



***E*konomika**

Department of Economics



Editor Speaks

DEAR READER,
GREETINGS TO YOU!!!!

One of the most essential aspects of a educational institute that generates literary energy among the students is a school/college magazine. It serves as the best platform for the students to develop the creativity in literary fields. It acts as a vital nutrient through which the students can cultivate their literary skills in the world of literature. Considering the vital role of a magazine in the academic sphere of our department, Economics department of Arya Vidyapeeth College takes the privilege to publish a departmental magazine every year under the title of "OIKONOMIKA" and hopes to carry on the tradition of bringing out the publication in future too.

We are pleased to present to you the "Oikonomika volume 2". Enjoy every moment you have because in life there aren't rewinds, only flashbacks. For you, we have worked hard to bring up an exhilarating flashback of the inception of the department, its history and the events during the session 2020-2021.

We have for you, from the students and teachers, a wide range of poetry, story, paintings, photography's and some informative and inspirational articles.

HAPPY READING
THE EDITORIAL BOARD
(PRATIKSHA SARMA)
(ASHMA-UL - HUSNA)

FROM PRINCIPAL'S DESK



Dr. P. K. Bhattacharyya
Principal, Arya Vidyapeeth College

আৰ্য্য বিদ্যাপীঠ মহাবিদ্যালয়ৰ অৰ্থনীতি বিভাগে বৈদ্যুতিন আলোচনী 'Oikonomika'ৰ দ্বিতীয় সংখ্যাটি প্ৰকাশ কৰিবলৈ ওলোৱা বাবে আন্তৰিক অভিনন্দন জ্ঞাপন কৰিছোঁ। ক্ষুদ্ৰ - ক্ষুদ্ৰ পৰিসৰত সম্পন্ন হোৱা এনেবোৰ কামৰ সমষ্টিয়েই একোটা মহৎ কৰ্মৰ ভেঁটি নিৰ্মাণ কৰে।

ছপাই হওক অথবা বৈদ্যুতিনেই হওক আলোচনী এখন সাহিত্য চৰ্চা আৰু জ্ঞান চৰ্চাৰ এক সুন্দৰ ক্ষেত্ৰ। অৰ্থনীতি বিভাগৰ ছাত্ৰ - ছাত্ৰীসকলে এই ক্ষেত্ৰখনৰ সুবিধা গ্ৰহণ কৰি নিজৰ সাহিত্যিক প্ৰতিভাৰ বিকাশ ঘটোৱাৰ লগতে মহাবিদ্যালয়ত তথা সমাজত এক উৎসাহজনক পৰিবেশৰ সৃষ্টি কৰিছে। 'কভিড' আতংকৰ মাজত এনেধৰণৰ সদৰ্থক চিন্তা আৰু কাৰ্য্যই আমাৰ উত্তৰ প্ৰজন্মক সমূহ অসতৰ পৰা আঁতৰাই ৰাখিব - অসতো মা সৎ গময়। আৰ্য্য পৰিয়ালৰ পৰা সমাজলৈ এয়া আন এক ইতিবাচক বাৰ্তা। আলোচনীখনৰ এই ধাৰাবাহিকতা অক্ষুণ্ণ থাকক। শুভেচ্ছাৰে।

তাৰিখ ০৮-০১-২০২২

ড: প্ৰদীপ কুমাৰ ভট্টাচাৰ্য্য অধ্যক্ষ, আৰ্য্য বিদ্যাপীঠ মহাবিদ্যালয়

গুৱাহাটী-১৬

FROM FACULTY MEMBER'S DESK



Feeling immense pleasure to know that students of department of economics of Arya Vidyapeeth College are going to publish second edition of Oikonomika, an online magazine. As a part of the department, I have no words to bless and thank our extremely ingenious students for this innovative idea through which they can unlock their potential and reveal their thinking and writing skills that will inspire many more to take step forward. I am sure that the magazine will gift us new poets, story tellers, Researchers and many more talents.

I Congratulate from core of my heart to my children for this wonderful creation of 2nd Edition of “Oikonomika” With Love and Blessings

Regards,
Chhanda Biswas
[Associate professor, HOD]
Dept. of Economics
Arya Vidyapeeth College
Guwahati 781016



A college magazine is a perfect amalgamation of creativity and innovation. It portrays the thoughts, ideas, dreams, creative writings and aspirations of young minds. I am extremely delighted to know that the Department of Economics is publishing the second issue of its e- magazine Oikonomika. I take this opportunity to congratulate the editorial board for bringing out this e-magazine as per schedule and also applaud them for their hard work and dedication. I hope that this would be an ongoing process and the e- magazine would bring out the latent talent of every student. My best wishes and good luck to everyone.

Regards

Dr. Mousumi Borah
(Associate Professor)
Dept. of Economics
Arya Vidyapeeth College
Guwahati 781016



It gives me immense pleasure to know that the department of Economics, Arya Vidyapeeth College is going to publish the second edition of the E-magazine Oikonomika. I hope that this magazine will give the students ample opportunities to showcase their literary skills and explore their creative potentials. I congratulate all the members associated with this endeavor and wish the publication of the magazine a great success.

Regards,

Dr. Saurabh Pran Sharma
[Assistant Professor (Selection Grade)]
Dept. of Economics
Arya Vidyapeeth College
Guwahati 781016



Dear students, I heartily welcome your endeavor and convey my best wishes for the forthcoming departmental E magazine. Magazines are always reflections of enriched thoughts and a symbol of your concerted efforts to at least contribute to the society in a positive note. I hope this E-magazine will carry all the same.

ALL THE BEST...

Regards,
Dr. Ranjan Jyoti Bezbaruah
(Assistant Professor)
Department of Economics
Arya Vidyapeeth College Guwahati-781016



Oikonomika, the E-magazine of Department of Economics, Arya Vidyapeeth College is the outcome of hard-core efforts of the students of the department. This is the second edition of this effort. I want to congratulate all the members of editorial board for this accomplishment. This E-magazine showcases the talents and creativities inherent in the students. It is a reflection of information, knowledge and creativity benefitting the readers. Any magazine has immense value in nourishing students' minds in younger ages. In digital era, E-magazine of any institution or department becomes popular as it is cost-saving, time-saving but able to reach large number of readers in the state, national and even in international level while uploaded virtually.

So, I want to congratulate all for this endeavour and wish that it will fulfill the aspirations of our department. Thank You.

Dr. Shrutidhara Kashyap
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KAUTILYA - THE FATHER OF INDIAN ECONOMY

CHHANDA BISWAS
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The main source of information regarding the economic thought in ancient India are the Vedas, the Upanishads, the Epics and treatises like Kautilya's Arthashastra. Thiruvalluvar's Thirukkural throws light on the economic thought in ancient South India. The Vedas depict the life and work in the early Vedic period. Kautilya's Arthashastra gives details of the political, social, economic and military organisation of the Mauryan Empire. Kautilya's Arthashastra is the chief source of information. He was the Chief Minister of Chandra Guptha Maurya. He was responsible for getting Chandra Guptha the Kingdom of Land. Kautilya has given a vivid description of the administrative procedures, duties of Kings, Ministers and Government officers. Kautilya's Arthashastra is based on earlier treatises and is divided into fifteen chapters covering 430 pages. The treatment in his book is quite comprehensive and systematic. It covers almost every aspect of theory and practice of Economics. It also deals with the Government of towns and villages, law courts, rights of women, maintenance of the old and helpless, marriage and divorce, public finance, maintenance of Army and Navy, diplomacy, agriculture, spinning and weaving and a number of other subjects. His book contains ample ideas on a welfare state. The concept of wealth as held by Kautilya was very wide in its scope. To him, wealth included money, commodity, the acquired wealth, public or private property, precious metals, the accumulated wealth, negotiable and transferability and the power of appropriation.

He also included labour and forest produce in wealth. To him, "wealth is to be acquired grain by grain, as learning is to be acquired every moment. Acquisition of wealth is always beneficial if it is acquired for the sake of a good wife, a son or a friend, or for giving away charity". Thus Kautilya justified wealth which was earned through proper means, and also he thought that accumulation of wealth was a safe method for protecting the people against famines.

Ancient thinkers used the word Varta to mean the science of national economy. Kautilya included agriculture, animal husbandry and trade in Varta. According to Mahabharata, Varta was the roof of the world, a thing which was most essential for economic stability. It was necessary for the King to learn about the essentials of national economy from scholars and specialists in order to discharge his functions successfully as a ruler.

Agriculture and Animal Husbandry formed the important components of Var-ta. These were regarded as the basic sources of new wealth. Agriculture was given the pride of place among the occupations adopted by the people.

Shukracharya was of the firm belief that by birth nobody was a Brahmin or Kshatriya or Shudra. It was on the basis of their occupation that they are distinguished from one another. Agriculture occupies a place of first stage importance in Kautilya's Arthashastra.


The art of agriculture reached a high degree of perfection and our ancient scholars well understood the minutest details of agricultural techniques. They have mentioned in their books, rotation of crops, intensive and extensive cultivation, large and small scale farming, use of fertilizers, crop diseases and their eradication, irrigation by rivers and tanks, cattle farming, seed selection, evils of the fragmentation of holdings etc. To them the largest source of State income was land revenue. In those days the state and the community were responsible for the development of agriculture for which the waste lands were to be cleared. The value of the land was determined on the basis of its fertility. The fair prices of agricultural produce were fixed by the state to save cultivators from the clutches of traders.

The ancient sages appreciated the dignity of labour for 100 years. Manu and Kautilya have dealt with the methods for the regulation of wages and for the settlement of disputes between employers and workers. Kautilya did not recommend slave labour. But hired labour was there. Kautilya had laid down a code of labour discipline. For instance, he suggested that a wage worker who abandoned his work before the term had expired, was to pay the whole amount of stipulated wages to his employer and a fine to the King.

On the other hand, if an employer dismissed a workman whom he had hired before the expiration of the term agreed upon, he must pay the full amount of wages stipulated and a fine to the King, unless the workman was to blame.

Gold and bullion was regarded as a means of producing wealth, and trade was the sum of industrialised capital. Kautilya devoted a good deal of attention to the problems of trade such as regulation and development of trade by the state and the different taxes to be levied on the commodities that entered into trade. He even advocated state trading in certain commodities through departmental agencies. Kautilya advised the state to build rest houses and store houses for the caravans of traders for whom police escorts were recommended. Also trade was approved only when the supplies of commodities were left over after satisfying local needs.

Regarding value, the ancient thinkers of India seemed to have some ideas on value which are relevant to modern times. We should take the value of each commodity according to time and place but there can be no value (price) of that which is incapable of being exchanged. Again whatever one pays for obtaining a thing must be taken to be the cost. The value is determined by the



Taxes were the remuneration for the services rendered by the king as a public functionary for providing internal security to his subjects. Kautilya suggested forced loans for meeting deficit budgets.

The usual import tax was 20 per cent which varied from time to time in case of precious stones and rare commodities. Heavy taxes were imposed on the importation of luxury goods. The policy of the state was to discourage the import of luxury goods and those which were harmful for the welfare of the State. Kautilya suggested an-efficient machinery for audit.

Two principals were followed in connection with the realisation of taxes:

- (i) A tax should be levied once a year, and should not prove burdensome and**
- (ii) Taxes should be levied according to the ability to pay.**

Sources of Revenue included taxes on land, forests, monopoly and property, customs and excise duties, fines, profits of state, factories and crown monopolies, from manufacture and sale of saffron, salt, intoxicants, trade in horses, fine wool and elephants and port dues, road tolls, fruit and tree tax etc.

Similarly public expenditure included public administration, defence, salaries of ministers, Government departments, maintenance of national store houses and granaries and acquisition of valuable-ornaments, gems and precious stones. Whatever amount was left unused, was deposited either with the treasury or the war chest.

Town planning included the re-orientation of main roads and streets and the subdivision of city areas. The villages were grouped together from the point of view of economic necessities and for national defence.

The metropolitan city was established after a detailed and careful planning, and due emphasis was laid on the maintenance of sanitation and prevention of fire. Kautilya believed that it was the prime duty of the state to set up charitable institutions and poor houses. Further, the state should protect the weak and the aged, to provide jobs to the unemployed.

Ancient economic thinkers supported the institution of private property, both movable and immovable. The right in land was transferable and saleable. As revealed by ancient law books, the following eight sources of property were recognised in those days—gift, conquest, inheritance, partition, purchase, gain of agriculture and trade, discovery and seizure. The owner of land on which a treasure was discovered, could get the large share of it, not the whole of it.

Though interest was justified in ancient India, no interest was allowed on the mortgaged property. The rate of interest was also varied from class to class depending upon the purpose for which money was borrowed, economic resources of the borrower etc. The same were the considerations for charging compound rate of interest. Thus, interest in those days was part of profit.

by the easiness, or otherwise of obtaining, and also by the inherent utility of it (Shukracharya).

The ancient thinkers had no fear of growing population. The Vedas were for more married couple. Population could not grow beyond a reasonable limit owing to the high death rate due to constant wars between small states and loss of life due to the inadequate medical facilities. Kautilya recommended that the king should establish colonies for facilitating immigration.

In Ancient India, a slave was treated as a member of family, and was not asked to do a degrading work. A slave was a hereditary domestic servant who could not use his personal earnings and could not own property. But economically he was better than a hired labourer. Slaves could not be employed by Buddhist monks. In ancient India all slaves were as good as others and hence Megasthenes wrote that slavery was unknown in ancient India.

The ancient Indian writers had a clear idea of the welfare state. According to Shukracharya, the state is a tree of which the king is the root and the counselors are the main branches, the commanders are the lesser branches, the armies are blossoms and flowers, the people are the fruits and the land is the seed". The same idea has been echoed by Kautilya, "In the happiness of his (king's) subjects lies his happiness, in their welfare, his welfare".

To Kautilya, the state was to promote the economic welfare of the people and fully regulate its economic life. The state had to give subsidies for the development of trade; agriculture/ irrigation, mines, cattle welfare etc.

Economic Functions of State:


Kautilya's concept of state is founded on Industrial edifice. According to him, there are guiding principles for the state, first, the state should undertake those industries which help directly in making the nation self-sufficient and self-reliant, and e.g., gold, silver, diamonds and iron and other metals should be in the charge of the state. Secondly, the activities related to farming, spinning and weaving, arts and crafts should be left to the individuals and the right of the ownership should be recognised.

Finally, the state should see that the activities relating to production, distribution and consumption are carried out efficiently and in accordance with the rules framed by it. The duties of men, women, saints and sages, lords and the kings used to be clearly defined so that their observance may help in achieving the objective.

The private people can also undertake the production of goods under the supervision of the State. In addition to the above function, the State regulated the wages and working condition of workers, and helped the farmers in times of calamities.

Taxation was one of the most important sources of revenue of the state. It was known as 'rajkar'. The rate of tax was determined in accordance with the dictates of Hindu religion. Land Revenue was an important source of taxation in ancient India.

The early writers have described the features of a good tax system. "The tax system should be such as not to prove a great burden to the public. The king should act like the bee which collects honey without inconveniencing the plant".



If a loan made in kind or money was to be returned in kind, interest did not exceed half of the money value of the original capital.

For consumption purposes, family was regarded as an economic unit. Consumption should have four ideas, namely, Dharma, Artha, Kama, and Moksha. The individual was subordinate to the family or the community. As far as production was concerned, the four agents of production namely, land, labour, capital and organisation were recognised. Land was considered as the main source of wealth. The importance of labour was also duly recognised. “An employer not-taking work from his labourer, or an employee not doing his employer’s work, should be fined”. The ancient writers believed that the accumulated wealth, earned through hard labour was sufficient for a man’s life. The high rate of interest prevailed in the economy was due to shortage of private capital. So the state was asked to provide cash and kind to the farmers and cash to the industrialists.

The ancient thinkers did not regard economics as a separate discipline. The study of economics was combined with the study of religion, ethics, philosophy, law, politics and public administration. According to Kautilya, the study of four sciences namely, philosophy, ethics, economics and politics was combined together and was essential for the salvation of individual. The economic teaching emphasised a moral life. Secondly, the concept of welfare state was the kernel of the ancient Indian economic thought. The state was responsible for the economic prosperity of the people.

Finally, economic life as well as thought in ancient India was governed by moral sanctions and religious ideals. The social equilibrium was maintained by the system of ‘Varna ashram’ a system of mutual checks and balances emphasizing the virtues of hard work.

The Indian Organic Food Sector

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Organic food is that food which is free from chemical fertilizers, pesticides, herbicides, antibiotics and Genetically Modified Organisms (GMOs). According to the United Kingdom Register of Organic Food Standards (UKROFS) the production/farming procedure through which organic products are obtained are so designed so as to produce optimum quantities of food of high nutritional quality by making use of management practices which tries to avoid the use of agrochemical inputs and at the same time minimizes damage to the environment and wildlife. The organic products are produced without the use of chemical fertilizers and pesticides. Such production method has an environmentally and socially responsible approach. Organic farming working at the grass root level preserves the reproductive and regenerative capacity of the soil, good plant nutrition and sound soil management. It also produces nutritious food which is rich in vitality and possesses resistance to diseases.

In order to be referred to as organic, a food product must be free of artificial food additives like artificial sweeteners, preservatives, coloring, flavoring, and monosodium glutamate (MSG). To improve the plant growth the organically grown crops tend to use natural fertilizers like manure. The animals that are raised organically are not given antibiotics or hormones. Organic farming not only improves soil quality and the conservation of groundwater but also reduces pollution and is found to be better for the environment.

The most commonly purchased organic foods are fruits, vegetables, grains, dairy products and meat. Processed organic products like sodas, cookies, and meat substitutes are also available.

Due to climatic conditions and varied geography,

India has an inherent advantage of organic farming. The nation is experiencing a good growth in the organic food sector. The Sevagram Declaration in “January 1994” made a significant contribution to the growth of the organic food sector.

A number of state governments are making significant strides in organic farming. Sikkim is a 100 percent organic producing state, and Mizoram and Uttarakhand are taking steps to become completely organic. Hilly regions in North-East, Sikkim, Uttarakhand and Himachal Pradesh are organic by default, as they rarely use any chemicals in farming. In 2014-15, 90 percent of organic products were derived from Madhya Pradesh, Maharashtra, Karnataka, Gujarat, Uttar Pradesh, Rajasthan and Odisha. Sugar crop, oil seed crops, fiber crops and cereals and millets are the top few categories of organic crops. Oil seeds, cereals and millets and processed food constituted major exports. In India in the recent times there has been a strong growth in the market for organic food

Health awareness in the country is one of the reasons for the rising demand for organic food. Indians now give importance and attention to the nutrient content and the quality of food they intake and this has resulted in a rising demand for organic food. With economic growth, urbanization, and rising income levels, there has been a significant increase in the consumer expenditure on health and wellness products.

The Indian Government is also playing an important role in promoting organic farming in the country. It has been providing financial support, under various Government schemes like Mission for Integrated Development of Horticulture (MIDH), National Food Security Mission (NFSM), National Mission for Sustainable Agriculture (NMSA), Rashtriya Krishi Vikas Yojana (RKVY) etc., to the farmers who have been adopting organic farming.

STUDENTS AND DISCIPLINE

Dr. Saurabh Pran Sharma
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“Discipline is the bridge between goals and accomplishment” - Jim Rohn. Discipline is a very important part of life. Discipline implies an orderly manner of living and conducting oneself. It is essential in every sphere of life, whether it is at home or at work. Only a disciplined person can make a success of whatever he engages in. Success and realization of dreams go hand in hand with discipline. There is no achievement that was accomplished without discipline. All great men of all times who great phenomenal success have been men and women of discipline. Albert Einstein, Charles Darwin, Isaac Newton, Socrates, Thomas Edison, Abraham Lincoln, Charlie Chaplin, Henry Ford, Bill Gates, Walt Disney, Helen Keller, Booker T. Washington, Mahatma Gandhi, and the like all became disciplined first, successful later.

Being disciplined means knowing optimal time-management, self-control, knack of making best choices, being focused, zero procrastination, always making more attempts in the field you want to advance, upright moral character, and observing morals and ethics. A disciplined person does not have to be told to do the good things; he himself does them. Anyone who is not disciplined can't hope to be an achiever at all.

The two most important influences on the student are his environment at home and at school. On the home front, parents are to blame to some extent, for pampering the child and giving in to every demand. This causes the child to rebel whenever he is not able to get his way. Again, in most homes, both parents are away at work and have little time to spare for their children, so that they feel neglected and turn their minds to mischief. At the same time, the school also plays a very important role in forming the character of a child. We find that except for missionary schools, no other school has a moral-science class where students are taught basic traits of a good honest life. This, I feel, is a very serious shortcoming of our schools.

Again with the increasing population, the number of students seeking admission to schools is far beyond the number a school can safely admit. Therefore, there is severe overcrowding and there number of students in each class is far beyond what a teacher can happily manage. Thus, it often happens that there is little contact between the teacher and student. The absence of rapport between students and teachers makes them quite indifferent to each other.

As a result, the student has no incentive to follow a good example of the teacher. In such an environment it is little to be wondered at if students are indisciplined. In such a juncture it is utmost necessary to rectify the situation as soon as possible. Parents should make the utmost effort to spend more time with their children to guide them and teachers too should take more interest in their work so that students get the kind of education they deserve.

The students of today are going to be the citizens of tomorrow and be at the helm of affairs of the nation. Therefore, it is very important to mould them right from the beginning so that they might grow up into responsible, adults and lead the nation to progress and prosperity.

কভিডৰ প্ৰভাৱ আৰু প্ৰত্যাশ্বান: অসমৰ প্ৰেক্ষাপটত এক আৰ্থ সামাজিক বিশ্লেষণ

ড० ৰঞ্জন জ্যোতি বেজবৰুৱা
জ্যেষ্ঠ সহকাৰী অধ্যাপক,
অৰ্থনীতি বিভাগ
আৰ্য বিদ্যাপীঠ মহাবিদ্যালয়

অতি শক্তিশালী আৰু সৰল অৰ্থনীতিত কোঙা কৰি
পেলোৱা কভিড-১৯ মহামাৰীয়ে অসমৰ দৰে
ইতিমধ্যেই এখন পিছপৰা ৰাজ্যত অৰ্থনৈতিক
বুনিয়াদ সোলোক-ঢোলোক কৰি তোলাতো তেনেই
স্বাভাৱিক পৰিঘটনা। কৃষি নিৰ্ভৰ ৰাজ্যখনত
উদ্যোগিক অনগ্ৰসৰতা, ব্যাপক হাৰৰ নিবনুৱা
সমস্যা, বাস্তৱমুখি অৰ্থনৈতিক নীতিৰ অভাৱ
ইত্যাদিৰ এশ এবুৰি সমস্যাই জুমুৰি দি ধৰি থকা
অৱস্থাত কভিড-১৯ মহামাৰীয়ে ভূতৰ ওপৰত দানৱ
পৰাৰ লেখীয়া পৰিবেশ ৰচনা।

অসম চৰকাৰৰ উদ্যোগ গঠিত SITA (State Innovation and Transformation Aayog) ৰ প্ৰতিবেদন "Report on Economy of Assam" ৰ তথ্য অনুযায়ী কভিডসৃষ্ট পৰিবেশৰ ফলত অসমৰ প্ৰায় ৬৭ লাখ মানুহৰ জীৱন নিৰ্বাহ বা জীৱিকাৰ ওপৰত মধ্যমাৰ পৰিছে। ইতিমধ্যেই সংকুচিত অৰ্থনৈতিক কাম-কাজৰ ফলত ৰাজ্যত নিবনুৱাৰ সংখ্যা ১৫.৭ ৰ পৰা ২৭.১লাখলৈ বৃদ্ধি পাইছে। ফলস্বৰূপে ৰাজ্যখনত নিবনুৱাৰ হাৰ বৰ্তমানৰ ৮ শতাংশৰ পৰা ১৬ ৰ পৰা ২৭ শতাংশলৈ (পৰিসৰ)বৃদ্ধি পোৱাৰ অনুমান কৰা হৈছে। অতি উদ্বেগজনক কথা হৈছে বৰ্তমানৰ ৩২ শতাংশৰ পৰা ৫০ শতাংশলৈ ৰাজ্যখনত দৰিদ্ৰ সীমাৰেখাৰ তলত থকা পৰিয়ালৰ বৃদ্ধিৰ যি সংকা কৰা হৈছে যদিহে বিশেষ একো অৰ্থনীতি পুনৰুদ্ধাৰ অভিযান হাতত লোৱা নহয়। এই আয়োগৰ সমীক্ষা অনুযায়ী অসমত কভিড-১৯ মুঠ ঘৰুৱা উৎপাদনৰ ২৮৪৬৩ কোটি টকা লোকচান হৈছে। প্ৰথম পৰ্যায়ৰ তলাবন্ধত অসমে ৬,০৬৯ কোটিৰ লোকচানৰ সন্মুখীন হৈছে। ৰাজ্যখনত অৰ্থনৈতিক বিকাশৰ হাৰ ১.৩ ৰ পৰা ৫.২ শতাংশ পৰ্যন্ত হ্রাস হৈছে। কৃষি খণ্ডত ৩,৮৭৫ কোটি, উৎপাদন খণ্ডত ৪,২৪৪ কোটি, সেৱা খণ্ডত ৪,৯৪৫ কোটি, বিমান খণ্ডত ২,২৮৪ কোটি টকা লোকচান হৈছে। তদুপৰি তলাবন্ধৰ ফলত ১২,৪২৩ ৰ পৰা ১৮২৩৬ কোটি টকা পৰ্যন্ত ৰাজহ হেৰুৱাবলগীয়া হৈছে। গেলাত টেঙা পৰাৰ দৰে, বহিঃ ৰাজ্যৰ কৰ্মৰত প্ৰায় ৯৫% শ্ৰমিকেই অসমলৈ অভতি আহি নিবনুৱা সমস্যা আৰু ভয়াবহ কৰি তুলিলে। সেয়া, উদ্যোগ, কৃষি সকলো ক্ষেত্ৰতে কোটি কোটি টকা মূল্যত লোকচান হৈ অসমৰ অৰ্থনীতিত যি প্ৰত্যাহ্বানৰ সূচনা হৈছে, এই লোকচান পূৰণ কৰিবলৈ অসমৰ দৰে ৰাজ্য এখনক আৰু বহু বছৰৰ প্ৰয়োজন হ'ব। অসমত অতি সম্প্ৰতি ঠন ধৰি উঠা পৰ্যটন উদ্যোগত যি মাধ্যমাৰ পৰিল সেয়া পূৰ কৰিবলৈ সম্ভাৱনা নাইকিয়া হ'ল। আনহাতে, এই অনগ্ৰসৰ ৰাজ্যখনত ক্ষুদ্ৰ

ৰাজ্যখনত ক্ষুদ্ৰ উদ্যোগ আৰু কুৰীৰ শিল্পৰ উদ্যোগে
অৰ্থনৈতিক দিশত যি অগ্ৰণী ভূমিকা গ্ৰহণ কৰি আহিছিল,
কভিড-১৯ পৰাক্ৰমত পৰাভূত হৈ অৰ্থনীতি কোঙা কৰি
পেলালে। বহু পৰিয়াল এতিয়া দিশহাৰা। এনেকুৱা এক
ঋণাত্মক পৰিৱেশত 'ঘৰ - বাৰী - পথাৰ' - যি অসমৰ চহা
জীৱনৰ চালিকাশক্তি আছিল - সেয়া পুনৰাই অভ্যুত্থান
ঘটোৱাটো সময়ৰ দাবী। তলাবন্ধই আমাক এক শিকনি
আৰু সুযোগ দিছে যে - "লাগি থাকিলে মাগি খাব নালাগে"
। আমাৰ কৃষি আৰু কৃষিসংযুক্ত অন্যান্য উদ্যোগসমূহ
টনকিয়াল কৰিলে আমি দুঃসময়ো সুকলমে পাৰ কৰিব
পাৰিম। কিয়নো পৰোক্ষভাৱে অসমৰ প্ৰায় ৯২ শতাংশ
মানুহ ইয়াৰ লগত জড়িত। "বজাৰ আৰু পথাৰ" বিকাশত
গুৰুত্ব দি উৎপাদনমুখী চিন্তা ৰে আগবঢ়াতো এটা জাতীয়
কৰ্তব্য ত পৰিণত কৰা হওক। এনেকুৱা এক সন্ধিক্ষণত
কেৱল চৰকাৰক/ চৰকাৰী সাহায্যক আশা কৰি থকাতকৈ
প্ৰতিজন অসমীয়াই পূৰ্বজনৰ আদৰ্শৰ আধাৰত স্বাৱলম্বী
হবলৈ যন্তপৰ হোৱাটো সময়ৰ আহ্বান। এটা সৰু উদাহ
ৰণেৰে সামৰিব খুজিছোঁ। আজিকালি গৰিষ্ঠ সংখ্যক
অসমীয়াই মাহেকত যিখিনি খাদ্যবস্তু ঘৰতে কিছুপৰিমাণে
হলেও উৎপাদন কৰিব পাৰি সেয়া নকৰি বজাৰত চৰা
দামত কিনে; বিঘাই বিঘাই মাটি চন পৰি থাকিলেও গছপুলি
এটাও গোজা নামাৰে। সোৰোপা, এলেহুৱা আৰু কৰ্মবিমূখ
- যি আমাৰ চিৰকলীয়া বেমাৰ সেয়া কোনো বিখ্যাত
অৰ্থনীতি বিদৰ সূত্ৰয়ো হেস্ত- নেস্ত কৰিব নোৱাৰিব।

VERSES

PARADISE LOST

Paris doesn't feel the same,
Now these bright lights
turning grey,
Without you in the frame.
Went back to the same coffee house.

Where we first met,
Ordered your favourite pastry,

And quietly there I sat,
Because every bit of it,
Still reminds of me of you.

They keep telling me,
You were never the one.
That I should move on.

But my love, you see,
It was never too easy.

'Cause you were a part of me,
Together we were one.

So maybe this time,
We have hit rock bottom.

And now,
It's a goodbye for us.

~Deepanjana Das



THOUGHTS

"PARADISE HAS NEVER BEEN ABOUT PLACES IT EXISTS IN MOMENTS. IN CONNECTION. IN FLASHES ACROSS TIME"

CHILD

Such innocent of toddler's
mind,
With a heart so beautiful and
kind,
It may change with the play
of time,
As long it stays, it sings and
rhymes.
Cute and smart,
They play in the dirt,
When the friendship fall
apart,
It's brought back by the
goodness Of their hearts.
Almighty perceives them
with a smile,
Say, they'll be old in a short
while.
They never do go out of style
Such an amazing little
creatures, a child.

~ Himani Choudhury

"Truth mid life"

The time and memories we shared together
were still the resonant voices
In my thoughts
With no doubt I could say those ,were a
resonant for you too...
The myths and the stories of the heart
broken stories, I read came true to me...
But I would rather pray that it doesn't end
like the Romeo-Juliet...
The long for unrequited emotion goes
straight to you...
I would be in summer, I know that I could
be, but still this deep resonant voice
strikes me often.
Now I have turned to a rose, red and red..
Blood red petals, thorns around me..
Trying to shed blood as you have said once
that one heart was broken but
four hands were bloody.

Divjyoti Das.



PROMISE YOURSELF

Promise Yourself
of all the things you can do ,
Promise yourself you will try .
It doesn't matter if you lose or win
As long as your efforts you apply .

No one can ask you of anything ,
Except yourself .
If you don't want to make a move ,
It's you who will be left .

Do don't allow yourself to miss
out ,
on important things .
Then you may feel they are unwor-
thy,
Later they will turn out to be your
wings .

Experience make us whole,
And makes life feel fulfilled .
And when in future you look back
,
Will never let you feel unskilled .

~Priyanka Sharma

PROMISE YOURSELF

No matter how bad people
treat you, never become a bad
person to take revenge.
Still Be Kind.
God knows
the beauty of your
HEART.

FOREVER YOURS- DUSTBIN

You are made for great things,
I can't think, nor I can feel things,
And I am only made for wasted
things.

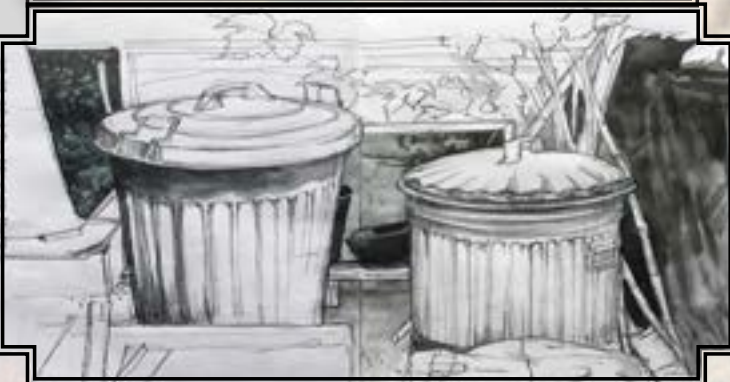
Use me, use me as much as you
can,
Take me, carry me, wherever you
can.

I consume anything and that is
what I am.

Bring to me more and more,
Make your surroundings neat and
clean

I am a dustbin, use only me ..

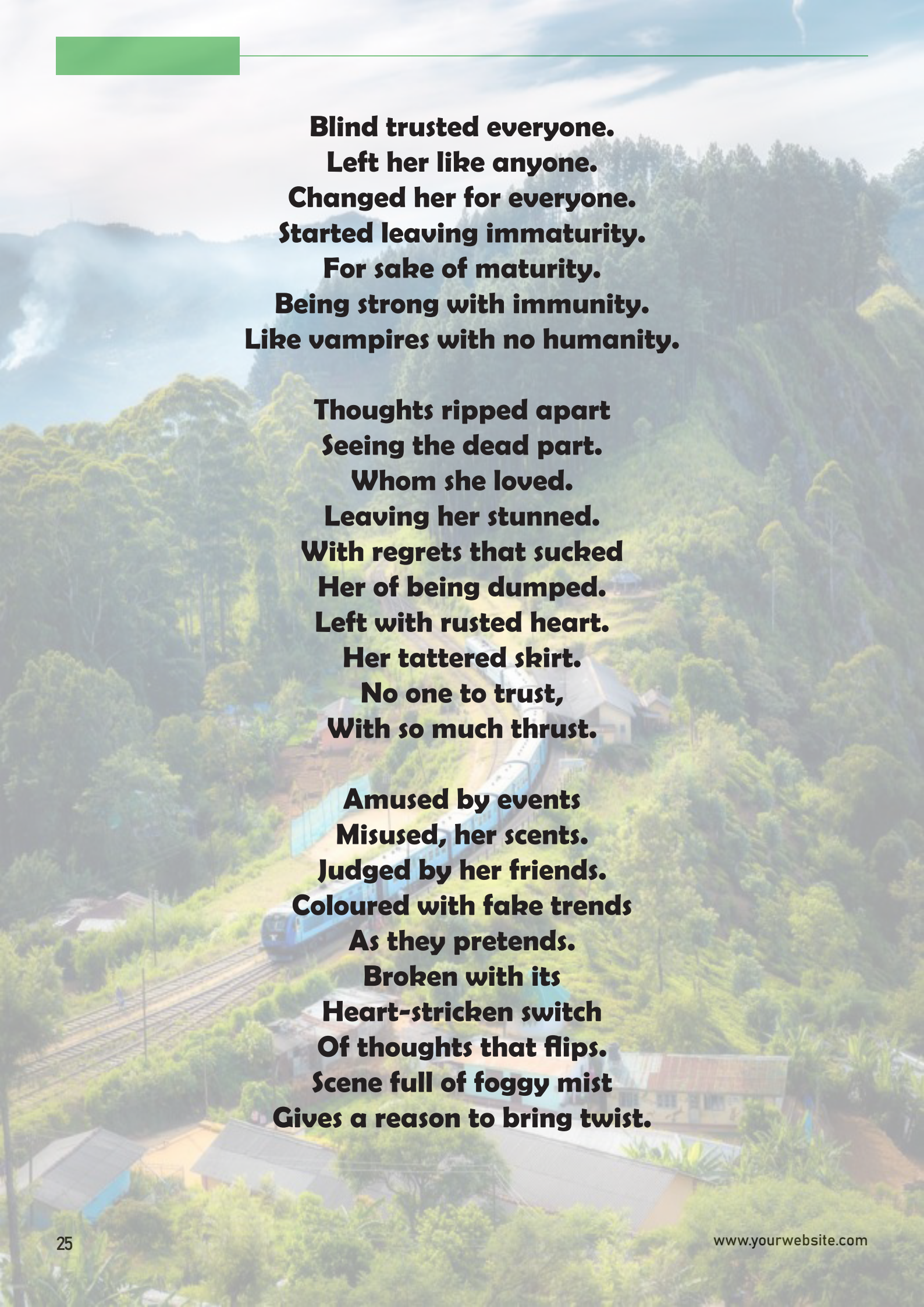
~ HIMAKSHI KONWAR



THE LOST GIRL

**Writing about the
Lush green hills.
Scent that heals.
Scenic beauty of wisdom.
In this kingdom.
Lies the earth's paradise.
Its customs and cultures.
In foothills of Himalayas.
Saw a girl with long hair
Wearing the traditional attire.**

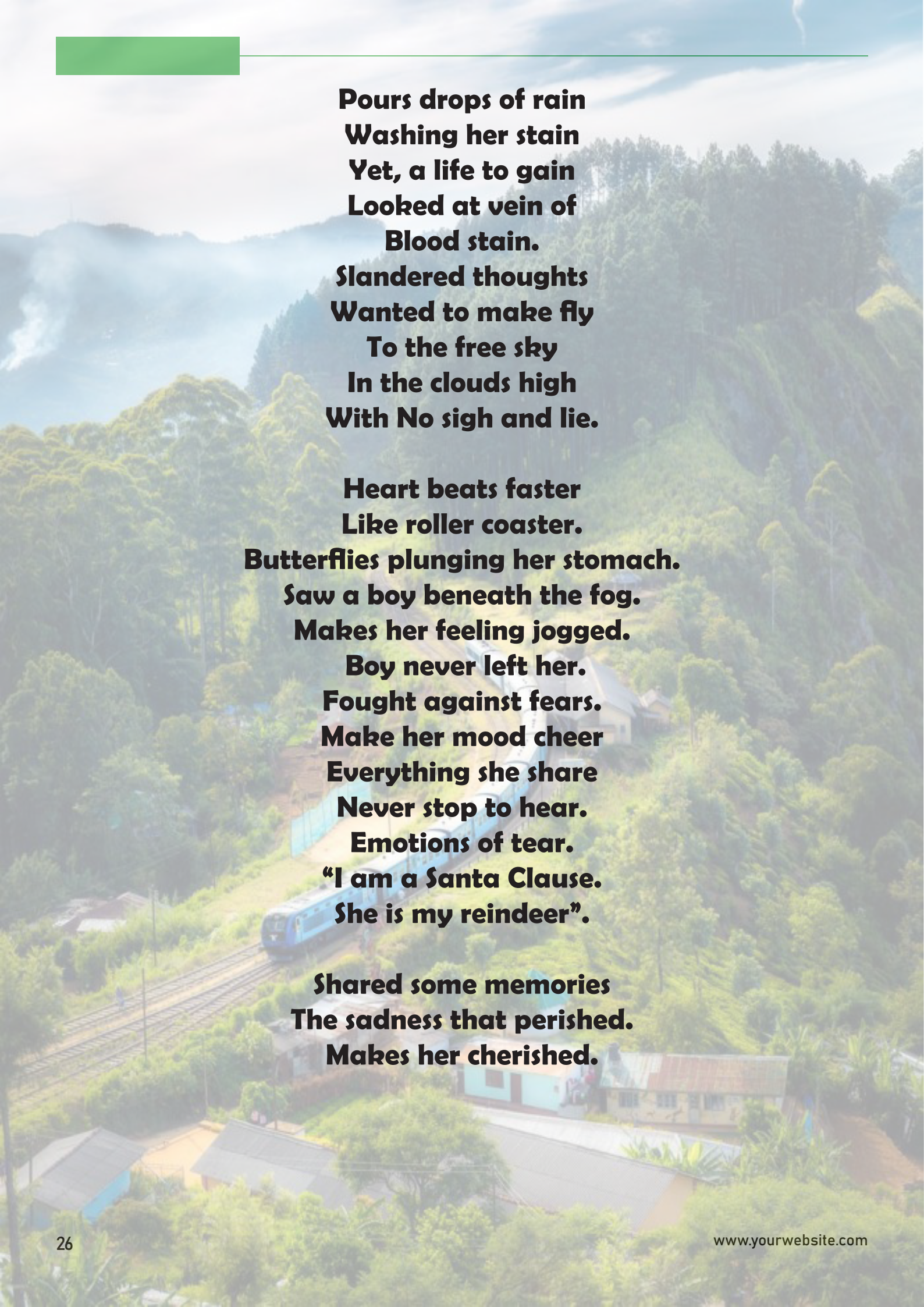
**Walking through woods
With a bad mood
Wounded soul and
Heart with hole.
Crying at corner, with
Unwanted broacher.
The horizon sun
Plays pun, in life
Full of ups and downs.
Wearing the crown
Of being sad drown
Unaffected thoughts
Of hot shots.
Left her with no-one
Waiting for that someone
Understand her, one by one
Every words she speaks.
Her heart out from its peaks.**



**Blind trusted everyone.
Left her like anyone.
Changed her for everyone.
Started leaving immaturity.
For sake of maturity.
Being strong with immunity.
Like vampires with no humanity.**

**Thoughts ripped apart
Seeing the dead part.
Whom she loved.
Leaving her stunned.
With regrets that sucked
Her of being dumped.
Left with rusted heart.
Her tattered skirt.
No one to trust,
With so much thrust.**

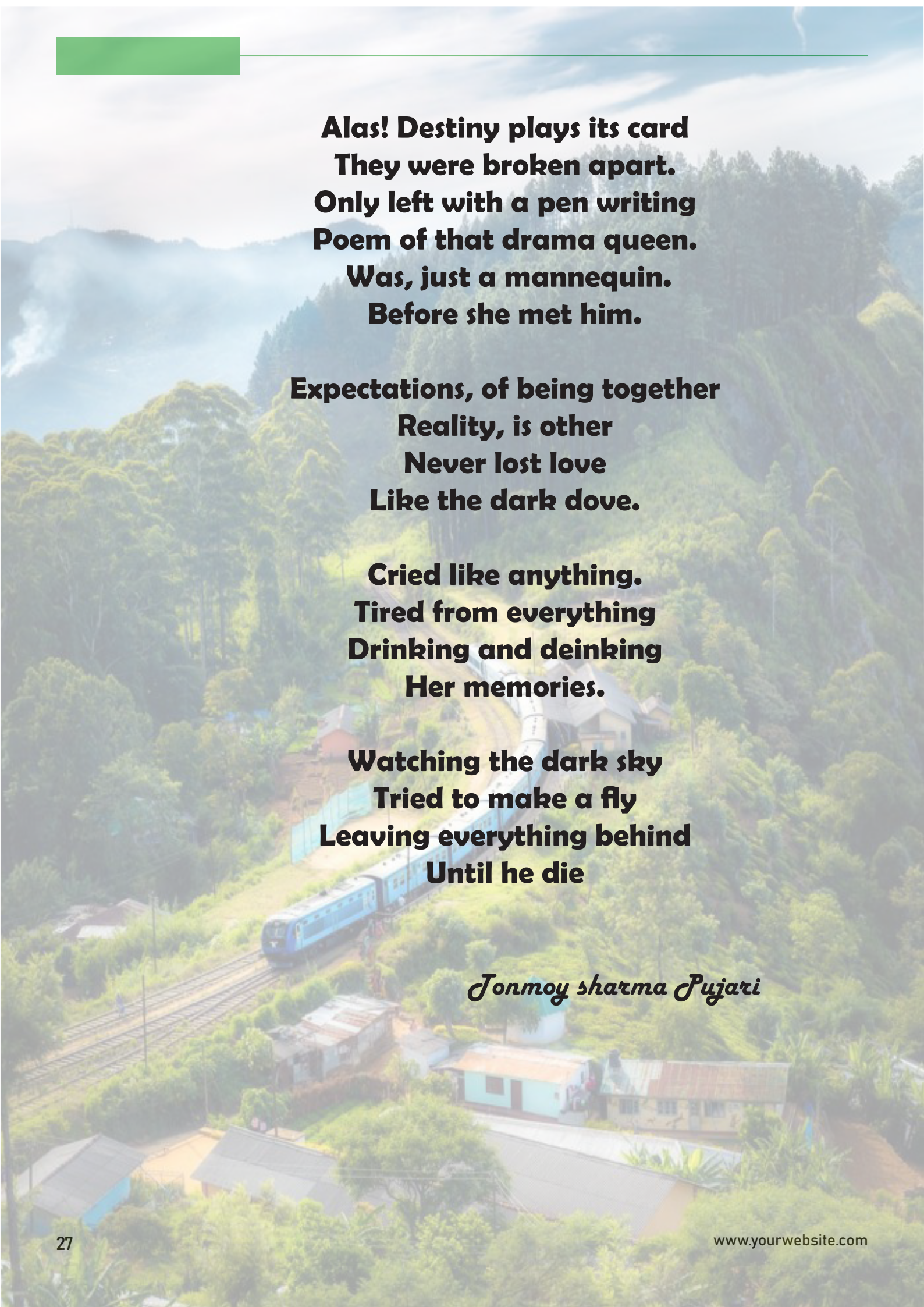
**Amused by events
Misused, her scents.
Judged by her friends.
Coloured with fake trends
As they pretends.
Broken with its
Heart-stricken switch
Of thoughts that flips.
Scene full of foggy mist
Gives a reason to bring twist.**



**Pours drops of rain
Washing her stain
Yet, a life to gain
Looked at vein of
Blood stain.
Slandered thoughts
Wanted to make fly
To the free sky
In the clouds high
With No sigh and lie.**

**Heart beats faster
Like roller coaster.
Butterflies plunging her stomach.
Saw a boy beneath the fog.
Makes her feeling jogged.
Boy never left her.
Fought against fears.
Make her mood cheer
Everything she share
Never stop to hear.
Emotions of tear.
“I am a Santa Clause.
She is my reindeer”.**

**Shared some memories
The sadness that perished.
Makes her cherished.**





**Alas! Destiny plays its card
They were broken apart.
Only left with a pen writing
Poem of that drama queen.
Was, just a mannequin.
Before she met him.**

**Expectations, of being together
Reality, is other
Never lost love
Like the dark dove.**

**Cried like anything.
Tired from everything
Drinking and deinking
Her memories.**

**Watching the dark sky
Tried to make a fly
Leaving everything behind
Until he die**

Jonmoy sharma Pujari

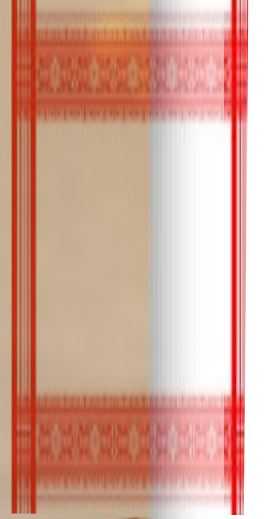


অসমীয়া বিভাগ

শান্তিৰ শলিতা

জীৱনৰ পুৱা বেলাৰ পুৱতি সপোনটিয়ে
জগালে মোৰ হৃদয়ৰ গান,
শৰীৰত জাগে এটি মৃদু শিহৰণ
নিশাৰ টোপনি পৰিল স্নান।
কৰি গ'লো একেৰাহে দিনটোৰ কৰ্ম
দিয়াবলৈ নাই আহৰি,
নিশাৰ সপোনটিয়ে মোক জনাইছিল
এইবোৰ সমস্যাৰ প্ৰতি।
পক্ষীৰ মৃত্যু হয় চিকাৰীৰ ফান্দত
মানুহৰ মৃত্যু শত্ৰুৰ হাতত,
মৰীচিকাৰ দৰে মানুহৰ জীৱন
নহয় সচাঁত পৰিণত।
যদিনা চকু মুদিম এই ধৰিত্ৰী এৰি
জিৰাবলৈ পাম আহৰি,
সিদিনা মোৰ পবিত্ৰ মৰিশালিত
জ্বলিব শান্তিৰ শলিতা গছি।

কাকলি বৰ্মন



জীৱন

কেতিয়াবা কিছু পোৱাৰ আনন্দত
মন প্ৰাণ উথলি উঠে
দুচকুত ধৰা দিয়ে সাতো বঙৰ
বৰ্নিল আভা।
বুকুত বাজি উঠে
ৰুণজুন প্ৰেম ৰাগীনি
দেহাত ফুটি উঠে যৌৱনৰ গান
তেতিয়া জীৱনলৈ নামি আহে
নতুন আশাৰ বতৰা
মহাশূন্যত ওলমি থকা কোনো এক
উজ্বল জ্যোতিষ্কৰ দৰে
দিগন্তপ্ৰসাৰী বিলাব খোজে
জীৱনৰ জয়গান
কেতিয়াবা যেন মন প্ৰাণ
বিষন্নতাৰে আঙুৰি ধৰে
নোপোৱাৰ বেদনাত
জীৱন মৰুত মৰীচিকাৰ পম খেদি
দিশহাৰা হলে মন অশান্তি হয়
দুচকুৰে বৈ আহে দুখৰ বন্যা
ক্লান্ত পথিকৰ দৰে
দেহত আজুৰি ধৰে হতাশাই।
তেতিয়া জীৱনে বাট হেৰুৱাই
আউসীৰ অন্ধকাৰৰ পাথিকৰ দৰে।
পোৱা আৰু নোপোৱাৰ
জন্ম আৰু মৃত্যুৰ
সমষ্টিয়ে যে জীৱন।

নিকুমণি কলিতা
তৃতীয় ষাণ্মাসিক।

মোৰ জীৱনৰ এটি স্মৰণীয় দিন

১৪ নৱেম্বৰ, ২০১৫ চন - মোৰ জীৱনৰ এটা স্মৰণীয় দিন। এই দিনটোত ভাৰতৰ সেই সময়ৰ ৰাষ্ট্ৰপতি শ্ৰীযুত প্ৰণৱ মুখাৰ্জীদেৱে অভিনয়ৰ বাবে মোক **"NATIONAL CHILD AWARD FOR EXCEPTIONAL ACHIVEMENT 2015"** বঁটাটো প্ৰদান কৰিছিল। এই বঁটাটো দিল্লীৰ ৰাষ্ট্ৰপতি ভৱনত প্ৰদান কৰা হৈছিল। ২০১৫ চনৰ জুলাই মাহত পিতাই বাতৰি কাকতত হঠাৎ এটা বিজ্ঞাপন পাই পুৰস্কাৰটোৰ বাবে দৰখাস্ত পঠিওৱাৰ কথা ভাবিছিল, লগতে এইটোও কৈছিল যে এই পুৰস্কাৰটো পোৱাটো সঁচাকৈয়ে কঠিন কিন্তু অসম্ভৱ নহয়। সঁচাকৈয়ে এই কঠিন কিন্তু অসম্ভৱ বুলি ভবা পুৰস্কাৰটো মোৰ বাবে সম্ভৱ হৈ পৰিল, যিটো গম পাইছিলো ২০১৫ চনৰ ৫ নৱেম্বৰ তাৰিখে।

৫ তাৰিখে স্কুলৰ পৰা ওলাই আহি মাক দেখিছিলো, মুখত এটা সুন্দৰ আৰু উজ্জ্বল হাঁহিৰ সৈতে। মায়ে সেই সুন্দৰ হাঁহিটোৰে কৈছিল **"NATIONAL CHILD AWARD"**ৰ বাবে বাছনিত উঠিছো। শূনি বৰ ভাল লাগিছিল। বিশ্বাসেই হোৱা নাছিল। ঘৰলৈ আহি দেখো ওচৰ চুবুৰীয়া ৰে ভৰি ঘৰত এক আনন্দ মুখৰ পৰিবেশৰ সৃষ্টি হৈছিল।

পুৰস্কাৰ টোৰ বিষয়ে ভালকৈ জানি লৈ গম পালোঁ যে পুৰস্কাৰ টোত থাকিব এখন মানপত্ৰ, এটা ৰূপৰ পদক, নগদ দহ হাজাৰ টকা, তিনি হাজাৰ টকাৰ বুকু ভাউচাৰ আৰু স্মাৰক। তদুপৰি পুৰস্কাৰ বিজেতাৰ লগত দুগৰাকী অভিভাৱকৰ দিল্লীলৈ অহা - যোৱা, থকা - খোৱা চৰকাৰ ফালৰ পৰা দিয়া হয়।

লগত আৰু কোনোবা গলেও যাব পাৰে, কিন্তু আগতীয়াকৈ জনাব লাগিব।

সেইদিনা ৰতিয়ে আমি দিল্লীৰ প্ৰস্তুতি আৰম্ভ কৰি দিছিলোঁ। ৰেলৰ টিকট বুক কৰাৰ পৰা বস্তু - বাহানি যোগাৰ কৰা আদি অলপ অলপকৈ কৰি থকা হ'ল। ১২ নৱেম্বৰ তাৰিখে ৰাতিপুৱা নৰ্থ - ইষ্ট এক্সপ্ৰেছ ৰে আমাৰ দিল্লীলৈ বুলি যাত্ৰা আৰম্ভ হ'ল। ১৩ তাৰিখে ৰাতি ১২ বজাত আমি দিল্লী গৈ পালোঁ। আমাক তাতহয় অৱস্থিত নিমছিড হোটেলত ৰখাৰ ব্যৱস্থা কৰা হৈছিল। আমি গৈ মুখ - হাত ধুই ভাত খাই শোওতে আমাৰ দুই বাজিল। পাছদিনা ৰাতিপুৱা চাৰে সাত বজাত আমাক সাপাছদিনা ৰাতিপুৱা চাৰে সাত বজাত আমাক সাজু হ'বলৈ দিছিল, গতিকে বিলম্ব নকৰি শুই পৰিলোঁ। সেই বিশেষ দিনটোত অৰ্থাৎ ১৪ নৱেম্বৰৰ দিনটোত মই ৰাতিপুৱা চাৰে পাঁচ মান বজাত উঠি গা - পা ধুই সাত মান বজাত গৈ ব্ৰেকফাষ্ট কৰিলোঁ। তাৰপিছত পুৰস্কাৰ লাভ কৰা শিশুসকলক হ'ললৈ মাতি কিছুমান উপহাৰ দিছিল। ২৮ জন শিশুৰে এক উৎসৱমুখৰ পৰিবেশৰ সৃষ্টি হৈছিল। তাৰপিছত আমি বাছেৰে নিমছিড হোটেলৰ পৰা ৰাষ্ট্ৰপতি ভৱন অভিমুখে যাত্ৰা কৰিলোঁ। উগল খুগল মনটোৰে প্ৰায় দহ মান বজাত আমি ৰাষ্ট্ৰপতি ভৱনৰ চৌহদত প্ৰৱেশ কৰিলোঁ। তাত আমি প্ৰায় এঘণ্টা ৰবলগীয়া হ'ল, সেই সুযোগতে বহুতো শিশুৰ লগত চিনাকীও হৈ ল'লো। এঘাৰ মান বজাত পুৰস্কাৰ পোৱা ল'ৰা - ছোৱালী কেইজনক ৰাষ্ট্ৰপতি ভৱনৰ ভিতৰলৈ লৈ গ'ল।

তাত যিটো কোঠাত আমাক পুৰস্কাৰ প্ৰদান কৰিব সেইটো কোঠালৈ লৈ গৈ আমাৰ আসনবোৰ দেখুৱাই দিলে। চাৰি নম্বৰ আসন খনত মোৰ নামটো লিখা আছিল। আমি নিজৰ আসনত বহিলো। তাৰপিছত আখৰা আৰম্ভ হল। তাৰপিছত মা, পিতা আৰু ভাইটিক হলত প্ৰৱেশ কৰা দেখিলোঁ। তাৰে কিছুসময়ৰ ভিতৰতে হলটো ভৰ্তি হৈ পৰিল। আগতে ধাৰ্য কৰি থোৱা মতে থিক চাৰে বাৰ বজাৰ লগে বেণ্ড বাজি উঠিল, সকলো মানুহ থিয় হল আৰু অধীৰ আগহেৰে বৈ থকা ভাৰতবৰ্ষৰ ৰাষ্ট্ৰপতি মাননীয় প্ৰণৱ মুখাৰ্জীদেৱে হলত প্ৰৱেশ কৰিলে আৰু তেওঁ আসন গ্ৰহণ কৰাৰ লগে সভাৰ কাৰ্যসূচী আৰম্ভ হল। মোৰ নাম মতাত যদিও অলপ ভয় লাগিছিল হলেও আগতেই আখৰা কৰি থোৱা মতে নিৰ্দিষ্ট ঠাইত গৈ থিয় দিছিলোঁদিনৰ বাৰ বাজি উন চল্লিশ মিনিটত মাননীয় ৰাষ্ট্ৰপতি মহোদয়ে মোৰ ডিঙিত ৰূপৰ মেডেল পিন্ধাই দি মোক মানপত্ৰ প্ৰদান কৰিলে। এই মধুৰ ক্ষণটি মোৰ বাবে চিৰস্মৰণীয়।

আগতে ঠিক কৰি থোৱা সময়মতে ঠিক এক বাজি পোন্ধৰ মিনিটত সভা সমাপ্ত হয়। সভাৰ শেষত আমি সকলোৱে এখন গ্ৰুপ ফটো উঠিলোঁ। তাত ৰাষ্ট্ৰপতিৰ উপৰিও সেই সময়ৰ কেন্দ্ৰীয় মন্ত্ৰী মনেকা গান্ধীও আছিল। তাৰপাছতে আমাক ৰাষ্ট্ৰপতি ভৱনৰ ডাইনিং হলত দুপৰীয়াৰ আহাৰৰ বাবে নিমন্ত্ৰণ জনালে। ৰাষ্ট্ৰপতি ভৱনৰ যিটো ডাইনিং হলত বিশ্বৰ বিখ্যাত অতিথিসকলে আহাৰ গ্ৰহণ কৰে, তাত আমি দুপৰীয়াৰ সাঁজ খালো। এই দিনটো মোৰ বাবে এক বিশেষ দিন, যিটো সদায় মোৰ বাবে স্মৰণীয় হৈ ৰব।

প্ৰতীক্ষা শৰ্মা ।
তৃতীয় ষাণ্মাসিক।

ই-বাণিজ্য : ডিজিটেল যুগৰ অভিনৱ সংযোগ

ইন্টাৰনেট আৰু ইয়াৰ বহুল প্ৰয়োগৰ বিষয়ে আমাৰ সকলোৰে কিছু পৰিমাণে জ্ঞান। ইন্টাৰনেট হ'ল বিশ্বৰ অগণন কম্পিউটাৰ সংলগ্ন

কৰি ৰখা নেটৱৰ্ক প্ৰণালী যিয়ে ব্যক্তিগত , ৰাজহুৱা , চৰকাৰী আৰু ব্যৱসায়িক খণ্ডৰ নেটৱৰ্কক "অনাৰ্ণাৰ ইলেক্ট্ৰনিক" (Wireless electronic) পদ্ধতিৰে সংযোগ কৰি ৰাখে। ১৯৬০ দশকত সৃষ্টি হোৱা এই ইন্টাৰনেটৰ সংযোগ নব্বৈ দশকৰ আৰম্ভণিত ব্যক্তিগত আৰু উদ্যোগিক খণ্ডলৈ সম্প্ৰসাৰিত হয়। সেই সময়তে টিম বাৰ্নাৰ্ছ লী নামৰ এজন ছুইছ গৱেষকে "World wide web(www)" ৰ সৃষ্টি কৰি ইন্টাৰনেট ব্যৱস্থাৰ বৈপ্লৱিক পৰিবৰ্তন সাধন কৰে। কম্পিউটাৰত সংযোগ কৰা ইন্টাৰনেট ক্ৰমাৎ ম'বাইল ফোনৰ জৰিয়তেও সকলোৰে বাবে সহজলভ্য হৈ পৰিল। ম'বাইল , কম্পিউটাৰ আদিত ইন্টাৰনেটৰ পৰিসৰ সীমিত নাথাকি বয়বস্তু - সামগ্ৰী আদিতো ইন্টাৰনেটৰ সংযোগ ঘটিল আৰু আৰম্ভ হ'ল ডিজিটেল যুগৰ এটা নতুন ধাৰা - বয়বস্তুৰ ইন্টাৰনেট(Internet of things) বা বৈদ্যুতিক বাণিজ্য (Electronic commerce)। ইলেক্ট্ৰনিক ছিগনেলৰ সহায়ত যিকোনো স্থানত বহিয়েই গ্ৰাহকে অনলাইন ছাইটত বস্তু ক্ৰয় কৰিব পাৰে। ইয়াৰ বাবে বস্তুটোৰ মূল্য অনলাইন বেংকিংৰ জৰিয়তে পৰিশোধ কৰা হয়। বিশ্বাসযোগ্যতা, সুলভতা আৰু সুচলতা -এই তিনিটা গুণে ই-কৰ্মাচক অধিক আকৰ্ষণীয় কৰি তুলিছে। তদুপৰি অনলাইন ব্যৱসায়ে বিশেষ বস্তুটোৰ গ্ৰহণযোগ্যতাৰ ক্ষেত্ৰত অন্য গ্ৰাহকৰ মন্তব্য চাই সিদ্ধান্ত লোৱাত সুবিধা প্ৰদান কৰাৰ বাবে বৰ্তমান ই- বাণিজ্যৰ এক বিশাল সাম্ৰাজ্য গঢ় লৈ উঠিছে।

বৰ্তমানমহামাৰী কৰোনা ভাইৰাচে গ্ৰাস কৰাৰ সময়তেই ই-বাণিজ্যই জনসাধাৰণৰ জীৱন প্ৰণালীত সুদূৰপ্ৰসাৰী প্ৰভাৱ পেলাবলৈ সক্ষম হৈছে। ই-বাণিজ্যৰ বৰ্ধিত পৰিধিয়ে দ্ৰব্যৰ উৎপাদন বৃদ্ধিৰ লগতে মুদ্ৰাস্ফীতি নিয়ন্ত্ৰণতো সহায় কৰিছে। ইয়াত বিভিন্ন বিদেশী কোম্পানী জড়িত হৈ থকাৰ বাবে দেশৰ ৰপ্তানি বৃদ্ধি পোৱাৰ লগতে নিয়োগসৃষ্টিৰ পৰিমাণো বৃদ্ধি পাইছে। বৰ্তমান ভাৰতবৰ্ষত ৫৬০ নিযুত লোকে ইন্টাৰনেট ব্যৱহাৰ কৰাৰ পৰিপ্ৰেক্ষিততে ভাৰতত বিশ্বৰ দ্বিতীয়বৃহৎ অনলাইন বজাৰ গঢ় লৈ উঠিছে। ইন্টাৰনেটৰ সুলভতা, জীৱন ধাৰণৰ প্ৰণালীৰ পৰিবৰ্তন তথা অৰ্থনৈতিক সুৰক্ষাৰ উপলক্ষিৰ স্বাৰ্থতেই অনলাইন ব্যৱসায়ে ভাৰতত খোপনি পুতি বিভিন্ন অনলাইন ছাইটত ডিজিটেল লেনদেনৰ ক্ষেত্ৰত গ্ৰাহকক সুৰক্ষা প্ৰদান কৰাও ই-বাণিজ্যৰ বিশাল সাম্ৰাজ্য গঢ় লৈ উঠাৰ এক অন্যতম কাৰণ। ই-বাণিজ্যই গ্ৰাহকক যিকোনো সময়ত, যিকোনো ঠাইত যিকোনো ধৰনৰ উপযোগিতাপূৰণ কৰাৰ উপৰিও দেশৰ অৰ্থনৈতিক বিকাশত ব্যাপক প্ৰভাৱ বিস্তাৰ কৰিছে। বৰ্তমান ভাৰতবৰ্ষত অনলাইন ব্যৱসায় দ্ৰুতগতিত বৃদ্ধি পাবলৈ লৈছে। বিভিন্ন অনলাইন কোম্পানীসমূহৰ প্ৰতি গ্ৰাহকৰ বাঢ়ি অহা বিশ্বাস আৰু সন্তুষ্টিয়েই এই অগ্ৰগতিত মুখ্য ভূমিকা পালন কৰিছে।

পিছে এইক্ষেত্ৰত কিছু অসুবিধাও দেখা নিদিয়া নহয় । যথেষ্ট সংখ্যক লোকৰে ভাষাৰ প্ৰয়োগৰ ক্ষেত্ৰত অসুবিধা আহি পৰিছে । সকলো ছাইট ইংৰাজী ভাষাতে প্ৰচলিত হোৱাৰ বাবে অশিক্ষিত লোকসকলে এই ছাইটসমূহ ব্যৱহাৰ কৰাৰ পৰাবিৰত থাকিবলগীয়া হৈছে । তদুপৰি আৰ্থিকভাৱে দুৰ্বল শ্ৰেণীটোৰ সকলো সময়তে বজাৰ কৰাৰ ক্ষমতা নাথাকে । এনে ঠাইসমূহত নেটৱৰ্কো শক্তিশালী নহয় । সেয়েহে অনলাইন কোম্পানীসমূহে ভাৰতত সম্পূৰ্ণৰূপে নিজৰ স্থিতি সবল কৰিবলৈ সক্ষম হব পৰা নাই ।


সকলো ক্ষেত্ৰৰে ভাল আৰু বেয়া - এই দুয়োটা দিশেই থকাৰ দৰে ই-বাণিজ্যৰো এক নেতিবাচক দিশ আছে । আমেৰিকাৰ পৰিবেশ সুৰক্ষা সংস্থাৰ তথ্য অনুসৰি ইয়াত সামগ্ৰীসমূহ প্ৰেৰণ কৰিবৰ বাবে পেকেট কৰোতে ব্যৱহৃত প্লাষ্টিকসমূহ পচি নোযোৱাৰ ফলত পৰিবেশলৈ ভাবুকি কঢ়িয়াই আনিব পাৰে । তদুপৰি পেকিঙত ব্যৱহাৰ কৰা কাৰ্ডবৰ্ডসমূহ প্ৰস্তুত কৰাৰ ফলত বন ধ্বংসৰ সম্ভাৱনাও নুই কৰিব নোৱাৰি। গতিকে এই সকলোবোৰ দিশ চালিজাৰি চাই সকলোৰে উপযোগীতা -অনুপযোগীতাক মনোযোগ দি নীতি-নিৰ্দেশনা বৰ্তাই ৰাখি পৰিবেশিক আৰু আৰ্থ-সামাজিক চাহিদাসমূহ সাৱধানেৰে প্ৰয়োগ কৰা উচিত ।

কাব্যশ্ৰীডেকা
প্ৰথম ষাণ্মাসিক

INCOME AND HAPPINESS PARADOX




The search for individual happiness and a better life for all is an important economic objective in many countries as diverse as South Africa. We all want to be happy and lead a satisfying life, but are everyone happy? In earlier times, happiness was studied mainly by philosophers and psychologists. However, in recent years, happiness has been a topic of discussion in economics as well. Most people among us seek happiness by acquiring wealth, or working more to make more money, often at the expense of their leisure and social relations. People believe that happiness lies in material possessions, through the satisfaction of material desires. The more income individuals can earn, the more satisfaction they can enjoy. According to utilitarian theory, more income is better, as it enables individuals to maximize utility through a greater demand for goods and services.



More goods being produced means more demand for labour, that means more employment, as a result more income generation to buy the goods and services produced. As economic growth increases real per capita income, people can afford to buy more goods and services. This, in turn, may result in enhanced well-being and subjective happiness. In developing countries like India higher income contributes to poverty alleviation. Higher income raises the happiness of the poor at a point in time and place. While in developed countries, a higher income doesn't seem to buy greater happiness over time once a threshold level of income is reached.

At any given time, richer people claim to be happier than poorer people. Several studies show that, on average, individuals in wealthier countries are happier than those in poorer countries, and there is a significant relationship between happiness and income at a particular point in time and in a given country. However, contradictory to the previous statement a research showed that, in developed countries like America, Japan and Europe, studies using data from past five decades, have indicated that people there, on average, are currently no happier than in earlier times.

This suggests that happiness levels fail to rise significantly as rich countries become even richer. This seems like a "PARADOX." People compare their incomes and style of living with others. Raising everyone's income doesn't raise everyone's happiness because, in comparison with others, income has not improved. Individuals seeking more income to increase their happiness are unlikely to be satisfied, as they want more and more. They feel dissatisfied with what they have and they may wish to possess more material goods. The lack of satisfaction with what they currently have and their need to emulate the habits of celebrities, and trying to keep up with the "Kardashians" prompt them to buy more. While these status competitions can make individuals vulnerable to depression, anxiety and personality disorders, all of which can hinder their personal happiness. While more income resulting from economic growth can lead to more comfort, increased choices and richer lives, this may also lead to a "joyless society".



DIGHALIPUKHURI
AND A HISTORY
A LOOK TO PAST

Dighalipukuri is one of the most beautiful location in the Guwahati city. The pond is rounded with not only the scenic beauty but the judicial and academic activities. In one side of the 'pukuri' there stands tall the Gauhati High Court, the statue of Justice and law. While in other sides, there is historical Cotton University and "Handique Girls" college besides commercial enclaves. But here in this piece I will take you all in a journey of Gauhati and Dighalipukuri when Assam was a Chief Commissioner's Province and colonial administrator Mr. Francis Jenkin was it's Chief Commissioner in the era of British India. Francis Jenkins was born in the UK and became the Chief Commissioner of Assam in 1833. In around that time, Mir Syed Sekhawat Hussain, who belonged to an aristocratic family in the Awadh Principality moved to Guwahati by a royal majestic Caravan of "elephant" and 'palki' to accept the post of Chief Administrator of Guwahati from the British. Upon their arrival in Assam, Mir Syed Shekhawat Hussain and his family settled on the banks of beautiful Dighalipukuri. Dighalipukuri is steeped in history and rooted in mythology. According to folklore, the 'pukhuri' was originally a tank built by King Bhagadatta to meet the water needs of his daughter's wedding. The story goes that he later ordered a canal to be dug, to link the tank to the Brahmaputra River. Due to the water from the mighty river pushing inland, the tank grew longer, giving it the name 'Digholi Pukhuri' or 'Long Lake'. Francis Jenkins was considered a man of versatile abilities, apart from being a successful Army-man and great administrator, he was also a scholar. During the course of his interactions with the locals while stationed in Gauhati, he crossed paths with Mir Syed Shekhawat Hussain's sister Fatima Begum. It was a love at first sight, as the legend goes Fatima Bi, fondly nicknamed "Mo-ni-Phutuki" meaning "the one who emerges from bursting pearls", was indeed



close bond as the new city was being built. But Mr. Sekhawat and his family members were not ready for the matrimonial alliance when Col. Jenkins asked for Fatima Begum's hand. Eventually, after several please by Jenkins and his promise that Fatima Bi would be allowed to maintain her cultural and religious identity, the family finally relented. Neither religion nor cultural differences posed much of a barrier for the British Col. Francis Jenkins and Indian Fatima Begum got married in the late 1830s. After her marriage, she was popularly called Phutki Mem (short for Madame, a title associated with British officers' wives in India) and they remained happily married until death. Jenkins's love for his beloved Phutki Mem and his fondness for Assam led him to settle down in Guwahati after retirement, and he never returned to England. The legend of their love - a Christian, British Major General marrying an Assamese Muslim girl - is still alive among those who reside along Digholi Pukhuri and Tayebullah Road in Guwahati.

Ruhul Islam Borbhuiya
BA (Economics) 5th Semester.

SNAPS

"Photography takes an instant out time, altering life by holding it still"



ASHMA-UL-HUSNA



KALPAJYOTI RAY



Bishnujyoti Dutta
1st Semester



Jomoy Sharma(3rd Sem)

CRAFTS



ARADHYA BHARALI 5th SEM



BISHNU JYOTI
5th SEM



BISHNU JYOTI
5th SEM



TRINAYANA GOGOI



JOKES

PIYALI MITRA
(3RD SEM ECO DEPT)

1. Maths teacher : what is a line ?

Pappu : a line is a dot that's going for a walk.

Teacher : then what are parallel lines ?

Pappu : a dot going for a walk with his girlfriend.

Wife : had ur lunch.?

Husband : had ur lunch.?

Wife : i m asking you

Husband : i m asking you

Wife : u copying me.?

Husband : u copying me?

Wife : lets go shopping

Husband :Yes i had my lunch

THE JOURNEY OF *(Three Long Years)*

Sarmistha Bhattacharjee
Ex student(2018-2021)

College life is one of the most remarkable and lovable times of an individual's life. Unlike school life, college life has a different experience, and a person needs to have this experience in his/her life. College life exposes us to whole new experiences which we always dream of experiencing after our school life. Lucky are those who get the chance to enjoy their college life, as many people don't get this chance due to their circumstances or financial issues. For every person, college life has a different meaning. While some people spend their college days by partying with friends, others become more cautious about their career and study hard. Whatever the way, every individual enjoy their college life and always wish to relive that time once it is over.

Talking about my college life, I had enjoyed my college life to the fullest and had some best college days of my life. I was the student of one of the most reputed colleges of Guwahati University and ie. Arya Vidyapeeth College. I have completed my B.A. (Hons) in Economics from there. Arya Vidyapeeth College is one of the renowned and best colleges of Guwahati University. Built-in a larger area, it is a beautiful college with many courses in streame like Science, Commerce and Humanities with an outstanding academic record. When I took admission in this college, I was really afraid as all the people were new to me. But soon, I started enjoying my college days and made some fantastic friends. I loved everything about my college and met few people whom I would love to keep them forever in my life, also we had the coolest departmental teachers in this entire Arya Vidyapeeth College fraternity and with this words I would like to conclude that college life is a remarkable and essential time in a person's life, and everyone should enjoy it. College teaches us many things and builds our confidence to face new challenges and struggles in our future. Instead of just focussing on the study, a person must participate in other activities and socialise as much as possible in his/her college life as all these things help in the overall development of a person.

BEST WISHES TO ALL MY LOVELY JUINORS

Body Shaming

How to deal with it

When we talk about body shaming, we all know that it is the act of mocking and making fun of a person's physical appearance. The concept of body shaming is wide, and can include, although is not limited to fat-shaming, shaming for thinness, height-shaming, shaming of hairiness, of hair-color, body-shape, one's muscularity, shaming of looks, etc.

Body shaming is rampant nowadays; both men and women experience body shaming. No matter the body size, looks, skin color, and body shape individuals can experience this form of bullying. Even just having stretch marks or a scar can be used to body shame a person. It can be because of a person's height, skin color, the way they dress, and sadly even a disability. The act of body shaming is too toxic and can deeply affect a person's mental health. It is a type of bullying where a person is judged on the basis of his/her looks. It can affect a person's self esteem and in many cases it can also be the cause of depression.

For most people, it is common to always be better than others, however this craze for becoming better can result in severe negative consequences, especially when it comes time to our physical appearances. It lowers our self confidence and makes us think that we are not good enough as compared to others. For example one may think that he/she's so ugly and may never find a date. A person may feel shy to go somewhere with someone just because he has been told by someone that he doesn't look good. Negatively commenting about the size or shape of anyone's body can be extremely damaging to them leading to low-self

Esteem, anger, self-harm and even mental health disorders, one of them is body dysmorphic disorder.

Body shaming manifests in many ways:

- Criticizing your own appearance, through a judgment or comparison to another person.
- Criticizing another's appearance in front of them
- Criticizing another's appearance without their knowledge.

No matter how this manifests, it often leads to comparison and shame, and perpetuates the idea that people should be judged mainly for their physical features.

There are subtle forms or comments that are used in body shaming against a person like :

You are too short as a guy are too tall for a girl, you should not eat certain foods, you should join the gym soon, you're never going to find a partner for yourself looking like that, you should eat more/less, etc.

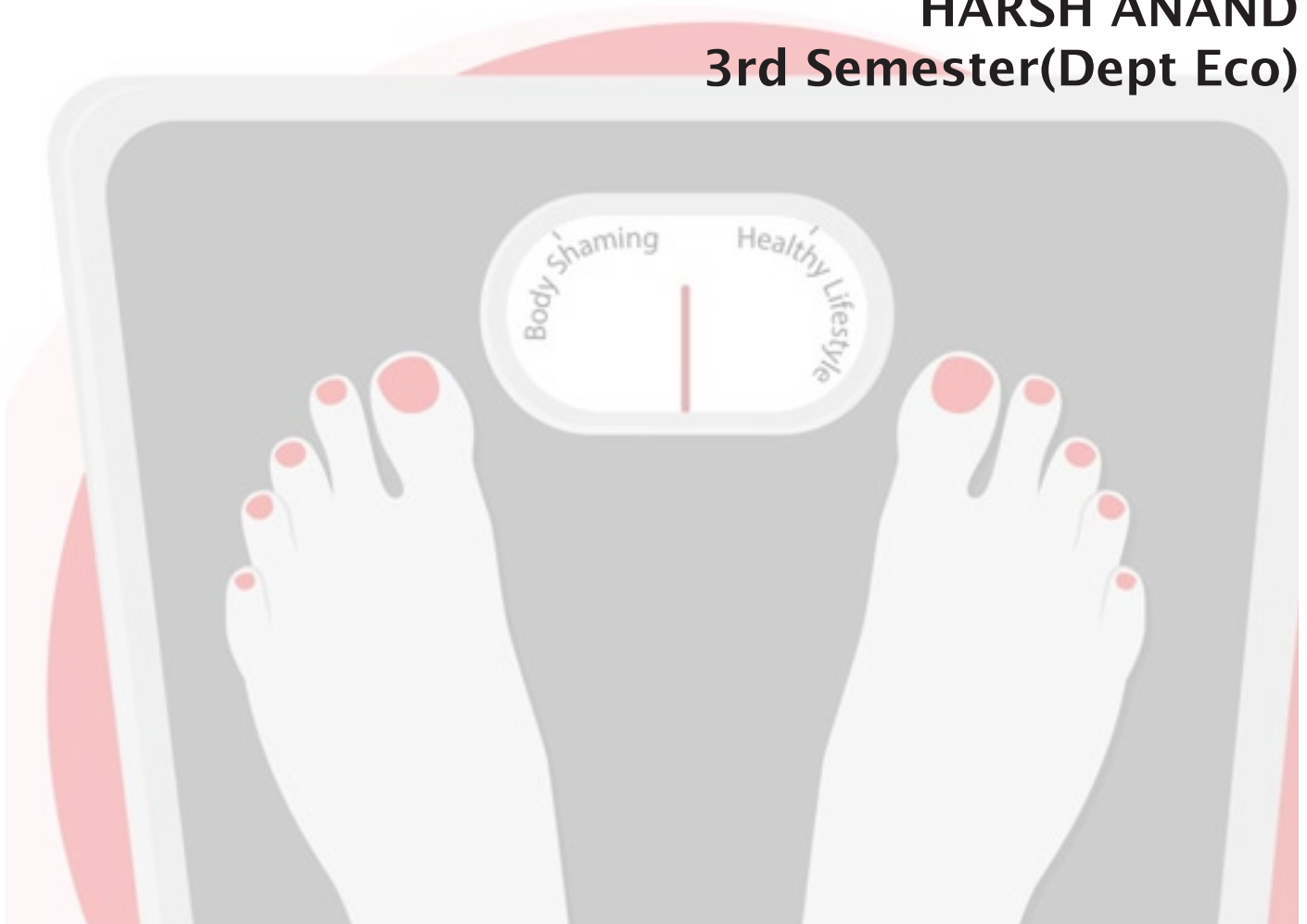
These comments can make a person uncomfortable and sad.

How to deal with body shaming

If we want to deal with it and overcome it, then one needs to understand that we have only body and we should love it. People always have something to say. We are not here to please everyone. We all know the phrase that goes like "Kuch toh log kahenge, logo ka kaam hai kehna." We should know how to feel good about self and live by our own terms because we are worthy. Embracing positivity is important. We need to understand that feeling good about our own body is good for our mental health no matter how it is. Nothing can help us if we are not confident about self. Always appreciate your own body. If you want to improve your appearance, do it for your own consent, do it because you want to become healthy and not because others want you to do it. This is how one can overcome body shaming.

Acceptance of how we look is very important. Never limit yourself of what you can do because of others. One should practice self-love, have some positive self talk and love their own body. Body shaming will always be present unless we stick up for ourself in a positive and healthy way. It is important to practice self-love and try to not let negative comments bother us.

**THANK YOU
HARSH ANAND
3rd Semester(Dept Eco)**



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