dialogue with others. We believe that human nature is good and if people are given chance to know and learn Islam as it is, they will find it satisfying and fulfilling.

We strongly believe that the truth will

prevail and falsehood will vanish. Our culture emphasizes patience and reminds us that we should keep working in a steadfast manner the Lord and Sustainer of the words.

Whatever features of Islamic culture I have mentioned are based on the authentic and clear sources of our religion. Most of us believe in these features. We should always emphasize these values of our religious culture and wherever we may have shortcomings we should try to remove them. I pray to Allah to keep us on the right path and help us to promote peace and justice in this world and remove injustice and oppression.



A PROFILE OF POBITORA

Utpal Nath

Asstt. Prof., Department of Economics
Mayang Anchalik College

'Pobitora', located in the heart of magical city Mayong in the west of the district of Morigaon, is one of the very small but most important wild life sanctuaries of Assam. The

sanctuary can be regarded as a little wonderland of nature, which hides many distinct natural features of worldwide importance.

Map of Pobitora Wildlife Sanctuary



There is a very lamentable story behind the name of this sanctuary. Legend says that there was a princess of unsurpassed beauty of the Royal Dynasty of Mayong kingdom and that she had unfortunately died at her very young age. The name of the Princess was 'Pobitra'. After her death, she was cremated in a corner of this area where this wild life sanctuary is now located. Depending on this

Entry Gate to Pobitora Wildlife Sanctuary



legend, it is said that the name 'Pobitora' had come into existence from the name of the princess 'Pobitra'. But some people are not convinced with this story. According to them, the word "Pobitora" had been derived from the term "Pubor-Tora", which means the star of the east.

There are a total of 64 species of trees, 31 species of shrubs, 22 species of herbs, 6

species of cane/bamboos, 17 species of climbers, 23 species of grass and 17 species of aquatic plants found in the Pobitora Wildlife Sanctuary. It is a home to a total of 22 species of mammals, 27 species of reptiles, 375 species of birds, 80 species of butterfly flies, 41 species of pisces, 9 species of amphibians and 8 species of turtles. All these denizens with their natural beauties and charms together make the Pobitora a little Garden of Eden.

Conservation History:

According to its history, the area of this sanctuary had been for a long time a Grazing Reserve for the use of the local villagers. It has declared first as a 'Reserve Forest' on 18th November in 1971 encircling an area of 16 sq. Kms (i.e. 15,83.76 Hectors) through the government notification No. FOR/Settlement /42/65/54. After repeated demands from the local people of Mayong, the Government decided to declare it as a Sanctuary and thus, on 16th July, 1987, it was officially notified as a 'Wild Life Sanctuary' through the Government notification No. FWR/19/87/39. Then the government extended the area of this tiny sanctuary from 16 Sq. Km. to 38.81sq. Km. (3,883 hectors) through the notification No. FRS/19/87/152, dt. 17/3/1998.

Geographical Features:

Geographically, the Pobitora Wild Life Sanctuary extends from 26012/ to 26015/ north latitude and 91059/ to 92005/ east longitude. The climate of this Sanctuary is Sub-tropical monsoon type. The area experiences an average annual rainfall of 2000 mm. The summer temperature ranges from 120 c to 350 c while in winter, the mercury ranges from 90c to 200c. With 60% grassland,

25% woodland and 15% wetland of which 11% is perennial water logged area and 4% is swamp area Pobitora is like a haven for a great variety of fauna, many of which are very endangered.

Pobitora : As a paradise of Rhinoceros

The Pobitora Wild Life Sanctuary is mainly famous for the Great Indian One horned Rhinoceros. It has the highest concentration/Km² of this Pachyderm with a Population of over 90 in the world. Number wise also, it has the second highest rhino population in India after the Kaziranga National Park and the third highest rhino population in the world after the Kaziranga national Park (first) and the Chitowan National Park of Nepal (second).

A Rhino with a Calf at Pobitora Wildlife Sanctuary



The history of Pobitora's rhino is only about 80 years old. This giant herbivorous, the 'Star' and the 'emblem' of Assam, migrated to this place during the years between 1923 to 1925. Thenceforth, the number of this wild animal had begun to increase at a more

satisfactory rate in its healthy natural environment. In 1961-62, here the rhino population was only about 14. But this number has become 54 in 1987, 56 in 1990, 56 in 1993, 65 in 1995, 74 in 1999, 81 in 2006, 84 in 2009 and as per the census of 2012, 93 rhinos have been found in this tiny wild life Sanctuary.

This increasing trend of rhino population signifies the fact of its rich geographical atmosphere suitable for this giant herbivorous. It must be noted that though the sanctuary was extended to an area of 38.81 square kms, its actual 'Rhino Bearing' area is a meager 16 square Kms. With a rhino population of 93, this zone is now proving too cramped for these giant animals. According to the experts, it is a high enough density for this giant animal. This is because, this tiny wild life sanctuary has received a worldwide importance among the naturalists in recent years.

Pobitora: As a Paradise of Birds

Apart from rhinoceros, Pobitora can also be regarded as a paradise of birds. Myriads of birds of about 375 species taking together both aquatic and woodland varieties including native and migratory birds are found in this tiny wild life sanctuary. Recently, this sanctuary has been identified as an Important Bird Area in India by Bombay Natural History Society. There are 2 critically endangered, 4 endangered, 8 vulnerable and 3 near threatened bird species recorded in this sanctuary.

The aquatic environment of this sanctuary is extremely very rich where more than 15 wetlands including Hadug and Garanga Lake are there. All these water

bodies are full of various species of aquatic plants, fishes and other aquatic fauna. They always attract a large number of aquatic birds. According to the Mid-winter water Fowl Census, around 20,000 water fowls assemble here every year on an average. Some of them are native varieties and some are of migratory varieties in nature.

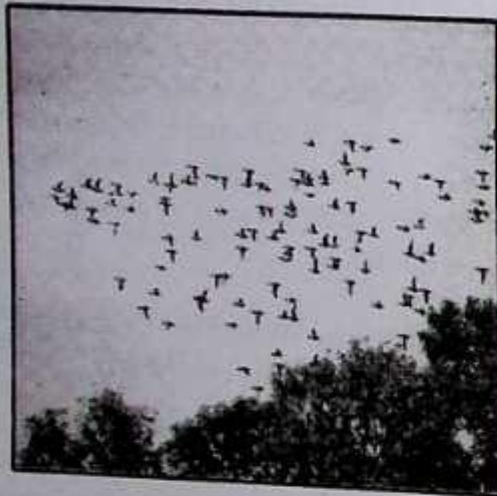
Mid-Winter Water Fowl Census (Pobitora Wildlife Sanctuary)

Year	Number of Birds	Number of Species
1994	12,488	52
1995	19,361	67
1996	11,207	56
1997	19,612	62
1998	28,934	46
1999	20,501	67
2000	18,045	60
2001	14,214	70
2012	12,314	52

Amongst the water bird varieties, the endangered Greater Whistling Teal and Lesser Whistling Teal are common in this Sanctuary. A large number of birds of prey, for example, the Osprey or Fish eating Eagle, different species of Hawks and Falcons as well as different species of endangered storks like the Greater and Lesser Adjutant Storks are also found in Pobitora. Some other Water Bird Varieties spotted in Pobitora are-

Bar-headed Goose, Bronze Winged Jacana, Spotted-billed or Grey Pelican, Brahmin Duck, Kite, Water hen, King Fisher, Paddy Bird, Large Cormorant, Heron, Open Bill Stork, Black Necked Stork, Little Cormorant and, Some other species of Ducks and Cranes etc.

Birds at Pobitora



Lesser adjutant stork at Pobitora



Besides these aquatic birds, Pobitora is a home to a host of Woodland Birds of different varieties. Some Woodland Bird Varieties marked in Pobitora are-Myna, Parrot, Wild-cock, Dove, Koel, Owl, Cuckoo, Woodpecker, Crow, Jackdaw, Bee-eater, Green Pigeon, Indian Nightjar, Munia, Crow Pheasant, Hornbill, Bulbul, Indian Nightingale, Weaver Bird, Golden Oriole, Hoopoe, Swamp Francolin, Quail, Lapwing, Wagtail, Grey Treepie, Purple

Moorhen, Barbet, Lark, Magpie Robin, Tailor Bird etc.

Other Denizens of Pobitora:

In addition to the rhinos and birds the other denizens of Pobitora include - Leopard, Wild-Buffer, Wild-Boar, Fox, Leopard Cat, Jungle Cat, Fishing Cat, Civet (both large and small Indian Civet), Chinese Pangolin, Rhesus Macaque, Squirrel, Mongoose, Otter, Deer, Weasel etc. Amongst them, magnificent Leopards frequent the Mayong Hill. Though the Tiger census of 2000 showed the absence of this big cat in Pobitora, yet it recorded 13 Leopards. The Pobitora is an ideal habitat for Wild-Bufferaloes also and about 200 bufferaloes are now housed in this Sanctuary.

Wild Bufferaloes at Pobitora Wildlife Sanctuary



Similarly, there is a great proliferation of Wild Boars too and it houses about 600 boars approximately. The other denizens also have a healthy population here, which is no less than the Pobitora can bear.

Among the 27 species of Reptiles, there is a great abundance of different varieties of endangered turtles. Till today, 8 different species of turtles have been identified here. Among them, Indian Tent or Roof Turtle, Spotted Pond Turtle, Indian Flap Shelled

Turtle etc. are bountiful here.

Again, Water Monitor Lizards, which can grow up to 10 ft. in length, are also common in Pobitora. They are the second

largest Lizards in the world after the Komodo Dragon of Indonesia. Bewitching Rock Pythons are also found in this sanctuary, which can attain about 7 mtrs. in length.

Rock Python at Pobitora Wildlife Sanctuary



Furthermore, 80 species of exquisitely coloured Butterflies - by dancing among the jungles and 9 different species of frogs - by playing and jumping over the water always lend a splash of colour and charm to the rich natural splendor of the sanctuary.

Scientific Name of Some Animals and Birds found in Pobitora :

Sl. No.	Animal/Bird	Scientific Name
1.	Rhinoceros	<i>Rhinoceros Unicornis</i>
2.	Wild Buffalo	<i>Bubalis Bubalis</i>
3.	Wild Boar	<i>Sus Scrofa</i>
4.	Leopard	<i>Panthera pardus</i>
5.	Leopard Cat	<i>Felis Bengalensis</i>
6.	Fishing Cat	<i>Felis Veverina</i>
7.	Jungle Cat	<i>Felis chaus</i>
8.	Large Indian Civet	<i>Viverra Zivetha</i>
9.	Small Indian Civet	<i>Viverricula Indica</i>
10.	Chinese Pangolin	<i>Manis Pentadactyla</i>
11.	Rhesus Macaque	<i>Maccaca Mulatta</i>
12.	Rock Python	<i>Python Molurus</i>
13.	Indian Tent or Roof Turtle	<i>Kachuga Tecta</i>
14.	Spotted Pond Turtle	<i>Geoclemys Hamiltoni</i>
15.	Indian Flap Shell Turtle	<i>Lissemys Punctata</i>
16.	Water Monitor Lizard	<i>Varanus Salvator</i>
17.	Greater Whistling Teal	<i>Dendrocygna Bicolor</i>
18.	Lesser Whistling Teal	<i>Dendrocygna Javanica</i>
19.	Fish Eating Eagle	<i>Pandion Haliaeetus</i>
20.	Greater Adjutant Stork	<i>Leptoptilos Dubills</i>
21.	Lesser Adjutant Stork	<i>Leptoptilos Javanicus</i>
22.	Bar Headed Goose	<i>Anser Indicus</i>
23.	Grey Pelican	<i>Pelecanus Phillipensis</i>
24.	Hill Myna	<i>Gracula Religiosa</i>
25.	Purple Moorhen	<i>Porphyrio Porphyrio</i>

Approach and Access to Pobitora:

Roadways: To reach Pobitora, there are two good road connections from the capital city Guwahati of Assam. One is Guwahati to Pobitora via Chandrapur, which is only 40 kms away, and the other is Guwahati to Pobitora via Sonapur (Samata) which is about 52 kms away. Taxis, Trekkers, Tempos and Auto-rickshaws are available by both the roads from Guwahati. There is another roadway to approach Pobitora, which is from Jagiroad via Jagibhakatgaon. Jagiroad is a small town of Morigaon district through which 37 No National Highway is running from Guwahati.

Pobitora is only about 35 kms away from this town. Taxis, Tempos and Auto-rickshaws are available by this road also.

Nearest Airport: Lokapriya Gopinath Bordoloi International Airport (LGB International Airport) located at Borjhar (Guwahati) is the nearest airport of Pobitora. It is near about 65 kms away from the sanctuary.

Nearest Railway Station: Guwahati Railway Station located at Paltan Bazar is the nearest Railway Station of Pobitora. It is about 40 kms away. For local trains, the nearest railway station is Jagiroad, which is about 35 kms away from the sanctuary.



Pollution - a Challenge for the Modern World

Utpal Saikia

Human society is a dynamic entity with its inherent peculiarities. The pace of change compels it to face different situations with their distinct features. The features may bear some elements of either positive or negative impact and it has the potentiality to influence the interest of the upcoming generations in general. Change is a normal phenomenon in each of the human society in different parts of the world. Pollution is one of the by product for this process for change and it got new momentum after the Industrial revolution in Europe. Gradually, the wave of industrial revolution touched other continent as well and normally the issue of pollution was attached with it. Scientific inventions and industrial establishments are the landmarks of our progress but it would not be prudent to undermine the impact of pollution upon us in general. The issue deserves special attention in the global forum, which involves the greater interest of our progenies. A collective venture is required to protect our mother earth. Pollution in general is the presence of harmful substances in an environment. In most of the cases, it is the outcome of human interference. A pollutant is a substance that pollutes our air, water or land etc. For example, the lights

and never-ending traffic noise in the large urban areas are examples of light and noise pollutants. Pollution has always a negative impact upon our environment. The species of wildlife, fish and other aquatic life, plants and obviously the human race are going to suffer a lot, if we use to remain inactive to adopt some precautionary steps to deal with the challenge.

There are different types of pollution, with various sources and it may result into different consequences. Therefore, understanding the fundamentals of pollution can help environmentally aware individuals to minimize their contribution to these dangers. These sources of pollution not only have a negative impact on the natural world, but also bring a negative impact upon the health of human beings. The Air pollution is defined as any contamination of the atmosphere that disturbs the natural composition and chemistry of the air. This can be in the form of particulate matter such as dust or excessive gases like carbon dioxide or other vapours that cannot be effectively removed through natural cycles, such as the carbon cycle or the nitrogen cycle. Some of the sources of air pollution are vehicles or manufacturing exhaust, forest fires,

volcanic eruptions, dry soil erosion, and other natural sources etc. Depending on the concentration of air pollutants, several effects can be noticed.

The water pollution involves any contaminated water, whether from chemical particulate or bacterial matter that degrades the water's quality and purity. Water pollution may occur in oceans, rivers, lakes, and underground reservoirs, and as different water sources flow together the pollution can spread. The causes of water pollution include increased sediment from soil erosion, improper waste disposal and littering, leaching of soil pollution into water supplies etc. The effects of water pollution include decreasing the quantity of drinkable water available, lowering water supplies for crop irrigation, and impacting fish and wildlife.

The Soil pollution indicates the contamination of the soil that prevents natural growth and balance in the land whether it is used for cultivation, habitation, or wildlife preservation. Its sources include hazardous waste and sewage spills, non-sustainable farming methods, use of inorganic pesticides, deforestation, and other destructive practices. Soil contamination may lead to poor growth and reduced crop yields, loss of wildlife habitat, soil erosion, and desertification.

The noise pollution refers to undesirable levels of noises caused by human activity that disrupt the standard of living in the affected area. Noise pollution may come from, traffic, airports, railroads, manufacturing plants, construction or demolition, Concerts etc. Some noise pollution may be temporary while other sources are more permanent. Effects may include hearing loss, wildlife disturbances,

and a general degradation of lifestyle.

The radioactive pollution is very rare but quite detrimental, when it occurs. Because of its intensity and the difficulty of reversing damage, there are strict government regulations to control radioactive pollution. Sources of radioactive contamination include nuclear power plant accidents or leakage, improper nuclear waste disposal, uranium mining operations. It may cause birth defects, cancer, sterilization, and other health problems for human and wildlife populations. The thermal pollution is excess heat that creates undesirable effects over long periods of time. The earth has a natural thermal cycle, but excessive temperature increases can be considered a rare type of pollution with long term effects.

Global Initiatives for Protection:

Pollution is a global issue which is not confined within the political boundary of any particular country. Therefore, it is the collective responsibility of all the civilised nations to be a stakeholder in this mission. By realising the importance of the issue, different conventions were organised for framing out certain common goals to be achieved with mutual cooperation. Some of the important initiatives are as follows:

A. Geneva Convention on Long-range Trans boundary Air Pollution:

The Convention on Long-range Transboundary Air Pollution was the first international legally binding instrument to deal with the hurdle of air pollution on a large regional basis. It was signed in 1979 and entered into force in 1983. The Convention is one of the central means for protecting our

environment. It has contributed to the development of international environmental law and has created the essential framework for controlling and reducing the damage to human health and the environment caused by transboundary air pollution. The history of the Convention can be traced back to the 1960s, when scientists demonstrated the interrelationship between sulphur emissions in continental Europe and the acidification of Scandinavian lakes. The 1972 United Nations Conference on the Human Environment in Stockholm signalled the start for active international cooperation to combat acidification. Between 1972 and 1977 several studies confirmed the hypothesis that air pollutants could travel several thousands of kilometres before deposition and damage occurred. In response to these acute hurdles, a convention was organised at ministerial level in November 1979 in Geneva. It resulted in the signature of the Convention on Long-range Trans boundary Air Pollution by 34 Governments and the European Community.

B. The Kyoto protocol:

It was the first agreement between nations to mandate country-by-country reductions in greenhouse-gas emissions. It emerged from the UN Framework Convention on Climate Change (UNFCCC), which was signed by a large number of nations at the 1992 meeting popularly known as the Earth Summit. It aimed to stabilize greenhouse-gas concentrations at a level that would prevent dangerous anthropogenic interference with the climate system. To put teeth into that pledge, a new treaty was needed, one with binding targets for greenhouse-gas reductions. That treaty was

finalized in Kyoto, Japan, in 1997, after years of negotiations, and it went into force in 2005.

C. Convention on Biological Diversity:

The objectives of this Convention were the conservation of biological diversity, the sustainable use of its components, and the fair and equitable sharing of the benefits arising from commercial and other utilization of genetic resources. The agreement covers all ecosystems, species, and genetic resources.

D. United Nations Convention to Combat Desertification:

This is an important convention that aims to fight desertification and minimise the impact of drought in countries experiencing serious drought and desertification, particularly in Africa, through effective actions at all levels, supported by international co-operation and partnership arrangements, in the framework of an integrated approach.

E. United Nations Framework Convention on Climate Change:

The UNFCCC sets an overall framework for intergovernmental efforts to tackle the challenge posed by climate change. Its objectives were to stabilize greenhouse-gas concentrations in the atmosphere at a level that would prevent dangerous anthropogenic interference with the climate system, within a time-frame sufficient to allow ecosystems to adapt naturally to climate change; to ensure that food production is not threatened and to enable economic progress.

F. Copenhagen Climate Change Conference:

This conference led the issue of climate change to the highest political level. Nearly, 115 world leaders attended the high-level segment, making it one of the largest

gatherings of world leaders ever outside UN headquarters in New York. More than 40,000 people, representing governments, nongovernmental organizations, faith-based organizations, and UN agencies applied for accreditation. The Copenhagen Accord contained several key elements on which there was strong convergence of the views of governments. This included the long-term goal of limiting the maximum global average temperature increase to no more than 2 degrees Celsius above pre-industrial levels, subject to a review in 2015. It also included a reference to consider limiting the temperature increase to below 1.5 degrees - a key demand made by vulnerable developing countries. Further, the developed country's promises to fund actions to reduce greenhouse gas emissions.

Some Important Legal Provisions in India:

India is a developing country; therefore it is in need of rapid Industrialisation. Therefore, this is a challenge for our country to maintaining the equilibrium between industrial growth and the emerging pollution level. Interestingly, the Constitution of India itself stated that it is the duty of the state to 'protect and improve the environment and to safeguard the forests and wildlife of the country'. It imposes a duty on every citizen 'to protect and improve the natural environment including forests, lakes, rivers, and wildlife'. Reference to the environment has also been made in the Directive Principles of State Policy as well as the Fundamental Rights. The Department of Environment was established in India in 1980 to ensure a healthy environment for the country. Subsequently, it

became the Ministry of Environment and Forests in 1985. The constitutional provisions are supported by a number of laws - acts, rules, and notifications. The EPA (Environment Protection Act), 1986 came into force soon after the Bhopal Gas Tragedy and it fills many gaps in the existing laws. Thereafter a large number of laws came into existence as the problems began to be more acute. Some of the important legal provisions for the protection of the environment of our country are as follows:

A. Environment (Protection) Act, 1986 authorizes the central government to protect and improve environmental quality, control and reduce pollution from all sources, and prohibit or restrict the setting and/or operation of any industrial facility on environmental grounds.

B. The Environment (Protection) Rules, 1986 lay-down procedures for setting standards of emission or discharge of environmental pollutants.

C. The objective of Hazardous Waste (Management and Handling) Rules, 1989 is to control the generation, collection, treatment, import, storage, and handling of hazardous waste.

D. The Manufacture, Use, Import, Export, and Storage of hazardous Micro-organisms/ Genetically Engineered Organisms or Cells Rules, 1989 were introduced with a view to protect the environment, nature, and health, in connection with the application of gene technology and microorganisms.

E. The National Environment Appellate Authority Act, 1997 has been created to hear appeals with respect to restrictions of areas

in which classes of industries etc. are carried out or prescribed subject to certain safeguards under the EPA.

F. The Biomedical waste (Management and Handling) Rules, 1998 is a legal binding on the health care institutions to streamline the process of proper handling of hospital waste such as segregation, disposal, collection, and treatment.

From, the afore said discussions, it has become apparent that the issue of Pollution is a global one. It is not confined within the political boundary of any one particular country. It deserves a collective approach of all the nations to deal with the hurdle. The importance of sustainable development should be realised by the world leaders from

the core of their hearts. Therefore, they should have the courage to think beyond their political boundaries. Despite of several international conventions and instruments, yet the pace of global cooperation in this regard is not satisfactory at all. The political goodwill to implement the provisions of different international agreements will determine our common future. In India we have a well equipped legal mechanism to protect our environment but still the issue of pollution remained a burning problem. A Half hearted approach would not bring the desired result. Therefore, we are in need of some mass awareness programmes so that each of us may realise the challenge and can face it with a collective approach.

সাধাৰণ সম্পাদকৰ প্ৰতিবেদন.....



প্ৰতিবেদনৰ আৰম্ভণিতে মায়ং আঞ্চলিক মহাবিদ্যালয়ৰ লগত জড়িত সমূহ ব্যক্তি আৰু শিক্ষাগুরু সকললৈ আন্তৰিক শ্ৰদ্ধা জ্ঞাপন কৰাৰ লগতে আমাৰ এই মহান অনুষ্ঠানটো যিজন ব্যক্তিৰ অশেষ ত্যাগৰ আৰু কঠোৰ শ্ৰমৰে গঢ়ি তোলাৰ লগতে মহাবিদ্যালয়খনৰ সকলো সমস্যা সমাধানৰ পথ দেখুওৱা শ্ৰদ্ধাৰ মায়ং খনিকৰ প্ৰয়াত দিপন চন্দ্ৰ নাথ দেৱক মই শ্ৰদ্ধাৰে সুঁৱৰিছো। লগতে প্ৰতিজন ভাৰতীয়ৰ মন মগজু জয় কৰা সৰ্বাধিক জনপ্ৰিয় ৰাষ্ট্ৰপতি প্ৰয়াত ড° এ. পি. জে. আব্দুল কালামক গভীৰ শ্ৰদ্ধাৰে সুঁৱৰিছো।

মায়ং আঞ্চলিক মহাবিদ্যালয়ৰ ২০১৪-১৫ বৰ্ষৰ ছাত্ৰ একতা সভাৰ সাধাৰণ সম্পাদকৰ গুৰু দায়িত্ব মোক অৰ্পন কৰা বাবে মই মহাবিদ্যালয়ৰ অধ্যক্ষ সমন্বিতে শিক্ষাগুরুসকলক অশেষ ধন্যবাদ তথা কৃতজ্ঞতা জনালো। এই মহাবিদ্যালয়ৰ সৰ্বাংগীন উন্নয়নৰ ক্ষেত্ৰত ছাত্ৰ একতা সভাৰ ভূমিকা অন্যতম। ছাত্ৰ একতা সভাৰ সাধাৰণ সম্পাদকৰ কাৰ্যভাৰ গ্ৰহণ কৰিয়েই এই কথাবোৰৰ সত্যতা প্ৰমাণ কৰাটোৱেই মোৰ প্ৰথম কৰ্তব্য হিচাবে তাৰ ওপৰত গুৰুত্ব প্ৰদান কৰিছিলো।

কাৰ্যভাৰ গ্ৰহণ কৰাৰ পাছত মোৰ প্ৰথম কাৰ্যসূচী হিচাপে মহাবিদ্যালয় সপ্তাহটি উলহ-মালহেৰে অনুষ্ঠিত কৰিছিলো ২-২-২০১৫ তাৰিখৰ পৰা মায়ং আঞ্চলিক মহাবিদ্যালয়ত 'মহাবিদ্যালয়ৰ' সপ্তাহৰ শুভাৰম্ভ কৰা হয়। প্ৰথম কাৰ্যসূচী হিচাপে মহাবিদ্যালয়ত পতাকা উত্তোলন কৰে মহাবিদ্যালয়ৰ অধ্যক্ষ মহোদয়ে। তাৰ পাছত বস্তি প্ৰজ্বলন কাৰ্যসূচী অনুষ্ঠিত কৰা হয়। বস্তি প্ৰজ্বলন কৰে বিভাগৰ তত্ত্বাৱধায়ক মাননীয় শ্ৰীযুত ৰবীন কলিতা মহোদয়ে তাৰ পাছতে খেল উদ্বোধন কাৰ্যসূচীতো আমাৰ শিক্ষাগুরু মাননীয় ড° গুণেশ্বৰ ডেকাদেৱে উদ্বোধন কৰাৰ পাছতে সকলো সাংস্কৃতিক অনুষ্ঠানৰ সফল ৰূপে দিনযোৱা কাৰ্যসূচী আৰম্ভ হয়। ৭-২-২০১৫ তাৰিখে বটা বিতৰণী সভাখন অনুষ্ঠিত কৰা হয়। বটা বিতৰণী অনুষ্ঠানত যিসকল ছাত্ৰ-ছাত্ৰীয়ে গীত-মাতে, খেল-খেমালিত প্ৰথম আৰু দ্বিতীয় স্থান লাভ কৰিছিল তেওঁলোকক একোখনকৈ মানপত্ৰ প্ৰদান কৰা হয়। লগতে সেই ছাত্ৰ-ছাত্ৰীসকলৰ জৰিয়তে সেইদিনা গীত-মাত পৰিবেশন কৰা হয়।

২৩-০৮-২০১৫ তাৰিখে মায়ং আঞ্চলিক মহাবিদ্যালয়ৰ ত্ৰয়োবিংশতিতম প্ৰতিষ্ঠা দিবসটি দিন যোৰা কাৰ্যসূচীৰে অতি উলহ-মালহেৰে উদযাপন কৰা হয়।

১৫-০৮-২০১৫ তাৰিখে ভাৰতৰ ৬৯ তম স্বাধীনতা দিবসটি মহাবিদ্যালয়ত বিশেষভাৱে উদযাপন কৰা হয়।

মোৰ কাৰ্যকালত হ'লগীয়া আৰু বহুত কাৰ্যসূচী এতিয়ালৈকে বাকী আছে সেইসমূহ কাৰ্যসূচীত যেন আৰু উলহ-মালহে উদযাপন কৰিব পাৰো তাৰ কামনা আৰু সকলোৰে সহায় সহযোগিতা বিচাৰি বৰ্তমানলৈ হৈ যোৱা অনুষ্ঠানসমূহৰ কাৰ্যবিবৰণী ইমানতে সামৰণি কৰিলো।

অৱশেষত, যিসকল মহান ব্যক্তিয়ে আমাৰ মাজৰ পৰা মৃত্যুবৰণ কৰিছে তেওঁলোকৰ আত্মাৰ চিৰ শান্তিৰ বাবে ভগৱানৰ ওচৰত প্ৰাৰ্থনা কৰিলো। লগতে কৃতজ্ঞতা জনালো আমাক সকলো সময়তে সহায় সহযোগ আগবঢ়োৱা অধ্যক্ষ মহোদয় ড° ফণীভূষণ নাথ ছাৰ, মাননীয় পৰন বিষয়া ছাৰৰ লগতে সমূহ শিক্ষক-শিক্ষয়িত্ৰী আৰু মহাবিদ্যালয়ৰ কৰ্মচাৰীসকলক এই প্ৰসংগতে মায়ং আঞ্চলিক মহাবিদ্যালয়ৰ ছাত্ৰ একতা সভাৰ সদস্য তথা সমূহ ছাত্ৰ-ছাত্ৰী, বন্ধু-বান্ধৱীলৈ কৃতজ্ঞতা তথা মৰম জনালো।

সদৌ শেষত মই মোৰ কাৰ্যকালত বৰ্তমানলৈকে কৰা কাৰ্যসূচীসমূহত বহুতো ভুল ত্ৰুটি বৈ গল। তাৰ বাবে মই সকলোৰে ওচৰত ক্ষমা প্ৰাৰ্থনা বিচাৰি আৰু আগন্তুক সকলোবোৰ কাৰ্যসূচীত সকলোৰে দিহা-পৰামৰ্শ কামনা কৰিলো। তাৰোপৰি মায়ং আঞ্চলিক মহাবিদ্যালয় নামৰ বিদ্যাৰ মন্দিৰটি আৰু জ্ঞান বিদ্যাৰে উজ্জ্বল হওক তাৰে কামনাৰে মোৰ প্ৰতিবেদন সামৰিলো।

“জয়তু প্ৰগতি”

“জয়তু মায়ং আঞ্চলিক মহাবিদ্যালয়”

“জয়তু মায়ং আঞ্চলিক মহাবিদ্যালয় ছাত্ৰ একতা সভা।”

বিদ্যুৎ বিষয়া
সাধাৰণ সম্পাদক
২০১৪-১৫ বৰ্ষ

সাংস্কৃতিক সম্পাদকৰ প্ৰতিবেদন



জয় জয়তে মায়ং আঞ্চলিক মহাবিদ্যালয়ৰ সমূহ শিক্ষক-কৰ্মচাৰীৰ উপৰিও ছাত্ৰ-ছাত্ৰীলৈ মোৰ নমস্কাৰ আগবঢ়াইছো। একম মহাবিদ্যালয়ৰ আলোচনী, মহাবিদ্যালয়ৰ দাপোনস্বৰূপ। ই হ'ল এজন সাহিত্যিকৰ প্ৰাথমিক প্ৰচেষ্টাৰ মাধ্যম। য'ত প্ৰতিফলিত হয় জন-জীৱনৰ একাঁ-বেঁকা ছবি, সুখ-দুখ, হাঁহি-কান্দোন আদিৰ বাস্তৱ জীৱনৰ চিত্ৰ।

সাংস্কৃতিক বিভাগৰ প্ৰতিবেদনৰ পাতনিতে আমাৰ মাজৰ পৰা হেৰাই যোৱা অসমৰ সাংস্কৃতিক জগতৰ ভোটগুৰা 'অসম বত্ৰ সুধাকণ্ঠ ভূপেন হাজৰিকা' দেৱলৈ আৰু লগতে মামণি ৰয়ছম গোস্বামী বাহিৰেউলৈ একাঁজলী ভক্তি অঞ্জলি যাচিলো। অতি কম সময়ৰ ভিতৰতে আমাৰ মাজৰ পৰা আতৰি যোৱা বিহু সশ্ৰীট শ্ৰদ্ধাৰ খগেন মহন্ত দেৱলৈও একাঁজলী ভক্তি অঞ্জলি যাচিলো। লগতে 'মায়ং খনিকৰ' শ্ৰদ্ধাৰ দিপন চন্দ্ৰ নাথ দেৱলৈও মোৰ ভক্তি শ্ৰদ্ধাঞ্জলি যাচিলো।

মায়ং আঞ্চলিক মহাবিদ্যালয় ২০১৪-১৫ বৰ্ষৰ ছাত্ৰ একতা সভাৰ সাংস্কৃতিক সম্পাদকৰ দায়িত্ব মোক অৰ্পন কৰাৰ বাবে অধ্যক্ষ মহোদয়ৰ লগতে মোৰ সমূহ শিক্ষাগুৰুসকলক মোৰ কৃতজ্ঞতা জ্ঞাপন কৰিছো।

কাৰ্যভাৰ গ্ৰহণ কৰিৰে প্ৰথম কাৰ্যসূচী হিচাবে ০২-০২-২০১৫ তাৰিখৰ পৰা মহাবিদ্যালয় সপ্তাহৰ গুভাৰন্ত কৰা হয়। ইয়াত সাংস্কৃতিক অনুষ্ঠানসমূহ সফলৰূপে দিনযোৰা কাৰ্যসূচীৰে আৰম্ভ হয়। শেষত বঁটা বিতৰণী অনুষ্ঠানটো নানা গীত-মাত ৰং-ধেমালীৰে দিনজোৰা কাৰ্যসূচীৰে সুচাৰুৰূপে সম্পন্ন হয়। ১৩-০৮-২০১৫ তাৰিখে মায়ং আঞ্চলিক মহাবিদ্যালয়ৰ ২৪তম প্ৰতিষ্ঠা দিৱসটি উলহ-মালহেৰে উদ্‌যাপন কৰা হয়।

মোৰ কাৰ্যকালত আৰু কেইটিমান কাৰ্যসূচী বাকী আছে, সেইকেইটিও যেন আগতকৈ আৰু বেছি উলহ-মালহেৰে অনুষ্ঠিত কৰিব পাৰো। তাৰ কামনাৰে হৈ যোৱা অনুষ্ঠানৰ বিৱৰণী সামৰিলো।

ইয়াৰ লগতে মই ধন্যবাদ যাচিব বিচাৰিছো আমাৰ মহাবিদ্যালয়ৰ মোৰ অতি শ্ৰদ্ধাৰ মাননীয় পৱন কুমাৰ বিষয়া চাৰক আৰু লগতে মোৰ সহপাঠী বন্ধু-বান্ধবীসকলক, যাৰ সহায়-সহযোগিতাৰ বাবেই মই এই কাৰ্যকাল সুচাৰুৰূপে সম্পন্ন কৰিব পাৰিলো।

সদৌ শেষত সকলোকে মোৰ আন্তৰিক শ্ৰদ্ধা, মৰম ও শুভেচ্ছা যাঁচিলো। মোৰ সফলতা বিফলতা পাঠকৰ হাতত। মোৰ অজানিতে হৈ যোৱা ভুল-ত্রুটিবোৰৰ বাবে ক্ষমা প্ৰাৰ্থনা মাগি ইমানতে সাংস্কৃতিক সম্পাদকীয় প্ৰতিবেদন সমাপ্ত কৰিলো।

"জয়তু মায়ং আঞ্চলিক মহাবিদ্যালয়।

জয়তু ছাত্ৰ একতা সভা

জয়তু 'প্ৰগতি'।"

ধন্যবাদ সহকাৰে
মৃদুস্মিতা বিষয়া
সাংস্কৃতিক সম্পাদক

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