

Students and Social Responsibilities

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The period spanning from the age of 15 to 25 is thought to be the most valuable time in our life by virtue of courage, enthusiasm, energy that it yields. By the sheer amount of power it produces, life becomes colorful and romantic. Almost everything appears through a romantic veil to make life appear to be a bed of roses. Mind begins to grow wings and body begins to produce the vigor and energy of the racing horse in front of which any complexities appear to be too little to deserve attention. It provides such confidence that any problem as big as the sea and as high as the mountain seem no trouble at all. However, the reality is such that one cannot go on soaring on the wings of such a romantic journey for long because a man within this age group has to devote himself principally in acquiring knowledge in various institutions, particularly in colleges. Man has made orders in life and accordingly this phase is entrusted with the very important responsibility to cultivate knowledge. To concur the youthful exuberance with a disciplined education system is the main urge of the time where the formers should be oriented towards inculcation of knowledge. As a teacher teaching the students of the age group, I do strongly feel that education or knowledge has peripheral importance for them and most of them are unable to grasp acutely the immediacy of such a concurrence. But any attempt to proceed without education is inevitably self-destructive, like preferring a thorny way to a rosy one, and it will bound to have

large repercussion on the health of the society. Therefore, a balancing attitude is very much necessary for the smooth functioning of both the individual as well as the society.

Students are the future of a country. They have a great social responsibility to shoulder on in giving a proper shape and direction to the society. And this duty can be more imposing when the society concerned is like Dudhnoi and its neighboring areas where the socio-economic development is not upto our expectation. Particularly, the people of hill areas live a solitary and confined life, showing not much interest in education and its impacts. But, it is our duty to take them along with us. Therefore, the need to bring the wind of change is very much imperative here. But who will be agents of such an endeavor? The premier institutions and the students reading in it shall have to play the foremost role. In this regard, Dudhnoi College and its students cannot escape from responding to its call. But how much our students are aware of such a social responsibility? To understand such responsibility, one must first understand his/her own individual responsibility. He /she must be dedicated to his study, giving up every bit of uncanny mentality towards it. But from my experience of the last two years I feel that there is more of youthful vigor and enthusiasm, and less of futuristic attitude within them for which reason any responsibilities—individual or social—are felt much less strongly than expected. As a further

consequence of this attitude, lack of interest and conviction is shadowing any thought to recognize this period as investment time. Instead, a casual and uncanny attitude mars the whole process of formal education, as a consequence of this, notwithstanding the sincerity and dedication of a few students, the whole process is yet to evolve out from the mean thought that it is good if they pass the exam by hook or crook and complete the course; but not bad if they fail to clear it. How can one expect anything from those students who have such an attitude towards his/her duty? Another question of course, arises in this context is it necessary to fulfil the individual responsibility, in order to carry on the social responsibility? What is the role of punctuality, sincerity and dedicated mentality of the students in this journey? Does it mean that a good student has more probability of taking up more social responsibility?

By social responsibility, I do not mean to undertake any campaign of social upliftment. In such cases, those who failed academically could have performed better. What do I mean by it is that a student can take up a lot of social responsibility only by becoming a good student. By good student I mean a sincere, dedicated student who has a good academic track as well as a followable morality. A student of such quality can perform a good deal better than other the social responsibility entrusted on him/her. But how? Human beings intentionally or unintentionally follow others. If someone can establish himself better in life by virtue of his excellence in the academic field, then it can leave an indelible influence on the other. Slowly but gradually people would like to imitate the manner and life style exemplified by him/her. Once people came to know about the efficacy of education, they will certainly develop an interest in the acquirement of knowledge through formal education. And once they set their feet on that track, various social evils like superstition, poverty, militancy would go away from the society once

for all paving the way for science and technology to enlighten it. A society removed of such problems is bound to succeed in every step. Students can, therefore, play the greatest role to engender changes in the society.

If things happen conversely, for instance, students showing no change in their manner and behavior in spite of the fact that they are pursuing higher education, then it will certainly deliver a wrong message to the society. Their failure to adhere to the various socio-moral norms and values will hinder the promotion of the same qualities in the society. Their chaotic and undisciplined life would automatically vindicate the preconceived notion of the illiterate mass that education has apparently no effectiveness for them. In such cases, to think of any philanthropic or social mission to be performed by our students is nothing but an entirely fruitless expectation. The consequence of such education will be disastrous.

Therefore, the students are required to in-breed within them moral and social qualities along with a good academic record else the influence of their action will be felt negatively in the society. They need to understand that they can never escape from taking up social responsibility because if they fail as students, the consequence is not only on them; rather it is more apparent on the society. The demand to take up responsibility is so heavy on them that if they do not read for them, they have to read for the welfare of the society. It is imperative and not negligible.

However, in this holistic journey they need to carry with them an impartial and true self-evaluation method as a tool to measure every step of their advancement, with which I believe they can turn any momentary failure into success. I am very much optimistic that the students of Dudhnoi College have the tremendous potentiality to auger changes in the society provided they are given the right impetus from their teachers.



‘Education Beyond Barriers’ Krishna Kanta Handiqui State Open University: *A brief Account*

Birbol Boro

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Co-ordinator,
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Professor Krishna Kanta Handiqui:

An illustrious son of Assam, Professor Krishna Kanta Handiqui is one of the greatest Sanskritists and Indologists of the world. Besides, he is an educationist with an uncommon ability and vision. During his life time he became a legendary figure and even today the very name K.K.Handiqui stands for all the good and great qualities of a saintly person.

Born on July 20, 1898 at Jorhat in Upper Assam, he had his early education at Jorhat Govt. High School, and then at Cotton College, Guwahati. In 1917, he received a First Class in BA Honours in Sanskrit securing Prasanna Kumar Sarbadhikari Gold medal as a student of Calcutta Sanskrit College, at the young age of nineteen. In the year 1919, Handiqui received a First Class MA degree in Sanskrit from Calcutta University with special papers on Vedic Literature. With his thoroughly classical bent of mind, Handiqui proceeded to England in 1920, and pursued his MA at the university of Oxford with honours in Modern History in 1923.

Handiqui served as the founder Principal of the Jagannath Baruah College, Jorhat, from 1930 to 1948 which was the first non-government degree college of the entire North-East region of India. From 1948-1957, professor Handiqui served as the

founder Vice-Chancellor of Gauhati University, the first University in the entire North-East India.

Professor K.K.Handiqui was a scholar of singular distinction, a pioneer Indologist and a philanthropist whose life epitomized an era marked by sacrifice, diligence and devotion to high principles. He is well known for his munificence to literary and educational foundations in the state of Assam.

Krishna Kanta Handiqui State Open University:

KKHSOU is established under the provision of the Krishna Kanta Handiqui State Open University, Act' 2005 enacted by the State Legislature of Assam & published in the Assam Gazette (extraordinary) dt 29/9/05 and this university is recognized by the Distance Education Council, Ministry of Human Resource Development, Govt. of India. The Krishna Kanta Handiqui State Open University started functioning with Professor Srinath Baruah assuming office as its first Vice-Chancellor wef. 11th December, 2006. Degrees awarded by the University will be at par with degrees awarded by any other universities for the purpose of job/higher studies.

The University has been recognized and its academic programmes approved by the Distance Education Council, New Delhi. Vide letter No. DEC/ Misei/07/5957 dated October 3, 2007 and Univer-

University Grants Commission, New Delhi vide letter NO.F.9-13/2008(CPP-1) dated March 18, 2009. In addition to that, the Govt. of Assam has recognized all degree, diploma and certificate courses of the University vide Letter No. AHE/228/2007/330 dated May 08, 2009.

The University is functioning from its Permanent Campus at Patgaon, Rani Gate, Guwahati-17. The University City office is located at Housefed Complex, Last Gate, Dispur, Guwahati-6

Motto:

The very purpose of establishment of the University is to promote education that reaches the unreached through the Open and Distance Learning System and the motto of the University is 'Education Beyond Barriers' of age, academic background and geographical boundaries.

Objectives:

The main objectives of the Krishna Kanta Handiqui State Open University are:

- To provide access to higher education to large segments of the population, and in particular the disadvantaged groups such as those living in remote and rural areas including working people, housewives and other adults who wish to upgrade or acquire knowledge through studies in various fields.
- To provide opportunities for higher education to a larger segment of the population, including those who are unable to pursue higher education at the appropriate time due to one reason or the other.
- To strengthen and diversify the degree, diploma and certificate courses related to the needs of employment and necessary for building the economy of the country on the basis of its natural and human resources.
- To contribute to the improvement of the educational system in the State by providing a non-formal channel that is complementary to the formal system of education.
- To advance and disseminate learning and knowledge through diversified means including the use of information and communication technology.

nology.

- to provide education and training in order to develop skills in the various arts and crafts together with raising their quality and improving their availability to the people.

- To provide counselling and guidance to the learners.

Vision & Mission:

The aim of the University is to develop and provide quality higher education and training with the use of latest educational inputs and technology. Because of the inherent flexibility in terms of pace and place of learning, KKHSOU holds the promise of providing equality of opportunities for higher education and bringing into its fold the different sections including the denied and deprived sections of people of the state. With a view to reaching out to these people KKHSOU has been formulating academic programmes to suit the under educated, and highly educated groups to achieve the goal of providing quality education and knowledge at their doorsteps. It has classified its diverse academic programmes to suit the potential learners of the following target groups:

1. Persons unable to complete higher education in the normal course of time.
2. People living in rural and remote area and other disadvantageous conditions but desirous of higher education.
3. People willing to earn for a living and learn at the same time.
4. People engaged in different services, business, agriculture or other professions.
5. Persons deprived of higher education in conventional system for variety of reasons.
6. Women learners.
7. Persons with disabilities.
8. Working people who wish to develop their professional skills.

Programmes on offer:

At present the KKHSOU offers the following Academic Programme .

A. Doctor of Philosophy (PhD):

The Programme is on hold. Fresh registration in the programme is subject to further UGC notification. B. Master's Degree Programmes:

- M01 Master of Mass Communication
- M02 Master of Business Administration
- M03 Master of Computer Application
- M04 Master of Arts in Assamese
- M05 Master of Arts in English
- M06 Master of Arts in Education
- M07 Master of Arts in Political Science
- M08 Master of Arts in Sociology
- M09 Master of Social Work (MSW)
- M10 Master of Science in Information Technology (MSc IT)
- M11 Master in Economics
- M12 Master in Applied Economics

C. Post Graduate Diploma Programmes

- P01 Computer Application (PGDCA)
- P02 Business Management (PGDBM)
- P03 Tourism and hospitality Management (PGDTHM)
- P04 Human Resource Management (PGDHRM)
- P05 Broadcast Journalism (PGDB)
- P06 Mass Communication (PGDMC)
- P07 Yoga and Naturopathy (SLM under Construction)

D. Bachelor's Degree Programmes:

- B01 Bachelor of Arts (BA)-Pass
- B02 Bachelor of Arts (BA)-Major
- B03 Bachelor of Commerce (BCom)
- B04 Bachelor of Business Administration (BBA)
- B05 Bachelor of Mass communication (BMC)
- B06 Bachelor of Computer Application (BCA)

E. Diploma Programmes:

- D01 Journalism & Mass Communication (DJMC)
- D02 Assamese Journalism (DAJ)
- D03 Tourism Management (DTM)
- D04 Hotel Management (DHM)
- D05 Creative Writing in English (DCWE)
- D06 Computer Hardware and Networking (DCHN)
- D07 Library and Information Science (DLIS)
- D08 Computer Application (DCA)
- D09 Sanskrit Learning (DSL)

F. Certificate Programmes:

- C01 Computer Application (CCA)
- C02 Mobile Phone Repairing (CMPR)
- C03 Maintenance and Repairing of Audio Video Equipments (CMRAE)
- C04 Maintenance and Repairing of Electronic Domestic Appliances (CMREDA)
- C05 Computer Hardware (CCH)
- C06 Computer Networking (CCN)
- C06 Computer Networking (CCN)
- C07 Repair and Maintenance of Refrigerator and Air-conditioner (CRMRA)
- C08 Welding and Cutting (CWC)
- C09 Two/Three Wheeler Repairing and Maintenance (CRMW)
- C10 Electrical House Wiring (CEW)
- C11 Commercial Goat Rearing (CCGR)
- C12 Scientific Piggery Farming (CSDF)
- C13 Scientific Duck Farming (CSDF)
- C14 Scientific Layer Farming (CSLF)
- C15 Commercial Broiler Farming (CCBF)
- C16 Commercial Nursery Management for Horticultural Crops (CCNMA)
- C17 Scientific Tea Cultivation and Plantation Management (CSTCPM)
- C18 Apiculture (CA)
- C19 Garment Designing and Construction (CGDC)
- C20 Security Personnel (CSP)
- C21 Counselling Skills
- C22 Beauty Care
- C23 Geoinformatics (SLM under construction)
- C24 Digital Photography

G. Vocational Training Programmes:

- V01 Welding,
- V02. Plumbing and Pump Installation,
- V03. Electrical House Wiring,
- V04. 2/3 Wheeler Maintenance and Repairing,
- V05 Computer Application
- V06 Beautician
- V07 Electrical Motor Rewinding
- V08 Basic automotive servicing (2/3/4 Wheeler)
- V09 Repairing of Electronic Domestic Appliances
- V10 RCC Masonry

- V11 Automobile Electrician
- V12 Cutting and Tailoring
- V13 Hardware and Networking
- V14 Machinist
- V15 Carpentry
- V16 Diesel Mechanic
- V17 Turner
- V18 Phenyl Making
- V19 Screen Printing

H. Bachelor Preparatory Programme (BPP)

It is only 10+2 passed students who are eligible for admission to the Degree Programmes, of this University. But for those, who could not pass 10+2, yet are desirous to pursue higher education KKHSOU offers, like other open universities, a bridging programme called Bachelor Preparatory Programme which is of two year duration. Any person who successfully completes this programme becomes eligible to get admission into any of the Degree Programmes offered by this University.

I. Diploma in Elementary Education (D.El.Ed.) Programme

KKHSOU was entrusted by the Government of Assam with the responsibility to train the untrained teachers with a Teacher Training Programme through the distance mode. According, the university developed the two year programme named Diploma in Elementary Education (D.El.Ed.) in ODL for the in service teachers of the State, which was launched in 2012. The programme is of two year duration and the in-service teachers selected/nominated /deputed by the Government of Assam(through SSA Mission) are only eligible to undergo this training programme.

Important Achievements:

1. Emergence of KKHSOU as the one and only State Open University (SOU) of North East India.
2. Recognition of Centre of Excellence in Distance Education by Commonwealth of Learning (2013)

3. Launch of Jyan Taranga (Community Radio) 90.4 MHZ.

4. CSR award of Excellence as top Distance Learning Institute (2014).

Dudhnoi College Study Centre, KKHSOU

The aim of the University is to develop and provide quality higher education and training with the use of latest educational inputs and technology. Because of the inherent flexibility in terms of pace and place of learning, KKHSOU holds the promise of providing equality of opportunities for higher education and bringing into its fold the different sections including the denied and deprived sections of people of the state. With a view to reaching out to these people of Dudhnoi, Dudhnoi College Study Centre of KKHSOU has been formulating academic programmes to suit the under educated, and highly educated groups to achieve the goal of providing quality education and knowledge at their doorsteps.

Dudhnoi College Study Centre, KKHSOU also take the necessary step to fulfill the aim of the University to develop and provide quality higher education and training with the use of latest educational inputs and technology from the session of 2013-14, approved the study centre on April 25th 2013, Official letter No-KKHSOU/New study centre/30/2013/10, with Centre in-charge Dr.Gopal Phukan Principal, Dudhnoi College and Birbol Boro as Coordinator of the Study Centre By the KKHSOU with the following courses.

1. M04 Master of Arts in Assamese (MA)
2. M06 Master of Arts in Education (MA)
3. P01 Post-Graduate Diploma in Computer Application (PGDCA)
4. B01 Bachelor of Arts (BA)-Pass
5. B02 Bachelor of Arts (BA)-Major
6. D05 Creative Writing in English (DCWE)
7. C01 Computer Application (CCA)
8. BPP Bachelor Preparatory Programme (BPP).

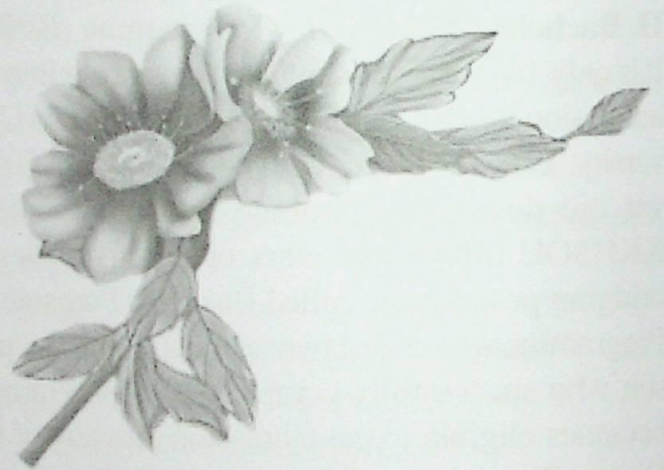
Foundation Of life

Smrita Rabha
BA, 5th Semester.

If you are always,
Looking for fault
You'll never
Have peace of mind.
As our entire life is made up of choices
and that is what you will find.

If you are always.
Looking for the bad,
and keep on stepping forward in this dance
called life !
You'll never see the good.
It surely must be clearly understand.

Dont look for the shadow
and the sun you will see,
and a better human being
you will surely be!
For don't forget to always look your best,
And life will look after the rest.



Dear Diary

Mridusmita Rabha
B.A. First Sem
English (Major)



I write you
when I am sad,
I write you
when I am happy,
I share all my secrets with you
You are like a best friend of mine
Whom I can put my trust.

I wonder how beautiful it would be,
If I could meet you in real.
I would also ask your secrets
And never share them with others ...

हारिमु: बेनि ओंथि आरो आखुथाइ

बुद्धि राज बर'

जागायनाय : हारिमु एबा इराजी Culture सोदीबा लेटिन 'Cultura' निफाय फैदों । जायनि ओंथिया जादों आबाद (Cultivation) । हारिमु सोदोबनि ओंथिया गमामायैनो बेसेबा गुवार, गोथौ आरो ओंथि बहरा । सरासनस्त्रायै हारिमुवा जादों मोनसे जथाइ सुबुंफोरनि गेजेराव अरायबो बेरखांबोनाय राव, दोहोहोम, आदार बाहायनाय, समाजारी हुदा, दामनाय-देनाय आरो आहिमुनि गेजेरजों आखुपाथारि मोनफुंनय गियान (Knowledge) । जायनि गेजेरजों मोनसे हारिनि दानाय-लुनाय, मावनाय-दानाय, जानाय-लौनाय गान्नाय-जोमनाय, मोसानाय-मुसुरनाय, मेथाइ खननाय, दामनाय-देनाय, हाबा-हखा, रंजानाय-गेलेनाय आसारखान्थिफोरनि महर मुख्रिफोरा आबुडै बेरखाडो । Oxford Dictionary & Thesaurus II आव दिन्थिनाय बादिब्ला Culture सोदोबनि ओंथिफोरा जादों : Intellectual and artistic achievement or expression; refined appreciation of arts etc.; customs and civilization of a particular time or people; Improvement by mental and physical training; cultivation of plants, rearing of bees etc. आरो quinity of bacteria grown for study.

हारिमुनि बुंफुरलु (Definition of Culture) :

गाहायाव माखसे सानसुमैफोरनि हारिमुनि सायाव होलांनाय बुंफुरलुखौ दिन्थिनाय जाबाय :

(i) Edward B. Tylor नि बादियैब्ला हारिमुवा जादों सासे मानसिया सोद्रोम हिसानै सौलौनानै लानो हानाय गियान, फोथाइनाय, आरिमु नैतिकता, आयेन, आसारखान्थि आरो गुबुन समाजारि मावफुंथाव खामानिनि जथाइ महर ।

(ii) Malinowsk नि बादियैब्ला हारिमुवा जादों बेसाद, सानथाइ बिथिं, सोलो, हुदा आरी बेसेन बादिजों लाफादेरनाय गलाय बेसेनारि आयजें ।

(iii) Herskovits नि बादिला हारिमुवा जादों मानसिजों दाजानाय आबहावायारि बाहागो ।

(iv) Mathew Arnold नि बादियैला हारिमुवा जादों साबसिन हामसिन बुद्धियारि बेरखानाय बिथिं (Intellectual excellence) ।
(v) Moret नि बादियैब्ला हारिमुवा जादों सुजाबनो हाथाव बुद्धि (Communicable intelligence) ।

हारिमुनि बाहागो (kinds of Culture) :

हारिमुखौ गोबां सानसुमैफोरा गोबां बाहागोयाव रानलौदों । गाहायाव सानैसोनि हारिमुनि सायाव बाहागो रानलांनायखौ दिन्थिनाय जाबाय--

A.L. Kroeber आ हारिमुखौ गासै मोनद' बाहागोयाव रानदों । बेफोर जादों - (i) नंगुबै हारिमु (Reality Culture), (ii) समाजारि हारिमु (Social Culture), (iii) गुनआरि हारिमु (Value), (iv) रावआरि हारिमु (language Culture), (v) गियान एबा आर्शआरि हारिमु (Ethics or moral and law) आरो (vi) देलायस्त्रि हारिमु (Fashion Culture) ।

L. Richardson आ हारिमुखौ गाहाय मोनथाम बाहागोयाव रानदों बेफोर जाबाय-

(i) गोजाम एबा खुगा हारिमु (Savage or oral or primitive culture)

(ii) सुबुं हारिमु (Folk culture) आरो

(iv) जौगा हारिमु (Elite Culture) ।

बेफोरनिनो सुबुं हारिमु बाहागोखौ आरोबाव मोनब्रै बाहागो याव बोखावबावदों सुबुं थुनलाइ (Folk literature), समाजारि सुबुं फालिथाइ (Social Folk customs), बेसादारि हारिमु (Material Culture) आरो सुबुं आरो दिन्थियारि हारिमु (Folk and Performing art Culture) ।

हारिमुनि आखुथाइफोर (Characteristics of Culture):

1. हारिमुवा मोनसे समाजारि आयदा : - हारिमुवा समाज निफ्रायनो दाजानाय ओंखायनो बेखौ समाजनिफ्राय जुदा खालामनो हाया । समाजनिफ्रायनो हारिमुवा जौगा महरखौ मोननो हायो । ओंखायनो सासे मानसिया समाजनिफ्रायसो हारिमुखौ मोननो हायो । मानोना

मानसिया समाजार् आरो समाजर्ोनो मानसिया दाजानानै थायो लोगोसे समाजर्ो गोरोबनो थासाय सासे मानसिनो बै समाजर्न अंगबै हारिमुखौ नंगौ जायो ।

2. हारिमुखौ सुबुं समाजावल' मोननो हायो : जिब जुनारफोरर्न गेजेरावबो समाज दडो, बेसोरखौबो सुबुं समाजर्न बादि ज'जाना थानायखौ नुनो मोनो नाथाइ बेसोरर्न गेजेराव हारिमु गैया । मानसियाल हारिमुर्न सायाव सोनारग्रा ओंखायनो हारिमुखौ सुबुं समाजर्न गेजेरावल' मोननो हायो गुबुन जिब जुनारफोरर्न गेजेराव हारिमुखौ नुनो मोना ।

3. हारिमुवा जाबाय सोल्लोनानै लानाय आसारखान्थि : हारिमुवा जोनोमर्जो फैफानाय मुवा नड । बेखौ सोल्लोनानैसो मोननी हायो मानोना सासे मानसिया सोल्लोनानै मोननाय आखल आखुवासो हारिमु । ओंखायनो हारिमुखौ 'learned ways of behaviour' होनना बुंनय जायो । सोल्लोनानै मोनै आखल आखुफोरखौ हारिमु बुंजाया नाथाय आखाय दाख'नाय (handshak), साबायखर बावनाय (thanks/namaskar) बायदिया हारिमुवारि हुदा ।

4. हारिमुवा मोनसे फोसावहोरनाय बिखान्थि : सुबुडा बे बहुमाव ओराइजोर नड नाथाय हारिमुवा मोनसे आथालर्नफ्राय गुबुन मोनसे आथालसिम सुबुं माहारिर्न गेजेराव दाजानानै थाबाय थायो । रावा हारिमुर्न मोनसे साखाबादि । मानोना मोनसे आथालर्न सुबुंफोरर्न आसार, नेमखान्थि, फाव फेसनफोरखौ गुबुन आथालर्न सुबुंफोरा मोनर्थि मोननायर्न गाहाय बिखान्थियानी यानो जाबाय राव । रावानो उनजोलैफोरर्न थाखाय हारिमुखौ फोसावहोरनायाव मदद होयो ।

5. हारिमुवा समाजर्न सिनायर्थिखौ रोखा दिन्थियो : मोनफ्रोमबो समाजर्ननो गावबा गाव एखुथा हारिमु दडो । हारिमुवा मोनसे समाज आरो गुबुन मोनसे समाजर्न फारागर्थिखौ रोखा खालामना दिन्थियो । मोनफ्रोमबो समाजर्न हारिमुवा आलादा आलादा रोखोमर्न जायो आरो मोनसे हारिर्न सिनायर्थिखौ बिसोरर्न हारिमुवानो सिनायहोयो । समाजाव बाहायजानाय आसारखान्थि, नैतिकता, गुन,

फोथाइनाय बायदिया रोखोमसे (uniform) नंजोबा । मानोना मोनफ्रोमबो समाजर्न गेजेरावनो आलादा आलादा जायो । सम लानानै सम हारिमुवा सोलाइसुलाबो जायो ।

6. हारिमुवा सान्थौ गोनां: हारिमुवा मोनसे समाजर्न सोद्रोमाफोरर्न साननाय होनाय, नेमखान्थिफोरर्न गेजेरर्जो सोनारो । बे साननाय होनाय, नेमसान्थिफोरा समाजर्जो अंगबै महरै गनायबो जायो । मानोना मोनसे समाजर्न हारिमुवा बै समाजर्न साननाय होनाय, नेमखान्थिफोरर्न गेजेरर्जोसो समाजर्न मानखौबो जौगा महर होयो ।

7. हारिमुवा मोनसे सुलाइसुला बिखान्थि : हारिमुवा बहैग्राजिर्न एबा मुवा (Fluid) बबेखानि लोरियै (Static) । बेर्न ओंथिया जादौ हारिमुवा जायखि जाया बिर्थिर्जोर्नो सानफ्रामबो, ओरायसम सोलाइलांबाय थायो आरो मोनसे समाजाव गोगोम महरै जथाइ जानानैनो थायो । ओंखायनो हारिमुखौ Dynamic आरो Complex होननानैबो बुंनय जायो ।

8. हारिमुवा गासैर्जोर्नो बाहायजानाय बिर्थि : हारिमुखौ सासे सुबुडा हारसिडै गावर्न खालामना लानो हायोदा ? ... हाया । समाजार् ओंथियाव हारिमुखौ बाहागो खालामना बाहायनाय जायो । जैरै आसारखान्थि, आदब खायदा, फोथाइनाय, साननाय, गुन, आदर्श बायदिया गासैर्बो मोनसे रोखोमैर्नो समाजर्न सुबुंफोरर्जो बाहायजादौ ।

फोजोबनाय : गोजौर्न सावरायनायर्नफ्राय जौ मोनसे थिर्नाथायाव फैयोर्दि मोनफ्रोम आरो गासैर्बो समाजहानो गावबा गावर्न एखुथा हारिमु दडो । हारिमुवा आलादाल नड बेथो सेखोमसेबो नड । नाथाय हारिमुखौ बे बहुमर्न सुबुं समाजर्न गेजेरावनो मोननो हायो आरो नुनो मोनो । हारिमुवा जौर्न सुबुंर्न जिउर्जो जोनोमर्नफ्रायनो यैनायसिम नांथाबना थायो । मानोना सुबुडा जोनोमर्न अनाव देरदोखोन देरलांनार्न गेजेरर्जोर्नो हारिमुवारि हुदाखौबो दालाडो । ओंखायनो बुंनो हायो हारिमुवा सुबुं समाजर्न गेजेराव ओरायजोर । मोनसे हारिया सोहोमसि (Civilization) मोननायर्न उनाव बे हारियाव हारिमुवा गावनो गाव गोसारदला फैयो ।



दुधनै फरायसालिमा

1st prize winner in spot poetry writing competition

जेचमिन बसुमतारि

B.A.6th Semester

नायहर हनै जौनि फरायसालिमाखौ
बेसेबा समायना-रमायना,
रंगिना - संगिनायै बुंफबजोबनाय
जेथिं नायो बेथिं समायनाजौं बुंफबनाय।

जौनि दुधनै फरायसालिमाया
गोदोनि बादि गैया,
समनि फाखनजौं सोलायनाय
नायहर हनै फरायसाफोर।

आय, आंनि गोसोखौ बोदोर खालामबाय नौं
आय, आंनि आंगोनि फरायसालिमा,
मा एसेबां गोसो-बोदौं नौंडे।
जौनि गोसोयाव गोजोन होफैयो
बे दुधनै फरायसालिमाखौ
नागारना थानो।
आय, मा एसेबां मोजां
जौनि दुधनै फरायसालिमाया।

जोडे गावजौं-गावबो खौसे
रावबो एना एनि गैया,
बयबो खौसेयै गेलेलायो-रंजालायो।
फै जौं बयबो आगान सोरलानि
दुधनै फरायसालिमाखौ
जौगा होनो।
गोजौयाव दावगा लानो।।



सोमखीर समायना दुधनै फरायसालिमा

2nd prize winner in spot poetry writing competition

अष्टमी खाखलारी

B.A.6th Semester

बसेबांबा सोमखोर समायना
बिफा लाइफाजौं सोरगिदिं
बुफबनानै थानाय,
जौनि दुधनै फरायसालिमा
जेथिनो नायो बेथिनो
सोमखोर समायना थासारि
आय मा एसे समायना नुथाय
दुधनै फरायसालिमानि।
नायबलाबो नायस' हाया,
फरायसालिमानि सिगांथिं थानाय
फाखिनि समायना नुथायानो
फरायसालिमानि फरायसा फरायसुलिफोरनि।
गोसोखौ दान्दिसेबलाबो गोजोन होयो।
बैसागो बोथोर सफैबला,
समायनानिखै समायानिसन जायो
बिलाइ गोरलै आरो समायना समायना
बिबार बारनायजौं।
आय मा एसे समायना, मा एसे रमायना
जौनि दुधनै फरायसालिमा।
दाननिसेबो नागार लानो गोसोआनो जाया
अराय सम थाबाय थानो गोसो जायो।