

वंदे मातरम्

POLISPHERE

AN E-JOURNAL BY -
DEPARTMENT OF POLITICAL SCIENCE,
ARYA VIDYAPEETH COLLEGE (AUTONOMOUS),
GUWAHATI.

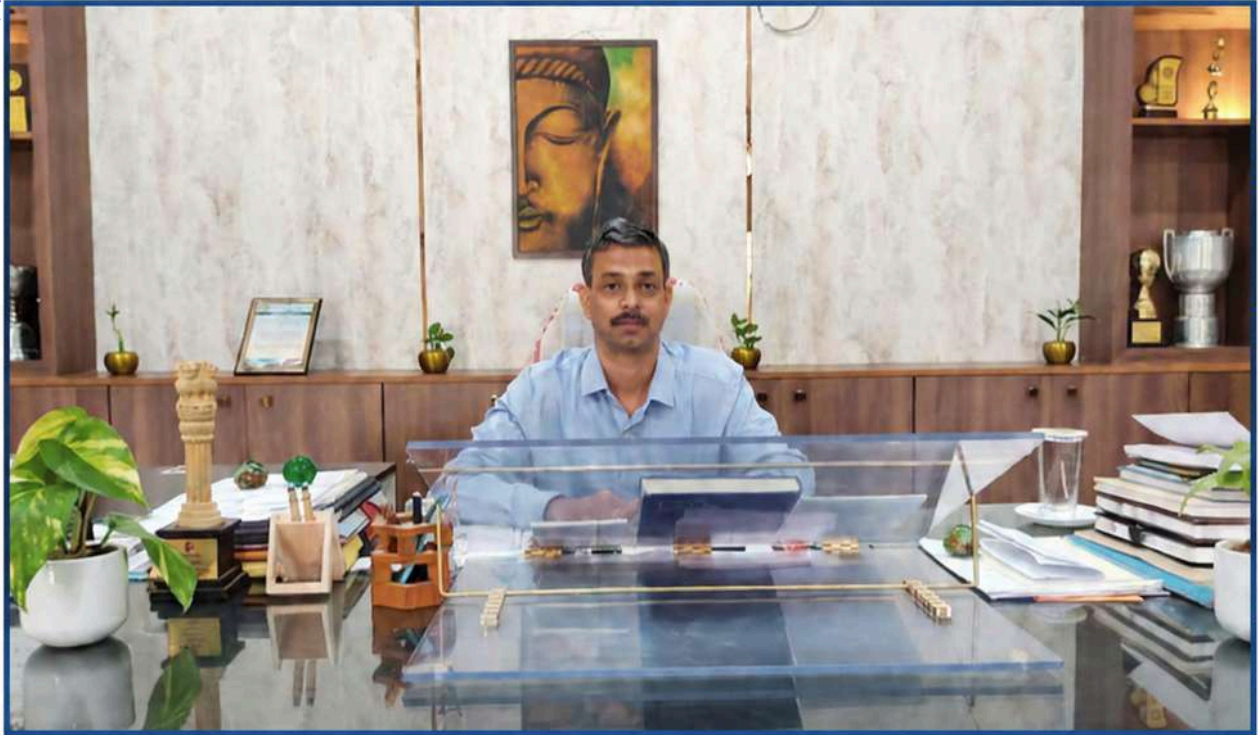
A quest for Truth and Vision
Local | Vocal | Global



THEME

BHARAT IN TRANSITION : *Becoming Viksit*





MESSAGE FROM PRINCIPAL'S DESK

Dr. Pradeep Kumar Bhattacharyya

It gives me immense pleasure to learn that the Department of Political Science, Arya Vidyapeeth College, is bringing out the third issue of its e-journal. I warmly congratulate the department, the faculty members, and the students for this commendable initiative. An academic journal serves as an important platform for the exchange of ideas, critical reflections, and creative expressions. In a discipline like Political Science, such initiatives encourage students to engage with contemporary political developments, deepen their understanding of democratic values, and develop analytical thinking. I am confident that this e-journal will inspire our students to express their views on issues of governance, public policy, society, and global affairs with intellectual curiosity and responsibility. The publication of this issue marks an important milestone for the department. It reflects the vibrant academic culture of the college and the collective effort of teachers and students to foster knowledge beyond the classroom. I hope that this e-journal will continue to grow in quality and scope in the coming years and will become a meaningful platform for scholarly and creative contributions. I extend my best wishes to the Department of Political Science for the successful publication of this second issue and hope that it will motivate many more such initiatives in the future.

শ্রীমান প্রদীপ কুমার ভট্টাচার্য

With best wishes,
Principal,
Arya Vidyapeeth College(A)



MESSAGE FROM THE HEAD OF DEPARTMENT

It gives me immense pleasure to announce the publication of the 3rd issue of POLISPHERE, the departmental E-journal of the Department of Political Science, Arya Vidyapeeth College (Autonomous), scheduled to be launched on the month of October 2026. The theme of this issue, "Bharat in Transition: Becoming Viksit", explores the diverse dimensions of India's non-urban transformation social, and cultural. The theme reflects the aspirations, challenges, opportunities, and changing realities of a nation moving towards the vision of Viksit Bharat. Polisphere is more than a departmental publication; it is a vibrant academic platform created to encourage our students to think critically, question constructively and write creatively; and add more meaningful conversations around. "Nevertheless , it is the collective effort of hardwork and dedication of our students. The publication of this issue is the result, of the creative ideas locked together in pursuit of something good. Their success is built on the foundation of critical, analytical and academic excellence among our students. I extend my warm congratulations and wishes to all the students who have contributed to this journal, as well as to the entire editorial team, Let this endeavour continue to inspire creativity, critical thinking, and academic excellence among students in the years to come. I wish the Department of Political Science students, huge success in the coming years .

Dr. Munin Baruah, HoD, Department–Political Science
Arya Vidyapeeth College(A)



MESSAGE FROM THE FACULTY ADVISOR

I, being the Faculty Advisor of this E-journal, take the privilege to appreciate all the Editorial Board members, specifically M B Raajllakshmi (Editor-in-Chief), Debarshree D Das (Deputy-Chief- Editor), Taneesha Debnath (Section Editor), Dipak Kataki (Section Editor), Arirudrajyot Sen (Section Editor), and Palak Verma (Creative Designer). I express my heartiest gratitude to carry forward the legacy of publishing the third issue of the Polisphere on the theme "Bharat in Transition: Becoming Viksit (Exploring the concept of Viksit Bharat)".

The content of the issue reveals that all the four pillars of Viksit Bharat like Make in India, zero poverty, infrastructure and sustainability and good governance are well addressed. This is really a timely intervention to know what the young minds think about Viksit Bharat and how they critically engage on the larger issues of development, environment and sustainability. I hope that the newcomers of the department will carry forward this legacy in the days to come, and the journal will also achieve its intellectual height, transcending its own time.

Pankaj Jyoti Gogoi



Dr. Pankaj Jyoti Gogoi, Associate Professor,
Department of Political Science,
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Dr. Kankhita Sharma
Assistant Professor

The Department of Political Science, Arya Vidyapeeth College (Autonomous) was established in 1961. From its very inception, the department has been manned by teachers who have excelled in their field. Dr. Dinesh Chandra Baroowa, the founding Head of the Department (HOD), and Prof. D.K. Sarmah have been academicians of the highest caliber. The present faculty members are engaged in various research activities and have authored numerous research papers and books. The dynamic set of teachers has to their credit several national and international publications. The department firmly believes in the idea of integrating work with action. Every year, students of each semester are taken out on an educational tour to expose them to the various convoluted natural phenomena and give them a practical approach including the existing academic syllabus.

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EDITORIAL

“Viksit Bharat is a nation where no one is too small to dream and no one is too big to achieve.”
—Prime Minister Narendra Modi

The “Golden Sparrow”, as Bharat has been known as, for centuries before the British invasion, simply is a phrase meant to describe her immense wealth and richness she incorporated. However, in the past few centuries, she has been stripped off of the riches she once possessed, as well as the workforce that helped her become the land of wealth.

What was lost, whether time, power, wealth or labor cannot be returned. But we can certainly rebuild our way up to the top from the base again. Hence, the concept of Viksit Bharat.

First conceptualized by India’s **Prime Minister Sri Narendra Modi** in 2023 through “Viksit Bharat@2047: Voice of the Youth”, the Government of India gave the nation a new vision for hope in developing India towards being at par with the superpowers. Through this initiative, emphasis has been made towards the voices of the youth of this nation, that shape the future of India.

Through the third issue of our department’s very own e-journal, Polisphere, we plan on showcasing ideas, opinions and views, that the students of Political Science Department hold, whether it is regarding Viksit Bharat or other political, social and economic topics that are in need to be emphasized. Since we students, form the youth of the country, starting small by reflecting our viewpoints on different spectrums of our environment in this e-journal, we try to make our voices louder in the functioning of democracy.

And as this issue comes together, I would like to extend my gratitude towards our professors who supported us throughout the making of Polisphere. **Secondly**, a genuine appreciation to the contributors for their amazing pieces of work. And lastly, I would like to thank all the fellow editorial board members without whom this publication wouldn’t have come to life.

MB RAAJILAKSHMI
EDITOR-IN-CHIEF

THEMATIC

articles



THE TRANSITIONAL JOURNEY TOWARDS VIKSIT BHARAT

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India is soon going to achieve its 100th anniversary in 2047. This duration, that is, the transition of India from a developing nation to a developed nation is what the term 'Viksit Bharat' embodies. The concept of Viksit Bharat is the core and foremost objective of our government and it is the roadmap to ensure that India stands as one of the developed nations in the world by 2047.

Viksit Bharat is not only limited to traditional economic indicators such as high per capita income and a substantial Gross Domestic Product (GDP), which often plays an important role in representing a developed nation's economic stability.

The concept extends to various other factors including healthcare, education, infrastructural development, foreign trade and many more. So let us explore all of these in details.

A 'Viksit Bharat' or a developed India, is essential so that India is not left behind as other developing nations advance, which could weaken our global standing. It is necessary because, as other developing countries accelerate their progress, India risks losing influence in trade negotiations, investment attraction, and global standard setting, which could hamper the nation's growth and development unless we close the gaps with them in development. Through the aim of Viksit Bharat, India will stand secure in its place at the table of global affairs. Hence, the government has prepared various schemes, policies, roadmaps and strategic documents under the vision of Viksit Bharat 2047.

It aims to ensure economic growth, social justice and better governance to all its citizens, developing India, both internally as well as externally. India aims to become a 30 trillion-dollar economy to 35 trillion dollars developed economy by 2047, while promoting quality education, healthcare, employment to all citizens and modern infrastructure with sustainable planning of goals that are to be reached, while greatly participating in finding solutions of environmental problems which are rising at a very fast pace, whether urban or rural. Alongside quality education, vocational education is also introduced for personality development,



skill development and development of a creative mindset while encouraging students in various fields of science, research and technology. To mold young citizens, both physically and mentally healthy, programs including sports, health, community engagement, etc. are introduced by the government. For example, the National Youth Policy 2025 places young people at the center of India's development vision. The government is an important force behind Vakit Bharat, providing them with employment opportunities. Efforts have been made in infrastructure by the government, expanding highways, airports, railroads, sea ports, etc.

helping them to become financially independent. In the political sphere of India, the 'Nari Shakti Vandan Adhiniyam' aims to reserve one third of the seats in the Lok Sabha and the state legislative assemblies for women. Apart from the above mentioned measures, other schemes were also initiated by the government to improve women's health, maternity care, nutrition needs and financial protection. Besides, specific commissions were also formed to protect the rights and interests of socially backward groups and committees. It includes commissions like the National Commission for Backward Classes (NCBC), National Commission for Scheduled



developing both rural and urban areas while also promoting technological development. Use of technology in infrastructure, healthcare and connectivity has been emphasized up more to advance India in terms of technological and digital progression. In terms of digital technology, India's UPI based payment systems have strengthened its position in this field and influenced globally as several countries adopted this system after noticing how successful the system has been in India till date. Several steps have been taken towards women's development and their empowerment for their equal participation in developing India. While education initiatives like 'Beti Bachao, Beti Padhao' have been initiated to encourage girls, other schemes and programs have also been initiated to provide loan and support women in starting their own businesses.



Castes (NCSC) , National Commission for Scheduled Tribes (NCST) , and many more, giving the backward classes a chance of representation for their growth in the Indian society.

The government has focused towards the nation's problems and issues and working for it and progressing rapidly . Through the problems of youth , women , citizens, and issues of employment , education , healthcare and infrastructure are not solved completely , the efforts are still going and would be continuously going until the development reaches every part of India . With the collective efforts and determination of the government , citizens and youth , this goal might seem challenging but not impossible to achieve . India can emerge as a strong and developed nation by 2047 .

VIKSIT BHARAT

: IS ECONOMIC GROWTH ENOUGH?

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Since gaining its independence, India has undergone many changes. The country has slowly improved and developed its general position in areas such as infrastructure, industry, technology, education, and so on. India is now aiming to become a developed nation in accordance with the vision of Viksit Bharat.

But it does lead to a significant question: what does it actually mean for India to become developed? Is possessing a big economy, modern metropolitan cities, and improved infrastructure sufficient? In my view, economic growth cannot simply be measured by development alone.



UNDERSTANDING DEVELOPMENT

Economic growth and development are connected, but they are not exactly the same.

Economic growth means an increase in the amount of goods and services produced and in the general growth of the economy. It is important since a stronger economy gives any country more resources at its disposal for development. Nevertheless, development has a broader meaning.

A developed country should also make sure that its citizens have access to good education, healthcare, employment opportunities, and generally appropriate living conditions. People should be able to manage their lives easily no matter their place of birth, gender, caste, religion, race, and so on. It follows that development should not be judged merely by how much a country produces, but also by the extent to which its citizens are able to thrive.

INDIA IN TRANSITION

The idea of a 'transition of Bharat' shows that India is going through a major change; the country has moved from having an economy which was mainly based on agriculture to one that now has strong industries, and there has also been an expansion of roads, railways, communication and overall infrastructure.

India has at the same time a great many problems which require attention; there is a significant difference between rural and urban areas, for example in access to good education, employment, healthcare and general standards of living, indicating that development is a process and not something that can result merely from increasing the size of the economy.

WHAT SHOULD VIKSIT BHARAT CONSIST OF?

The first important aspect is education. Education does more than give people certificates and degrees. It gives people knowledge, chances, skills, and a better life. If India wants to become developed, it should give quality education to everyone from all parts of society.

- Healthcare is an important aspect of development; if economic progress is to have any significance people must be able to obtain adequate healthcare whenever they need it. A developed country should seek to provide healthcare which is both accessible and affordable, in particular for those people who cannot afford the high costs of hospital bills.

Employment is also a major concern. In order for a growing economy to be successful it must provide opportunities for its young people and for the general population, something which is very important.

- Young people don't only need jobs but also need skills which will enable them to adjust to the rapid changes that are taking place in society through technology and the economy.



Another important factor is equality. Development shouldn't be limited to a specific place or group of people. If some people have access to better opportunities while others are left behind, the benefits of development remain incomplete. The progress of villages, smaller towns, and less-developed regions is also important for Viksit Bharat.

CHALLENGES

India has the possibility of becoming a developed country, but the path ahead involves a number of difficulties. A major difficulty is that access to opportunities is unequal. Another is the need to generate sufficient productive employment for a large and rapidly growing workforce. Regional differences are also significant since development cannot occur in the same way in all areas.

There is also a significant issue concerning the environment.

While industrial and economic development is important, it should not be achieved at the expense of natural resources and the future. India therefore needs development which is not only economically strong but also environmentally responsible, in other words sustainable development.

ROLE OF GOVERNMENT AND CITIZENS

The government is responsible through policies, institutions, public services, and different funding programs. However, government actions alone cannot create a developed nation. Citizens also play a very important role in the development of nations. Following rules and regulations, respecting democracy, having basic civic sense, and respecting public spaces are simple but meaningful ways to take part in the well-being of the nation.

CONCLUSION

Viksit Bharat should not be seen merely as an objective aimed at making India richer or more powerful. Although economic growth is important since it supplies the means for development, it is not sufficient on its own. Attention must also be paid to factors such as education, healthcare, employment, equality, infrastructure, good governance, and environmental responsibility. The true and real success of Viksit Bharat must be measured by the extent to which development improves the lives and overall opportunities of ordinary people. An advanced India therefore must therefore not be assessed simply on the basis of its economic power, but also as a country in which people can live with dignity, equality, and a fair chance to move forward



বিকশিত ভাৰতত যুৱশক্তি আৰু গণতন্ত্ৰৰ ভূমিকা

ভাৰত বিশ্বৰ সৰ্বাধিক যুৱ জনসংখ্যাৰ তথা বৃহত্তম দেশ। ২০৪৭ চনৰ ভিতৰত ভাৰতক এখন বিকশিত ৰাষ্ট্ৰ হিচাপে গঢ়ি তোলাৰ যি লক্ষ্য, তাৰ মূল চালিকা শক্তি হৈছে যুৱ প্ৰজন্ম আৰু ভাৰতীয় গণতন্ত্ৰ। ভাৰতৰ মুঠ জনসংখ্যাৰ প্ৰায় ৬৫ শতাংশ ৩৫ বছৰৰ তলৰ। যাৰ ফলত বৰ্তমান দেশখন জনগাঁথনিৰ এক সুবৰ্ণ সুযোগৰ সন্মুখত আছে। এই জনগাঁথনি শক্তিৰ অৰ্থনৈতিক সম্ভাৱনাক চৰকাৰে বিশেষ গুৰুত্ব দিছে। যোৱা ১০-১২ বছৰত চৰকাৰে যুৱক-যুৱতীসকলৰ বাবে সংস্থাপন আৰু অংশীদাৰিত্বৰ ক্ষেত্ৰত এক মৌলিক পৰিৱৰ্তন সাধন কৰিছে। এই সময়ছোৱাত শিক্ষা, দক্ষতা বিকাশ, ক্ৰীড়া আৰু উদ্যমীকৰণ আদি বিভিন্ন ক্ষেত্ৰত যুৱক-যুৱতীসকলক ৰাষ্ট্ৰীয় ধাৰণাৰ চালিকা শক্তি হিচাপে গঢ়ি তোলাৰ

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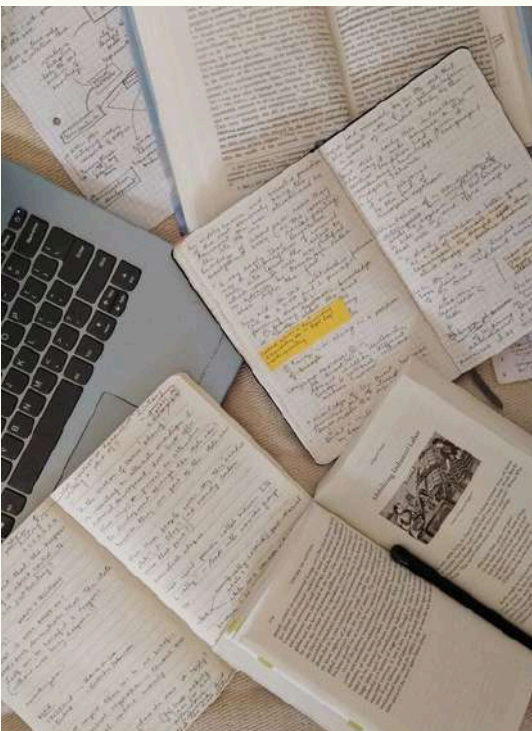


এক অন্তৰ্ভুক্ত আৰু পৰিৱৰ্তনশীল প্ৰচেষ্টা চলোৱা হৈছে। যুৱক-যুৱতীসকলক এতিয়া কেৱল হিতাধিকাৰী হিচাপে দেখা নাযায়; বৰঞ্চ এতিয়া তেওঁলোকক 'অমৃত প্ৰজন্ম' হিচাপে স্বীকৃতি দিয়া হৈছে। তেওঁলোকক এখন বিকশিত ভাৰত ২০৪৭ নিৰ্মাণৰ মূল স্থপতি আৰু সহ-ভাগী হিচাপে ব্যাখ্যা কৰিছে।

যুৱশক্তি হৈছে বিকশিত ভাৰতৰ ভৱিষ্যৎ। ২০৪৭ চনত ভাৰতে স্বাধীনতাৰ ১০০ বছৰ উদযাপন কৰিব, তেতিয়া আজিৰ যুৱক-যুৱতীসকলেই দেশৰ নেতৃত্ব দিব। তেওঁলোকৰ ভূমিকা ৫ টা দিশত আটাইতকৈ গুৰুত্বপূৰ্ণ:

১. গণতন্ত্ৰৰ ৰক্ষক হিচাপে:

ভাৰতীয় গণতন্ত্ৰৰ দীৰ্ঘায়ু ৰক্ষাৰ দায়িত্ব যুৱচৰকাৰৰ। ভোটদানৰ বৰ্ধিত হাৰ, নিৰ্বাচনত সক্ৰিয়তা বৃদ্ধি, RTI ৰ ব্যৱহাৰেৰে প্ৰশ্ন কৰা, দুৰ্নীতিৰ বিৰুদ্ধে মাত-মতা – এই সকলোবোৰে গণতন্ত্ৰক শক্তিশালী কৰে। যুৱক সকল সজাগ হ'লে চৰকাৰ বেছি জবাবদিহি হ'ব আৰু নিজৰ দায়িত্ব জ্ঞানৰ পৰা আঁতৰি নাযাব।



বিকশিত ভাৰতত যুৱশক্তি আৰু গণতন্ত্ৰৰ ভূমিকা



২. অৰ্থনৈতিক চালিকা শক্তি হিচাপে : ভাৰতৰ ৬৫% জনসংখ্যা ৩৫ বছৰৰ তলৰ। ই এখন বিশাল সুযোগ, নৱ প্ৰজন্মৰ যুৱশক্তিয়ে দেশৰ অৰ্থনৈতিক মানদণ্ড উন্নত স্তৰলৈ লৈ যাব পাৰে। যাৰ বাবে প্ৰয়োজন হ'ব উপযোগী শিক্ষা। যদি উপযোগী শিক্ষা যুৱ প্ৰজন্মই পাই তেন্তে নিশ্চয় ভাৰতৰ অৰ্থনীতি এদিন নহয় এদিন উৎকৰ্ষ হ'ব। Job Seeker ৰ পৰা Job Creator লৈ স্থানান্তৰিত হৈছে।* আজিৰ যুৱকে UPI, ONDC, AI ৰ দৰে প্ৰযুক্তি ব্যৱহাৰ কৰি নিজৰ Startup খুলি অৰ্থনৈতিক দিশত উন্নতি সাধন কৰিছে।

• 'Skill India' ৰ জৰিয়তে আজি যুৱকৰ সঠিক দক্ষতা দিয়া হয়, তেওঁ তেওঁলোকে ভাৰতক বিশ্বৰ Factory বনাব পাৰে।

৩. সামাজিক পৰিৱৰ্তনৰ নেতা হিচাপে : জাতি-ধৰ্ম, লিংগ-বৈষম্য, বাল্য বিবাহৰ দৰে পুৰণি ধাৰণা ভাঙিব পাৰে কেৱল যুৱচামেহে। 'Nari Shakti Vandan Adhiniyam' ৰ দৰে আইনক সফল কৰিবলৈ যুৱতীসকলৰ শিক্ষা আৰু নেতৃত্ব বহুত জৰুৰী। নেহৰুৰ আগৰ দিনৰ সমাজৰ পৰা সুপৰিচালিত কৰি এৰাত পৰিৱৰ্তনৰ খুপনিলৈ লৈ যাব পাৰে।

৪. প্ৰযুক্তি আৰু উদ্ভাৱনৰ দূত হিচাপে : বৰ্তমান সময়ত প্ৰযুক্তিৰ উদ্ভাৱন কৰি তোলোতে যুৱচামে। বৰ্তমান গাঁৱৰ কৃষকক ড্ৰোনেৰে স্পেৰ কৰিবলৈ শিকোৱাৰ পৰা চন্দ্ৰযানৰ দৰে মিছনলৈকে - সকলোৰে ব্যৱস্থা যুৱকৰ হাতত। Digital Democracy মানে ই-ভোটদানৰ পৰা সংসদৰ বিতৰ্কলৈকে, প্ৰত্যক্ষত যুৱচামৰ ওপৰত প্ৰযুক্তিৰ ক্ষেত্ৰত অনেক দায়িত্ব আছে। মুঠৰ ওপৰত যুৱ শক্তি ভাৰতৰ শস্য চ্যামলা ধৰণি।

৫. সংবিধান আৰু পৰিৱেশৰ ৰক্ষক হিচাপে যুৱশক্তি : যুৱচাম কেৱল চাকৰি বা ভোটৰ বাবে নহয়, তেওঁলোক হৈছে সংবিধানৰ মূল্যবোধ আৰু পৰিৱেশৰ ৰক্ষক। আজিৰ যুৱকে WhatsApp facebookৰ ভুৱা খবৰৰ পৰিৱৰ্তে অনুসন্ধান, সত্যৰ অন্বেষণ, ন্যায় দিশে ধাৰিত হৈছে। প্ৰত্যেক যুৱকে বৰ্তমান স্বাধীনতা, সমতা, ভাতৃত্ববোধ - এই চাৰিটা শব্দৰ অৰ্থ বুজি লাগে। কিয়নো বিকশিত ভাৰতৰ ক্ষেত্ৰত ইহতৰ ভূমিকা সবাধিক। বিকশিত ভাৰত মানে কেৱল অৰ্থৰ অট্টালিকা নহয়। ভাৰতক বিশ্বৰ আগশাৰীত অৱস্থান কৰাত সাধাৰণতে মুখ্য দায়িত্ব ল'ব লাগিব নৱ প্ৰজন্ম যুৱক সকলে।

●বিকশিত ভাৰতত গণতন্ত্ৰৰ ভূমিকা -২০৪৭ চনৰ ভিতৰত ভাৰতক এখন উন্নত ৰাষ্ট্ৰলৈ ৰূপান্তৰৰ ব্যৱস্থা হিচাপে দূৰদৰ্শী, নৈতিক, আৰু আটাইতকৈ বলিষ্ঠ শক্তি হৈছে ভাৰতীয় গণতন্ত্ৰ। বিশ্বৰ বৃহত্তম গণতন্ত্ৰ হিচাপে ভাৰতৰ গণতান্ত্ৰিক স্থিৰতা, নাগৰিকৰ অংশগ্ৰহণ আৰু সাংবিধানিক মূল্যবোধে বিকাশৰ যাত্ৰাক দিশ দিয়ে।

এই সবল গণতন্ত্ৰই কেনেকৈ বিকশিত ভাৰতৰ আধাৰ হৈছে তাৰ বিশ্লেষণ কৰা হৈছে। গতিকে বিকশিত ভাৰতৰ পিছত ভাৰতীয় গণতন্ত্ৰৰ এক বিশেষ হাত আছে। বহু দেশ ধনী হৈছে কিন্তু গণতান্ত্ৰিক নহয়। ভাৰতে বেলেগ পথ বাছি লৈছে - গণতন্ত্ৰৰ মাজেৰে বিকাশ। NITI Aayog ৰ মতে, যদি ভাৰতে ২০৪৭লৈকে ৩০ ট্ৰিলিয়ন ডলাৰৰ অৰ্থনীতি হ'ব লাগে, তেন্তে তাৰ বাবে দৰকাৰ স্থিৰ চৰকাৰ, স্বচ্ছ নীতি আৰু জনতাৰ বিশ্বাস। এই তিনিওটা গণতন্ত্ৰই দিয়ে।



●বিকশিত ভাৰতত গণতন্ত্ৰৰ ৩ টা স্তম্ভ :

ক) ৰাজনৈতিক স্তম্ভ : (স্থিৰতা আৰু সুশাসন) :গণতন্ত্ৰৰ বাবে ভাৰতত প্ৰতি ৫ বছৰত শান্তিপূৰ্ণভাৱে ক্ষমতা সলনি হয়। এই স্থিৰতাই বিদেশী বিনিয়োগকাৰীক আকৰ্ষণ কৰে।

Digital India, Direct Benefit Transfer (DBT) ৰ দৰে আঁচনিৰ জৰিয়তে দুৰ্নীতি কমিছে, নিকা সুশাসনৰ উদাহৰণ।

খ) সামাজিক স্তম্ভ - সকলোৰে লগত লৈ :গণতন্ত্ৰৰ মূলমন্ত্ৰ - Sabka Saath, Sabka Vikas। সংৰক্ষণ ব্যৱস্থা, সংখ্যালঘু আৰু জনজাতি অধিকাৰ, Nari Shakti Vandan Adhinyam এইবোৰে সমাজৰ সকলো শ্ৰেণীকে উন্নয়নৰ মূলসুঁতলৈ আনে। অন্তৰ্ভুক্তি অবিহনে বিকাশ অসম্পূৰ্ণ।

গ) অৰ্থনৈতিক স্তম্ভ - অধিকাৰ আৰু ন্যায় : সংবিধানে দিয়া মৌলিক অধিকাৰ, মত প্ৰকাশৰ স্বাধীনতা আৰু ন্যায়পালিকাৰ স্বতন্ত্ৰতা শক্তি দিয়ে। এখন অসমৰ ভিতৰত সাংবিধানিক বজাৰ গঢ়িব পাৰে। নিজৰ দাবী আন্দোলন উত্থাপন কৰিব লাগে।

গতিকে বিকশিত ভাৰতত যুৱশক্তি আৰু গণতন্ত্ৰৰ অতুলনীয় ভূমিকা আছে। নৱপ্ৰজন্মই গণতন্ত্ৰ শক্তিশালী কৰি নিজৰ দায়িত্ব আৰু দায়ী হোৱাৰ প্ৰয়োজন আছে, চৰকাৰৰ বিভিন্ন প্ৰকল্পত অংশ কৰিব লাগে।

যুৱশক্তি আৰু গণতন্ত্ৰৰ ক্ষেত্ৰত মোৰ শেষত কিছু কৰণীয় কামবোৰ হ'ল-

●দেশৰ যুৱশক্তিয়ে হোৱাটছএপ, দলীয়তা আৰু অভিযোগৰ লগতে শিক্ষাৰ প্ৰচাৰ কৰাই সাময়িকভাৱে দেশৰ শিক্ষা ব্যৱস্থা ভাল কৰিব লাগিব।

●দেশৰ পাৰিপাৰ্শ্বিক চিন্তা কৰাই আজি প্ৰত্যেক যুৱ-যুৱতীয়ে মুক্ত ভাৱে উন্মুক্ত মনে চিন্তা কৰিব লাগে সেইটোতে চৰ্চা কৰিব লাগে, ইয়াত চৰকাৰৰ ব্যাপক যুৱশক্তিৰ দুৰ্দশা সমাধানৰ ভূমিকা আছে।

●দেশৰ গণতন্ত্ৰৰ চৰকাৰৰ কিছু কেতবোৰ তথ্য বিৰুদ্ধে মাত-মাতিব দিব লাগে, ইয়াৰ বাবেই চৰকাৰে কথা বিনিময় হ'লে সুৰক্ষা কৰিব পাৰিব।

●দেশৰ ভৱিষ্যত উন্নত আৰু সুন্দৰ কৰিবলৈ হ'লে দেশৰ নৱ প্ৰজন্মক আধুনিক যন্ত্ৰপাতি আৰু কৌশলগত শিক্ষা প্ৰদান কৰিব লাগে। আৰু AI গত শিক্ষা প্ৰদান কৰিব লাগে।

শেষত, দেশৰ ভৱিষ্যতৰ উন্নয়নৰ ভেটি আকাশৰ ওপৰত নহয় সকলোৰে ওপৰত, গতিকে আমি সকলোৱে এই তথ্যখিনি বৰ্তাই ৰাখিব লাগিব আৰু দেশখনক উন্নতিৰ দিশে আগুৱাই নিবলৈ কাম-কাজ দায়িত্ব পূৰ্ণভাৱে কৰি যাব লাগে। তেতিয়াহে দেশখন বিকশিত হৈ উঠিব আৰু বিশ্বৰ ভিতৰত জিলিকি থাকিব।

THEORETICAL *Notes*



"HOW ARE YOU" VS "WHO ARE YOU":

THE REALITY OF OUR MATERIALISTIC CLASS DIVIDE SOCIETY

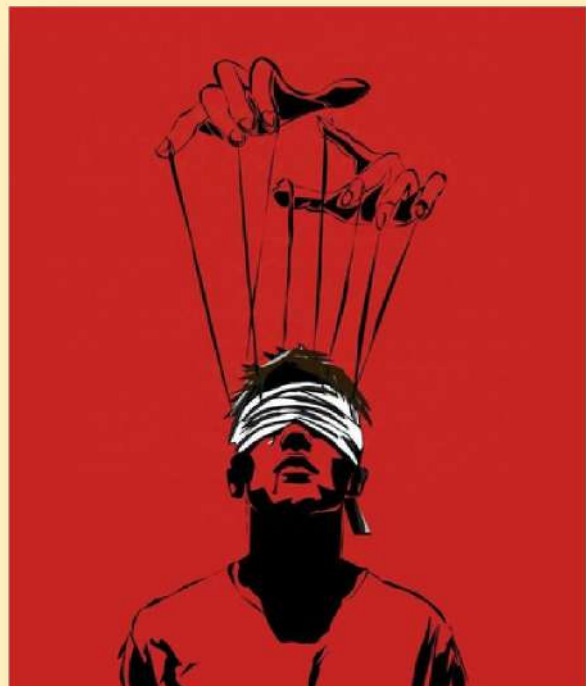
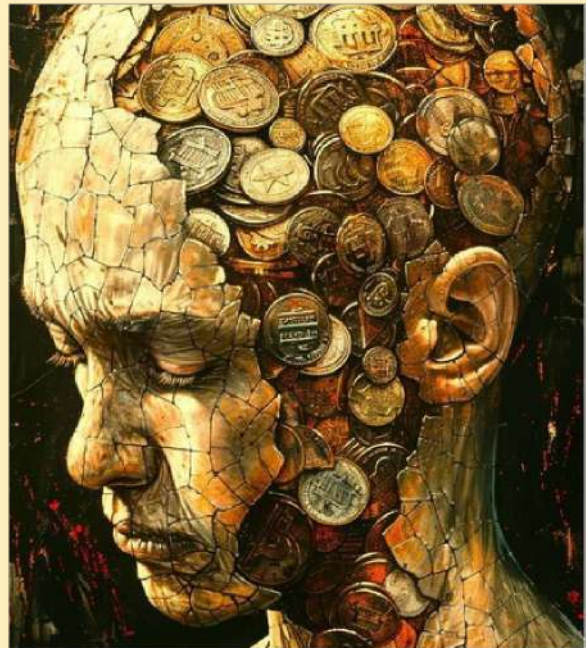
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We are living in a completely materialistic society where Money matters in almost every factor. Money is the only thing that gives you value, standards, high status, Fame, Name & Gain. Nowadays, human beings value won't be seen through their character, kindness, honesty or good morals. Instead, it's totally seen by the accounts and the status and the power they hold. It has made a division between the Upper Class and the Lower Class which have created a broken societal system where the respect completely seems to be transactional and those who aren't fortunate enough they don't matter at all.

This harsh reality can be seen in various ways —

If you have your Economic Value, Power, Fame. People run onto you with, big assurance of trust and loyalty. They respect you and will warmly ask, "How are you?" They won't make up a second thought about, What kind of person you are — kind, Cruel, Ruthless, Arrogant, mostly behind closed doors.

But then the Reality check about the other side, If you belong from a struggling class of people , and there's no financial gain to take from you, the same person won't even look at you and will ask coldly as 'WHO ARE YOU?' In that moment your entire identity will be crushed and erased by the society even if you're appeared to be a good and honest person.



This intense division of classes in our Societal life brings the worst kind of cruelty in one's life. Rich people mock the lifestyles of the poor people, laugh at their life, and look down on their hard and honest labour.

As I wrote above , Rich people make use of poor people for their own Comfort. They give them less wages, treating them with disrespect and throwing them away when they'll be no longer useful. It's completely heartbreaking Scene to see how money can change everything, Isn't it?

The poor people swallow this disrespect just to survive and feed their own families.

I know this materialistic society is deeply involved and it can't be wiped away overnight by a single note of fact , but could make changes thoroughly.

The Love for money, greed and status is deeply associated in the minds of the people and it has been there for generations.

From social x political perspectives, the equality is complete when the citizens receives basic respect, Dignity and safety tied within a society. A society can't itself truly develop and be equal when the rich people exploit and mock the poor without any guilty.

We must take action for this toxic public mindset. We need to start looking past this material possessions and balances and power. We must start treating each and every individual the same, irrespective of their class and the respect they deserve as a human being.

WEALTH WILL COME AND GO, BUT HUMAN RESPECT SHOULD BE ALWAYS REMAIN INEVITABLE



ARTIFICIAL INTELLIGENCE AND DEMOCRACY:

RETHINKING POLITICAL POWER IN THE DIGITAL AGE

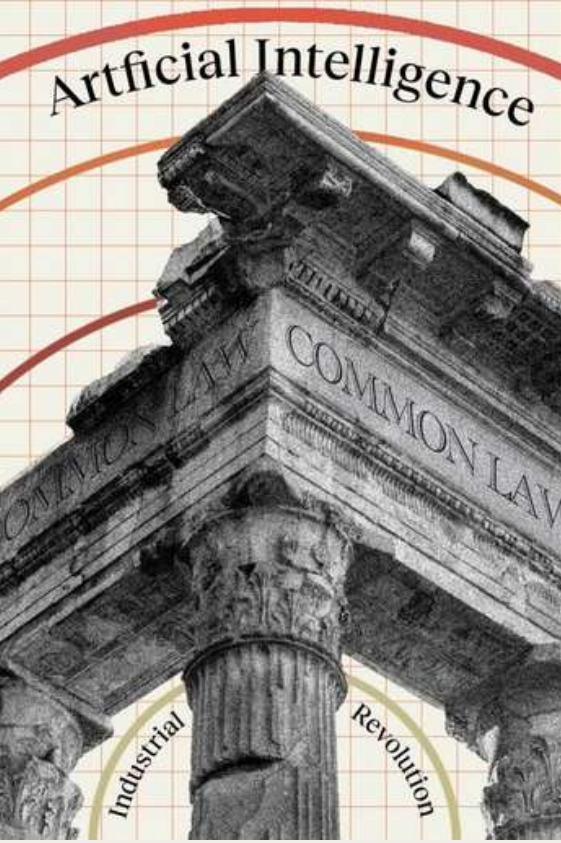
BY - NIJU RAJBONGSHI, FYUGP FIFTH SEMESTER
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Artificial Intelligence (AI) is nowadays much more than just a technological innovation and has become a force that influences political communication, public opinion, and governance. The importance of AI for democracy does not lie merely in the capabilities that AI possesses, but in who has control over its data, infrastructure and applications. While AI has the potential to increase political participation and communication, it can also result in informational power being concentrated in the hands of governments, corporations and well-resourced political groups. Therefore, AI is not by nature democratic or anti-democratic, since its effects depend on who controls access to it, how it is deployed and how it is governed.

Michel Foucault's idea about power and surveillance is helpful when considering this change. He maintained that modern power does not act solely by means of coercion, but also via systems of observation, classification and the regulation of behaviour. Today's AI systems are able to analyse vast quantities of personal and behavioural data, which allows for more targeted kinds of political communication. A key democratic issue at the moment is whether the power to predict and influence political behaviour lies with some people. As a result, AI makes possible new kinds of informational and algorithmic power which remain largely unnoticed by citizens.

The idea of the public sphere put forward by Jürgen Habermas is also relevant. In order for democracy to function it is essential that citizens are able to share information and discuss issues with one another. Digital platforms which use algorithms may distort this process by giving preference to content based on user engagement and virality. The use of AI-generated content, the delivery of personalised political messages and the manipulation of information can lead to the breakdown of the common information environment that is needed for democratic discussion. The problem therefore is not simply the spread of misinformation but the possibility of destroying the conditions which allow citizens to form political opinions together.



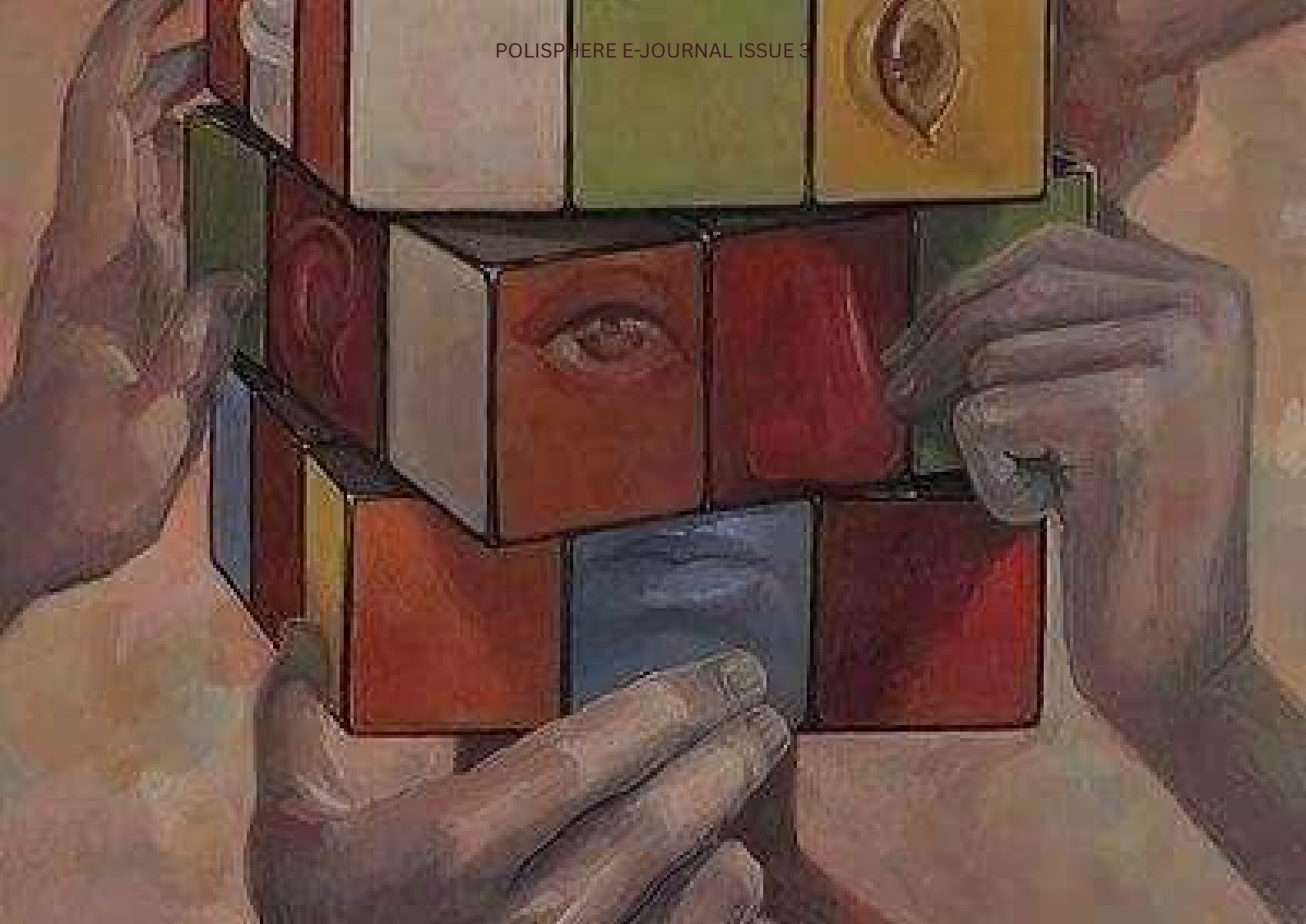
Continuation

The 2024 general election in India provides a clear indication of both the opportunities and the risks associated with AI. On one hand, AI enabled political figures to talk to voters despite linguistic differences and to carry out personalised campaigns aimed at individual voters. On the other hand, deepfakes and AI-created audio and video showed how simple it is to falsify political communication. During the election, reports noted that AI-generated voice messages and altered political content had been used, leading to doubts about the integrity of the election and public trust. There is also concern about the "liar's dividend": as synthetic media becomes more widespread, real evidence may be treated as if it were fake.

AI is now also having an impact on the way democratic institutions operate. In 2025, the Lok Sabha Secretariat introduced the Sansad Bhashini project,

which makes use of AI for parliamentary translation, transcription from speech to text, real-time interpretation and for providing access to parliamentary documents. This demonstrates how AI could potentially make legislative procedures more efficient and linguistically accessible.

There therefore exists the possibility that access to advanced AI will not be equally distributed among political actors since governments, technology companies and well-resourced political organisations have much greater access than ordinary citizens and smaller political organisations to data, computing power and technical knowledge. If appropriate safeguards are not put in place, AI could reproduce existing inequalities by enabling the more powerful actors to have greater ability to influence political information.



Artificial Intelligence and Democracy:

Rethinking Political
Power in the Digital Age

India has now started to take regulatory actions in response to these concerns. The Election Commission of India issued advisory notices requesting that political parties should not use AI-generated content which is deceptive and subsequently required such content to be clearly labelled. The country has also strengthened its regulatory framework concerning synthetically generated information by amending the Information Technology Rules in 2026. The current challenge is to allow democratic debate to take place while at the same time ensuring that the power of technology remains transparent, accountable and accessible.

FILM CRITIC






RIDE ON THE RAINBOW

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Cinema is more than just a source of entertainment. It plays a vital role in shaping the public opinion in our society and acts as a mirror of society. Cinema can highlight the important issues of our society and also challenge the issues which are often ignored by the government institutions. In the context of political science, cinema serves as an important medium of mass communication, highlighting the strong correlation between the two. The film that I will be reviewing, Konikar ramdhenu, is a great example of how arts and politics intertwine. Konikar Ramdhenu is a 2002 Assamese film directed by the renowned Assamese filmmaker, Jahnu Barua who is acclaimed for portraying the socio-political landscape of Assam in his cinematic works. Among his many acclaimed cinematic works like Halodhia Soraye Baodhan Khai and Firingoti, Konikar ramdhenu stands out as one of his most significant cinematic works.

The movie begins with a young child named Kukoi who is being represented in a juvenile court for being accused of murdering his employer. He is then sent to the state juvenile home till his next representation in juvenile court. In the very beginning of the movie, it is revealed that Kukoi is a young boy from Sivasagar district in Assam who left his home for Guwahati. Upon reaching the state juvenile home, Kukoi meets Mrs. Nasreen Khatun who is the superintendent of the state juvenile home and upon meeting her, she tries to comfort Kukoi. Initially, a traumatized Kukoi was hesitant to speak to anybody in the juvenile home and did not want to recall the traumatic event that occurred until he met the state juvenile home's warden, Biswa Boro. He is known for being compassionate and believes in reform rather than punishment. Kukoi's life changes significantly upon meeting the warden. He initially succeeds in coaxing Kukoi to speak but Kukoi still hesitates to confess the events. Later, with the permission of the superintendent of the juvenile home, Biswa Boro takes Kukoi outside of the juvenile home to lighten up Kukoi's traumatized mind and finally coaxes Kukoi to confess the true circumstances of the painful event and reveals that he was abused by his employer. Later, Kukoi is brought before the magistrate who orders his release and custody to his parents or any authorized guardian. Even after being released, Kukoi is reluctant to return to his hometown in Sivasagar, so Biswa Boro, the warden decides to go to Kukoi's hometown in Sivasagar to know the reason. Upon reaching his hometown, he discovers that Kukoi's parents passed away years ago and his step father disowned him. It is also revealed that Kukoi's school principal asked him not to attend his classes if he couldn't pay the school fees. Upon returning to Guwahati, the warden decides to retire and adopt Kukoi as he does not have children.

Coming to the socio-political relevance, Konikar Ramdhenu comments on the juvenile justice system of India and the stigma that arises around young offenders. It calls for a compassionate and rehabilitative approach rather than a punitive one. It highlights how poverty, neglect and lack of social support pushes a child to commit the extreme step. The film illustrates how institutions like a juvenile home can either segregate a young offender from the society or become vehicles for reform. It raises important questions like child protection laws, ethics of justice, law enforcement and human rights. Konikar Ramdhenu carries a profound faith in humanity. Even though it deals with themes of crime, neglect and prejudice, its central message is redemption and that everyone deserves a second chance and challenges the social biases. As a student of political science, it serves as a reminder that laws and the judicial system should be guided by empathy and human dignity.



HICHKI

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Films are more than just a source of entertainment; they also provide valuable knowledge and insights. Among the many films that offer meaningful lessons, "Hichki" is one that I particularly admire. Hichki is a Hindi motivational drama film directed by Siddharth P. Malhotra. The film stars Rani Mukerji in the lead role as Naina Mathur. The movie is inspired by the real-life story of Brad Cohen, an American teacher who has Tourette syndrome.

The title Hichki means **"hiccup."**

During the course of the film, we discover that Naina has a neurological condition called Tourette syndrome, which causes her to make involuntary sounds and movements. Although she faces numerous challenges because of her condition, she never gives up on her dream of becoming a teacher and continues to pursue it with determination and resilience.

The film focuses on important issues such as education, discrimination, confidence, determination and acceptance. Naina Mathur wanted to become a teacher, but she was being repeatedly rejected by schools because of her condition. Finally, she gets an opportunity to teach a class of students who are considered difficult and weak in studies.

The students of that class initially mocked Naina because of the involuntary sounds caused by her condition, but she responded with patience and determination. Later, She discovers that many of the students come from poor backgrounds and face problems outside school. Naina adopted creative and engaging teaching methods, gradually helping her students learn, grow, and develop respect for her dedication and efforts.

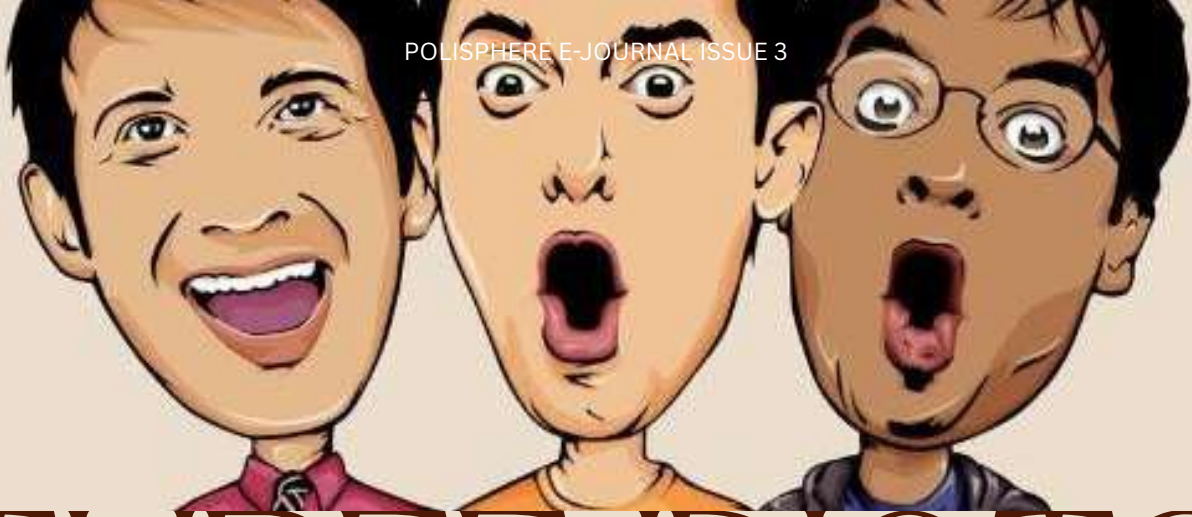
I found Hichki to be a very inspiring and emotional movie. Rani Mukerji gives a powerful performance as Naina Mathur. Her character teaches us that a physical or neurological condition should never become a reason to stop dreaming.

The relationship between Naina and her students is one of the best parts of the movie. The film also shows how teachers can make a great difference in the lives of students.

Message of the Movie

The main message of Hichki is "Never let your weakness become the reason for giving up." Everyone has difficulties in life, but determination, hard work and self-confidence can help us overcome them. The movie also teaches us not to judge people by their appearance, disabilities or background. Every person deserves respect and an equal opportunity to succeed.

Hichki is more than just an entertaining movie; it is a lesson about courage, equality, education and determination. It teaches students to believe in themselves and respect others.



THREE IDIOTS

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এখন চিনেমা যিয়ে জীৱনসলাই দিলে।

২০০৯ চন। এখন চিনেমাই চলচ্চিত্ৰ জগতত ৰোহিণী নক্ষত্ৰ হৈ ভোমুকি মাৰে। যিয়ে ভাৰতৰ ছাত্ৰ-ছাত্ৰীৰ মন সলনি কৰি দিয়ে। এই চিনেমাখনৰ নাম ৰাজকুমাৰ হিৰানীৰ দ্বাৰা পৰিচালিত 'Three Idiots', এই চলচ্চিত্ৰত অভিনয় কৰিছিল আমিৰ খান, কৰিনা কাপুৰ, আৰ. মাধৱান, শৰ্মান জোশী, বোমান ইৰানী, ওমি ভাদিয়া।

মূল চৰিত্ৰ

১/ ৰাধো / ফুনচুক ৱাংডু (আমিৰ খান) -আচল নাম আছিল ফুনচুক ৱাংডু। দুখিয়াৰ ল'ৰা, কিন্তু আছিল জিনিয়াছ। তেওঁ নিজেই হাতে কাম কৰি নিজৰ সৃষ্টি শিক্ষাৰ ওপৰত গুৰুত্ব দিছিল। শেষত তেওঁ এজন ডাঙৰ বিজ্ঞানী হয়।

২/ ফাৰহান কুৰেশ্বি (আৰ মাধৱান)-দেউতাকে ইঞ্জিনিয়াৰ বনাব বিচাৰিছিল; কিন্তু তেওঁ Wildlife Photographer হ'ব বিচাৰে।

৩/ ৰাজু ৰাস্তোগী (শৰ্মান জোশী)-বৰ দুখিয়া ল'ৰা। দেউতাক পেৰালাইছিছ ৰোগী। তেওঁ সদায় ভয়ত মন্দিৰলৈ যায়।

৪/ প্ৰফেছৰ ভাইৰাছ (বোমান ইৰানী)-কলেজৰ Principal। তেওঁক কয় "জীৱনটো এটা ৰেচ"। বৰ কঠোৰ মানুহ। কিন্তু অন্তৰখন কোমল।

৫/ চতুৰ ৰামলিংগম (ওমি ভাদিয়া)-মুখস্থ কৰি প্ৰথম হোৱা ল'ৰা। তেওঁৰ বিখ্যাত ভাষণ হ'ল "বলাৎকাৰ"। শেষত ৰাধোৰ কোম্পানীত চাকৰি কৰে।

এই ছবিখনে শিক্ষা ব্যৱস্থা, ছাত্ৰ-ছাত্ৰীৰ মানসিক হেঁচা, বন্ধুত্ব, সপোন আৰু জীৱনত সফলতাৰ প্ৰকৃত অৰ্থক অতি সুন্দৰ ভাৱে উপস্থাপন কৰিছে। Three Idiots ছবিখনৰ আটাইতকৈ গুৰুত্বপূৰ্ণ বার্তা হৈছে - শিক্ষা কেৱল নম্বৰৰ কাৰণে নহয় শিক্ষা হ'ল জ্ঞান আহৰণ আৰু নিজৰ দক্ষতা বৃদ্ধিৰ মূল চাবি কাঠি। ছবিখনত ৰাধো, ফাৰহান আৰু ৰাজুৰ বন্ধুত্ব বিশেষলক্ষণীয়। তেওঁলোকে ইটোৱে সিটোৰ বিপদত সদায় কৰে। কঠিন সময়ত কাষত থিয় দিয়ে।

ফাৰহানৰ ফটোগ্ৰাফীৰ প্ৰতি গভীৰ আগ্ৰহ আছিল। কিন্তু তেওঁ পিতৃৰ ইচ্ছাৰ বাবে ইঞ্জিনিয়াৰিং পঢ়িছিল। ৰাধোৱে তেওঁক নিজৰ সপোন অনুসৰণ কৰিবলৈ উৎসাহিত কৰে। ই আমাক এটোৱেই শিক্ষা দিয়ে যে আমি ভৱিষ্যত নিজৰ অভিক্ৰটি অনুসৰি আগবাঢ়িব লাগে আনক অনুকৰণ কৰি নহয়। চলচ্চিত্ৰখনে নম্বৰ ভিত্তিক শিক্ষা ব্যৱস্থাতোক প্ৰশ্ন কৰিছে। ছবিখনৰ মতে এজন ভাল ছাত্ৰ সেইজন নহয় যিয়ে কেৱল পৰীক্ষাত ভাল নম্বৰ পাই; ভাল ছাত্ৰ সেইজন হৈ যিয়ে নিজৰ জ্ঞানক বাস্তৱ জীৱনত প্ৰয়োগ কৰিব পাৰে।

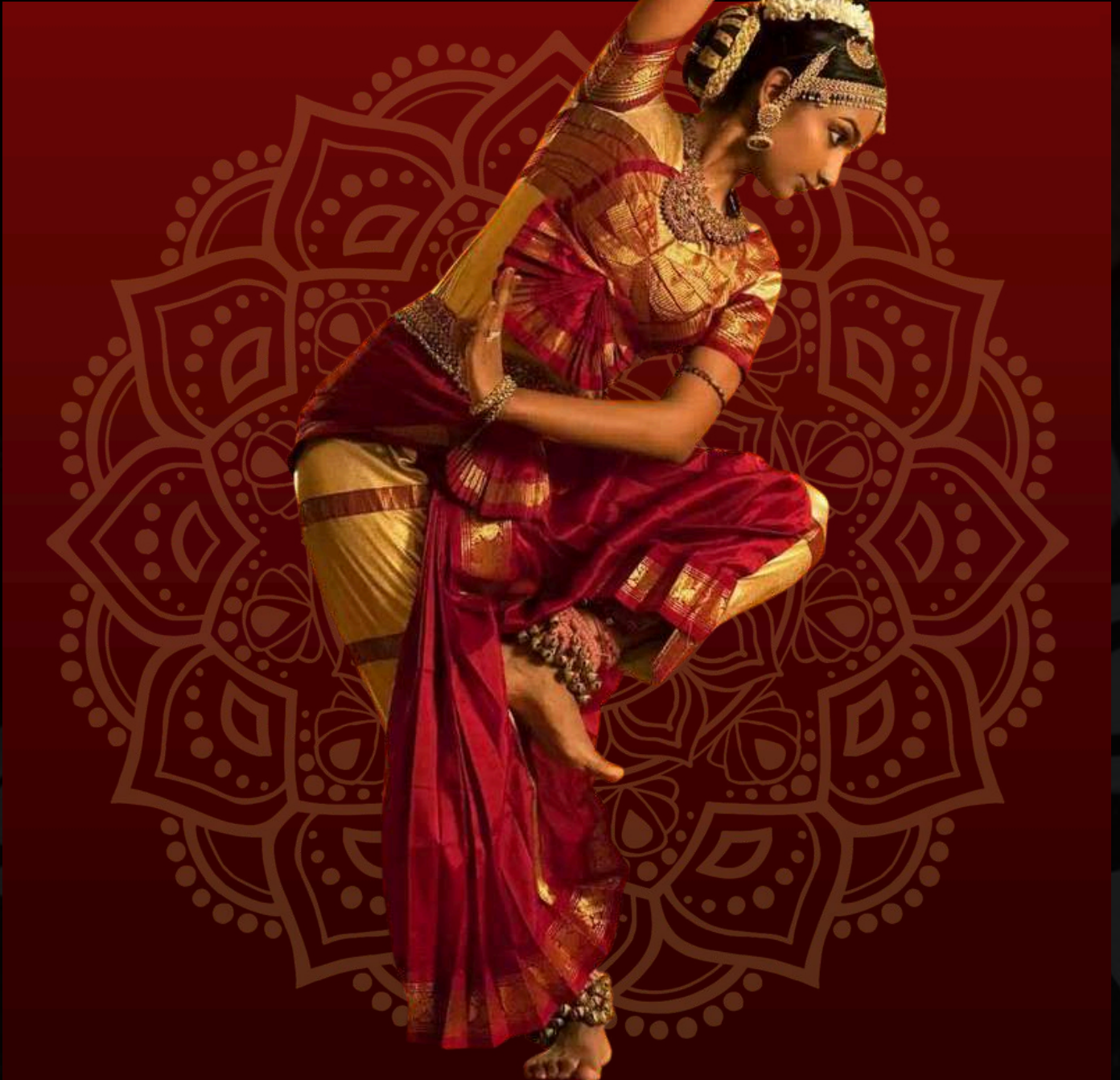
শেষত, Three Idiots এখন ছবি নহয়, ই এখন দপোন। যত আমি নিজকে দেখা পোঁও। তুমি যদি আজিও ভাবি আছা - "মোৰ নম্বৰ ৪০ শতাংশ হৈ মই একো কৰিব নোৱাৰিম"- তেন্তে ৰাধোৰ এটা কথাই মনত ৰাখা :

"কাবিল বনো, কামিয়াৰী ঝক মাৰকে পিছে আয়েগী।" অৰ্থাৎ যোগ্য হোৱা, সফলতা নিজে তোমাৰ পিছে পিছে আহিব। নম্বৰৰ নহয়, তোমাৰ পৰিচয় তুমি তোমাৰ কামেৰে দিয়া।

নাম- দিপক কটকী প্ৰথম বাৰ্ষিক
ৰাজনীতি বিজ্ঞান বিভাগ



BOOK REVIEW





THE COMMUNIST MANIFESTO

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The communist manifesto" penned by Karl Marx and Friedrich Engels as a brief pamphlet was designed originally as a guide for the Communist League, yet it remains one of the most influential and controversial philosophical works ever written.

The book starts with Karl Marx's and Friedrich Engels' brief history on their background, how they met and what led them to write the Communist Manifesto.

Originally a pluralist, even though Karl Marx for living wrote in 'New York Herald Tribune,' and other journals, he was still financially dependent on Engels.

"His researches were about a society without classes and private property or state authority through his work was never completed but its first part was published as "Capital" in 1867 as the principal theorists of revolutionary socialism.

The collaboration of Marx and Engels began in 1844 and in 1847 when Friedrich Engels composed the first draft of the Manifesto. After Marx's death, he prepared the unfinished volumes of capital for publication. He died in London in 1895.

At the core of the manifesto, Marx and Engels divided society into two opposite groups: the bourgeoisies (the wealthy owners of capital and manufacturing) and the proletariat (the working class who must sell their labor to survive) .



The authors argue that capitalism inherently exploits workers , transferring wealth into fewer hands while reducing human relationships to only financial transactions. The solution, according to them, was for the radical working class to rise up, seize the means of production, abolish private property, and construct a classless society.

What makes the text so enduring and historically important is because of its rhetorical force, its claim and slogans that is remembered even today as 'the history of all hitherto existing society is the history of class struggles' , 'proletarians have nothing to lose except their chains' and



WORKING MEN OF ALL COUNTRIES, UNITE!



WHO SHOULD READ IT?

This book is a must read for anyone who is trying to understand the 20th century geopolitics, cold war and roots of modern social movements and those who love powerful historic political writings. Because it is of a short length, this makes the book easy to finish in one sitting.



সোণ হৰিণৰ ঢেঁকুৰ

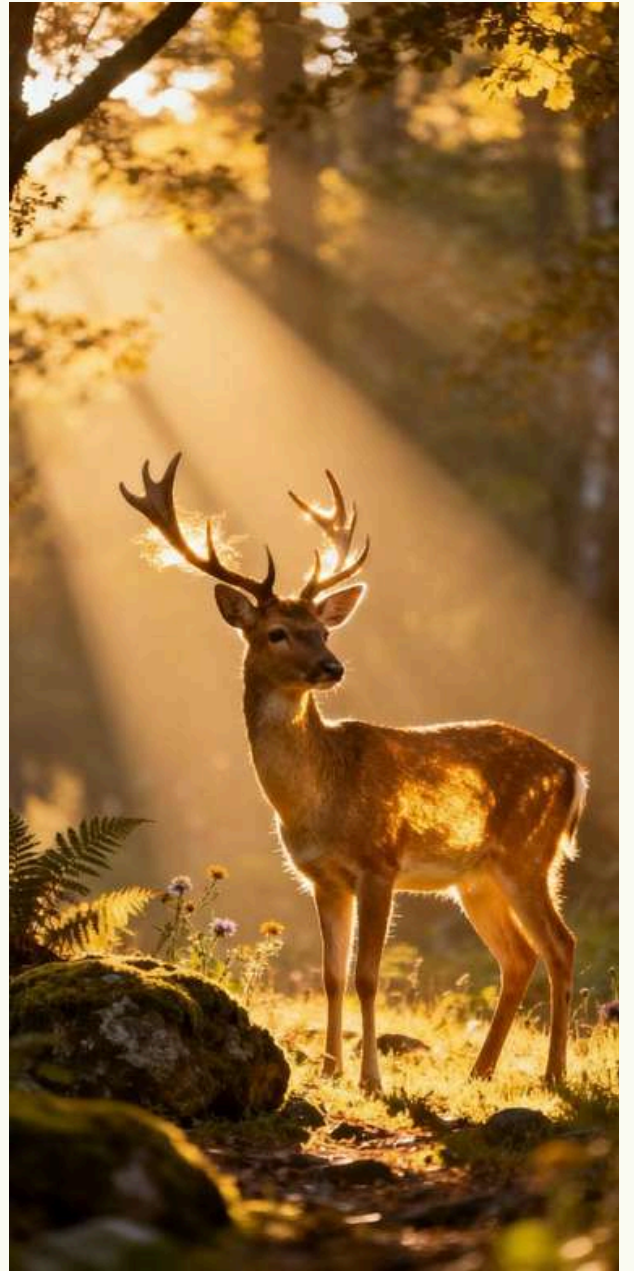
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সোণ হৰিণৰ ঢেঁকুৰ' অসমীয়া সাহিত্য জগতৰ এগৰাকী তাৰকা অনুৰাধা শৰ্মা পূজাৰী দ্বাৰা লিখিত এখন উপন্যাস। বৰ্তমান সমাজৰ নৱপ্ৰজন্মৰ যুৱক যুৱতী তথা কিশোৰ কিশোৰী সকলৰ বিভিন্ন সমস্যা বা মনৰ ভাব ভিন্ন ভিন্ন চৰিত্ৰ আৰু ঘটনাৰে এই উপন্যাসখনত উপস্থাপন কৰা হৈছে।

ইয়াত থকা সকলো চৰিত্ৰ আৰু ঘটনাৰ বিষয়ে উল্লেখ কৰাৰ সলনি উপন্যাসখনৰ মূলতঃ কি আছে সেয়া উমান দিবলৈ যত্ন কৰিম। এই উপন্যাসখনৰ কাহিনীভাগ মূলত দেখুওৱা গৈছে বৰ্তমান সময়ৰ যুৱক যুৱতীৰ জীৱন। ২০১২ চনত এই কিতাপখনৰ প্ৰথম প্ৰকাশ কৰা হৈছিল অৰ্থাৎ আজিৰ পৰা ১৪ বছৰ পূৰ্বে। যদিও এতিয়াৰ পৰা ১৪ বছৰ আগত লিখা এখন কিতাপ তথাপিও আমি বৰ্তমান সময়ৰ নৱপ্ৰজন্মৰ মাজত ইয়াত উল্লেখ ঘটনা সমূহ অনুভৱ কৰিব পাৰোঁ। হয়তো এজন শিল্পীয়ে আৰু সাহিত্যিকসকলে সময়ত কৈ আগতে খোজ দিয়ে বাবে এয়া সম্ভৱ হৈছে।

বৰ্তমানৰ যুগ হৈছে প্ৰতিযোগিতাৰ যুগ।

ইয়াত প্ৰায় প্ৰত্যেক নৱপ্ৰজন্মৰ ল'ৰা ছোৱালীয়ে অংশগ্ৰহণ কৰে। সকলোৱে সোণৰ হৰিণৰ পিছে পিছে ঢেঁকুৰিবলৈ ইমানে ব্যস্ত হৈ যায় যে নিজৰ ৰুচি, কৌশল, ইচ্ছা ক'ৰবাতো হেৰাই থাকে। ইয়াৰ কাহিনীভাগৰ মূল এয়াই। এতিয়াৰ বা আজিৰ দিনৰ প্ৰায়ে ল'ৰা ছোৱালীয়ে নিজৰ ভৱিষ্যত নিৰূপণ কৰে পৰীক্ষাৰ ৩০ ফলাফলৰ নম্বৰ, শতাংশ আৰু কেতিয়াবা পৰীক্ষাৰ ফলাফলত পোৱা স্থানৰ ভিত্তিত হে নিজৰ ভৱিষ্যতৰ সপোন ৰচে। সমাজত চলি অহা এই ব্যৱস্থাৰ পৰা বহুতো ল'ৰা ছোৱালী ওলাই আহিব নোৱাৰে, এনেকুৱা বহুত কম আছে যিয়ে পাৰে আৰু পৰা জনহে জীৱনত প্ৰকৃত সুখী হ'ব পাৰে।





ফলাফলে যে ভৱিষ্যত নিয়ন্ত্ৰণ নকৰে সেয়া ছাত্ৰ ছাত্ৰীৰ লগতে অভিভাৱকেও বুজি পোৱাটো অতি দৰকাৰ। সন্তানৰ ৰিজাল্ট লৈ অভিভাৱকৰ অসন্তুষ্টি আৰু অভিভাৱকৰ ভয়ত ছাত্ৰ ছাত্ৰীৰ আত্মঘাতী হোৱা ঘটনাও এই উপন্যাসখনত তুলি ধৰা হৈছে। যৌৱন কালত কিছুমানে নিচা আসক্ত হোৱাৰ কথাও আছে। মানুহ চিনিব নোৱাৰি কেতিয়াবা পৰ আৰু কেতিয়াবা আপোন আপোন মানুহৰ পৰা প্ৰতাৰিত হোৱাও বিভিন্ন চৰিত্ৰৰ মাজেৰে উপস্থাপন কৰা হৈছে। প্ৰতাৰিত হোৱাৰ ভাৰ সহ কৰিব নোৱাৰি কোনোবা চৰিত্ৰই নিজেই নিজক কষ্ট দিছে আৰু আন কোনোবা চৰিত্ৰ আত্মঘাতী হৈছে। কিন্তু ইয়াৰ মাজতো কিছুমান চৰিত্ৰ এনেকুৱা আছে যিয়ে সুখী, সন্তোষ পূৰ্ণ জীৱন এটা বিচাৰে।



পাঠক হিচাপে মই ক'ব বিচাৰিছো যে বৰ্তমান নৱপ্ৰজন্মৰ বাবে এখন উৎকৃষ্ট উপন্যাস। আমি এতিয়াও এই পৰীক্ষা, নম্বৰ, শতাংশ, প্ৰশ্ন কাকতৰ প্ৰশ্ন উত্তৰৰ মাজতেই জীৱন আৰু ভৱিষ্যত আৱদ্ধ কৰিব বিচাৰো। বহু ক্ষেত্ৰত আমাৰ শিক্ষা ব্যৱস্থাই এই জালত বান্ধি ৰাখে। তথাপিও ইয়াৰ মাজৰে কেনেকৈ ওলাই আহিব পাৰি, সেই বাটটো কেনেকৈ বিচাৰি উলিয়াব পাৰি সেয়া উপন্যাসখন পঢ়িলে বুজিব পাৰি।

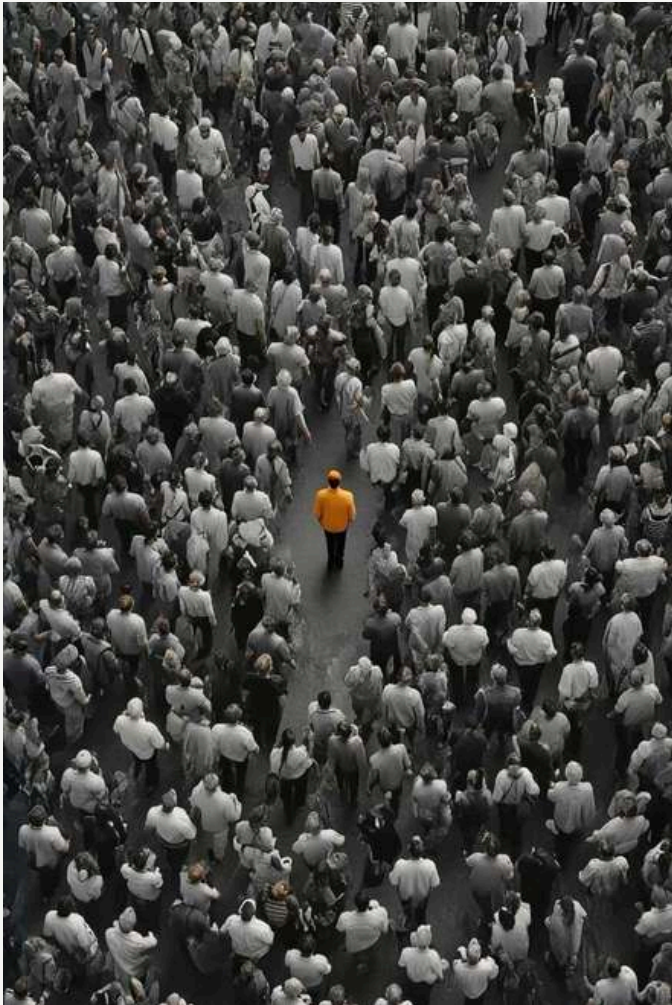
CASE STUDY



SOCIETY'S JUDGEMENT

and why children are afraid to speak out loud

BY- TRISHA BORO, FYUGP FIRST SEMESTER
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HAVE YOU OBSERVED When A Foreign Child is asked with a question he/she can answer so well. If someone asks them about their likes and dislikes, he/she can reply with confidence without feeling or taking a baggage of thoughts. But if I say this about Indian Children, They are completely differently build . They aren't that free enough to say out loud , instead they feel shy out of nowhere, and won't talk about anything.

*Let's start first with a small talk
with —*

**HAVE YOU NOTICED HOW A
CHILDREN**

*behave depending on where and
how they're raised?*

DO YOU ALL EVER THINK WHY THIS SPECIFICALLY HAPPENS?

It's not like Indian children aren't smart enough to hold conversations .It's just because of the critical thinking of our Society and the way they judge every single activity, judge like it's the end of the world.Let me give a simple example of mine, I was taught to be quiet, to be scared of elders and to worry about , by how others will judge me . It's like they praise when I sit quiet, listen everything ,without interrogating anything. So, I can know how they do feel. It's not only me there mi shows natural curiosity asks whereabouts of life. HE/SHE speaks up boldly, Society x Parents term those children as 'RUDE', 'SPOILED', 'MISBEHAVED', etc..

Because the Community x Society judges them so much. Children learn that it's better to hide than to speak. Children quickly learn that expressing their truth feelings, likes or dislikes is dangerous. This is seriously damaging their minds.

Society's judgement and why children are afraid to speak out loud

Continuation

If we don't let children speak their minds freely from small - they'll grow up into such adults who cannot think for themselves or stand up for anything and keep depending on their parents. We need to stop judging them and let them speak.

Also, not to forget about, they'll be terrified of Public speaking, terrified of sharing new ideas, and terrified of standing out from the Crowd.

As a political science stud I feel it's a dangerous trend for a "DEMOCRATIC NATION" - Cause a healthy and vibrant Nation requires Citizens who can think freely, speak freely question the authority and can openly express everything they wanna. But if our Society trains our children from Childhood to be timid and silent, we aren't creating any active citizen it's passive..

We urgently need to change the view of our community and behaviour. Shyness shouldn't be praised as a virtue or a sign of respect. It's a sign of hidden fear. Instead of Judging Children, pointing out their flaws and forcing them into a shell of silence, we must encourage them to speak up from a very young age.

Parents and neighbours should create a friendly and supportive, Environment, where a Child feels safe to share their unique ideas, talk about their hobbies, and their likes and dislikes without any fear and without being labelled as being disrespectful towards them. We must teach our children to face the world with confidence and pride.

Only when we start listening to children we raise a generation of strong, Independent, determined Individuals who have the courage in themselves and can lead our society forward in various different aspects.



WHOSE IDEA OF INDIA SHAPES VIKSIT BHARAT?

BY - BANDANA KUMARI, FYUGP FIRST SEMESTER
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A developed India cannot be measured only by what it builds. It must also be measured by what it builds in its people.

India's dream of becoming Viksit Bharat by 2047 is a dream of a stronger, more developed and more confident nation. But behind this dream lies a question that is rarely asked: What kind of India are we actually trying to build, and whose vision is shaping it?

Since independence, India has had different ideas about development. **Jawaharlal Nehru** believed that a modern India needed scientific thinking, industries, planning and strong public institutions. For him, the state had an important role in taking India towards modernisation.

Today, the development vision is different in many ways. The BJP-led approach gives strong importance to infrastructure, technology, entrepreneurship, self-reliance, economic growth and India's position in the world.

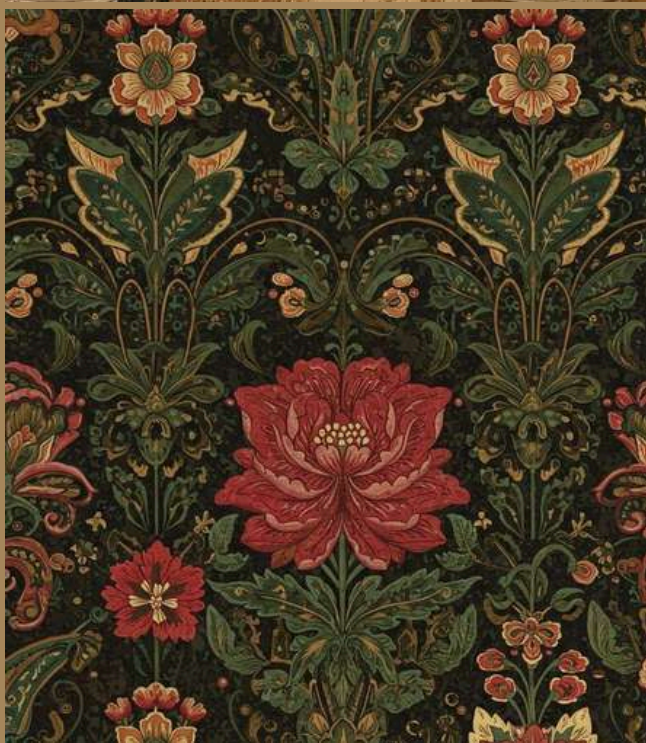
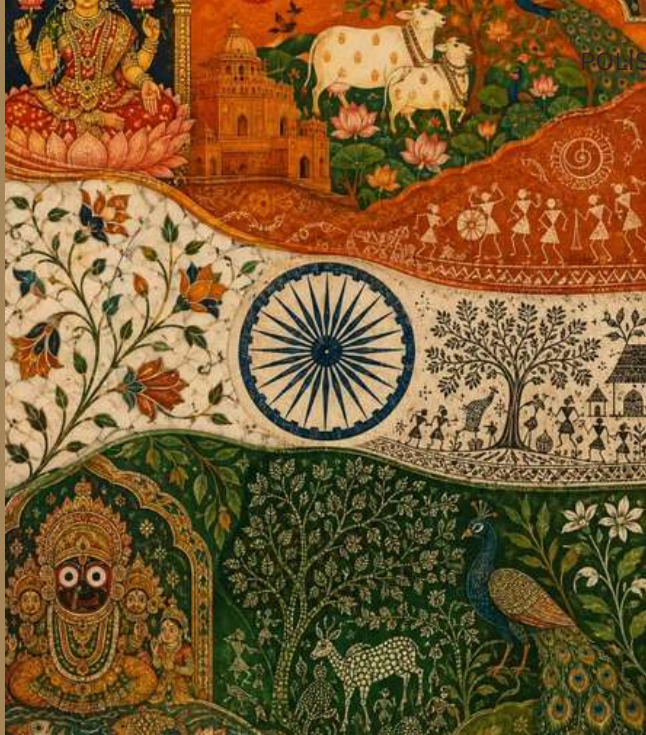


The idea of Viksit Bharat reflects the ambition of creating a stronger and more capable India by 2047. Both visions come from different political circumstances. But the important question is not simply which vision is better. The more important question is:

Does development reach the citizen, or does the citizen simply become a number in the story of development?

A bigger economy is important. Better roads, digital services, industries and technology are important. But these are not the final meaning of development. They are tools. The real goal should be a better life for people.

As a student, when I think about a developed India, I do not imagine only modern cities and advanced technology. I imagine a student being able to dream about her future without her birthplace deciding the limits of that dream.



To me, development becomes real when the opportunities we talk about in national plans can also be felt in an ordinary person's everyday life.

This is where political thinkers give us another way to look at development. **Karl Marx** makes us question the unequal distribution of wealth and power. **J.S. Mill** reminds us that individual freedom matters in a good society. **Amartya Sen** takes the idea further by asking whether people actually have the opportunities and capabilities to live the life they takes value.

These ideas give us an important lesson: development should increase people's possibilities, not just a country's statistics.

A student in a remote area should have a genuine chance to receive quality education. A young person should have opportunities to build a career. Citizens should be able to participate in democracy and question those in power. Technology should make people's lives easier, not create another gap between those who have access and those who do not. At the same time, being critical does not mean rejecting India's achievements or choosing between the past and the present. India does not need to copy one model completely. It needs to learn, improve and create a development path suited to its own people.

This is why Viksit Bharat should not be treated as a finished blueprint. It should remain a democratic conversation. Governments can create policies, businesses can create opportunities, and institutions can provide support-but citizens must also have a voice in deciding what kind of future they want.

After all, a nation can build highways, cities and technologies. But its greatest achievement will be building citizens who are educated enough to question, free enough to choose and confident enough to participate. So perhaps the real question for India is not:

"How developed will India become by 2047?" It is:

"What kind of India will development create-and will every citizen have a place in it?"

Viksit Bharat should not simply be a blueprint for a developed nation. It should be a shared vision of a nation developed enough to give its people not just a better standard of living, but a greater ability to shape the life they live.

ESSAY



From Growth to Dignity: What Should Development Give an Indian Citizen?

BY- BANDANA KUMARI, FYUGP FIRST SEMESTER
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What does it really mean when we say that a country is developed?

Is it only about a bigger economy, better roads, tall buildings and new technology? These things show that a country is progressing. But is that enough? What about the life of an ordinary citizen?

India has a big vision of becoming Viksit Bharat by 2047. It is a vision of a stronger and developed India. But development should not only be about increasing numbers or building more things. It should also be about improving the lives of the people who make up the country.

Economic growth is important for any country. It can create jobs, improve infrastructure and give the government more resources to provide public services. But economic growth alone cannot solve every problem. A country can become richer, but that does not automatically mean that every citizen becomes better off.

For an Indian citizen, development should mean having opportunities. A child should be able to get good education, a young person should have a fair chance to find a good job, and people should be able to access proper healthcare and basic services. It should not matter too much where a person is born or what their background is. Development should give people a chance to improve their lives.

This makes us ask an important question: Can we really call it development if a person sees progress around them but still has very few opportunities to change their own life? I believe this is one of the biggest challenges for India. We should not only focus on how fast the country is growing. We should also ask how many people are actually able to move forward with that growth.

Government policies have an important role here. Education should not only give students certificates; it should give them knowledge, skills and confidence. Technology should make life easier and create opportunities, not become another reason why some people are left behind. Development should also protect the environment because the India we build today will be the India future generations inherit.

But the responsibility does not belong only to the government. Citizens are also a part of development. A developed country needs citizens who understand their rights and responsibilities, participate in democracy, respect differences and speak up when something is wrong.

For me, the meaning of a developed India is not only about seeing more modern cities or advanced technology. It is about seeing more people getting the chance to dream, choose and build a better future for themselves.

Perhaps the best way to measure development is not by asking how tall our buildings have become,

but how high we have raised the possibilities of an ordinary citizen's life. India's journey towards 2047 should therefore be a journey from growth to dignity, from opportunity for a few to opportunity for all.

Because in the end, a truly developed India should not only be a richer or more powerful India. It should be an India where its people can live, grow and dream with dignity.



COMMENTARY

articles





For a lot of young people, “home” which is usually seen as safe, comfortable, and somewhere you belong, can sometimes turn into a place where you can’t really speak your mind. In many families around society there seems to be a sort of quiet crisis, where young people try to juggle parental expectations with this stronger pull toward independence, individual thinking, and that whole self-discovery journey.

Adolescence and young adulthood are huge moments in the shaping of a person. During that time, people start forming their own opinions, hobbies, hopes, and identities. Bit by bit they chase more independence, they learn to carry responsibility for what they choose, and they gear up to be self-sufficient members of society. Still, even though growing up is natural, it can run straight into the traditional expectations that live inside many families.

One of the clearest kinds of parental pressure is the intense focus on school grades. Education is obviously important, and parents want their children to do well, no one is arguing with that. But when marks become the only yardstick for a child’s worth and future, then other parts of development can get left behind.

Things like hobbies, sports, imaginative pursuits, hanging out socially, chances to lead, and other after-school experiences also shape personality and overall growth, maybe more than people think.

Then there is the problem of restricted freedom for some young people at home. Small everyday things such as seeing friends, going to social events, taking short trips, or making important decisions, may get treated as a unnecessary suspicion. It is right to have some what of parental protection and sometimes it is needed also, but heavy restrictions can stop young people from building confidenc and a real sense of responsibility.



Continuation

Communication can get even harder when young people try to express what they feel, or when they disagree with their parents. Phrases like “You know better than me now?” or “It seems like you gave birth to me” can end up shutting down the child’s point of view, rather than addressing the real worry underneath. When disagreement is handled again and again with authority instead of conversation, young people may slowly learn that speaking openly is pointless.

This doesn’t mean parents should not apply discipline, or ignore their responsibility. Young people should have certain boundaries, support, and protection, especially during their learning period about how this world works. So the real question should not be whether parents should be strict or protective, it’s should be how the protection, and discipline, actually get used day to day.

Protection become a tool of control nor way of humiliation and guidance should not be area of dependence.

Young people need chances to decide small things, to meet reasonable consequences, to learn from missteps, and to develop their own internal compass. Independence doesn’t magically appear the second someone becomes an adult. It’s built slowly, through lived experience.

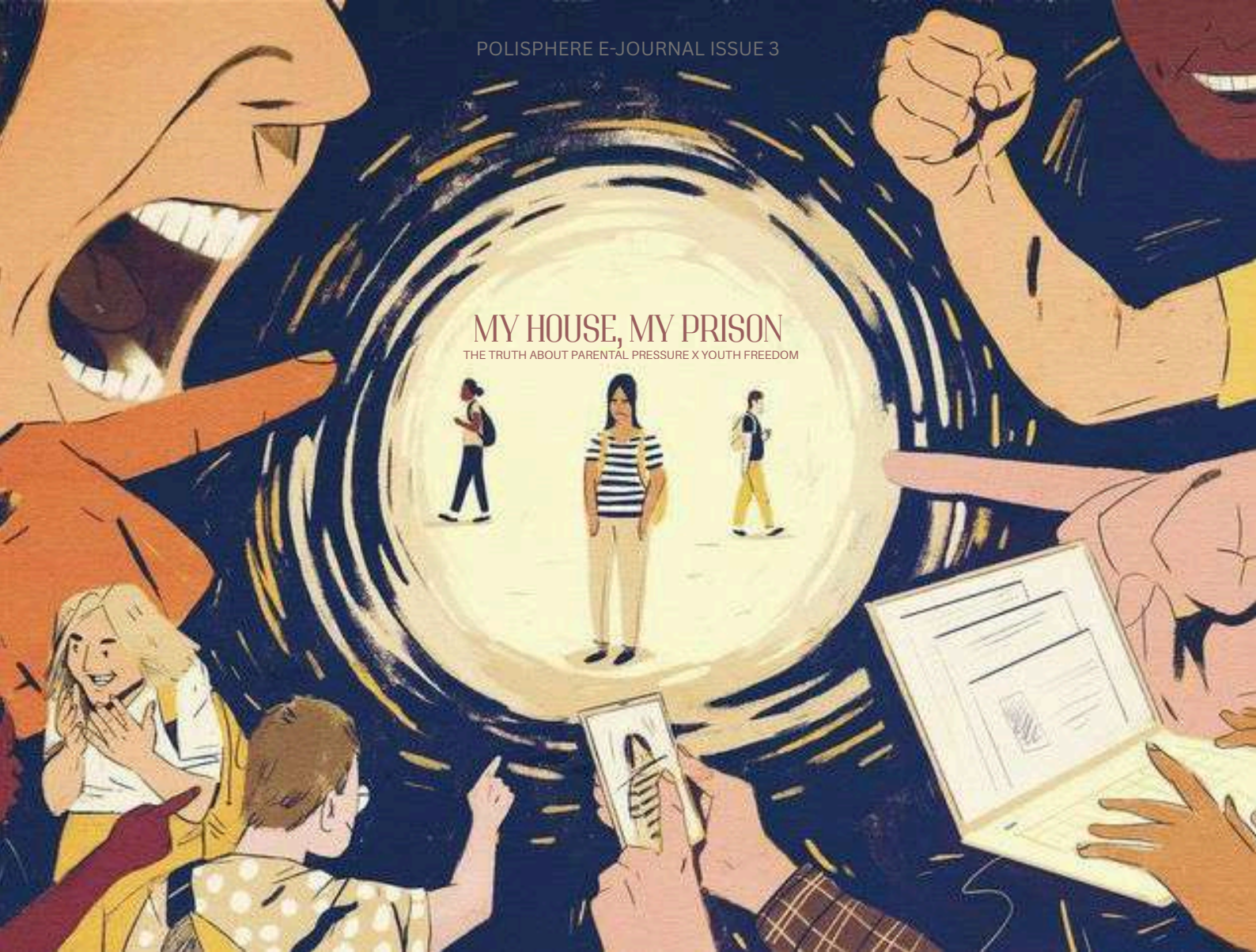


If young people never get the opportunity to practice decision-making while they’re growing, then later they might struggle when the wider world asks them to handle responsibilities and challenges.

So parents have a very important job not only as guardian of the young minds, but also as their mentor to show them the right path in life. Instead of doing every decisions for their children, they can teach them how to take important decision on their own. Instead of making mistakes feel like something to fear, they can help their children understand mistakes as lessons they can actually use for life.

So parents have a very important job not only as guardian of the young minds, but also as their mentor to show them the right path in life. Instead of doing every decisions for their children, they can teach them how to take important decision on their own. Instead of making mistakes feel like something to fear,





MY HOUSE, MY PRISON

THE TRUTH ABOUT PARENTAL PRESSURE X YOUTH FREEDOM

they can help their children understand mistakes as lessons they can actually use for life. Trust between parents and children is built when both the sides communicate with each other, and when responsibility is shown and not only demanded.

The point shouldn't be to create a generation that only obeys orders, and it also shouldn't be a group that rejects every kind of authority. The aim is to raise people who can think on their own, while still being responsible, kind-hearted, and respectful toward others.

A home should be a place where young minds feel safe to express feelings, make mistakes, ask questions, and slowly grow towards their independence. However, parents don't have to become less caring; instead they just need to realize that caring also means preparing children for the life.

Because in the end, children can't stay dependent forever. One day they will have to step outside the borders of their home, and face the world directly.

So the real question is this: when that day arrives, will we have taught them only how to comply, or did we give them the confidence and quiet wisdom to stand on their own feet.

NO VOICES :

THE PAINFUL TRUTH ABOUT MALE DOMINANCE AND WOMEN IN OUR SOCIETY.

BY- AYUSHREE BORAH, FYUGP THIRD SEMESTER
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Referring to some of the situations i witness in everyday life situations.

Specifically I'm referring about the lack of Freedom for women due to the dominance of Male in a society.

It's about how Men hold all the power and Women are left with absolutely no freedom at all. A Girl cannot just live her life freely or follow her heart. She always has to worry about what or how the patriarchal society would look upon her, like for say — where she is going what time she is stepping out; what clothes she is wearing and whether she'll arrive home safe or not. Men can roam freely without having any restrictions, No Questions will arise for him but a girl and women is being watched by everyone around.

The most horrific I feel of the power is the extreme violence.

So many women & children face terrible abuse behind closed doors, and even get raped by Men in the society.

BUT WHAT HAPPENS AFTER SUCH A HORRIFIC CRIME?

Most of the time, there are simply no voices. The victims are forced to keep their mouths completely shut. And do you all ever think

WHY SHE'S SILENT?

By the moment a woman tries to speak up and ask for justice, our society judges her instead of punishing the Criminal. Instead she will be backfired with Questions to her like — "why was she out so late? OR why did she dress like that? OR why was she walking all alone ?"

Her pain is buried forever under the fear of the Family shame.



And yes how can we forget about the public humiliation? The Family tells her to hide the truth to protect their so-called 'Reputation', while the Man who committed the crime walks around freely with his head held high.

This Absolute Silence is the biggest problem in Society. We do say that our Society is modern, Educated, moving forward, seen, changed , developed. But when the right time approaches for a right reason everyone vanishes. The people lives in constant fear and stay silent and they hide their scars in the dark which isn't seem.

SO WHERE'S THE BASIC HUMAN DIGNITY GONE?

From my perspective safety and freedom are pillars of Equality. A Country can't be called itself as Democratic Country and civilized when women are forced into and being kept silence due to Fear. In real it's the failure of the social system of society.



This situations destroys the woman's life in a deep personal way. She loses her privacy and peace of mind. Every single day she has to hide her tears and pretends everything's fine.

BUT DO YOU KNOW WHAT ACTUALLY HAPPENS WHEN SHE GOES THROUGH IT?

There's no one to listen her. There's no voices. She can't even tell to her family and keep her mouth shut, who protect the Family's so called 'REPUTATION'. Her deep personal pain is closed behind the four walls of the room and so herself. The Husband and his Family walk proudly in society while the women is left broken totally inside. **THERE'S NO BASIC FREEDOM FOR HER AND NO RESPECT AS HUMAN BEING AS WELL.**

SO DO WE NEED A CHANGE?

=> Yes!

We need to break this so called culture known as 'silence.' We must start standing up for women when they say 'No' to any single factor, Because at the end a NO MEANS A NO

We'll surely progress only when our society will stop treating women like Slaves, disguised figures, homemakers etc and finally start to respect them as independent human beings who own their "OWN LIVES." that's when a society would be termed true and dignified society.



We shouldn't stay silent anymore. We need to break this silence by listening to the pain of the victims, without judging them and standing beside them. We need immediate punishment for the action of wrongdoers. If it's actually done women will live freely without any fear or any insecurity, and can walk freely at any hour and speak the real truth to the Society without being blamed or judge by the Society

AND FOR THE FAMILIES

Situations that happens in the families of many such YES, I'm talking about how a women is forced, pressured and mentally she's harassed by her husband & husband's Family just to give birth to a child against her own will.

I feel, some of the Families or for say Maximum of the Families in our Society, A Married woman is being treated as if she have enslaved herself to the family she belongs after her marriage.

BITTER REALITY —

A woman who takes a stand for her own Good is also being termed, selfish and nonsense by the families and societies.

She, who willingly gives herself the chance for her growth is being pressurised under family responsibilities and tolerance.

CONCEPTUAL

article



THE QUESTION OF BELONGING IN ASSAM:

MIGRATION, CITIZENSHIP AND IDENTITY

BY-MANSHIKA SHARMA, FYUGP FIRST SEMESTER

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**BELONGING
BEGINS
WHEN
EVERY
IDENTITY IS
RESPECTED.**

BELONGING GROWS FROM
MANY IDENTITIES.

Assam has always been a state with different communities, cultures and languages. People from different parts of India and neighbouring regions have settled in Assam at different points in history for work, trade, agriculture and safety. Therefore, migration has been a part of Assam's social and economic life since a long time. However, migration becomes much more complicated when it becomes connected with questions of citizenship and identity. In Assam, these issues are closely connected and have influenced the state's politics and society for decades.

The roots of the migration problem can be found in the colonial period. During the British rule, people were brought to Assam for working in tea gardens, agriculture and other economic activities. After partition in 1947, Assam also witnessed the large movement of people across the newly created borders. The situation became more sensitive after the creation of Bangladesh in 1971, when political unrest, poverty and insecurity led many people to cross border and settle in different parts of Assam.

Many people in Assam were not only concerned about migrants entering the state, but there was a growing fear that continued. Migration can shift the demographic composition of the state and also affect the identity of the language, culture, land and political interests of the local population. This concern eventually became a major political movement. The Assam Movement led by All Assam Student's Union (AASU) began in 1979, demanding the identification and removal of illegal immigrants from the electoral rolls. The movement ended with the Assam Accord signed in 1985 which accepted 24 March 1971 as the cut-off date for identifying illegal migrants. The Accord also recognised the need to protect Assam's cultural, social and linguistic identity.

The National Regional of Citizens (NRC) was updated in Assam with the aim of identifying genuine Indian citizens and addressing the issue of illegal migration. The process rose enormous public attention as documents were to be given for proving their connection to earlier ancestors. For some families especially those living in rural or disadvantaged areas, finding such documents were extremely difficult. This raised concerns whether genuine citizens can be excluded simply because they could not provide certain documents. The NRC result could satisfy almost no one. It resulted in deep uncertainty.



THE QUESTION OF BELONGING IN ASSAM:

MIGRATION, CITIZENSHIP AND IDENTITY

The question of identity in Assam is complicated by the diversity of the state. No single identity can represent all of Assam. There are many Assamese speaking communities, tribal groups and other linguistic and ethnic communities who have their own histories, traditions and aspiration. Therefore,

protecting Assam's identity does not only mean treating one community as a sole representative of the state but should also mean to protect the vast diversity.

Migration has both positive and negative effects. Migrants who were settled have also contributed to agriculture, trade, labour and other areas of the economy. On the other hand, Unregulated migration can create genuine concerns about land, resources, employment, cultural identity and electoral representation. Focusing only on the negative side of the issue would be unfair.

Assam's history has been shaped by the interaction of different communities and cultures. Assam has been facing the conflict between human rights and region-specific indigenous claims. Assam needs a balance between protecting its identity and respecting constitutional rights.

Therefore, a solution lies where issues are viewed with both historical understanding and human sensitivity. The concerns of indigenous communities should not be ignored and neither citizenship.

Assam does not aim to choose between identity and inclusion, but to find a balance between the two. The question of belonging should not divide Assam, but should encourage deep understanding of its history, diversity and shared future.



PHOTOGRAPHY

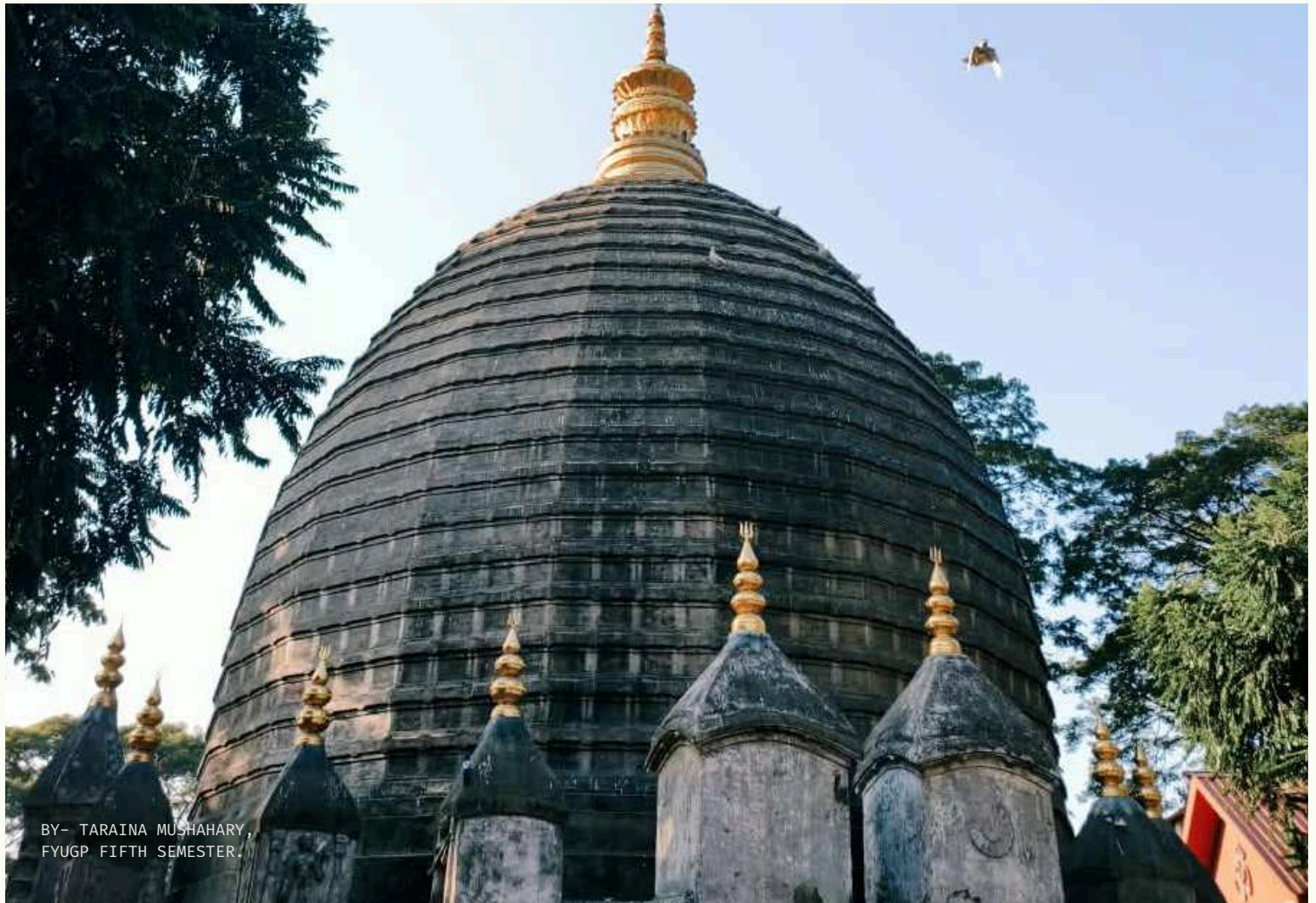




BY-TARAINA MUSHAHARY,
FYUGP FIFTH SEMESTER.



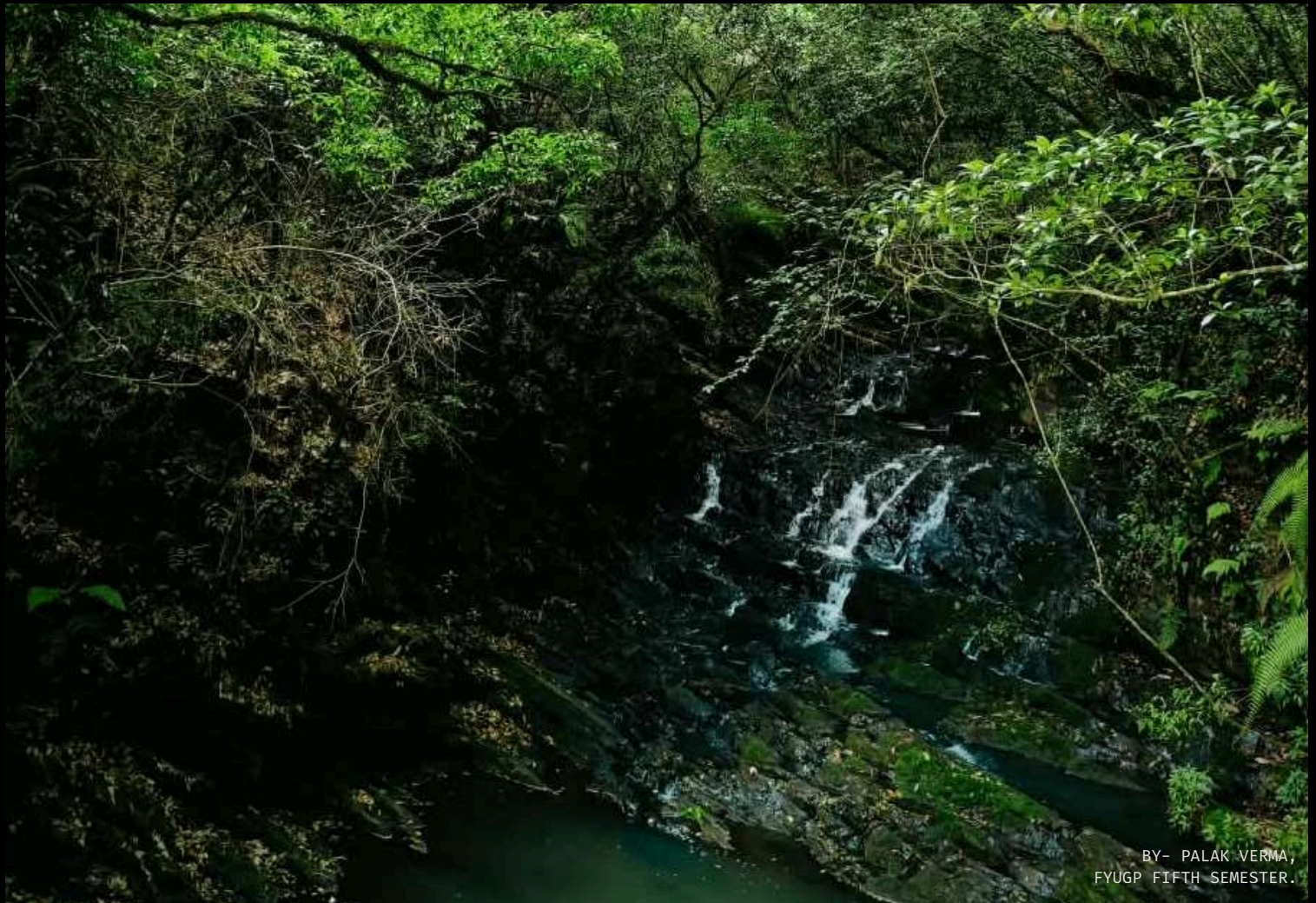
BY- GRACIKA MARY BASUMATARY,
FYUGP FIFTH SEMESTER.



BY- TARAINA MUSHAHARY,
FYUGP FIFTH SEMESTER.



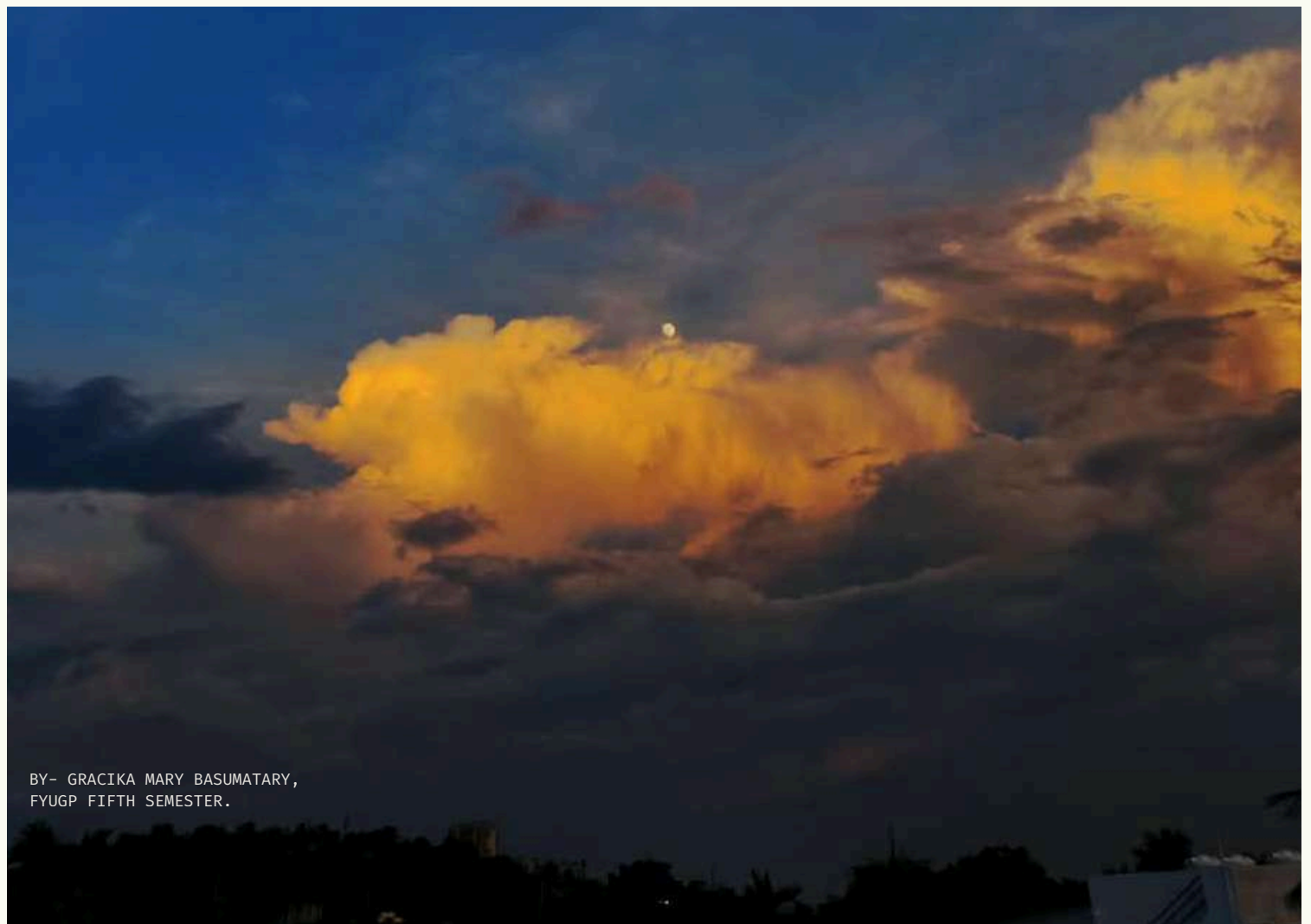
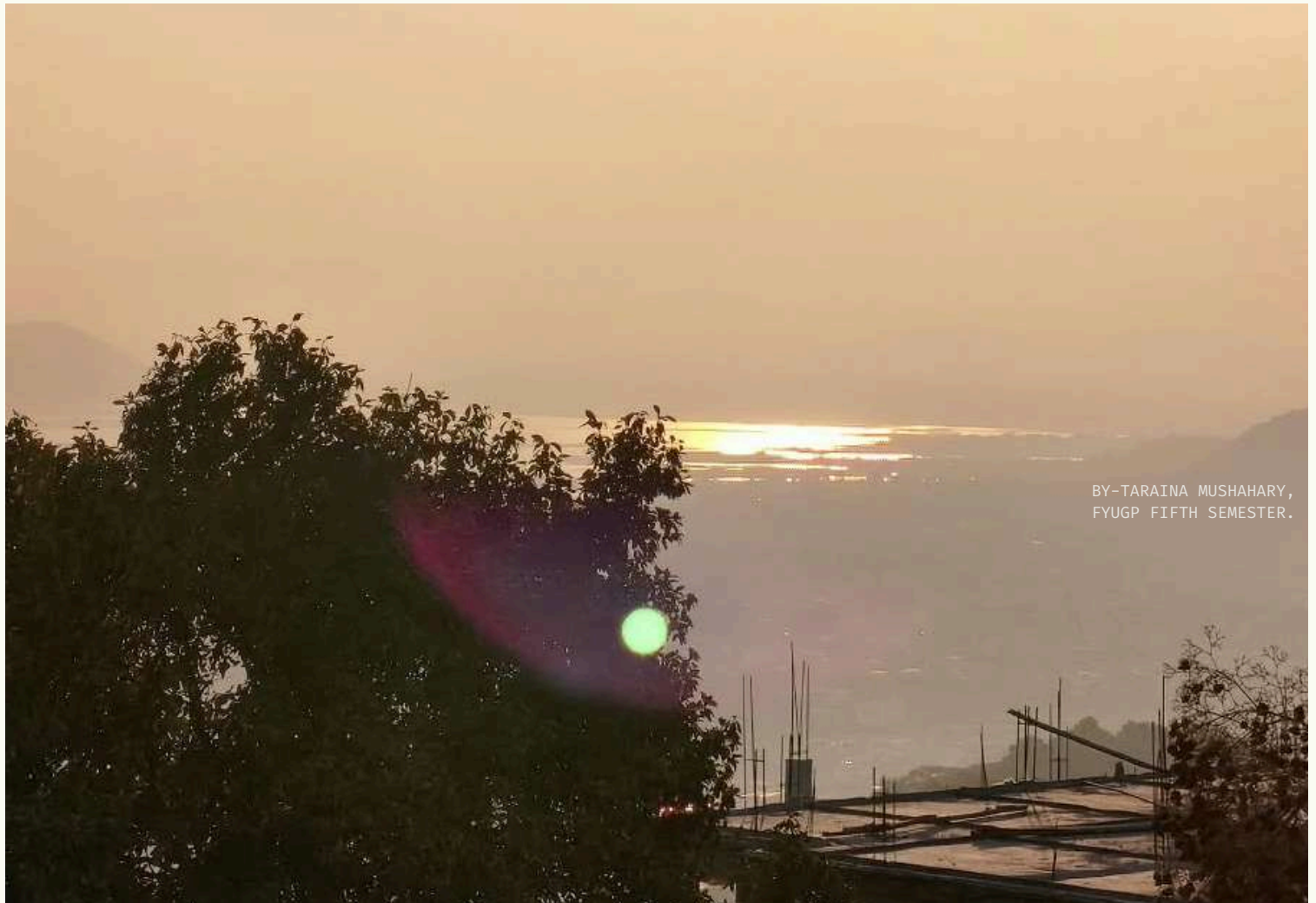
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CONCLUSION

As the third issue of Polisphere reaches its end , it seeks its readers not only to read, but also to reflect and be inspired. Viksit Bharat, as in, Developed India, is not just a mere concept, but a dream that has been in the hearts of all Indians. Hence, may this journal serve as a step toward a future where development strengthens future policies and makes India a better in all sectors in the society.

