

PURSUIT

Annual English Journal



DEPARTMENT OF ENGLISH

**M.N.C. BALIKA MAHAVIDYALAYA
NALBARI : ASSAM**

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Editor
Dr. Kaushik Kr. Deka

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M.N.C. BALIKA MAHAVIDYALAYA : NALBARI

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Editorial

"Art is the overflow of emotion into action." Creativity is a magic wand that works two ways. When we see it in action and seek to create something, it does not just bring into existence that object or work, it also raises in our heart a dream, a hope and a will to achieve that creation. And when all else seems lost and steeped in hopelessness, the magic of creativity can still keep us going. For when all else seem dark, an urge to create something would still give us an aim to look forward to. And if we just take hold of this urge, it will take hold of us and see us through even in the darkest time.

The main challenge for us as an editor is how best to inhabit someone else's story, to enact minor and major changes while keeping our voice from creeping through, ensuring our handiwork remains hidden. We cut our teeth at Pursuit, editing writers' short fiction, poems, non-fiction. It was a slightly daunting but incredibly rewarding experience. Overseeing this issue has greatly helped us to interrogate and then trust our own judgement.

Editor
Dr. Kaushik Kr. Deka

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ECOFEMINISM WITHIN GENDER & DEVELOPMENT

Dikshita Bhuyan
Assistant Professor,
English Department.

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The 20th century witnessed a movement from colonial trans-national power structures to development models that purported to be in the best interest of both developing and developed countries, but have often been accused of being neo-colonial. Development denotes a set of improvements in standards of living over time but what criteria is utilized for such analysis? Though traditionally development is often equated with growth, but the fact is that it is a holistic concept which has to be culturally compatible, socially just, ecologically viable and politically participative. The development experience most of the undeveloped countries show that while many of them achieved the growth targets set in terms of GNP, the problems of poverty, inequality and under development persisted and the standard of living of the masses showed no improvement. According to the world's Bank's Development Report 1991, 'the challenge of development is to improve the quality of life. Especially in the world's poor countries better quality of life generally calls for higher income-but it involves much more. It encompasses better education, higher standard of health and nutrition, less poverty, a cleaner environment, more equality of opportunity, greater individual freedom and richer life. So the phenomena of development cannot be treated as merely a question of economics, as pertaining to the quantitative aspect of income, output and employment, it is also equally a question of a state of mind, that of helplessness, information and ignorance.

Women & Development

With the advent of the women's movement particularly in the latter half of the 20th c, the link between development and women's issues had been explored. Previous to this, women had historically been excluded from development methods, or their roles were seen as secondary to the potential economic gains that could be relished by encouraging men's input into local economics, mainly through modernization and expansion of local industry. This modernization theory assumed that the root cause of poverty and oppression was the lack of participation of oppressed groups in local economics. Even though modernization theory emphasized the need for all people to participate in economic activities, the theory was still developed and run by men

and lacked an understanding of women's role in development.

The publication of Ester Boseup's book *Women's Role in Economic Development* had profound effects upon feminist theory in relationship to development models. Thus the theory of women in Development (WID) was created to encourage women to participate in economic activities and to involve them in the development process. The emphasis on women's productive contribution was thought to lead to the road of emancipation. However WID failed to challenge the existing modernization theory's power structure or to question the underlying causes of oppression. However by the late 1970's, feminists began to realize that women were already an integral part of the economy, regardless of their apparent exclusion from economic theories of the time. It became apparent that women's role in society, both productive and reproductive were a crucial element of civil society. The concept of Women & Development (WAD) was solidified as a theory in 1975 during the UN conference on women and development held in Mexico, which was also the start of the UN decade of women. The theory was increasingly interested in the relationship of women in the development process. In the 1980's the focus of women's role in development shifted to a more socialist perspective. Gender and development (GAD) theory offered a more holistic angle, which acknowledge women's productive & reproductive tasks and even questioned the existing power structure leading to oppression. Running parallel to these main theoretical debates- WID, WAD, & GAD another new perspective was created to acknowledge the needs of the environment and

take those needs into consideration when applying development models. It is known as ecofeminism which combines women, environment and development process.

What is ecofeminism

Ecofeminism as a theory has become an umbrella term for a diverse and conflicting set of principles. Many texts compare the term ecofeminism to a woven tapestry or of a complex quilt made up of diverse ideas and beliefs, yet united together under a common principle of female interaction with the environment. Bina Agarwal succinctly describes four main overlying precepts in ecofeminism. On a very basic level, ecofeminists are united in the exploration of the commonalties between gender oppression and environmental degradation mainly caused by male western dominance. The second states that men are more related to culture and that women are related to environment. Culture has been seen as superior to the 'untamed' environment and hence both women and the environment have been subjugated by men which is seen as dominant over an 'untamed' environment. Women are related to the environment. Thus women and environment share a common inferior position. Thirdly oppression of women and the oppression of nature have occurred simultaneously and thus women have a responsibility to cease male domination over both. Fourthly, ecofeminism seeks to combine feminism and ecological thought, as they both work towards egalitarian, non-hierarchical structures.

Ecofeminism emerged during early eighties as a socio-environmental movement to protest the mechanistic world view of modern science which sanctions the exploitation of

nature, unchecked commercial and industrial expansion and the subordination of women. The association of women and nature has been used by patriarchal society to legitimize the exploitation of both, because it is associated with feminine and vice versa. The association of women and nature in patriarchal structure had tragic consequences for human beings and the rest of nature. Ecofeminism challenges the presumed necessity of power relationship and wants to move away from a morality based on power over reciprocity and responsibility. In short women-nature connections are the backbone of ecofeminism.

Women are hurt most by the exploitation of the earth as they are the most vulnerable section in the society. They are victimized more and more by western development. Certain ecologically damaging issues like deforestation, desertification, access to safe water, flood, climate changes, access to fertile land, sustainable food development, pollution, loss of biodiversity etc have more of a detrimental effect on women than men, particularly as women tend to be more involved in family provisions and household management. As household managers, they are the first to suffer when access to sustainable livelihoods are imbalanced and they are often the unfortunate ones who need to walk further and work harder to ensure their families survival. Westernization actually decreases the quality of life for women in developing countries as in the name of development, traditional agricultural methods are abandoned, cash crops which deplete the delicate ecosystems re substituted for subsistence crops, and natural resources are destroyed. In Somalia, such kind of mal development leads

to mass starvation

The term ecofeminism was coined in France in 1974 by Francois d'Eaubonne in her book *Le Feminisme ou la Mort*. However the term did not appear in America until 1980, with Ynestra King's *The Eco-feminist imperative* (Sturgeon, 1997). The concept was, however appearing throughout the 1970's with authors like Rosemary Radford Ruether's *New women, New Earth-Sexist ideologies and Human Liberation* (1975), Susan Griffin's *Women and nature- The Roaring Inside Her* (1978) and Carolyn Merchant's *The Death of Nature- Women, Ecology and the Scientific Revolution* (1980) and Mary Daly's *Gyn/Ecology* (1979). The dominant names throughout the 1980's 1990's included Maria Mies, Vandana Shiva, Ariel Salleh, Greata Gaard, Val Plumwood, Noel Stareon and Karen Warren.

In recent years, the images of the earth are of devastation. On a tragic level. The earth is being wasted, devastated with a violence echoed by the crude contemporary idiom of 'Waste of sucker; it's being used up, it's profound resources squandered, it's lush abundance consumed, It's complex surfaces worn out. As such the ecofeminist viewpoint primarily focuses on the importance of living in harmony with nature. It calls for a bonding with the earth as it is a part of a living cosmos. Spirit, god, goddess, sacred whatever we want to call it, it is not found outside the world. Once it's resources are all used up, there will be left nothing for future.

Ecofeminism and Development, Examples in Practice :

Several examples of grass root movements have been tied to Ecofeminism because they are interrelated to environmental conservation, and feminist approaches. Although there may be many more similar instances, these high profile cases brought Ecofeminism into wider public attention and grounded as esoteric theory, with a more pragmatic outcome.

Love canal Niagara Falls US:

In 1979, a blue-collar suburb of Niagara Falls, the love canal, was experiencing a disproportionate number of health comers particularly stillborns, miscarriages and birth defects. Local resident, Lois Gibbs tracked the instants and lunched the cause to a neighboring dump containing 20,000 tones of toxic waste that had been covered over and rezoned to residential building. A school was built directly on top of the site. The authority refused to believe Ms. Gibbs even often her statistical confirmation of her suspicions. So she launched a two-year programme demanding relocation to a safe neighborhood. This case was one in a series at the time in North America that empowered housewives and other women into a more organized form of action and activism.

Kenyan Green Belt Movement:

Kenyan green Movement in another women-centered programme which aimed at alleviating fuel storage and ceasing the encroachment of desertification and soil erosion by a rural tree planting scheme of their own inspired by Prof. Wangri Maathai, similar schemes were setup in various other African nations and several US inner cities. For this simple act, Maathai was placed under house arrest and severely beaten in the early 1990's.

Chipko Movement, India:

The chipko movement in India is probably the most famous women centered social programme and much written about by Ecofeminist Vandana Shiva in the mid 1970's. Chipko Andolan of the central Himalayas is a classic example in which thousands of ordinary hill folk without the guidance and control of any centralized apparatus, respond to developers bulldozing their forest by wrapping their bodies around the trees. In the mid 1970's India forest were being cut down and replaced by commercial eucalyptus and pine forests, destroying women ability to provide for their families. Chipko, as a voice from the margin of Indian civil society, demonstrates that the crucial environmental conflicts are not just city-based, a vela led to the depletion of non-renewable resource useful for industry, but are directly from the philosophical premises embedded in the modern western and capitalist vision that seeks to subjugate and colonize nature through technology in the service of many.

Narmada Bacho Andolan, India:

Gaining moral support from the chipko movement, Narmada Bacho Andolan led by Medha Patekar gained pointed attention globally. Narmada river project a gigantic scheme ownership of more than 3000 mega and minor dams has generated serious controversy. On one side are regarding official and experts of the union and the concerned state govt(Sujavat, Maharastva, M.Pradesh) and on the other side are the potential mass who see this development as the denial of their human rights, the right to life and habitat.

The Plight of India's North-East & our

Accountability:

It deserves mention at this point that modernization and demands made by development have brought about a rapid redefinition of India's North East as its geographical area is gradually diminishing in size. Though North-east possesses incredible natural beauty and has been a repository of natural resources, regrettably enough, in the haphazard pace dense forests become the dumping ground of industrialization, hills being brazenly cut, trees chopped off, the courses of the rivers changed. The lives of a large section of people of the North East still depend on nature and natural resources. So the call is for womenfolk of entire North East to launch such an environmental movement to stop all destruction and pollution. For this no magic or miracle is needed- what it required is only the practical and sustained steps to realise 'who we are and who we continue to be'. Such realization is radically led with what our surrounding is what it continue to be'

Conclusion: undoubtedly the advancement of science and Technology has made life easier and more comfortable but at the same time it has put us in confrontation with a series of environmental challenges. No doubt development

is always praiseworthy but on no occasion development should be made at the cost of the earth's life. As such our chief concern is to think of an alternative means of ecofriendly development. It is apparently clear that due to insatiable greed inherent in selfish nature, sans human values with capitalist mindset men have been exerting tremendous pressure on the earth. So the need of the hour is to join hands with the Ecofeminist with a deep conviction that the mother earth is potent enough to satisfy our basic needs, but she can not fulfill the ever growing greed of the patriarchal society. The destinies of the green trees as well as the destinies of mankind on the earth are wrapped together. So the earth should be protected not because it is sacred but because it is imperative for the survival of the posterity. Last but not the least, since women are more sensitive to nature, since they are more prone to environmental hazards, they should come forward and make a concerted effort to keep nature green for a safer and healthier world. there is an old saying "Women are as they are" however in all fairness one can add and say 'but they can be the world's best'. Let us not forget women are half of the whole population. So why should they be not the part of solution of a burning problem. <<

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Didactic Bezbaroa

Pranjal Sharma Bashishtha

Bezbaroa's nationalist sentiment runs through all his writings, and his books for young readers are no exception. Through these books, he wanted to give moral and object lessons to the young, so that they could become model citizens in the future. *Kamat krititva labhibar sanket* (1903), a collection of short notes on fifty 'simple tips on how the human life can be made fulfilling in this world by going the quickest ways', and *Bakhar* (1915), a set of very short essays on twelve moral principles that can 'light up the way' 'lost' by the 'young walkers', are good examples in this regard.

The topics and the logics of the arguments of many of the notes and essays in *Kamat krititva labhibar sanket* and *Bakhar* remind us of those of the essays of the Renaissance writer Francis Bacon (1561-1626). The books were inspired probably by Bacon's essays, with which Bezbaroa came into contact during his student days in Calcutta in the late nineteenth century. However, Bezbaroa is markedly different from Bacon insofar as his mental make-up, selection of contents, and adoption of style are concerned. These features distance him also from Satyanath Bora (1860-1925), whose essays in *Sarathi* (1911) have been written after the Baconian fashion.

Several passages in his autobiography *Mor jivan sowaran* (written from 1922, published in 1944) describe Bezbaroa as an ardent follower of the Indian moral and religious traditions. The self-criticism in the autobiography may be a result of lessons in modesty, self-deprecation, and collective consciousness and responsibility taught to him by these and a few other Indian traditions, such as the literary and the musical. As a whole, the autobiography explains why Bezbaroa cherished the Indian traditions throughout his life.

Again, Bezbaroa wanted to build a powerful Assamese nation, for which he had to unite the people of Assam by a sense of fellow feeling. The traditional virtues and the desire for a strong

nation compelled Bezbaroa not to cling to the European ideals of individualism and utilitarianism embodied in the Renaissance and Romanticism and handed down to him by the BA syllabus of the University of Calcutta and a few good reads.

Kamat krititva labhibar sanket and Bakhar do not support individualism and utilitarianism in the Western senses of the terms. They promote those ideals less for personal success than for the common good. In other words, social responsibility is what the books want the readers to accept. Since one needs to have moral integrity to discharge social responsibility properly, the books stress the need for maintaining this integrity.

This is evident in the very beginning of Kamat krititva labhibar sanket, where Bezbaroa has advised the young readers to be ever truthful in life. Likewise, Bakhar considers character to be the most important human virtue and goes on to describe the effect of various other virtues on its practice. Bacon and Bora have not highlighted the importance of truthfulness or character as Bezbaroa has done. They have at times approved even mendacity and immoral conduct as useful ways of getting hold of the utilitarian end.

Bezbaroa has used a vast variety of styles in Bakhar. The essays in the book are interlinked and logically arranged. Their prose style is formal but more plain and explanatory than epigrammatic. The short notes in Kamat krititva labhibar sanket are disconnected. They are written in a conversational style. More prescriptive than discursive, they lack great literary merit, but are of immediate help for the young readers. ◀◀

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First Encounter with Reality

Sukanya Goswami

He is like an angel when happy, but worse than a devil, screaming and shouting and driving everyone crazy when angry. His big shining eyes are full of innocence and a sweet smile that always remains on his lips. He has a good ear for music but he usually likes to live in his own world only. It seems very difficult for him to cope with the world and its social rules and regulations. If you are a little bit concerned, then you will find that he doesn't talk like a cousin of his age but attributes it to minor development delays. After observing him, how will you regard him? Is he a mental patient? No... certainly not. He is a gifted child. You may call him a mentally challenged child with Autism Spectrum Disorders. Autism is one of the five pervasive Development disorders. 'Autism'—this word had often been misunderstood in the past. The confusion and myth created by ignorance resulted in slowing down the process of effective treatment. Frankly speaking, Autism is more a family disorder. It doesn't merely affect the child, it also makes an impact upon the entire family. There is an underlying embarrassment, a sense of shame, of how the world views the child.

My life was perfect.... A perfect child-

hood. I had lots of fun and always wanted a younger brother to share it with. I thought it would be great fun to have someone to play with, have silly fights with, and go to school together and sing with, and also someone to boss around as an elder sister. I always pestered my parents about it. And fortunately, my mother was soon holding a baby boy in her arms. I was much rejoiced to hear him babbling his first word 'Ba' at around one and a half years. I named him 'Sunit' and it stuck.

Everything was going well. Then it was Sunit's time for school on his turning three. But suddenly complaints started pouring in that he didn't listen to anybody and often ran away from his classroom. He didn't obey his teachers and didn't want to interact with his companions. We thought he might be suffering from a hearing problem and went for an auditory perception test but happily, results showed everything was fine. A year passed, but his behaviour didn't change. He was in the same class for two years. I felt angry and embarrassment when children playing on the street and school made fun of him and his unusual mannerisms. Most of all, I felt frustrated when we were unable to help him develop.

One day one of my friends told me about her little brother- "He's so cute! Especially when he calls 'Ba' and plays with me!" She said. I said sweet too! But he neither talks with me nor wants to play any games." At this my friends said, "Really? your brother must be very small then. Mine is only one and a half years old." Immediately, I felt indignation. No... that wasn't fair! My brother was four then. Why is he so different? I asked my parents about it; they just gave me a worried look.

The next couple of years are a haze to my family. It mostly consisted of taking my brother from one hospital to another, one doctor to another. It was the most worst experience we had. We went to Nimhans in Bangalore. It was there that the doctors diagnosed my brother as moderately autistic. "Autism! What is autism?" I had never heard this word before in my life. But my fears proved right. I came to know that something was very wrong with my brother. My parents' reaction scared me the most. They could not utter a single word and sank to the ground. My mother became unconscious.

It hurt me even more when people started taking him and treating him like a lunatic. Frustrated, I started having silly thoughts. Why me? Why did it have to be with only my brother? This was all my fault. I started feeling guilty thinking that I must have done something wrong somewhere. I asked the doctor, "Will my brother get better?" He pacified me, saying, "It will take time. And only you can help him get better. You are lucky to have been blessed with a God-gifted brother. ACCEPT him the way he is, and that would be the best thing you could ever do for your brother." Rob-

ert Perske has mentioned in his book about siblings having disabled brothers and sisters: "You too are a valuable, developing individual human being. You too need to be recognized, to be loved and develop into the best person you can be. Your brother or sister with handicap needs to experience the most robust, risky, rough but kind interactions with you that he or she can tolerate as close to normal sibling relationships as possible.

But I could never take my brother lightly. I was sad, upset, disappointed, and most of all, I was embarrassed. I was much depressed and started detaching myself from my family and friends. I felt as if I was all alone. I never mentioned my brother anymore. If somebody asked me about him, I would simply say, "He's okay." My parents knew about it but they would never say anything.

My father would tell me, "He's improving. If we all work together, may be he will even become normal."

The closeness that I share with my brother never impressed so much upon me, until I had to leave home to pursue my higher education. It had been a long day; long enough to be mistaken for two day. I had woken up to a deceitfully beautiful morning expecting nothing extraordinary. No chance meeting with a handsome stranger, no sudden inheritance of wealth from a distant relative, no discount on a gorgeous dress, no lunch date and no dinner invitation. The usual morning kappa followed by the usual breakfast of scrambled eggs and toast seemed perfect to kick-start my day. I got down from the bed to the instant comfort of my slippers. Actually, those slippers were a gift from my mother. She claimed that the

countless bumps on it of varying shapes and sizes were meant for 'good blood circulation.' I reached for my cell phone on the bed side table and checked if somebody considered me important enough to call or at least leave a message. I did have calls. Twelve calls from home! I was afraid... but gathered some courage to dial my father's number. My mother answered the call. I asked her, "Is everything okay? Are you alright?" My mother didn't tell me anything but I heard my brother shouting, "Licy ba ahibo laage... Licy ba'k anibo jam... I did not want to keep my brother waiting and a quick glance at my watch told me it was time to get going. Reaching home, I found my brother looking out of the window and holding my photograph in his hands. His eyes were full of tears. I called out his name and he came running towards me and hugged hard. Suddenly, he began to sing one of my favourite songs that I used to listen whenever I felt sad- "Phoolon ka taaron ka, sabka kehna hai. Ek hazaaron mein meri behena hai... saari, umar, hamen sang rehana hai... I was dumb struck. Believe me, the way he sang it was really touching. To my surprise, he sang it without any mistake. I hugged him and cried. I could tell that he understood how I felt, because he wiped my tears. He began to sing the song again, and this time, I accompanied him. I realized from this incident that my brother was trying to get my affection. I realized what a cruel sister I had been. I was ignoring him only because I thought he was different. Since that day, Sunit, who hardly spoke anything to anyone other than

his unintelligible words, started singing! It was a huge milestone for my family. I must mention here that he has a very good ear for music. He will sit and listen to music for hours. Since that day, Sunit has gradually become a very affectionate boy, he loves to be kissed and hugged and shouts my name 'Licy ba' again and again whenever he is happy. I regret my great mistake of keeping myself away from him. I thought, when I, being his own sister, could not accept Sunit's autism, how could I expect others to accept. Finding a special brother like Sunit, was a carefully laid out plan of destiny and once this thought came to my mind, my life became perfect once again. I took an oath in my mind to face the world with the same smile that I had always flaunted.

Coming back to hostel the next day, my room-mate asked me about my brother. I said, "His name is Sunit, I call him Jaan. He is twelve years old and he is autistic. But he's the most adorable brother you will ever find." The spirit he has, of always being happy and loving everyone selflessly, is something we all should learn from him. I could not concentrate on my studies that day. At night, I drove back all the time thinking of my brother. I tried to sleep only to be greeted by loneliness and darkness. There was no electricity. I had always been afraid of the dark.... but that day for the first time I felt at ease with the darkness. Perhaps, that was my first encounter with the reality. Life is not always sunshine. I sat down on the floor and was glad that it was dark and in the darkness, unseen and unheard, I let my tears flow. ❧

Seamus Heaney

Julimani Das
T.D.C. 5th Sem.

Seamus Heaney, the 1995 Nobel laureate in literature, who was often called the greatest Irish poet since Yeats. A Roman catholic native of Northern Ireland, Mr. Heaney was renowned for work that powerfully evoked the beauty and blood that together have come to define the modern Irish condition. The author of more than a dozen collections of poetry, as well as critical essays and works for the stage, he repeatedly explored the strife and uncertainties that have afflicted his home-land, while managing simultaneously to steer clear of polemic.

Mr. Heaney was known to a wide public for the profuse white hair and stentorian voice that befit his calling.

He held lectureships at some of the world's foremost universities, including Harvard, where, starting in the 180's, he taught regularly for many years; oxford, and the University of California, Berkeley.

Mr. Heaney made his reputation with his debut volume, "Death of Naturalist" published in 1966. Mr. Heaney followed "Death of Naturalist" with collections including "Door into the Dark" (1969), "Wintering out" (1972), "Station Island" (1984) and "The Midnight verdict", published in 1993. In 1995 he became the fourth Irishman to win the nobel in literature, following Yeats, who received it in 1923, George Bernard Shaw (1925), and Samuel Backett (1969). In awarding the prize to Mr. Heaney, the Swedish Academy cited his works of "works of lyrical beauty and ethical depth, which exalt everyday miracles and the living past," and also commented in his cleared analysis of the Northern Ireland conflict. Though Mr. Heaney was lauded throughout his career, a few critics condemned his work as facile.

His other writings included critical essays on yeats, joyce, joseph Brodsky, Te Hughes, Stevie Smith and Italo calvino, "Finders keepers : Selected prose, 1971-2001" (2002) and a verse translation of "Beowulf" published in 2000. ◀◀

FRIENDSHIP

Miss Anisha Akhter
B.A. 5th Sem.

A friend in need, is a friend indeed.

Nobody likes to live alone. We all are fond of mixing with other people. Friendship is the sincere blessings granted by God to man. The friendless man is an object of pity. A friend who stands by us in our difficulty is a true friend. A true friend increases our happiness in prosperity and lessens our misery in adversity. He corrects our fault and helps us in need. He sacrifices his interest for our good. True friendship is above all praise and all price. A true friend's love does not die with death. We multiply our joys and divide our sorrow with friends. But false friend are dangerous. We get many friends when we are fortunate but false on evil times. They pretend to be friends to gain their object. They are friends as long as we are in a position to help them. An open foe is better than a false friend.

We should be very careful in the choice of our friends. We should make friendship only with the good men and always avoid evil company. Many bad persons also appear to be good at first. Before freely mixing or making friendship with a man, we must know him well. It is difficult to secure a good friend. Friendship is so rare. We unconsciously imitate the character of our friends. So, we must not make friendship with a man who is not a man of character. We should think of our future and make friendship only with good and noble persons.

The influence of good friends lead us in the right path but bad friends ruin our life. We naturally take the character of our friends and companions. A man is known by the company he keeps. Many young men have been spoiled by bad friends. A bad friend drags us into hell, while a good friend leads us to heaven. So, we should be very careful in the choice of our friends. ◀◀

VALUE OF TIME

Nilakshi Barman
B.A. 5th Sem.

Time and tide waits for none.

The value of time is very great. We can regain lost money, we can regain lost health but lost time is gone for ever. Time never comes back. Time is very valuable. We must know the use of time. The secret of success in life is the proper use of time. If we make the right use of time, we can become great. Our life is short and we have many things to do during this short life. Time is passing very swiftly. Our life is made up of moments and it is our duty to make the best use of every minute of our life. If we neglect the moments, we neglect our whole life.

We should do the right thing at the right moment. We must not spend a minute in vain or in doing bad work. By making the right use of time, we can improve ourselves and do good to our country. If we never waste time we shall never be in want of time. We shall find plenty of time to do all that we have to do.

Our happiness depends upon the proper use of time as our Life is short. All great men made proper use of their time. If we wish to be great and famous and do something in the world, we should make the right use of time. The man who does not know the value of time, wastes his whole life. He can do nothing, So, we should always be doing some thing useful and never waste a single moment of our life. ◀◀

Social Networking Sites

Shreyasanda Bhattacharyya
B.A. 1st Sem.

According to the Oxford Dictionary,

“Social Networking” is a dedicated website or other application that enables users to communicate with each other by posting information, comments, messages, images etc. The main types of Social Networking services are those that contain category places (such as former, school year or classmates), means to connect with friends, (usually with self-description), and a recommendation system linked to trust. There are several social networking sites i.e. Facebook, Google, Linked In, Instagram, Twitter, Whatsaap etc.

In short a social networking site is a means of communication through which many individuals are interconnected; at the same time they can share their views, images, videos, comments etc. The networking sites works with the help of internet.

In the present world importance of Social Networking Sites have increased. Youths are seemed more interested to the networking sites. Several institutions, agencies, and even political- non-political organizations have accounts in networking sites.

A Social Networking site is in real sense responsible for turning the world into a global village. With the help of networking sites information gets easily distributed and awarness can be rapidly spreaded. Now-a-days it has become a good means of advertisment and creating public opinion.

With its advantages several other disadvantages also has risen up. People may create fake accounts, wrong and false information can be shared to earn, thick response, or other sexual, psychological crimes may increase. Teenagers seem to be more intersted with the sites and thus they may waste their valuable time and become victim of cybercrimes. It may affect a user psychological health, if it is not done in proper way.

With all its advantages and disadvantages social networking sites are one of the most important means of communication and the present world is much depended on it. ◀◀

Never let it go....

Jonali Sarma
5th Semester

Everything in this world
are so special,
Just like the stars
shining in the sky,
The beautiful moon
in the night,
With the warning sun
that's so bright
Just like the flowers
blooming in the garden,
With the heavenly love & purity
of colourful shaden
Just like the warmth
of vegetation care,
With the energetic & freshness
of watery layer,
Just like the human being
along our life
The abundant love & care
of our loving parents,
With the hearty affection
of our honourable teachers.
Around these wonderful feelings
Our world become
Really so special for us. ◀◀

Pseudonymes adopted by authors

Kangkana Talukdar
B.A. 5th Semester

<u>Real name</u>	<u>Pseudoname</u>
1. Anne Bronte	Acton Bell
2. Anton cheehor	Antosha chekhovte
3. Charles Dickens	Boz
4. Henrik Ibsen	Brynjolf Bjarne
5. Ucil smith	C.S. Forester
6. Charlotte Bronte	Currer Bell
7. charles Lamb	Elia
8. Emily Bronte	Ellis Bell
9. Mary Evans	George Eliot
10. Eric Frthur Blair	George orwell
11. Herbert Lawrence	Herlock
12. James Alfred wight	James Harriot
13. Jorph theodor konrad Korzeniowski	Joseph conrad
14. Ucil say Lewis	Nicholas Blake
15. Kingley Amis	Robert Markham
16. Martin gardher	Urian fuller
17. Richard steele	Issac Bickorstaff
18. Kathleen Mansfield	Kathering Mansfield
19. Lewis caroll	charles Latwidge Dodgson
20. Daniel Defoe	Daniel Foe
21. Joanue Rowling	TK Rowling
22. Agatha cristic	Mary Westmacott

Remarkeble Quotes

- (i) You must be the change you wish see in the world. – Gandhi
- (ii) We are what we repeatedly do; excellence, then, is not an act but a habit. – Aristotle.
- (iii) The person who reads too much and uses his brain too will fall into lazy habits of thinking. – Albert Einstein
- (iv) Even if you're on the right track, you'll get run over if you just sit there. – Will Rogers.
- (v) You can do anything, but not everything. – David Allen.

Barnali Mahanta
B.A. 1st Sem.

The way to be Optimistic

Madhusmita Sarma
Dept. of English

According to the Cambridge International Dictionary of English, the meaning of the word 'Personality' is, 'your personality is the type of person you are, which is shown by the way you behave, feel and think'

How a person behaves feels and thinks, how he conducts himself in a given set of circumstances is largely determined by the state of his mind. More external appearance or a person's speech or mannerisms are only fringes of one's personality. They do not reflect the real one. But the accuracy of our personality should start from a clear grasp of the nature of our mind, and how it functions.

Very often, we intend to do many things like make resolutions to cultivate good habits, to kick certain bad habits, to study with concentration. But our mind rebels, forcing us to beat a retreat from our efforts at implementing our resolutions. A book is open before us, and our eyes are open. But the mind has started wandering, thinking about some past events or some future plans.

But as our Bhagavad Gita says, the undisciplined mind acts as our enemy, whereas a trained mind acts as our friend. So we need to have a clear idea of the mechanism of our mind. As far as my knowledge instincts, the way we think is the best fact that reveals our personality. Positive whole same thoughts based on our inherent divinity are essential for a strong character. That is why Swami Vivekananda says, "Go on doing good, thinking holy thoughts continually, that is the only way to suppress base impressions.... Character is repeated habits and repeated habits alone can reform character."

We simply become hazardous by rushing for the need. We do make our lives too difficult to survive bestowing an same incurable 'competition mania'. But never do try to see the world with an ease, with an eye of satisfaction. Our definition of happiness promotes always

from one thing to another. It can hardly be filled with same constant dictions. And that shows we were unstable impatient state of mind which is the adjunct being distracted from gaining our achievable 'happiness'. This beautiful world is an amalgamation of a giant-unbaund 'beauty'. No scarcity is there to be fell happy; an ubiquitous penetration of beauty is waiting for us! But we need to be pause for a while; have to take were breath steadily!

I want to cite a beautiful speech by Sundar Pichai- an III-MIT Alumnus and Global Head Google Chrome and now CEO Of Google...

"The cock roach theory for self development" At restaurant, a cock roach suddenly flew from somewhere and sat on a lady. She started scaming out of fear. With a panic stricken face and trembling voice she started jumping, with both her hands desperately trying to get rid of the cock roach. There reaction was contagious, as everyone in her group also got panicky. The lady finally managed to push the cock roach away but... it landed on another lady in the group. Now it was the turn of the other lady in the group. Now it was the turn of the other lady in the group to continue the drama. The waiter rushed forward to their rescue. In the relay of throwing, the cock roach next fell upon the waiter. The waiter stood firm, composed himself and observed the behavior of the cock roach on his shirt. When he was confident enough, he grabbed it with has fingers and threw it out of the restaurant.

Now, the observer of the situation asks himself, was the cock roach responsible for their histrionic behavior? If so, then why was the waiter not disturbed? He handled it near to perfection without any chaos.

Actually, it is not the cock roach, but the inability of those people to handle the disturbance caused by the cock roach, that disturbed the ladies. We should realize, our boss, the traffic jams on the road that disturbs me, but its our inability to handle the distrubances. More than the problems, it is our reactions to the problems that create chaos in our lives. 'Reactions are always instinctive whereas responses are always well thought of.

The person who is HAPPY in his because everything is Right in his Life. He is HAPPY because his attitude towards everything in his Life is Right. If is the character that cleaves its way through adamantine walls of difficulties.

See the world with an optimistic way and Live your Life with immense HAPPINESS.... <<

Science in Everything Human Life

Sima Das

T.D.C. 5th Semester, English (Major)

We now live in an age of Science. Science has so many blessing to us. It has made our lives easy and comfortable. It adds much to the joys of our lives.

Science has been given us so many blessing from morning till night we have to depend on the invention of science. Early in the morning tea is prepared with the help of electric oven or gas stove. The radio brings to us morning news.

Television brings to us distant objects. Man may travel in bus, taxi or railway. Electric fans are used in school, college etc. College or office letter may be typed in type-writer. Calculator in used to calculator figures. Clothes may be washed easily in washing machines. Food-items may be kept for hours in a Refrigerator. In this way modern man depends on various scientific invention.

Man may travel through air or water. They may listen to radio or record player. Man may take medicine and get cured. Cotton mills weave our cloths. Paper mills make paper. Electricity, railway, telephone, telegraph, radio, television, computer etc. are the gift of science. We can't think of a moment's living without science. It has alleviated our pain and misery. It increases our comfort. It makes life easy science has done many wonders for us.

Science has played an important role in the present age. But it has made our lives to some extent artificial. All are not to be possible without science. ◀◀

Social Networking Site Impact on Youth

Dolly Das

T.D.C. 3rd Semester

Online Social media have gained astounding world wide growth and popularity which has led to attraction and avntion with time all generation have come to embrace the changes social neyworking he brought about teenagers and young adults are the most fanatic users of those sites.

Social media helps the youth and another user updated with what is happing around the world, help the teenagers stay connected and interact with each other even if they are many miles aprt. This strengthens their relationship even if they completed school and moved to different locations, they stay connected and updated to one another. That means, we will find our old friends through these. After all, social media makes our lives easier and efficient.

These sites have negative effects too, like students are spending their valuabe times on social sites. Daily over use sites tends to have a negative effect on the health of all students as it makes them more susceptible to various health problems in the future. According to some scientists, people show use the internet on overage for a hours a days but a sizable minority of the sample used it for even 10 hours a day most often connected with social media sites.

Social Networking clearly portrays both positive and negative effects on the youth. It is the decision of an individual to make whether to continue using the sites or not. ◀◀

The influence of literature and the inter war years

Rubiya Yesmeen Zannat

B.A. 3rd Sem.

The period 1918-1939 was almost completely overshadowed by the two world wars—the effects of the first and forebodings of the second. The Treaty of Versailles in England upon foreign affairs, developing pains of the League of Nations. troubles in India and Ireland was still concentrated.

Literary features on modernism :

It is specifically true to say that the spirit of the age is perfectly reflected in its literature. Novels, poetry drama and miscellaneous prose all mirrors the perplexity and uncertainty of time which sprang from the Past War breakdown of accepted spiritual values.

The resurgence of poetry of living and new poetical tradition was met between the wars in the work of the new poet. T.S. Eliot, W.H. Auden, C.D. Lewis, L.M. Neice and many others. The influence of Radio and Cinema also had significant effect on literature. There can be no doubt that the rapid development of two such important media had an enormous impact. As the radio brought literature into the home. in the form of broadcast stories, plays and literary discussions and also opened up a new field for authors, its influence was for the good.

On the otherhand, the great quantity and variety of poorer radio, entertainment readily accessible for more than two-thirds of each day almost certainly reduced the time devoted to reading. The same may be said in place of cinema, which for many people became the main form of leisure activity, while inspite of numerous screen adptions of novels it can be scarcely be claimed that the cinema has done much as the radio to stimulate literary interest. It is noteworthy to mention that the film techniques are basically based on a number of experiment upon the field study of literature in the form of novel in various forms.

In the Inter War years life generally was lived in an atmosphere of hustle., chaos and restlessness. At work and play the demand was for more and faster action, stronger and more violent stimulus and the general atmosphere thus created was by its very nature inimical to the cultivation of literary pursuits, which necessary demand a degree of calmness of spirit and leisure of mind. 44

