

PURSUIT

Annual English Journal



DEPARTMENT OF ENGLISH
M.N.C. BALIKA MAHAVIDYALAYA
NALBARI (ASSAM)

Editors
Dr. Kaushik Kr. Deka
Ms. Manashree Baruah

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ESTD. : 1979

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Editorial-

'English is a Global Language'. A headline of this kind must have appeared in a thousand of newspapers and magazines in recent years. 'English Rules' is an actual example presenting to the world an uncomplicated scenario suggesting the universality of the language's prevalence and the likelihood of its continuation. Writers across the world agree that English is the 'queen of languages'. Language is one of the components which frames our feelings into words and out of many languages, English is a well known language considered as the ladder to develop one self in this cosmos. Critics even argue "Generally people who really have got something to say, whose desire is to share their message or beliefs worldwide are compelled to use English." English plays a vital role in mobilizing a country towards the path of development. People today have come to a broader understanding that learning English is a way to develop; it enhances the values of one's culture. It is not only just because English is one of the most widely spoken language but also because the use of English has made the social and economic exchange between people of different communities and cultures practically possible. It is well-recognized that English-speaking persons can be traced in all the continents and is the reason for its importance in the compulsory education of many countries across the globe.

With its growing interests, English has taken deep roots in India and even Assam. It is no more the typical English spoken in England or in the united states, but English has acquired an Indian character. Such evolution is not limited to the urban population base, but it is happening

across the semi-urban and rural Assam as well. Today, all the prestigious educational institutions are using English as their medium of instruction. Careers in the field of science and technology, business and commerce require a good knowledge of English. Interestingly, a part from the organized education systems prevalent in Assam, the competitive examination scenario also reflects importance of English. Most of the general tests, the admissions- tests and the job-related tests, have a complete section on English language. With the growing importance of computers in every field, English language has received a further boost. English has become as passport of getting a good job not only in India or Assam but also abroad in almost all fields. English is a language which is vastly used in literature, humanities, science and technology. It is only through this language that we have distilled essence of modern knowledge in all fields of human activity.

Editors

Dr. Kaushik Kr. Deka
Ms. Manashree Baruah

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Editors
Kr. Deka
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LOVE in Elizabeth Barrett Browning's Poem HOW DO I LOVE THEE

Asmita Barman

Elizabeth Barrett Browning's "How Do I Love Thee", a part of her sonnet sequence known as *Sonnets from the Portugues* (1850), written to demonstrate her intense love for her husband, Robert Browning, is one of the best known love poems in English language. The poem is a sonnet in the Petrarchan form that represents a woman in her best role loving and expressing sentiments of her internal love for her husband. The poem represents the love in its glory, brilliance, splendour.

The poem begins with a rhetorical question directed at her husband. This sets the tone of the poem as deeply personal and directs the sentiments that carries at her husband. The phrase 'I Love Thee' is repeated for emphasis through out the poem. It gives the poem a prayer like quality and matches the emotion that Browning is expressing.

Browning begins to express the extend of her love using measurements of the places her soul can reach - making the point that her love is immeasurable as her soul fills the whole of her live and extends into death. It also associates her love with the most sacred part of her being - her soul, thus enforcing the religious association of her love :

"I Love thee to the depth and breadth and height
My soul can reach."

She continues with religious imagery of the soul in different states of life and death :

"When feeling out of sight
For the ends of Being and ideal Grace".

Thus, she shows that her love for her husband is so intense and deep, that it

rises to the spiritual level.

Browning then moves into a slightly more prosaic assessment of her love - the way that she loves him on a day-today basis :

"I love thee to the level of everyday's
Most quiet need, by sun and candlelight."

She demonstrates her love by going about her daily business quietly and meekly - she sees everything that she does a part of her expression of love. The reference to 'sun and candlelight' suggest that she serves him both day and night - her love is not diminished by the fact that she is sleeping.

To express her love, Browning also uses some concrete images and abstract images. She compares her love to the love of freedom fighters - quite a dramatic image of the passion she feels. She goes on to highlight the purity of her love and links it with the idea of turning from praise - she stops short at worshipping him like a God as this would be wrong. Again she says that her love is felt with the same intensity she felt at grief when she was younger. She loves him in the same way as a child - blindly and completely, not seeing any of his faults. She continues the comparison with childhood love by stating that as she grew and lost her fervour for the saints, her love for God became less keenly felt. She links her love for her husband to the love she felt before this loss of faith.

Towards the end of the poem, Browning becomes more sentimental. She says :

"I love thee with the breadth,
Smiles, tears, of all my life !"

It implies that her whole life is devoted to her love for her husband. The final point of the poem informs the reader that her love will out-last life itself and continues into death:

"I shall but love thee better after death'.

It suggests that her love will be eternal.

To sum up, Browning's "How Do I Love Thee" is an excellent example of love poems. It represents different aspects of her intense love for the husband.

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Impact of Social Network on the Youth

Parbin Sultana
B.A. 5th Semester

Introduction:

Online social media have gained astounding worldwide growth and popularity which had led to attracting attention from variety of researchers globally. Although with time all generations have come to embrace the changes, social network has brought about, teenagers and young sites. According to various research studies in the field of online social networks, it has been revealed that these sites are impacting the lives of the youth greatly. When using these sites such as Twitter, Face book or My space, there are both positive and negative effects on the youth.

Positive Impacts :

It is inevitable to ignore the fact that now a days social network plays an essential role in teenager's lives. Most youth are spending at least an hour in these popular social media sites. Generally, 1 out of 7 minutes which are spent online by most of those who can access internet is spent on Face book according to Shea Bennett. One may ask how spending all that time on the social media sites may have a positive impact on them. Well, social media helps the youth and any other user updated with what is happening around the world help the teenagers stay connected and interest with each other even if they are many miles apart. This strengthens their relationship even if they finished school and moved to different locations they stay connected and update one another. In addition, social media sites have provided a plat from where by the youth can create groups and pages based on their common discipline and end up building connections and opportunities for their respective

careers by updating various topics to discuss. Youth who have been interviewed they say that social media has become their lives easier and efficient.

Negative Impacts :

While on one hand social network sites seems to bring people together and connected on the other hand it creates social isolation in regard to BDC Neo & report. As the youth tend to spent many hours on these sites, they rarely have face-to face interaction. According various studies, scientists' evaluation determined that social isolation can lead to a host of emotional, psychological, physical and mental problems which include anxiety, depression and somatic complaints among many others. other negative effects of social networking various people suggested included encouraging poor spelling and grammar, exposing underage to online predators, allowing spread of misinformation that is perceived as fact, decreasing productivity as those who are supposed to be working spend time in the sites to chat, provide a perfect platform for cyber bullying and providing details that increase risks of identity theft.

Conclusion :- Social networking clearly part rays both positive and negative effects on the youth. It is decision of an individual to make whether to continue using the sites or not.

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"Class Difference and Class Interaction" With Reference To - 'The Cherry Orchard' BY- Anton Chekhov

Rangina Mosahary
T.D.C. 5th Semester

Anton Chekhov is regarded as the greatest dramatist he wrote a number of plays like Seagull, Uncle, The Three Sisters and The Cherry is regarded as his best words. There were several experience in Chekhov's own life that are said to have directly inspired his writing of the Cherry Orchard. When Chekhov was sixteen years of old his mother went into debt after being cheated by some builders, she had hired to construct a small house. This financial and domestic up heavals in printed themselves on his memory greatly and would re-appear in the action of 'The Cherry Orchard'. Later in his life living on a country estate outside Moscow, Chekhov developed an interest in gardening and planted his own 'Cherry Orchard'.

'The Cherry Orchard' is the last play by the Russian playwright Anton Chekhov. The play concerns an Anistocratic Russian woman and her family as they returned to their family estate, just before it is auction to pay the mortgage while presented with option to save the estate, the family essentially does nothing and the play ends. The story presents the theme of cultural futility both of the attempts of the aristocracy to maintain its status and to find meaning in the new found materialism. In reflecting the socio-economic forces in Russia at the turn of 20th century including rise of the middle- class after the abolition of serfdom in the mid-19th century and sinking of the aristocracy, the play reflects forces at work around the globe in that period. The play has influnced the dramatic works of many including George Bernard shaw and Aurther Miller.

The 'Cherry Orchard' is the place of the centre of gravity. Everything revolves

around and is drawn towards it. The theme that is most prominently introduced at the beginning of the play is class difference and class inter-action. The first scene shows Lopakin awaiting the arrival of More. Ranevskaya, her daughter Anya, her adopted daughter Urya, the governess Charlotte Ivanovna. The merchant Lopakhin, having peasant ancestry, talks with and scolds, first Dunyasha the house maid, then Epikhodov the clerk. On one hand, they converse as equals. Dunyasha confesses to Lopakin to being on the verge of fainting from nervous anticipation of the arrival of the ladies. After which, Epikhodov asks advice of Lopakin on what to do about his brand new yet monstrously squeaky shoes. In this way, they speak as equals, with Lopakin even pointing out his chill inescapable peasant's blood.

On the otherhand, Lopakin in the same conversation scolds Dunyasha a housemaid, for dressing and styling her hair like an upper class lady, saying "you oughtn't, you should know your place" To Epikhodov, Lopakhin simply says, "No away you bore me" when Epikhodov tries to get advice.

I bought myself some boots two days ago and I beg to assure
You that they squeak in a perfectly unbearable manner
What shall I put on them ?

In this way, Lopakin speaks from and reinforces the class divide that separates them, regardless of peasant roots, and makes him superior and the inferior. They may be good enough for idle conversation and for the significance, but they are not good enough to extend the compassion of humanity to and why? In this case, by casting Lopakin as a peasant turned successful merchant, Chekhov is saying the divide is clearly explicitly attributed to money does nothing to or for the inner being.

Lopakin My father was a peasant, its true, but here I am in a white waistcoat and yellow shoes a pearl out of an oyster. I'm rich now, with lots of money, but just think about it and examine me, and you'll find I'm still a peasant down to the marrow of my bones. Hence I've been reading this book, but I understand nothing. I read and fell asleep.

Though its character has their perspective there is a rough division between the young and the old with the age cut off between Lopakin and Ranevskaya. For Ranevskaya, the estate is what is important for she is its manager and to her livelihood. However, unable to changing her way of thinking, she continues to act the aristocrat to the end and thus loses her estate to her former serf Lopakin.

The Pinter paradigm : Pinter's influence in contemporary play writing

Madhusmita Sarma

Dept. of English

In the millennium year, Harold Pinter reached his seventieth birthday. Looking back over his achievements, one is astonished at the sheer range and variety of endeavour to which he has brought a focused and profound commitment. Yeats, whom Pinter has long admired and studied, comes to mind as passing a similar protean sensibility, which held to the belief that all creativity is both deeply personal and assuredly political.

I am Rickson's revelatory revival of the "Hot House" at the Lyttelton Theatre in London's National Theatre in 2007 came in a year that confirmed the centrality of Pinter's work to the British stage, following on from equally notable new productions of *Old Times* (directed by Peter Hall) and *Betrayal* (directed by Roger Michell). These shows also conformed a new generation of actors taking on the mantle of staging Pinter's work, Finbar Lynch and Paul Ritter in *The Hot House* reviving their double-act in Lindsay Posner's production of "The Birth Day Party" in 2005.

Pinter's ubiquity on stage is matched by his undeniable yet rarely articulated impact on the wave of new British play writing emerging from the early 1990s through to the present. Pinter's writerly ethic, his commitment to voice rather than narrative, his shunning of the epic or the ideological and his profound skepticism concerning gender relations seem perfectly pitched for the contemporary stage. Watching "The Hot House", it was striking how the conventional nation of the 'Pinteresque' as a preoccupation with silence, the unsaid and the incommunicable was displaced by a

new version of the Pinter aesthetic powered by a plentitude of language and quixotic wit. Where Jimmy Porter's rantings in John Osborne's "Look Back in Anger" (1956) or the passionate polemics of Howard Brenton seem increasingly historical, Pinters cackle, ruthlessly mapped demotic and dazzling non-sequiturs speak to a generation steeped in the surreal, amoral world of contemporary television comedy from Seinfeld to Green wing. As David Hare noted, Pinter has out stripped his mentor Samuel Beckett in pertinence, whilst the social surfaces of his plays are becoming ever more redolent of the past, the deep structures of his sensibility speak to us with increasing urgency.

The paradox of Pinter's prominence and back of influence on the dramaturgy of the day is intriguing, and becomes even more so when we consider the ubiquity of his influence in the theatre of the 1990s. Probably the clearest conduct for the Pinter ethic is the work of David Mamet, who, from the late 1970s onwards, sends out clear signals of affinity to Pinter, most overtly in his dedication of Glengarry Glen Ross (1983) to him.

But simply, there are three modes of the Pinter paradigm that work their way into the bloodstream of the new writing of the 1990s The first is rooted in Pinter as comic, the documentor of the improvised confusions of masculine dialogue, of selves lost in language, pitted in unending competition. This strand of the Pinteresque, inflected by Mamet, is most evident in the plays of Joy Butter worth (19950, The Winter ling (2006) Blue/Orange (2000) etc. Pinter in this mode is the patron of the so-called 'new laddism' that stormed the stage in the mid-nineties, embodied in sharply crafted, linguistically exuberant, predominantly urban plays chiefly concerned with make groups.

The second strand of the Pinter paradigm stems from his incarnation as a 'modernist' dramatist, attuned to European theatre and in the tradition of Kafka and Beckett. Here the key plays are the Birth Day Party, No Man's Land, The Hot House and Old Times, all elliptical, cool and attuned to the small print of cruelty. This is Pinter as minimalist, the comedy very dark, the dialogue pro to surreality and poetic swerves.

The third variant derives from Pinter's explicitly political work and find particular echoes in the early work of Sarah Kane (Blasted, Cleansed) and in the late, reduced,

meticulous plays of Caryl Churchill (*This is a Chair, Far Away*).
Common to all three modes is the way in which Pinter's linguistic concerns, structural plays and deeply sceptical philosophy seem newly available to contemporary writers. Evidently all of Pinter's avatars plough their own personal furrows. Nevertheless their very different plays display the hall mark of Pinter's influence in a manner that cannot be discerned in dramatic writing from the previous decades of his long career. Unsurprisingly, this flourishing of the Pinter aesthetic in writing has coincided with a period in which revivals of his works are rarely absent from the stage. Each production establishes fresh minted links between a new generation of directors and actors who have together redefined the Pinter aesthetic for the modern stage.

Depiction of Women in 'Jayanta Mahapatra's Poetry

Riza Sankriti
Dept. of English

Jayanta Mahapatra (b. 1928) is one of the best known Indian English poets. He is a poetic explorer of the earth to which he belongs as much as it equally becomes a search for his self. Rather than fall for modernist advice, Mahapatra trusts his own instincts. He is a master of the superfluous word, and is constantly mixing the abstract with the concrete. There is no poet he touched by, and there is none he is likely to influence. This in itself is an indication of the free standing universe of his poems. Mahapatra's poetry sums to point towards direction that Indian English poetry will take most fruitfully. Mahapatra's poetry often inscribes the stoic acceptance of pain and suffering in Oriya life, the element of bi-culturalism, the sense of alienation etc. The woman is yet another image in an interview with Norman Simms - I do not thin. I am a religious person in the way most Indians are, frankly I am not.

Marian Evans :

George Eliot - The practical application of feminist theories can be best illustrated through Eliot's Middle March.

M.W.C. : A vindication of the Rights of women 1972 reiterates that the education of woman is only way to exonerate them from enslavement.

Egalitarianism : believing that all people are equal and deserve equal rights and opportunities.

Y.W. "AR" Emphasizes economic independence and privacy for women.

K.D.'s : In Intro...../He demand is to sink cultural difference such as region, religion and Mahapatra's poetry. As a symbol, she is usually identified with the 'discarded things'. Through this proper, here is an attempt to focus on the depiction of women

in his poetry.

Through the feminist writer claims "women are one half of the sky" but history witnesses anguish and agony of woman. They have been kept away from basic needs and fundamental rights, and their world have been confined to home and kitchen. They have been merely treated as an object of sensual satisfaction.

We have plenty of feminist theories (suggest of accept that is true) postulated by various authors and critics. They aim at ensuring egalitarianism of opportunities and rights for women in all sphere of life. George Eliot, Mary Wollstonecraft, Virginias, Woolf, Kamala Das all are female authors and their raising of voice for women is natural. But the role of Mahapatra in highlighting pathetic conditions of women can not be ignored. The plight of women is part and parcel of his poetry and it captures chunk of his theme. He delineates them in all shapes and figures.

Jayanta Mahapatra's poetic world is doubtless scattered singularly with various images of wives, beloveds, whores, seductresses, village women, city women and adolescent girls, having deeply significant metaphoric evocations and spotlighting his tragic vision of life to which he is essentially vemmited. Demonstrating his vital poetic strategy and dimensionalising his deep humanism as well as his overriding thematic obsessions, Mahapatra's images of women undoubtedly form a tonal chord central to the mood of his poems.

Mahapatra has a great reverence and veneration for women who are primordial symbol of suffering and sacrifice. At the same time, he is profoundly perplexed at perpetual and perennial problem pertaining to women. He feels that the status of the Indian women in our society today has gene down. It is pathetic indeed to read accounts of the degradation our women subjected to in the daily Newspaper.

Women are acute sufferer of gender biasing. They are neglected and marginalized at both cultural and biological levels. At the orchard their life is restricted to house and kitchen; to look after the children husband and others. On the otherhand they are only meant to quench the carnal crave of men. Mahapatra succinctly sums up deploring and muted state of Indian women in the poem "Dawn".

There is a dawn, which travels alone,
Without the effort of creation without puzzle
It stands simply, framed in the door, white in the air;
An Indian woman, piled up to her silences.
Waiting for what the world will

Only let her do.

Mahapata presents pulchritudinous portrait of women struggling for their identity. They lead a meaningless and futile life. There is nothing but darkness all around them, The life is a living hell for them and they are bound to survive amidst sorrows and difficulties.

The word 'women' is considered as a metaphor of sacrifice and suffering. Their desire and fate are destined by men. They are compelled to surrender against willful and stubborn desire of men. We have another example of woman being treated as a devices of sex. In the poem "Idull' Mahapatra writes :

And something in a woman's eyes tempts confessions

From her husband as they stretch out to sleep.

A time never lost, rising as a mist, that floats upon consciousness;

The poet is very much upset about the uncultured behaviour and moral depravity of Indian women. We hardly learn good things from western culture but do not demur to discriminately imitate grey aspects of them. School, college and offices going girls and women feel shame and inferiority in wearing traditional garments and clothes but they feel elated and elevated in making themselves naked stripped to the extreme and perhaps, this is one of the reasons of burgeoning incidents of eve teasing as such robes stir the stagnant and volcanic lust and passion of men. So in sheer frustration Mahapatra asks rhetorical question "What is wrong with my country?" in the poem "The Twenty fifth Anniversary of a Republic" :

What is wrong with my country?

The jungles have become gentle the woman restless.

The poem 'Hunger' is one of the best example of the circumstances which compel women to adopt the profession of prostitution. A fisherman who is poor and penniless, does not hesitate to bargain the flesh of fifteen years old daughter. The poet wants to emphasize that numerous such incidents take place in our society where innocent and adolescent girls are dumped into this trade. It exposes stark reality of our contemporary society and independent India :

I heard him say : my daughter she's just turned fifteen.....

Feel her. I'll be back soon, your bus leaves at nine.

The sky fell on me and a father's exhausted will.

In his book "Dispossessed Nest" Mahapatra transcends from Oriyanness to

Indianness. He crucially condemns raping and killing of innocent and naïve women by the terrorists in Punjab. In the poem, 'Bewildered Wheatfields' he writes:

Now a man knows only two ways
for dealing with a stray woman he rapes her
and he kills her.

The Indian culture and tradition is based on forbidding myth and superstition. The men have demonical dominance over women. The former have formulated fictitious and filthy rules and rituals keeping in mind their own comfort, convenience and decadent life style at the cost of torment and exploitation of the latter. It is a sheer injustice that a widower can remarry but a widow cannot, a widower can put on all kind of clothes and garments but a widow will robe only in white. Mahapatra depicts all these things very powerfully in his poetry. His poetry is a voice against pain and suffering of women. His vision of women is basically that of a sacrificial and suffering a lot, destined to be a living human offering to god and to man's world of carnal need. They are, somehow, deep under man's skin with their passion and hurt, quietude and mystery.

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Importance of English

Laxmi Boro

B. A. 1st Semester

English is the most widely spoken native language in the world, and in terms of sheer number of speakers it is the most spoken official language in the world. It is the primary language used in international affairs. The English language has official status even in nations where it is not the primary spoken language of global trade and commerce. In many countries, most tourism authorities and other officials in contact with the public speak English to interact and engage with tourist and immigrants. The importance of learning English cannot be overstated in an increasingly inter connected and globalised world. For the millions of immigrants who travel from non-English speaking countries every year learning to communicate in English is important to enter and ultimately succeed in mainstream English speaking countries. Working knowledge of the English language can create many opportunities in international markets and regions.

Many of the world's top films, books and music are published and produced in English. Therefore by learning English will have access to a great wealth of entertainment and will be able to have a greater cultural understanding most of the content produced on the internet 50% is in English. So, knowing English will allow access to an incredible amount of information which may not be otherwise available!

English is the official language in a large number of countries. It is estimated that the number of people in the world that use in English to communicate on a regular basis is 2 billion! English is the dominant business language and it has become almost necessary for people to speak English if they are to enter a global workforce, research from all over the world shows that cross-border business communication

is conducted in English. Its importance in the global market place therefore cannot be understated, learning English really can change your life.

While progress has been made in language translation software and allied technologies, the primary language of the ubiquitous and all influential world wide web is English. English is typically the language of latest-version applications and programs and new freeware, shareware, peer-to-peer, social media networks and websites. Software manuals, hardware-installation guide and product fact sheets of popular consumer electronics and entertainment devices usually are available in English first before being made available in other language.

In universities and colleges in Great Britain, the United States, Canada, Australia, New-Zealand, India and Singapore, which attract the most number of international students, the primary language of instruction is English. Most of the top business schools, medical centres and advanced study institutes are located in North America and Great Britain and English is the language used in every activity at these institutions of higher learning. Most peer to peer journals and technical periodicals that give international acclaim to scientist, engineers, technologists, and technocrats are printed in English.

Although learning English can be challenging and time consuming, we can see that it is also very valuable to learn and can create many opportunities!

Rain : A joy to all

Saniwara Ahmed

B.A. 1st Semester

About 4.5 billion years ago, our earth was formed, that too of clouds of gases and dust. There was no life on the earth. Fire raged, volcanoes erupted and dust filled the atmosphere. As time passed, the earth cooled down and came the heavenly gift, the rain, which adorned the earth with beauty and brought prosperity only due to this previous drop, this lifeless earth was turned to what it is now, a green earth. The beauty of the nature is much dependent on the receipt of rain and the entire Nature rejoices on its arrival. The small drops are the eternal gratification of every single being of this beautiful earth. Wherever there is rain, the fields and valleys, the forests, the trees and flowers, everybody turns frivolous. Their detection can be perceived in a very common but a tiny beautiful life, i.e. the flower. Basically, after a rain, it is the bud who blooms and shows its happiness first. A dull flower too turns bright after the rain. The soft tapering of these drops against the earth is like that of a graceful tap dancer. So, the peacock too out of excitement starts dancing or rather imitates this skillful tap dancer.

After a heavy shower, the rain drops get accumulated on the flower petals and as the sun rays fall on it, it glitters just like a pearl. This is the actual beauty of the rain so, it would not be wrong to say that the rain droplets are the true pearls of the nature which perfectly suit the majestic crown of the earth. These majestic pearls fall from the sky just like silver threads. Its arrival is declared by thunder and lightning. Once it arrives, it washes everything and carries to the lap of the seas and oceans. Its departure is declared by the rainbow. Just after seeing the seven colored bow, we understand that the show is over and the rain has returned to its above.

Sometimes we may find that there is no rainfall over a long period of time. If the situation drags on for a longer period, then we can see that the earthly life struggles to survive. There is chaos everywhere. This condition is nothing, but-brought. People perform rituals according to their beliefs in order to please their almighty for the life drops. Once, there is rain, all rejoice over the hard time. They all gain happiness in their lives.

But, again an opposite scenario may also be sighted. There might be rain for days together continuously without any pause which may lead to flood. Those days, the devastating flood destroys the areas. It performs some duties in favour of the nature. Like, soiling gritting, rising the river banks etc. Thus, these also create pleasure among the beings. In spite of creating the drastic situation, the rain is believed to be the authentic riches of the people. For, the quenching of thirst to the cultivation, the water supplement which is required is gained only through a rain.

Rain is the smile of kids, farmers, teenagers, old, everybody. It brings enjoyment for someone, of kids, farmers, teenagers, old, everybody. It brings enjoyment for someone, prosperity for the second, while the happiness for the third. Therefore, it is true that, rain is a joy for everyone.

Listen, listen

This knock on the window

Listen, listen

The taps on the roof

Rain has come

Rain has come

Then lets go out,

And, dance as a peacock.

Preservation of Bio-Diversity in the North-East of India

Surajita Deka

B.A. 3rd Semester

Bio-diversity is the modern term which simply means "the variety of life on the earth". The number of species of plants, animals and micro organisms, the enormous diversity of genes in these species, the different eco-systems on the planet, such as deserts, rain forests and coral reefs are all parts of a biologically diverse earth.

North-east India, a mega bio-diversity centre and a hotspot. Comprises eight states - Arunachal Pradesh, Assam, Manipur, Meghalaya; Mizoram, Nagaland, Sikkim and Tripura. It occupies 7.7% of India's total geographical area supporting, 50% of the flora of which 31.58% is endemic. It is the original centre of many cultivated plant species and some domesticated animals. The region is rich in orchids. Ferns, oaks, bamboos, magnolias etc. we are proud of having elephants, rhinos, tigers, deer, monkeys, the flying squirrels, water buffaloes etc in the forests of North east India. More than 400 species of birds are recorded from Kaziranga. National park alone in Assam and although not thoroughly explored, Arunachal Pradesh has a record of 665 species of birds.

This rich bio-diversity of the region has a significant role in the maintenance of the eco-system. But with the shrinkage of green cover everywhere, the region is also experiencing an impact on its ecological system. The major threats to the rich bio-diversity of the region are expansion of agricultural activities, over exploitation of forests for firewood, shifting cultivation, extensive timbering, grazing, urbanization, man made forest fires, ill-managed road construction, mining etc. These result in bio-diversity loss.

Lack of awareness at the grass- root level hampers the process of bio-diversity conservation. Awareness programs such as seminars and workshops should be hold in schools and colleges and even for the local folks. Public displays in the form of billboards (hoardings) and handing out pamphlets with about the importance of bio-diversity and the need of its conservation are needed. It is time for concerned authorities to take up the necessary actions to conserve this rich biodiversity, before it is too late.

Top 10 most famous India women writers who have glorified our country in the World Platform

Rimamoni Barman

B. A. 1st Semester

There are many Indian women writers who have made our country very proud over the years through their amazing works. They have explored various new trends in Indian writing. Here is some of the names of these women writes who have made India proud all over the world.

1. **Arundhati Roy** - Arundhati Roy is the first Indian citizen to win the Booker prize for her novel. 'The God of small things' is the work that displays her unique expertise in rhythm, metaphor and lyric. She was also nominated as one of the 50 most beautiful people in the world by peoples Magazine.
2. **Sudha Murthy** - Sudha Murthy has written a popular book named 'wise on otherwise'. It is a light hearted book that contains many interesting and inspiring stories. Her books mostly draw when ethical values and their importance in life.
3. **Jumha Lahari** - Jumha Lahari is known for highlighting cultural identity issues that Indian people face abroad, Her debut book, 'The Interpreter of Maladies'. Had won the most prestigious Pulitzer prize 2000.
4. **Shashi Deshpande** - Shashi Deshpande is a journalist by profession. Her works focus on the reality and truth of the lives of Indian women. Her 'The long silence', has won the Prestigious Sahitya Akademi Award. She has also received the coveted Padma Shri Award.
5. **Anita Desai** - Anita Desai's writings bring out the sensitive side of the

inner life of female characters of her books. Her 'Village by the sea' has won the Guardian Childrens Fiction Award. She has been shortlisted for booker prize thrice. She also has been awarded with the Sahitya Akademi Award in 1978 for her novel 'Fire in the Mountain'.

6. **Indira Goswami** - Indira Goswami's works focus on women and various aspects of Assamese society. Her most famous works are - 'Pages slained with Blood' and 'The Moth Eater Howdah of Tusker' she was honored with the highest literary honor Jnanapith Award.
7. **Kiran Desai** - Kiran Desai, the daughter of Anita Desai has also won rave reviews for her debut morel, 'Hullabaloo in the Guava Richard'. Her works are inspired by globalization, and the effect of the country's progress on all social classes. She is the second India to win the Booker prize in 2006, for her book 'The Inheritance of Loss.
8. **B.M Suhara** - B.M Suhara focuses on the social problems of the Malabar Muslim community in Kerala. She has won the Kerala Sahitya Akademi Award in 2008. Her most famous world are 'Nighal' (Shadow) and 'Venal' (Summer).
9. **Janaki Shrinivas Murthy** - Janak shrinivas Murthy is one of kannada literature's most talented writers. Her work talks about the condition of women in modern society. She won the Sahitya Akademi Award in 2009 for her collection of short stories.
10. **Mahasweta Devi** - Mahasweta Devi's main themes have been the brutalities inflicted whom the tribal minorities by the authorities and upper classes. She has come from a literary background. She has won the most prestigious Jnanapith Award and Ramon Magsaysay Award. Her works have been made into acclaimed films, including 'Rudaali' and 'Hazaar Chaurasi ki Maa'.

Literature of South Asia : A study of Communal Violence and the Status of women And Children In Bapsi Sidhwa's "Ice-Candy Man"

Sukanya Goswami
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Introduction

The violence that racked the pre-partitioned India of the 1940s was one of the most serious of the many communal disturbances that have occurred with greater frequency in South Asia. Labelled as "Communal" because the violence involved communities identified by religious differences, the riots were in fact orchestrated events depended on the outright participation of two different communities or sometimes even within the same community, and involving brutal acts such as shootings, rapes, stabbings and beatings.

Bapsi Sidhwa was one among the prominent Pakistani Anglophone novelists. She belongs to India, Pakistan and the United States simultaneously and likes herself to be called as a Punjabi-Pakistani-Parsee woman. Her third novel "Ice-Candy-Man" (1988) examines the inexorable logic of Partition as an offshoot of fundamentalism sparked by hardening communal attitudes and she takes it to be her responsibility to speak for the marginalized Pakistani and the Parsee community who had to live through the traumatic experiences of 1947 in India, unrecognized by people in the twenty-first century. Sidwa wrote the novel out of her personal experience as a Parsee child who, like Lenny (the protagonist of the novel), witnessed the Partition of India into two different States: India and Pakistan and flushed them out to create a larger reality of fiction.

Main body of the paper

"Ice-Candy- Man" is a novel set in the context of the Partition of India in

1947, specially in Lahore, a city of Punjab that suffered many riots and violence among Muslims, Hindus, and Sikhs and finally became part of Pakistan. Precious lives and properties were lost as the carnage engulfed the sub-continent beyond religious borders. Thousands of people had to leave their home to save their lives. Children and women had to undergo untold suffering due to such dreadful scenario. The sequence of violence lasted many years raising global alarm against the holocausts and people witnessed a virtual collapse of human values and social ethics. South Asian Fiction, in particular, continuously refers to this major historical and political events and questions the relevance of two-nation theory. And when it comes to certain writers like Bapsi Sidhwa, she assigns to herself the function of bringing out the miasma of horrific brutality created by communal violence in a society divided by religious borders and how it comes to affect the lives of women and children through the centuries.

It is through the perspective of a eight-years old polio-stricken girl, Lenny, Sidhwa presents the horrific scenario of cracking India into two nations. As mentioned earlier, the story takes place in Lahore, it revolves around people from diverse religious backgrounds- Muslim, Hindu, Sikh, and the Parsee; living in complete harmony till the rumours of the Sub-Continent's imminent division tear them asunder. At the first glimpse of the novel, we find that Lenny's Hindu Ayah, Shanta's admirers, Lenny's parents and relatives, their servants etc are the people in whose company Lenny is living a happy life. The circle in which Lenny lives is a cosy and comfortable one, totally oblivious of outer circle that contains social upheaval and miasma of violence. She is enjoying day-to-day happenings around her in the inner circle until and unless the miasma of brutality reaches her world. Slogans like 'Pakistan Jindabad' are soon found to be heard. Through Lenny's native questions, Sidhwa interrogates the idea of separating the sub-continent- "There is much disturbing talk. India is going to be broken. Can one break a country? And what happens if they break it where our house is? Or crack it further up on Warris Road? How will I ever get to Godmother's then?" (Icc-Candy-Man 92). With her limited knowledge of politics, even a eight-years old child, Lenny can voice her separation anxiety through her personal cognition of geography; in her mind, the integrity of her house and her close relationship with her Godmother are threatened imminently.

While people are planning to shift at safer places, communal riots take place, and Punjab province is seen burning in the commercial hatred and violence. Arrival

of the train from Gurdaspur is the turning point in the lives of many people. Ice-Candy Man reports to his friends that a train from Gurdaspur has arrived in Lahore filled with murdered Muslims. He shouts "Everyone is dead. Butchered. They all are Muslims. There are no young women among the dead. Only two gunny bags full of women's breasts." (Ice-Candy-Man 159). This act of violence against Muslim women spurs him to inflict violence on Hindu and Sikh women. He says, "I want to kill someone for each of the breasts they cut off the Muslim women." (Ice-Candy-Man 161). The transformation of a fun-loving man into an ogre due to communal frenzy is a stark reminder of the brutality of the time. Such degradation is best exemplified when Ice-Candy Man says: "I lose my senses when I think of the mutilated bodies on that train from Gurdaspur.....that night I went mad.....I lobbed grenades through the windows of Hindus and Sikhs I'd know all my life! I hated their guts." (Ice-Candy-Man 163).

The violent act is a deliberate action of the community group to threaten the other and impose their power. The depiction of two gunny sacks full of women's breasts implicates more symbolism for amputation of breasts at once desexualize a woman and negates her as wife and mother. Women have always been the suppressed community in the male-dominated society, who need to experience worst possible consequences of torture, death decay and hopelessness, especially during communal wars, for their status as 'second-class' citizens. They are the ones who suffered lot more than men because during the mayhem of wars, male offenders have used to construct a symbolic battlefield over the conquered female bodies.

Most forms of violence that women suffer during conflict are gender specific in nature and it includes verbal obscenities, undressing a victim or forcing her to undress, forced sex through the use of physical force, striking sexual organs and the like. The abduction of Lenny's Hindu Ayah by a Muslim mob and her repeated rapes for several months throws light on the sexual violence against women during the communal riots of 1947. Ayah is forced to be the mistress of Ice-Candy Man who makes her a dancing girl and even forced her to change her religion. Even her post-abduction story is horrible. Doubtlessly, she has experienced death several times. And finally when she is rescued by Godmother, she declares being not 'alive'. The Ayah's story is paradigmatic like thousands of women who were raped during the time of communal war and is engulfed with the physical and psychological aggression practices against women by their male-counterpart.

The situation becomes even most worst when children falls victim to communal clashes and suffer in silence the adverse impact. The sudden change of the peaceful environment, the loss of parents, relatives, neighbours, and friends leave in their mind permanent scars, and finally leading to psychological insecurity. When a child playing peacefully with his friends in the school or elsewhere, unaware of any kind of religious barrier has to bear suddenly the blow of separation, definitely that will be the most difficult for the child to cope with that situation and in addition, he will grow up with a distorted view of relationships with communities. This impact can be described graphically as 'trauma haunts of children.' The thought that Hindus care for Hindus, and Muslims care only for Muslims, starts yielding its poisonous seeds on the children unknowingly. The same thing was suffered by Lenny throughout the novel. She seems to be the most helpless and unprotected part of the society during the communal riots. She has to witness a heavy toll of innocent lives of children. Towards the latter part of the novel, we find that the demonstrating Sikh mob pokes a child and hangs the body on a spear and 'waved like a flag' is the cruelest deed ever that depicts dehumanizing blind rage experienced on an innocent child as the outcome of pseudo-communal pride. The narration is followed by bodily mutilation of the emaciated Banya who is knocked down very badly. While he is screaming in pain, the Muslim mob violently tie his legs to a jeep and there is the roar of a hundred threats: 'Allah-O-Akbar' and beneath it the growl of 'revving motors'. After running home, Lenny tears her doll apart by pulling the legs of her doll and examines the spilled insides. The shock she receives through the brutality she witnessed is beyond her comprehension and has a far reaching affect on her. Lenny at such a tender age, when she should have played with toys, becomes aware of religious difference. She looks tensed and much worried, when she exclaims: "It is sudden. One day everybody is themselves- and the next day are Hindu, Muslim, Sikh, Christian." (Ice-Candy-Man 93). Not only that, Lenny's feeling of insecurity becomes clear when she advises her Ayah, not to marry Masseur, Ayah's Muslim suitor. It indicates not only a mature gaze-point of a child but also reveals that even the mind of child gets so deeply affected with the riots and heinous crimes caused by the racial disunity.

The tragic story of Ranna and his family sheds another light on the merciless blind avenging of a community over the other, who even does not spare the life of a child. When Lenny saw Ranna for the first time, he was a sprightly happy boy, taken care of by the parents and the womenfolk of his community. But when Lenny sees

him for the second time. she can hardly recognize him. Lenny narrates him in the following words: "So painfully thin. . . . His limbs are black and brittle, the circular protrusion of his wind pipe and ribs so skeletal that I can see the passage of air in his throat and lungs." (Ice-Candy-Man 196). Ranna's traumatic experience of Masseur that took place proves to be the dumb-founding experience for Ranna. The Sikh villagers fail to fight back the attack and to defy themselves and Ranna has to witness the horrible bloodshed, decapitation of the male members of his family and humiliation of his sisters and other women of his community. Even Ranna has to witness his sister "run stark naked" (another sexual against women). Ranna's story endorses the actual wounds caused in the turmoil to the innocent minds and bodies as well. Ranna's helplessness and inability to protect himself make him wander like an orphan. Not only that, while roaming in the burning city of Amritsar, Ranna sees "a naked woman, her light Kashmiri skin bruised with purple splotches and cuts, hanging head down from a ceiling fan.. " He also sees "babies, snatched from their mothers, smashed against walls and their bowling mothers brutally raped and killed". (Ice-Candy-Man 201).

Conclusion :

Bapsi Sidhwa has very skillfully brought out unprecedented spate of communal violence owing to the process of dividing the Indian sub-continent on sectarian lines in its naked cruelty and its impact on children and women. Violence directed against women is often considered an attack against the values or 'honour' of a society and therefore it seems to be a particularly potent tool of war. Because in patriarchal society, women are seen as bearers of honour and culture, they are considered as symbols of social and religious identities, whose lives are highly conditioned by the pressure that they must preserve those ideals. In times of war, we find women subjected to crimes including rape, gang rape, abduction, sexual mutilation and the like. Once termed 'a fate worse than death', the future of a raped woman is one of isolation and stigma even amongst her own community and sympathizers. A communally violated woman is more psychologically, physically and sexually assaulted than a normally abused woman. Same is the case with children. They become the means by which each side could take revenge on the other. Children are too innocent to know about prejudices or religious differences, and hence they fall easy prey to the violence of war. Most of them lost their lives, kin or identities and those who

survives has to bear the irreparable scars of the traumatic experience for the rest of their lives. Sidhwa's portrayal of the sad fate of Ayah amidst Lahore's communal frenzy, the stories of rape victims, amputation of women's breasts, child being hanged and waved like flag, genocide in "Ice-Candy-Man" are the clear prove of communal violence against women and children in the pre-partitioned India of the 1940s. It is an another matter that Sidhwa does not allow her female characters to remain passive and accept simply what their fate has to offer, while going through the hurts of the time. Though these women are those who have confronted a lot of trauma and sufferings, but Sidhwa shows that those brutal realities could never overshadow the resilience of their spirits; though they are not entirely empowered, they are not entirely victimized also.

Violence against women and children is one of the most systematic and prevalent human rights abuses in the world and Bapsi Sidhwa is careful to draw a realization of their rights as inhabitants of a common earth. For the consequences for victims of violence during conflict are grave and may affect the entire community for the rest of their lives and at its best, "Ice-Candy-Man" exemplifies this.

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Some Amazing Facts

Collected by : *Upasana Das*

1. Leonardo Da Vinci took 10 years to paint Monalisa's lips.
2. The world's highest cricket ground is in chail, Himachal Pradesh built in 1893, after leveling a hilltop. This cricket pitch is 2444 meter's above sea-level.
3. Dalai Lama is a Mongolian word which means Great Ocean.
4. The only country to celebrate Independence day on 15th August except India is South Korea.
5. Nong khum Island of Meghalaya is the second biggest island in Asia.
6. Manipur is the only state in India over the whole world where the Sangai- (Dancing Deer) is found.
7. Sanskrit is the oldest recorded language of the world.
8. The world's largest delta, Sunder- ban Delta created by Ganga and Brahmaputra rivers in Bangladesh and West Bengal.

Poetry Section

Gravity

Niharika Devi

A thousands of blessings
Spread out
In my heart's campus
They are hanging
On the holly garden ...
They are playing
A sweet game of smile
On my wintery lips
They are playing
Hide and Seek
In my optimistic eyes
They are in yellow sights -
Only in my cloudy smiles

But
I have returned.
Just because of
The fear of missing
My passions!

If One Day

Upasana Das
B.A 1st Semester

If one day you feel like Crying
Call me
I don't promise
That I Will make you laugh
But I can cry with you,
If one day you want to run away
Don't be at raid to call me
I don't promise
To ask you to stop
But I can run with you
If one day you don't want to listen
to anyone.
Call me
I promise to be there for you
And I promise to be very quiet
But if one day you call me
And there is no answer
Come fast to me ...
Perhaps I need you

Snowfall

Saniwara Ahmed
B.A. 1st Semester

Oh mothers! See, what are there on my hands?
Small sound while pretty fluffy balls.
All these fall from the sky on the land,
And kids make very big-big dolls.

Oh mothers! See, these balls make everything while,
Drops from the sky all the time.
This thing makes the whole world bright.
Seems to be a picture in a frame.

Oh mothers! See, through the window only once,
After looking you will be happy.
Then you can enjoy the Christmas dance,
And I'll no more disturb and make you angry.

Yes my dear! Wait I'm coming
I'm preparing your favourite pudding
Tell me the matter, why are you calling,
Oh my dear! It is showing,

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