



Impact of Covid-19 on society

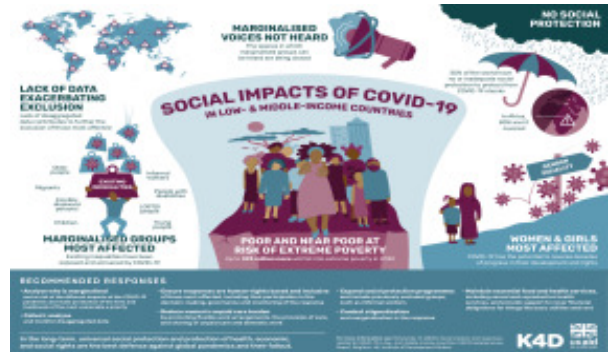
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COVID-19 is the disease caused by a new corona virus called SARS-CoV-2. WHO first learned of this new virus on 31 December 2019, following a report of cluster of ‘viral pneumonia’ cases in Wuhan, People’s Republic of China.

Covid-19 has made a profound dent in the history of the world. The whole Scenario is similar to that of world war but this time it is humanity against the virus. No person on the planet is left unaffected by the pandemic. Many lost their life, jobs, and businesses and among most of them are the students as schools and colleges were shut down. However, none could envision what was coming. Days turned to months and months turned to years.

Social and economic impact :

Its repercussions, severe and far-reaching, are being felt across the world. From school closures to devastated industries and millions of jobs lost threatening to widen inequalities everywhere, undermine progress on global poverty, clean energy, and many more. Micro, small, and medium enterprises contribute a third of India’s gross domestic product and provide employment to over 110 million workers. Using a mixed methods design to ascertain the level of sectoral distress at the peak of the nationwide lockdown in May 2020 and found production falling from an average of 75% of capacity to just 13%. On an average, firms retained only 44% of their workforce, and 69%



of firms reported inability to survive longer than three months.

According to data released by UNESCO on 25 March, school and university closures due to COVID-19 were implemented nationwide in 165 countries: this affects over 1.5 billion students worldwide, accounting for 87% of enrolled learners. 11 million: That’s the number of girls who might Never return to school leading unprecedented disruption on education and threatens decades of progress made towards gender equality; puts girls around the world at risk of adolescent pregnancy, early and forced marriage, and household violence.

Challenges to health care providers :

COVID-19 placed healthcare providers in a new environment and with unexpected challenges like fears of helplessness, coupled with the obligation to know answers for their clients, becoming infected and spreading the disease to others.



Suicide and domestic violence :

Suicide, domestic and intimate partner violence attributed to lockdowns financial insecurity, stress, uncertainty, increased aggression at home with abusers able to control large amounts of their victims' daily life, need to call by: United Nations Secretary-General António Guterres for a domestic violence "CEASEFIRE"

Unemployment :

Closure of Lifeline Businesses leading to the equivalent of 255 million full-time jobs lost in terms of working hours, in 2020. Among the worst hit are workers in the informal economy, young people and women.

Poverty and hunger :

In just a few months of Covid-19, poverty went up for the first time in 20 years. The high cost of healthy diets and persistently high levels of poverty and income inequality continue to keep healthy diets out of reach for around 3 billion; that is 1 in 3 people worldwide. The pandemic has devastated India's economy, bringing financial calamity to millions at the mercy of its chronically underfunded and fragmented healthcare system. 65% of Indian spent a huge out of pocket expenditure during Covid-19 leads to drowned in debt and family's joy is tempered by a mountain of debt on health during the pandemic. In 2020, World hunger increased almost 10% of the undernourished populations

Older persons and covid-19 :

Older persons are at the risk particularly those with chronic hypertension, cardiovascular disease and diabetes. They are not just struggling with greater health risks but also likely to be less capable of supporting themselves in isolation. Although social distancing is necessary if not implemented correctly may lead to increased social isolation of older persons at a time when they may be at must need of support.

Person with disabilities :

Even at the best of times, persons with disabilities face challenges in accessing services: due to lack of availability, accessibility, affordability, as well as stigma and discrimination, the risks of infection from COVID-19 are compounded by other issues, which warrant specific action.

Pregnancy and Covid-19 :

A case series of 43 women from New York who tested positive for COVID-19 showed similar 86% had mild disease, 9.3% had severe disease and 4.7% developed critical disease. Another study found the cases of COVID-19 pneumonia in pregnancy were milder and with good recovery.

A study of 9 infected women at the third trimester of pregnancy from Wuhan, China showed that: they had fever (in six of nine patients), muscle pain (in three), sore throat (in two), malaise (in two) and Fetal distress was reported in two. None of the women developed severe COVID-19 pneumonia or died. All of them had live birth pregnancies and no severe



neonatal asphyxia was observed. The samples of breast milk, amniotic fluid, cord blood and neonatal throat swab were tested for SARS-CoV-2, and all results were negative.

“There are just so many unknowns that are accompanied with a positive Covid test when you’re pregnant,” says Melinda Castillo, a 39-year-old financial analyst in Texas who tested positive for Covid-19 in August and was due to have a baby boy in December.

Covid-19 and youth :

In terms of employment, youth are disproportionately unemployed, and those who are employed often work in the informal economy and gig economy, that are severely affected by COVID-19.

Families :

Indigenous families particularly vulnerable at this time due to higher rates of communicable and non-communicable diseases, lack of access to essential services, absence of culturally appropriate healthcare, and if any, under-equipped and under-staffed local medical facilities aggravated by covid-19

The large number who are outside of the social protection system and are dependent on income from the broader economy – produce, tourism, arts and culture, handicrafts and employment in urban areas were largely affected.

Sports and physical activity :

Social and physical distancing measures, lockdowns of businesses, schools and overall social life, which have become commonplace

to curtail the spread of the disease, have also disrupted many regular aspects of life, including sport and physical activity.

Population explosion (interrupted family planning) :

According to the United Nations Population Fund’s recent estimates, nearly 12 million women may have not been able to access family planning services due to disruptions caused by the pandemic. This led to around 1.4 million unplanned pregnancies, as per the UN’s reproductive health agency.

There is a major change in the social framework of Assam after the situation of Covid19 gets over. It will bring about a major change in the social and economic structure of the next world. Similarly, it will affect Nature to religion, education, health, transport, tourism, business, sectors of industry etc. They also influence efforts to ensure universal access to health care, education, housing, sanitation, water, food, and energy. The most challenging aspect of Covid-19 in the coming years in India is the solution to problem of unemployment.

Conclusion :

As per the UN, the COVID-19 crisis has taken a shocking toll on people, communities, and economies across the globe. All people in the world are affected, women largest stake of front-line health workers are excessively exposed, supply chains have interrupted, impacting the availability of daily medical urgencies, health systems work hard to cope, reproductive health services are being sidelined and increase of gender-based violence, generation of class 10th, 12th, and last year students of degrees and the unemployment.



“Importance of Mass Media in Education”

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“Mass media is the ability to access, analyze, evaluate and communicate information in a variety of formats”-David Considens.

Introduction:

In the present day society one cannot envision a day without radio, television, mobile, newspaper and the internet. These are responsible for all the information we have received on day to day basis. The word „media. is the plural form of medium which refers to any channel or source through which a message is sent. Mass media are means of instrument or communication that reach a large number of people with a common message. The mass media become popular in the late 1920.s. Until then the only means of communication with the messages were journal, newspaper, written modes etc. With the advent of radio and television, the original term was substituted with media. a broader terminology.

Education on the other hand may be described as an attempt to change people.s behavior according to the accepted norms of the society in which they live. No doubt, formal education has great impact on the life of an individual. It helps one to develop confident, getting recognition and create awareness about the existing problems of the society. But it has a limited scope. It covers a fixed period of life i.e „student life.. In true sense, education is a lifelong process. It covers whole life of an individual from cradle to grave. Mahatma Gandhi defined education as “By education I mean an all round development of child and man –body, mind and soul”. Therefore it is realized that oral teaching helps only mental development of a child. But use of mass media in teaching proved itself to modify the behavior from all sides-intellectual, moral, emotional and physical etc .Mass media

are closely associated with senses of an individual. It is said that senses are the gateways of knowledge. Research findings of Cobun (1968) shows that we learn-1.0% through TASTE, 1.5% through TOUCH,3.5% through SMELL,11.0% through HEARING and 83.0% through SIGHT. Thus very basis of learning is sense of experience. In formal education, mass media are considered as supplementary device. But for modification of behavior of an individual, mass media are considered as major instruments in both informal and non-formal education. With the onset of new technologies and emerging trends in the global economy, the educational processes today are undergoing rapid changes emphasizing the need to acquire media literacy. Now mass media like T.V and radio reach large members and also help in improving the quality of education. The National Policy on Education, 1986 and the modified policy, 1992 has observed, “The mass media has profound influence on the mind of children. The mass media make the constraint of time and distance manageable during the time of COVID-19 situation.

VARIOUS MASS MEDIA USED IN EDUCATION:

1. Radio’s school broadcast programmes: Radio broadcasts started in India in 1927.In 1947 All India Radio.s network consisted of six radio stations. Now there are more than hundred stations which cover 95% of the population of the country. Advantages of radio broadcasting in education are numerous. It brings the school in to contact with the world around and furnishes up to date



knowledge. Having a lot of advantages, major shortcoming of radio is that it is one-way communication. Students cannot put questions to the broadcaster.

2. Educational T.V: T.V for instructional purpose first used in U.S.A. In India first started its functioning in 1957. T.V is the most potential instrument in educating masses and thereby narrowing down the gap of progress between the developed and developing countries. At present almost 90% of the total population of India are benefitted by T.V. It can bring the world in to a classroom and classroom to a home.

3. Films: A film is a multiple media of communication. It presents facts in a realistic way, dramatizes human relations, arouses emotions and transmits attitudes and experiences to the masses. It is very effective in adult education. It has a very powerful influence on the minds of children in shaping their personality.

4. Press: The press is an informal but very influential agency of education. The press includes newspaper and magazines. They are very useful in the teaching of various subjects. The newspapers are very useful for the study of languages. Pupils learn many new words and many new expressions.

5. Video tapes: Video tape is an effective and useful medium for distance education. It is comparatively a new device in education that provides all advantages of television and reduces the disadvantages of television such as the fixed timing of television that may cause problem to some to attend it, the illiterate learners who depends on spoken words and on visual images for communication etc. Educational video tapes can be stored for future and can be used in a wide range of teaching- learning situations as and when required.

6. Multi-media packages: This approach has been tried in our country in NCERT and at the Center of Educational Technology (CET) as the mass media for in- service teacher educators.

This experiment has involved the multimedia package which has the following components: Television programmes and Radio programmes.

USE OF MASS MEDIA IN EDUCATION:

Along with general education some of the priority areas to be considered under mass media technology are - population education, Nutrition education, Agricultural education, Political awareness with regard to (i) Voting (ii) Secularism (iii) Fight against corruption (iv) Fight against exploitation (v) Rights and responsibilities of citizen (vi) Environmental awareness etc.

DIFFICULTIES IN THE USE OF MASS MEDIA IN EDUCATION IN INDIA:

There are many forces that resist the introduction of educational technology to the education of masses. They are –(i) Resistance to change (ii) Vested interest (iii) Lack of proper organization (iv) lack of maintenance (v) Lack of proper technical knowledge for implementation and minor repairs. Mass media by themselves can not involve the learner and his/her experience actively in the learning process and do not allow learner to interact with teachers and other learners in the teaching and learning process.

CONCLUSION:

Everyone agree that the teacher occupies the place of importance in education; sometimes it is felt that the mass media tend to diminish the importance of the teacher. Mass media can communicate common messages and instruction simultaneously to a large number of people. At present mass media proved themselves as a strong motivator in all areas. Dr. Mc Luham expressed “Electronic media affect the sensibilities greatly because they tend to *massage* the senses. Thus the medium is not only the *message* but also *massages* the sensory organs and stimulates them to respond actively.”

“WE ARE TRANSITION FROM ONE EDUCATION TO THE OTHER”
-ALFRED ROSENBERG”



Challenges and issues in integration of Nursing Education and Clinical practices

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21st century nurses are confronted daily with various issues in their workplaces. Societal demands are increasing due to various reasons like the elevating number of elderly people and critically ill patients, escalation of health care expenditure, increasing deficit in nursing staff and nurse educators and a shift in the age of the nursing workforce.

Challenges facing in Nursing Education:

Aligning education with the practice environment: Many a time we observed that what is taught and demonstrated in college laboratories for different procedures with appropriate check list and with proper tray set up is not available when they come for practical experiences in the different hospitals. Alignment of education with practical environment is very essential as because nursing education has a great impact on the knowledge and competencies of nurses, all health care providers.

Curriculum enhancement :

Nursing curriculum is changing from time to time because of rapidly evolving professional practices. Diseases are emerging and re-emerging as a result curriculum modifications are essential in nursing academia to per with other professionals. Nursing

programs aim to prepare nurses who are able to deliver safe and high quality care and would be able to adapt to the evolving environments of practice.

Nursing as part of an integrated healthcare workforce:

Team cooperation and harmony can improve lesser hospital stay, reduction in medical errors, high patient contentment, enhance patient safety and reduce the health care expenditure for chronically ill patients with diminishing the rate of mortality among the hospitalised patient.

Faculty development challenges:

Quality education relies largely on well-trained and competent faculty members. Faculty development and faculty vacancies are demanding challenges in nursing education. Inadequate capacity in nursing institutions, increasing requirements to take part in non-academic university activities and relatively low pay structures are a primary contributing factor to the deficit of nurses and the lack of nursing faculty is a primary causative factor of the faculty restrains. Educators need practice to allow them to integrate theory into practice through synchronization of theory with the practice courses as well as evidence-based



educational strategies more effectively and equip nursing students with the competencies demanded in the 21st century's healthcare environment.

Technological challenges for nursing education:

Technology has significant influence on our lives, on practice, education, management and research. outcome-oriented education is currently being highlighted rather than process-based learning, for instance through skill-based techniques; evidence-based techniques in education; providing students a rich learning journey unlike former models of formal lecturing; and incorporating

evolved learning technologies in many programs. All these styles share one major challenge - how we merge the art and science of caring together with the easily accessible technology, so that caring persists to be converged on human beings. Educational technology is the employment of evolved models of technology to ease the educational journey and for the former decade, this has incorporated using web-based education in both live classes and classes uploaded to the internet for later access by learners. It also involves electronic references, such as e-books, a multitude of internet-hosted material, computer access and broadband internet services within class and IT rooms, smart-boards, video conferencing and so on. During corona pandemic nursing education depends a lot on technologies specially for conducting online classes. Even virtual platform was used to

conduct various conferences, training, workshops and meetings.

Cultural diversity in nursing education:

There is a need for enhancing the diversity within the nursing profession in light of the increasing influx of immigrants, minorities and the expanding globalization, in order to satisfy the demands of our evolving community. Yet, various obstacles face the accomplishment of diversity outcomes within the nursing educational programs. diversity stimulates educators who are attempting to enhance student learning and achievement

Issues:

The curriculum development in nursing education is based on competency and focusing on the output of the students. It invites students' participation and responsibility for learning. While doing so the nursing education has to face many issues like ^ Sociodemographic, Cultural diversity, economic, political and global issues: Increasing aging population ; increasing multicultural ,ethnic diversity requires increased learning , Immigration conflicts ;protest ,consequences for access and health care for Global community; globalization health issues ;global nursing networks Social ,economic and political changes. ,client care ,clinical learning sites are major issues in global platforms.

Increasing use of technology and informatics in nursing education:

Choosing the most effective electronic and technology option, Information overload;



virtually unlimited global resources, global research opportunities, issues identifying current and accurate information; material rapidly outdated, Expanded expectations, limited time, rapid response expected, little time for reflection. Expansion of nursing informatics, content and skill development.

Government's role:

Promoting higher education in nursing is getting diminished and private sectors are coming forward to play the dominant role in promotion of nursing education.

Quality assurance in nursing education:

As the nursing education is flourishing in government and private sectors in India, there is the need for accreditation of the system and the process. So, this is the high time to prepare a quality index of nursing institutions all over the country by categorizing them into different grades, based on infrastructure and faculty profile.

Increasing shortage of nursing faculties and nurses:

Shortage of staff results in limitations in clinical learning and heavy workload; using preceptors; part time instructors; less one to one help for students; consequences for learning and patient safety Shortage of experienced faculties aging; retiring; increased part time instructors; clinical staff, national and global problems influence quality education and future nursing staff. From aligning nursing education with the practice settings to incorporating nursing as an integral part of the health workforce. it is a high

time to adequately preparing nursing educators and providing them with proper development opportunities. As, nursing is an integral part of health care delivery system so providing quality education to the nursing students are biggest challenges for the entire profession but with team spirit and proper administration, infrastructure and nursing curriculum enhancement can definitely help to overcome these challenges and issues.





OBITUARY TO A LEGEND: MISS SHUVA DASGUPTA

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Revered Miss Shuva Das Gupta, whose name itself is an authority, is an apprising identity in the field of nursing science. Since the dawn of the nursing profession, research and development of nursing, she was involved and has contributed her whole life towards the very auspicious cause. She was an intrinsic and integral part of nursing service and education in West Bengal and entire country. She is being remembered for shaping nursing curriculum in the neighboring country of Nepal & Bhutan. She retired as a pioneer, though she had never retired literally. Her omnipresence continues to inspire and enthuse the whole nursing community throughout the research and development process. Her sage knowledge and wisdom shall proliferate for generations to come. It is merely inadequate to describe in words her contributions towards nursing service.

This great personality was born on 19th of July 1931 in Calcutta, West Bengal. After completing her initial studies in West Bengal, she went to Delhi to pursue her B. Sc (H) Nursing from the prestigious Rajkumari Amrit Kaur College of Nursing. Like any other early graduates from RAK College of Nursing she was also one of the nation builders of nursing profession in India. Her juniors from Delhi cherished her as a person of strong intellectually

and most dedicated nurse graduate of their time. She had completed Master of Nursing from University of Delhi and thereafter went to University of Iowa, USA to complete her Master of Arts.



She offered her relentless services with utmost dedication as the

Founder Principal of West Bengal Govt. College of Nursing, Kolkata (SSKM Hospital) established in 1974. She was the Former consultant in Nursing Education, HC Garg Institute of Science and Technology, Kolkata. She also served as Consultant in Maa Sarada College of Nursing, Kolkata.

She also offered her services as Principal cum Consultant in College of Nursing, B. P. Koirala Institute of Medical Sciences (BPKIHS), Dharan, Nepal and College of Nursing, Sikkim Manipal University, Gangtok, Sikkim.

Professor Das Gupta has also served in various senior technical capacities with WHO, UNICHEF and ODA, during her outstanding career. Her wide Administrative, Teaching and Community Health Nursing experience together with her sensible insight as a practicing nurse



in various government hospitals of Kolkata was her asset.

Professor Das Gupta's many awards and distinctions include President's National Award in 1982. She has quite a few publications on Delivery of Maternal and Child Health Services, Nursing Managements and Critical Care Nursing have been coauthored and authored by her.

She was a Life member of Trained Nurses Association of India, Indian Public Health Association, Nursing Research Society of India, and very closely associated to Vivekananda Nidhi, Kolkata. A strong devotee of Sri Sri Ramakrishna Paramahansa, Prof. Shuva Gas Dupta was closely associated with Ramakrishna Mission and involved in charity work.

Sadly, Professor Shuva Das Gupta breathed last on 30th of November 2021 at her parental residence in Kolkata and left for Heavenly Abode. She was not keeping well for last few years due to old age problems and was confined to bed. Though she is no more with us today but great souls like her do not die. Her name shall shine in golden words in the history of nursing profession in India and its neighboring countries.

My lady angel ... The Story Untold :

I had heard a lot about her starting from her professional contributions to a number of funny tales. It was initially from my teachers then from my professional seniors and colleagues who had narrated a lot about her. So

it is like I knew her since long and much before I actually met her.

A genius in intellectuality, a legendary figure in nursing and a pioneer teacher of nursing in India and abroad, that is how I was being told by my teachers about her. Her students and colleagues had talked about her as a smart and lovely looking old lady who was a perfectionist and possess strong leadership skills. I was being related a number of incidences; among them a few were quite interesting. I remember one of her student narrating me the incident where in the middle of the night shift duty she appeared in hospital asked students to name the patients admitted in ICU.

It was sometime mid February 2005 when my destiny brought me near this lady. This was the time of crisis in Nepal. The then King His Majesty King Gyanendra suspended the constitution and assumed direct authority as a temporary measure to suppress the Maoist insurgency. The sudden political turmoil had affected the lives of common people of Nepal and also all Indians like me residing there. International calls were hardly possible creating enormous mental stress for those away from home and their loved ones. But then, the telephone rang... someone said it is for me from India. I picked the telephone and a distinct voice at the other distant end uttered a very sweet hello! (he...ll...eu..o...). The voice was full of energy and there was so much of sweetness in it. Such a lively young voice, I had commented. From the voice it was heard to imagine that it's of a lady who was in her 70's.



At last the final day came, I mean the day I met her for the first time. It was a sunny May afternoon in level II of the CRH building of Gangtok, Sikkim, where I had first encounter with her. I felt as if the beautiful ferry who used to come in my dreams, now appeared in reality. The very first thing after exchange of greetings I remember I told her was how much I am fond of her. She mesmerized me with her lively smile and offered me two chocolates, one for me and one for my younger sister who had accompanied me to Gangtok, Sikkim. But very soon the taste of chocolates was gone as in Dean's room (soon after the chocolates) she fired me with a number of questions one after another. Believe me, this was the toughest job interview I ever appeared during my professional career till today. And I really realized the tough part of her (this legendary figure). The story will be incomplete if I don't say that I had carried a box full of chocolates to her and offer gift items for her (the ones her colleagues and students had send from Nepal) all the way.

Few months later the day I joined Sikkim Manipal University as a Member of Faculty for their College of Nursing this old lady was there to receive me in gate. The very first day, she took me to all the departments and was introducing me mentioning every little detail about me that I was feeling embarrassed at times. Thereafter, every single day I spend with her company was really and really worth learning just like my teachers had told.

At times she was a boss, at times a professional senior, at times a dear friend,

advisor and yet in another moment a lovely mom. I had moments of fun with her but also was so scared of her. The years I spent with her were the most precious part of my professional life and has helped me grow and mature. She was such an efficient leader. She knew all her employees by name, even if he/she was not holding a significant position. She was known for recognizing each and every employee's strengths and weaknesses working with her. I saw her bestowing unselfish love yet maintaining professionalism. Anything and everything was possible for her. Every little issue of the organization she used to take care personally. It was astonishing to see her doing certain things which probably others would have never taken care of. She was an autobiography in herself, a genius on her own, a unique example of splendid resourcefulness. To many like me, she was the Florence Nightingale who knew to pour love and wrap everyone with warmth of care and had capacity to lead any organization, state or nation.

I am grateful to God that I met her. In frank words I am not an appropriate person to bring account of her achievements & collective contributions and words are not enough to pen down lines for such an immensely great versatile personality. She was an angel many like me. The void created by her sad demise cannot be filled. Her demise was one of the most devastating news for her students, colleagues and lovers. She shall remain in their hearts always for "Legends do not die". I pray to Almighty for eternal peace of this great soul. Om Shanti...



New Technologies in Nursing

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Introduction-The current nursing technologies have transformed how nurses conduct their duties. Evidently, such technologies and new healthcare system have endured establishing better services to patients. According to the reports of different researches and surveys improvements in nursing technologies have augmented patient gratification and the general outcomes (Ball 86)

Current technological trends:

Even though there are several technological innovations in the nursing field, there are some technologies that have made headlines lately as they simplify and modernize the amount of work for each nurse to assist them in focusing much on their patients (Mastrian 114) These technologies include point of care technology, electronic health records, as well as patient and staff identified system. Besides there are electronic lift system, smart beds and computerized operator programmes.

Point-of care technology:

Point of care technology uses a wireless linkage and computer to enable nurses in several hospitals to access and obtain an extensive array of information precisely from a patient's room. It has become very useful in receiving patient's records, prescription, information, x rays as well as getting an alternative opinion from another trained health care expert.

Electronic health records:

Currently electronic health records (EHR) have become a significant issue as policy makers make an effort towards creating a nationwide health care information network (NHIN) to systematized the EHRs.

Even though paperless health care records have been used for several decades, the recent Harvard research indicated that less than one in five nurses is utilizing electronic health records, despite the fact that computerized documentation was related to nursing quality and superior patient results. Proper electronic records in healthcare limit the barriers encountered by practitioners during practice and renewal of licenses for health practitioners.

Patient and staff identification system :

Patient and staff identification systems in healthcare centers have gradually developed to improve efficiency and authentication of the nursing services provided. Some of the technologies involved in these systems include bar codes, wrist bands, and radio frequency identifications. They are useful in training and pinpointing patients in order to minimize errors and at the same time, provide safety for individuals who visit hospitals.

The technology allows healthcare employees to uptake in training and identification from their home's location or any



other location with internet access. thus, it is a relevant technological requirement that buttresses career development, training, operational efficiency and employee productivity.

“Electronic lift system, smart beds and computerized staff schedules”:

It is vital to note that the electronic lift system which is wireless technologies have radically diminished the injuries/strains initially encountered among patients and nurses. Smart beds, as well as computerized staff programming system have also enhanced the overall nursing efficiency {Bonnell 142}

Significance of new nursing technologies to the society :

There are several benefits of the new nursing technologies not only to nurses but to the other individual in the society as well. Patients’ safety and quality of health care are the major trends that have been promoted advancements in nursing technology. The outburst of medical technological advancements has resulted in countless life saving and life improving innovations and inventions, encompassing spare body parts stretching from knees to thumbs that theatrically enhanced instruments and diagnostics [Bonnell142]

With these technological innovations, medical devices are becoming more accurate,

easy to use and cost effective. Technology make works easier, faster more effective and better. Technology has contributed to the development of new ways of treating diseases that were previously untreatable.

Concurrently, several factors are at play in determining whether this technology will improve the state of health care provision or not. Some of these factors may include the achievements of the technology and whether it supplements or substitutes the already existing technology in healthcare in the world is consumer demand.

Conclusion :

It is vital to agree that new nursing technology have changed the nursing industry by creating safer, efficient, and improved healthcare services. As new technologies continue to emerge, nurses will have to embrace the benefits as well as challenges that come along with them. However it is evident that new nursing technologies have really impacted positively on the provision in the context of technological advancement and improved service delivery in the healthcare sector.

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Positive Thinking: Stop negative self talk to reduce stress

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“Your mind is a powerful thing. When you fill it positive thoughts, your life will start to change.”

Positive thinking means that you approach unpleasantness in a more positive and productive way. You think the best is going to happen, not the worst. Positive thinking often starts with self talk.

Positive thinking helps with stress management and can even improve our health.

The health benefits of positive thinking:

Researchers continue to explore the affects of positive thinking and optimism on health. Health benefits that positive may provide include:

- Increase life span
- Lower rates of depression
- Lower level of distress and pain
- Better psychological and physical wellbeing
- Ø Better cardio vascular health and reduce risk of death from cardio vascular disease and stroke
- Reduce risk of death from cancer
- Better coping skills during hardship and in times of stress

It is also thought that positive and optimistic people tend to live healthier lifestyle. They get more physical activity, follow a healthier diet, and don't smoke and drink alcohol in excess.

How you can focus in positive thinking:

- 1. Identify areas to change:** If you want to become more optimistic and engage in more positive thinking, at first identify areas of your life that you usually think negatively about. Think of a positive thought to manage your stress instead of negative one.
- 2. Be open to humor:** Give yourself permission to smile and laugh, especially during difficult times. When you can laugh at life, you feel less stress.
- 3. Follow a healthy lifestyle:** Aim to exercise for about 30 minutes on most days of the week. Exercise can positively affect mood and reduce stress. Follow a healthy diet to fuel your mind and body. Get enough sleep.
- 4. Surround yourself with positive people:** Make sure those who in your life are positive, supportive people you can depend onto give helpful advice and feedback. Negative people may increase your stress level.
- 5. Practice positive self talk:** Don't say negative about yourself. Be a gentle and encouraging with yourself. Think about things you are thankful in your life.
- 6. Create a positive environment:** There is nothing that can change you entirely and turn you into a new person, but we can the way we perceive situations. For being positive, you don't have to be unrealistic. You just have to change your point of view to see the situations more positively.





One Life Is Just a Flash in Time

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From time immemorial the living entity travels in the different species of life and the different planets, almost perpetually. This process is explained in **Bhagavad-gita**: under the spell of Maya, everyone is wandering throughout the universe on the carriage of the body offered by the material energy. Materialistic life involves a series of actions and reactions. It is a long film spool of actions and reactions, and one life span is just a flash in such a reactionary show. When a child is born, it is to be understood that his particular type of body is the beginning of another set of activities, and when an old man dies, it is to be understood that one set of reactionary activities is finished.

You Get the Body of Your Choice :

The living entity creates his own body by his personal desires, and the external energy of Lord supplies him with exact form by which he can enjoy his desires to the fullest extent. The tiger wanted to enjoy the blood of another animal; therefore, by the grace of the Lord, the material energy supplied him the body of the tiger, with facilitated for enjoying blood from another animal.

Death Means Forgetting Your Last Life :

After death one forgets everything about the present bodily relationships; we have a little experience of this at night when we go to sleep.

While sleeping, we forget everything about this body and bodily relations, although this forgetfulness is a temporary situation for only a few hours. Death is nothing but sleeping for a few months in order to develop another term of bodily encagement, which we are awarded by the law of nature according to our aspiration. Therefore, one has only to change the aspiration during the course of this present body, and for this there is need of training in the current duration of human life. This training can be begun at any stage of life, or even a few seconds before death, but the usual procedure is for one to get the training from very early life.

The Soul Takes a Human Form First :

Originally the living entity is a spiritual being, but when he desires to enjoy this material world, he comes down. We can understand that the living entity first accepts a body that is human in form, but gradually, due to his degraded activities, he falls into lower forms of life — into the animal, plant, and aquatic forms. By the gradual process of evolution, the living entity again attains the body of a human being and is given another chance to get out of the process of transmigration. If he again misses his chance in the human form to understand his position, he is again placed in the cycle of birth and death in various types of bodies.



The Science of Reincarnation Is Unknown to Modern Scientists :

This science of transmigration is completely unknown to modern scientists. So-called scientists do not like to bother with these things because if they would at all consider this subtle subject matter and the problems of life, they would see that their future is very dark.

Ignorance of Reincarnation Is Dangerous :

Modern civilization is based on family comforts, the highest standard of amenities, and therefore after retirement everyone expects to live a very comfortable life in a well-furnished home decorated with fine ladies and children, without any desire to get out of such a comfortable home. High government officers and ministers stick to their prize posts until death, and they neither dream nor desire to get out of homely comforts. Bound by such hallucinations, materialistic men prepare various plans for a still more comfortable life, but suddenly cruel death comes without mercy and takes away the great planmaker against his desire, forcing him to give up the present body for another body. Such a planmaker is thus forced to accept another body in one of the 8,400,000 species of life, according to the fruits of the work he has performed.

In the next life, persons who were too much attached to family comforts are generally awarded lower species of life on account of sinful acts performed during a long duration of sinful life, and thus all the energy of the human life is spoiled. In order to be saved from the danger of spoiling the human form and being attached to unreal things, one must take warning

of death at the age of fifty, if not earlier. The principle is that one should take it for granted that the death warning is already there, even prior to the attainment of fifty years of age, and thus at any stage of life one should prepare himself for a better next life.

“And Unto Dust Thou Shalt Return” :

When we die, this material body composed of five elements — earth, water, air, fire, and ether — decomposes, and the gross materials return to the elements. Or, as the Christian Bible says, “Dust thou art, and unto dust thou shalt return.” In some societies the body is burned, in others it is buried, and in others it is thrown to animals. In India, the Hindus burn the body, and thus the body is transformed into ashes. Ash is simply another form of earth. Christians bury the body, and after some time in the grave, the body eventually turns to dust, which again, like ash, is another form of earth. There are other societies — like the Parsee community in India — that neither burn nor bury the body, but throw it to the vultures, and the vultures immediately come to eat the body, and then the body is eventually transformed into stool. So in any case, this beautiful body, which we are soaping and caring for so nicely, will eventually turn into either stool, ashes, or dust. At death, the finer elements (mind, intelligence, and ego) carry the small particle of spirit soul to another body to suffer or enjoy, according to one’s work.

Astrology and Reincarnation :

Astronomical calculations of stellar influences upon a living being are not



suppositions, but are factual, as confirmed in Srimad-Bhagavatam. Every living being is controlled by the laws of nature at every minute, just as a citizen is controlled by the influence of the state. The state laws are grossly observed, but the laws of material nature, being subtle to our gross understanding, cannot be experienced grossly.

The law of nature is so subtle that every part of our body is influenced by the respective stars, and a living being obtains his working body to fulfill his terms of imprisonment by the manipulation of such astronomical influences. A man's destiny is therefore ascertained by the birth time constellation of stars, and a factual horoscope is made by a learned astrologer. It is a great science, and misuse of a science does not make it useless.

This suitable arrangement of astral influences is never a creation of man's will, but is the arrangement of the superior management of the agency of the Supreme Lord. Of course, the arrangement is made according to the good or bad deeds of the living being. Herein lies the importance of pious acts performed by the living being. Only by pious acts can one be allowed to get good wealth, good education, and beautiful features.

Your Thoughts Create Your Next Body :

That subtle forms exist in the ether has been proven by modern science by transmission of television, by which forms or photographs of one place are transmitted to another place by the action of the ethereal element. Within the Srimad-Bhagavatam is the potential basis of

great scientific research work, for it explains how subtle forms are generated from the ethereal element, what their characteristics and actions are, and how the tangible elements, namely air, fire, water, and earth, are manifested from the subtle form. Mental activities, or psychological activities of thinking, feeling, and willing, are also activities on the platform of ethereal existence. The statement in Bhagavad-gita that the mental situation at the time of death is the basis of the next birth is also corroborated in many places in the Bhagavatam. Mental existence transforms into tangible form as soon as there is an opportunity.

Why Some People Can't Accept Reincarnation :

There is life after death, and there is also the chance to free oneself from the cycle of repeated birth and death and attain a life of immortality. But because we have been accustomed to accepting one body after another since time immemorial, it is difficult for us to think of a life that is eternal. And the life of material existence is so troublesome that one may think that if there is an eternal life, that life must be troublesome also. For example, a diseased man who is taking very bitter medicine and who is lying down in bed, eating there and passing stool and urine there, unable to move, may find his life so intolerable that he thinks "Let me commit suicide." Similarly, materialistic life is so miserable that in desperation one sometimes takes to a philosophy of voidism or impersonalism to try to negate his very existence and make everything zero. Actually, however, becoming zero is not possible, nor is it necessary. We are in trouble



in our material condition, but when we get out of our material condition we can find real life, eternal life.

Dreams and Past Lives :

In dreams we sometimes see things that we have never experienced in the present body. Sometimes in dreams we think that we are flying in the sky, although we have no experience of flying. This means that once in a previous life, either as a demigod or astronaut, we flew in the sky. The impression is there in the stockpile of the mind, and it suddenly expresses itself. It is like fermentation taking place in the depths of water, which sometimes manifests itself in bubbles on the water's surface. Sometimes we dream of coming to a place we have never known or experienced in this lifetime, but this is proof that in a past life we experienced this. The impression is kept within the mind and sometimes becomes manifest either in dream or in thought. The conclusion is that the mind is the storehouse of various thoughts and experiences undergone during our past lives. Thus there is a chain of continuation from one life to another, from previous lives to this life, and from this life to future lives.

Comas and the Next Life :

A living entity too much absorbed in material activity becomes very much attached to the material body. Even at the point of death, he thinks of his present body and the relatives connected to it. Thus he remains fully absorbed in the bodily conception of life, so much so that even at the point of death he abhors leaving his present body. Sometimes it is found that a person on the verge of death remains in a coma for many days before giving up the body.

A person may be enjoying the body of a prime minister or a president, but when he understands that he will be forced to accept the body of a dog or hog, he chooses not to leave the present body. Therefore he lies in a coma many days before death.

Changing Bodies: Reflections of Maya :

The moon is stationary and is one, but when it is reflected in water or oil, it appears to take different shapes because of the movements of the wind. Similarly, the soul is the eternal servant of Krsna, the Supreme Personality of Godhead, but when put into the material modes of nature, it takes different bodies, sometimes as a demigod, sometimes a man, a dog, a tree, and so on. By the influence of maya, the illusory potency of the Supreme Personality of Godhead, the living entity thinks that he is this person, that person, American, Indian, cat, dog, tree, or whatever. This is called maya. When one is freed from this bewilderment and understands that the soul does not belong to any shape of this material world, one is situated on the spiritual platform. As soon as the living entity returns to his original, spiritual form and understanding, he immediately surrenders to the supreme form, the Personality of Godhead.

Maya's Illusion :

Maya's illusion is like the foam
Which mixes again with the sea.
No one is mother, father, or relative;
Like the sea foam, they remain a short while only.
And, as the sea foam merges into the sea,
This precious body of five elements disappears.
Who can say how many ephemeral forms

The embodied soul has taken?



"PHYSICAL ACTIVITY IMPROVES CARDIOVASCULAR FUNCTION IN PATIENTS WITH CVD"



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Cardiovascular disease (CVD) is the leading cause of morbidity and mortality world wide. Among the many risk factors that predispose to CVD development and progression, a sedentary life-style, characterized by consistently low levels of physical activity is now recognized as a leading contributor to poor cardiovascular health.

In general, regular physical activity or cardiorespiratory fitness decreases the risk of cardiovascular disease mortality conversely, regular exercise and physical activity are associated with remarkable widespread health benefits. Regular physical activity prevents or delays the development of high blood pressure and exercise reduces blood pressure in people with hypertension. It also lowers blood cholesterol levels which then decreases the risk of developing cardiovascular disease (CVD).

Exercise is an important therapeutic treatment. Exercise has been proven to have a variety of cardiovascular benefits.

Some of the best exercise for CVD Patients :-

- * Brisk Walking
- * Running.
- * Swimming.
- * Cycling.
- * Playing tennis.
- * Jumping rope etc. (These are all aerobic exercises).

Benefits of physical activity :-

- * Helps control weight.

- * Helps control blood pressure.
- * Helps control blood glucose levels for persons with diabetes.
- * Helps control blood cholesterol levels by increasing HDL cholesterol levels (HDL-C)
- * Helps build health bones, muscles, and joints.
- * Improves blood circulation throughout the body.
- * Improves body's ability to use oxygen and provide the energy needed for movement.
- * Reduces the risk of dying prematurely.
- * Reduces feelings of depression and anxiety.

Mechanisms regulating exercise induced benefits on cardiovascular health -

- * Exercise induces adaptation in several cell types and tissues throughout the body.
- * Exercise improves oxygen delivery throughout the body through vasodilation and angiogenesis, protecting against ischemia reperfusion injury in the heart.
- * Exercise causes a long-term antiinflammatory effect which is inversely related to the increased inflammation typically seen in CVD and obesity.

Physical activity provides survival benefits both in primary and secondary CVD Prevention. While individuals with preexisting CVD were less likely to be physically active, their expected benefit from physical activity was greater than that of individuals without CVD. Patients with CVD should be encouraged to avoid a sedentary life-styles and to maintain physically active behaviors for secondary prevention.



BISWANATH GHAT

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Biswanath Chariali has immense importance as a Pilgrimage ever since the days of the prehistoric area. Butu Pal, son of Dharma Pal of the Pal Dynasty who ruled in Assam in ancient time was the ruler of Biswanath. Moreover, Pratap Chandra, the King of the powerful Jitari Dynasty made Biswanath Capital of his Kingdom. He constructed huge stockades in the surroundings of his capital to protect it from attacks of the invaders. The remaining of those stockades like historic 'Pratap Garh', 'Majuli Garh', 'Nukhar Garh' are still there bearing the marks of magnificent history. Some Pal's foster son Bhaluk Pung or Pratap Singh was a mighty ruler. He was the founder of the Biswanath Temple, which is located on the banks of the mighty Brahmaputra. The place is named as Biswanath Ghat, after the name of the temple. It is called Gupta Kashi, in comparison with Kashi during the golden rule of the Guptas. Going by popular sayings, Kashi was home to temples housing about 330 million god & goddesses. The ghat has a cluster of more than 100 temples in the vicinity. A Shiva Temple, which was the erstwhile Biswanath Temple, was located at the confluence of Burigongga (Burigongga) river with Brahmaputra. But now what is left of it are just stone posts, beams &

other ruins. During the summer the temple remains under water. Only in winter, worship is done by constructing temporary shed which draws lots of tourists.

There is also an island present nearer this Biswanath Ghat which is known as island of Umatumuni. This island is a tourist spot as it houses a tourist lodge & also some remnants of an old Temple. Just on the opposite bank of the Brahmaputra lies the Majestic Kaziranga National Park, & in the far distance, you can see the hills of Karbi Anglong.

The ghat has several temples & many of them are worthy of looking around. A new Biswanath Temple was built in the village in the area & it is worth paying a visit to. There are several smaller temples in the area & it is said that there are many more yet to be discovered which lie hidden or remain submerged under the river. Perhaps the most magnificent temple to be seen here is the Bordst Temple built by the Ahom King Rajeswar Singha. This temple has the same architectural design of the famous Shiva Dol Temple of Sivasagar & is a brilliant example of the Ahom Style of architecture.





BOOSTING PROTECTION

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Nearly a Year after India rolled out the COVID-19 Vaccination programme, it began administering a 'precaution dose' - scientifically called a third or booster dose - to people above 60 years with comorbidities, healthcare and frontline workers on January 10. On day one, about one million people received the booster shot. Though 98 million people above 60, 9.7 million health care workers and nearly 17 million front line workers have received the second dose as on January 9, the actual number of people in the three groups eligible to receive the booster dose will be lower. The reason only those who have taken the second dose nine months or 39 weeks ago will be eligible to receive the booster shot. Also, among the elderly, only those with comorbidities will be eligible to receive the additional shot. The nine month gap between the second and the booster dose is not based on any clinical trails but evidence of protection offered by natural infection lasting up to that period. The only data on homologous boosting of fully vaccination individuals six months after the second dose comes from a study using Covaxin in 184 participants, Covaxin comprises 12.7% of the nearly 1.52 Billion doses administered so far. But a sizable per centage of the fully vaccinated might have had a previous infection, increasing the level of protection and possibly the duration of protection that hybrid immunity offers. A Booster shot in such people will confer greater protection against severe disease and death. None of the COVID-19

vaccines currently being used for immunisation offers sterilising immunity, which completely prevents infection. Administering a booster dose will surely increase the level of neutralising antibodies but even that does not guarantee full protection from infection. The prime objective of COVID-19 vaccines, including the booster, is not to prevent infection but to only mitigate disease severity. If this was true even with the virus strain first identified in Wuhan, China and all the vaccines that have been developed using the strain, the variants which have emerged later have highlighted the limitation of the COVID-19 vaccines currently available.

Even if the variants have demonstrated increased ability to cause break through infections among those who have received a booster shot all the vaccines have been highly effective in stopping the disease from becoming severe and causing death. Till such time as a safe and highly efficacious intranasal vaccine that confers a very high level of protection against infection becomes available, even those who receive the booster shot cannot let their guard down. Since none of the booster doses has been developed using the variants that have emerged, the highly infections Omicron Variant with its high immune escape capability can cause breakthrough infections. Hence, vaccine should not be seen as a silver bullet but must be used in combination with masks and other COVID appropriate behavior to drastically cut the risk of infection.



Mother Teresa

✍️ *Thangbiaksiama*

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Mother Teresa is a world famous social worker. She has taught us that the best way of worshipping God is to serve the sick and the diseased, the old and the infirm. The house where she used to live with her nuns is called “Nirmal Hriday” in Calcutta. Although she is no more but the path shown by her is being followed by her mission in the house for the dying, and the children’s home.

The light of service which she lighted forty years ago is still bright with her inspiration and model work. Mother Teresa was born on 27th August 1910 in Yugoslavia. Her interest in serving the poor dates back to her childhood. She became a nun at the age of eighteen. After a years training, she came to Calcutta as a Geography teacher in St. Mary’s High School. On the 10th of September, 1946, she received a special call from Jesus Christ to go to the slums and serve the poor. A few months later, sister Agnes joined her. Her association with the American Medical Missionary sisters helped her learn nursing the sick and the diseased.

Her service in Calcutta was won her a great fame and name. She liked the people of Calcutta. She had also worked for the flood victims and endeared herself to men, women and children of all castes, faith and religion.

She could speak Bengali very well. She had adopted Indian saree and Indian manner of



eating. This helped her to achieve a great rapport with the masses.

No one wants the dying, the diseased and the crippled people. But the homes which she has established welcome such unwanted people. Her service began when she saw a woman lying in front of the hospital half - eaten by rats and worms. She looked after her till the old woman died.

Mother Teresa received many awards and worldwide honours. She won Padmashree, Peace Prize, Good Samaritan Award. Her death on 5th Sept. 1997 may have snatched her body from us but her spirit of service before self continues unabated.



TIHAR - FESTIVAL OF LIGHTS

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"Tihar" also known as "Deepawali" is one of the biggest Hindu Festival of Nepalese that is celebrated for five consecutive days in October on early November every year. Tihar is marked by lighting diyas inside and outside the home.

Day 1: Kaag Tihar / Crowday - This day is devoted to crows, considered as "the messenger of death". By pleasing them it is hoped that they would not bring any news of sorrow to family.

Day 2 : Kukur Tihar / Dog Day - Dog are worshiped because dog are considered our protectors.

Day 3 : Gai Tihar and Laxmi Puja - On the 3rd day cow is worshiped in the morning and Laxmi, the goddess of wealth is worshiped in the evening with a belief that she would bring fortune. People prepare "Sel roties" (a ring shaped sweet made from nice flour, sugar, butter etc.). During the festival "bhailo" is generally sung by girl. The girls wear "gunyo-cholo" (gunyo- saree, cholo-blouse).

Day 4 : Goru Puja / oxen day - This day is devoted to oxen. In the evening young men go house to house singing "devsi". Devsi is



primarily for males. The boys wear "daura suruwal" (Kurta Trouser) and "dhaka topi". They also play different traditional instruments such as "madal", Khajadi, Kadthal, Manjira. Now a days, people go in group with males and females members to celebrate 'bhailo and deusi' both. In return the house owner give them money, fruit and sweets.

Day 5 : Bhai Tika / Bhai dooj - The last day of Tihar is 'bhai tika'. This day sisters put multicolored tika on brother's foreheads to ensure brother's long life and offer 'shagun' and in return brother give their sisters gifts and money.





"HIV : LATEST RESEARCH"

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HIV research has made remarkable progress since 1988, when scientists first identified the disease.

There are new prevention methods and therapies to extend the lives of those living with the disease.

So what does the future hold for HIV disease? Here's a look at what's on the horizon.

HIV PREVENTION :

Stopping the spread of HIV is an important step towards ending the outbreak of the disease around the world.

Today, there are several methods to slow HIV, and scientists are working on new tools.

VACCINES :

- * HIV is constantly evolving into new strains.
- * This makes it hard to develop vaccine, but scientists are making progress.
- * The national institutes of health (NIH) is researching two HIV Vaccines and testing them in people around the world.
- * The goal of these vaccines is to turn on an immune response to a wide range of HIV strains.
- * Another vaccine candidate from IAVI and Scripps research works by prompting the immune system to turn on in response to different versions and mutations of HIV. Early results show it's 97% effective.

Long Acting Prevention :

1. Vaginal ring :

- * This flexible silicone ring steadily releases the anti-HIV drug "dapivirine" women replace it monthly.
- * Women ages 18 to 45 who took part in two large clinical trials lowered their chance of HIV infection by about 30% by using it.

2. Injections :

- * Researchers are studying injections that could protect people from HIV for as long as 1-6 months.
- * One is a long acting form of the HIV Medicine "Cabotegravir".
- * People get it as a shot once every 8 weeks.
- * Studies show that it works better than the daily oral drug. i.e. "Emtricitabine" / Tenofovir".

3. Implants : One promising new technology is long acting implants in arm.

The matchstick sized implants slowly releases an anti-HIV drug and could offer protection against HIV for 1 year.

4. Oral Pills :

- * Researchers are also studying a pill that could protect from HIV for 30 days.
- * Two other HIV prevention Pills, Truvada and D & Scovy, have been around for years, but have to take them daily.



- * Research show that these drugs lower the chances of getting HIV by anywhere from 74% to 99%.

5. *Monoclonal antibodies* :

- * These lab-created immune system proteins may work to prevent HIV.
- * Scientists are looking at how a mix of assorted antibodies could be a tool in long-term HIV prevention and treatment.

HIV TREATMENT :

There's no cure for HIV, but medicine can help to manage the disease and ward off other health problems.

Scientists and drugmakers continue to develop new treatments for people living with HIV.

Once - Monthly HIV therapy :

In January 2021, the FDA approved the first long acting injectable treatment for adults with HIV "Cabenuva" is a combo of two drugs that is taken as a shot once a month.

Reserchers are also developing an injectable drug that could offer another option in future.

Lenacapavir, also know as GS-6207, is a single-shot drug that lowers the Levels of HIV in the blood.

It could last for more than 6 months.

One small survey of people living with HIV shows that more people prefer long-acting shorts than Pills that is taken every day.

The FDA has also recently approved two other drugs to treat HIV in kins and adults.

(i) *Dolutegravir (Tivicay) for Children* :

There are 1.8 million children (birth to 14 years) living with HIV. This drug is the first integrase inhibitor dissolved in water that's available for children as young as 4 weeks old.

(ii) *Fostemsavir (Rukobia)* :

This medicine is an attachment inhibitor for adults who haven't success with other HIV treatments.

LIVING AND AGING WITH HIV :

- * People who are HIV positive are living longer thanks to advances in treatment, but they still lives shorter lives than people without the Virus.
- * One study shows that people diagnosed with HIV at age 21 live to around 56 years, compared to age 65 for HIV negative adults.
- * At the same time more people are living with HIV P.
- * People 50 and older are thought to be the largest HIV positive group in the US.
- * Older adults with HIV face age-related physical and mental health challanges such as a higher chance of other lifelong health issues and layered stigma due to their HIV status, age and other identities.
- * Researchers say improving HIV treatment programm and removing stigma are critical to improving the quality of life of people living with HIV and one day stamping out the disease.



Mental Health

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You probably have heard the term “mental health” at least once while you were browsing through the social media. The term is used interchangeably with “mental illness” to thing. Mental health is just like your physical health meaning wealth for a prolonged time can lead to mental illness. It has become a trend to diagnose oneself with depression or anxiety these days just because they are having a bad time, want attention or are just trolling. This draws light away from those with actual psychological disorders preventing them from reaching out for help. It doesn't help that they are discriminated against whether it be professionally or socially. So, what can we do

about it ?? to being with, its important to realize that just because you don't have any mental illness, you can't help in raising awareness. Educating oneself and other people about it or clearing any misconceptions can go a long way. It you feel someone is struggling try talking to them and offering help to the best of your mean. Be sure to check upon your loved ones without making it feel like they are a burden to you, Specially when they show any signs or symptom. Mental illness can develop because of a range of problems, which could be seen or unseen, So it isn't helpful of you point out that they have no reason to be failing so.



"THOUGHTS"

Sentisangla N Yaden

4th year, B.Sc. Nursing

"I don't say that life is easy
Nor do I say that its hard
I just say that its a reflection
of our thoughts."

" You know sometimes it gets hard
But nobody is telling you to give up
When you care to listen
Its just the opposite
The world is cheering for you to
Stand on your own feet.
The battle is within yourself
Shine Bright".



NURSING AND ME : THE TURNING POINT

Prastuti Kalita

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A 5 years old me, with a toy stethoscope in my ears and a big toy injection in my hand, sitting next to my father and scolding him - "Why did you take ice Cream? See, now you will have to take this injection to get well, understand?" And my father playing the best role of patient and agreeing to every demand of mine, said - "Okay Ma'am's Sorry! I will never eat icecream again." "Aaaaahhh, it hurts" - and that was his reaction when I pricked him with that fake blunt injection. And here started the most fantasizing, so called "Aims of my life" where I used to proudly say "I will become a doctor."

19 years old me, 13th Sept. 2020, due to pandemic of COVID-19, the NEET-UG exam which used to be held in the month of may, has been postponed to September. This is the "Judgement Day". The day, which is going to decide whether my that childhood dream will be fulfilled? Will I be able to scold my father the same way and scare him of injections in real? Will I be able to make my parents proud enough? The exam was over and somewhere I knew, it won't work out I couldn't make out and I think, I wasn't enough but what's next? Should I try again? But till when? Was it the end of my dreams? Is there no other way?

Seneca has rightly said: "The willing, destiny guides them, the unwilling destiny drags them." And may be my destiny dragged me to this " Bsc Nursing", some thing I had least idea about something I had never imagined myself to be in. For the first few months, everything

was so oblivious for me. Many questions, "what if's" and "What's next" used to cross my mind every night. But as quoted "Time is the wisest counsellor of all", slowly and gradually I started loving the place I am living in, I started appreciating myself for the work I'm here for, I started believing more on myself and of course on my destiny, which took me here! Every day during my "Clinical posting" made me realise that nothing can give our inner soul "the peace" which we get after healing a needy, after encouraging someone enough to fight to live, to bring someone tack to life. I think nursing not only includes taking care of patients and helping out of doctor. I believe that there is some art to nursing as well, other than all the eduction and science involved of course. I believe that carrying is the essence of nursing some great personalities like Florence Nightingale and Mother Teresa had left us with such inspirations.

This is just the starting of my journey and there is miles to go, but nursing has brought the U turn to my life. There are many things that motivate me every moment to continue my profession with more enthusiasm. First, I love people, I love chatting with them, being around them and taking care of them - it is very fulfilling to my soul. Second, the stipend provided for the course makes me feel the essence of independence. Last but not the least, I can see my childhood dream coming to life, though in a different face and I believe its all about destiny!



The Story of Eklavya and Dronacharya

✍️ Tina Devi

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Since ages, the story of Eklavya (a character from the Indian epic- Mahabharata) has come to define exemplary discipleship. But there is an unheard and unseen side to the famous story.

Eklavya was the son of a poor hunter. He wanted to learn archery to save the deer in the forest that were being hunted by the leopards. So he went to Dronacharya (a master of advanced military arts) and requested him to teach him archery. Dronacharya was the teacher of the Royal family. In those days, as a rule, a teacher to the members of Royal family was not allowed to teach the state art to anybody else. It was forbidden to make anyone as powerful as the princes for the safety of the region. But Eklavya deeply desired to study under Dronacharya. Dronacharya, bound by the state law, could not accept him as his student. Eklavya in his heart had already accepted Dronacharya as his Guru. He went home and made a statue of his Guru over the following years, with sincerity and practice, he learnt archery and became better than the state princes at the art . he became so good at it that, he would hear the sound of the animal, shoot an arrow at it and skim the animal. One day, Arjuna, the prince found out about this talented archer. Making matters worse, he saw that Eklavya was far better than him. He went to Eklavya and asked him, 'Who taught you archery?' 'Dronacharya,' said Eklavya. Hearing this, Arjuna was furious. He went up to Dronacharya and said angrily, 'what is this? you have cheated us. What you have done is a crime, you were supposed to teach me exclusively, but you taught this man and made him more skillful than me.'

Dronacharya was baffled and confused at Arjuna's allegations. He wondered who this student of his was, who had learned the art from him but whose name and identity he did not know ! He thought hard but could not come up

with an answer for Arjuna. He could not believe, this student was better than even Arjuna. Both Dronacharya and Arjuna decided to meet the body.

Eklavya welcomed his master with great honour and love. He led both of them to the status he had made of Dronacharya.

Eklavya had practiced archery over all the years, considering and believing the status to be his Guru.

In ancient times, a common practice in learning was Guru Dakshina, where a student would give a token of gift or fee for the knowledge gained by the student. Dronacharya said, Eklavya, you must give me some Guru dakshina ? Eklavya knew that without the thumb, archery could not be practiced.

Eklavya without a second thought gave the thumb of his right hand to his Guru.

In this story Dronacharya is commonly viewed as being cruel and self centered. The perceived understanding is, this boy who has learned the skill on his own and is good at it, is made to give it up for the vested interest Dronacharya. But when one looks at it from the point of view of the wise, one finds, if it were not for this incident, nobody would have ever known Eklavya. Though on the outside, it seemed as if Dronacharya had done injustice to Eklavya, actually Dronacharya uplifted Eklavya from Just being a student to becoming an epitome of discipleship.

Dronacharya blessed Eklavya with immortality by asking him for his thumb. So when people think of devotion, they think of Eklavya, and not Arjuna.





FESTIVAL OF ASSAM - BIHU

Ditmani Patgiri

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Our Assam, a land of fairs and festivals, a eight sister states of northeast India, is known for it's rich culture, tradition and diverse population.

This beautiful land, known as the "Land of red rivers and blue hills" is a little paradise and full of festivals. Most of the festivals celebrated in Assam is characterise the spirit of accommodation, and togetherness in the diverse faith and belief of the inhabitants of Assam.

The perfect fusion of heritage of numerous recess has made Assam, the home of most colorful festivals reflecting the true spirit, tradition, life style of the people of Assam.

The major festivals celebrated in Assam are Bihu, Baishagu, Ali- Ai-Ligang, Baikho, Rongkher, Jonbill Mela and 80 on.

Bihu is a non-religious festival which is celebrated irrespective of caste and creed. Bihu is celebrated to mark the important points of a cultivator's life over a yearly cycle.

Although the modern form of Bihu is a synthesis of varied cultural dements from diverse ethnic groups like Tibete-Burman and Tai, it has deep roots in the indogenous culture.

The word 'Bihu' has been derived from the 'Deori' word 'Bisu' which meens "excessive joy". The original form of Bihu continue among the chutias, Sonowal Kacharis and Deoris. The other branches of Rabha, Tiwas etc. have also been celebrating Bihu since ancient times. The Boros call it Baisagu; while the Dimasas, Tiwa and Rabha call it Bushu or Bushu Dima, Pisu, Dumsi respectively.

Bihu is a set of three important Assamese Festivals in Assam - "Rongali" or "Bohag Bihu" observed in April, "Kongali" or "Kati Bihu" observed in october and "Bhogali or "Magh Bihu" observed in January, The Rongali Bihu is the most important of the three, celebrating spring festival. The Bhogali Bihu is a harvest festival, with community feasts.

The Kongali Bihu is the sombre, thrifty one reflecting a season of short supplies and is an animistic festival.

The three Bihu are Assamese festivals with reverence for Krishna Cattle (Goru Bihu), Elders in family, fertility and mother goddess, but the celebrations and rituals reflect influences from southeast Asia and sino - Tibetan cultures.

The term 'Bihu' is also used to simply "Bihu Dance otherwise called Bihu Naas and Bihu folk song also called 'Bihu Geet'.

In local folklore, it is said that 'Bordoisila' (meaning north-westerly winds in Assamese) was the daughter of God Earth who married to a bridegroom of some distant land Bordoisila visits her mother's home once in a year during spring time which indicates the beginning of Bihu and leaves after a few days which indicates the end of Bihu. Assam experience strong wind at that period which marks the beginning of Bihu and another strong wind after her departure which is devastating.

BOHAG BIHU - Bohag Bihu, the most popular Bihu celebrates the onset of the Assamese New Year (around 14-15 April) and the coming of Spring. This marks the first day



of the Hindu Solar Calendar. It's a time of merriment and feasting and continues, in general, for seven days called " Saat Bihu".



The farmers prepare the fields for cultivation of paddy and there is a feeling of joy around. The women make pitha, larus, which are some traditional food made of rice, sugar and coconut various drinks by local tribes such as chuje by Deoris, Nam-Lao by Tai-Ahom, Aapong by Missing Tribe and Jolpan which gives the real essence of the season.

The first day of the bihu is called 'Goru Bihu' or Cow Bihu, where the Cows are washed and worshipped, which falls on the last day of the previous year usually on 14th April. This is followed by manuh (human) bihu on 15th April, the new year day. This is the day of getting cleaned up, wearing new clothes and celebrating and getting ready for the new year with fresh vigor. The third day is Gosai (Gods) bihu; statues of Gods, worshiped in all households are cleaned on worshiped asking for a smooth new year.

THE SEVEN DAYS OR SATT BIHU : Bohag Bihu continues for seven days and called as Haat Bihu or Saat Bihu. The seven days are

known as chot Bihu, Goru Bihu, Manuh Bihu, Kutum Bihu, Senehi Bihu, Mela Bihu and Sera Bihu.

GORU BIHU - The goru bihu or cattle worshiprites are observed on the last day of the year. The cattle are washed, smeared with ground turmeric and other pastes, struck with springs of 'dighalati' and 'makhiyati' and endeared to be healthy and productive.

"Lao kha bengena kha, bosore bosore barhi ja maar xoru, baper xoru, toi hobi bor goru" means it is a song sing when the cattle is wasted wishing blessing of the cows. The old cattle ropes are cost away through the legs and new ropes are tied to them, and they are allowed to roam any where they wished for the entire day.

MANUH BIHU - The New Year Day, the day after the goru bihu, is called the Manuh Bihu. Elder are shown respect, with gifts of bihuwan (a gamosa), a hachoti (kerchief), a cheleng etc. and their blessings are sought children are given new clothes, and Husori singing begins on this day, and people visit their relatives and friends.

HUSORI - Village elders move from household to households signing 'Bihu Geets' called husoris villages could have more than one Husori band, and they would visit households in a village noncontiguous to itself, first singing Bihu geet at the Namghar. The husori singers then visit individual households, by first announcing their arrival at the gat (podulimukh) with drum (dhol) beats.

The singers are traditionally welcomed into the courtyard where they sing the husori songs and perform a ring dance. At the end of the performance they are thanked with an offering of Paan (betal leaf), Tamul (betal nut) in Xorai (brassdish with stand), whereupon the



singers bless the household for the coming year.

MUKOLI BIHU - Young unmarried men and women attired in traditional golden silk 'muga', dance the bihu and sing bihu songs in the open fields. The songs have theme of romance and sexual love, requited or unrequited. Sometimes the songs describe tragic events too but treated very lightly. The dance celebrates female sexuality.

JENG BIHU - This is Bihu dance and song performed and watched only by women. The name 'Jeng' comes from the fact that in earlier days women in the villages used to surround the place of their performance with sticks dug into the ground called Jeng in Assamese. It is also called "Gos tolur Bihu" (Bihu beneath the tree).

KATI BIHU - Kongali Bihu has a different flavor as there is less merriment and the atmosphere has a sense of constraining and solemnity. During this time of the year, the paddy in the fields are in the growing stage and the granaries of the farmers are also empty.

On this day, earthen lamps (saki) are lit at the foot of the households tulusi plant, the granary the garden (bari) and the paddy fields. To protect the maturing paddy, whirl a piece of bamboo and recite rowa-khowa chants and spells to ward off pests and the evil eye. During the evening, cattle are fed specially made rice items called 'Pitha'. This Bihu is also associated with the lighting of akaxi gonga or akaxbouti, to show the souls of the dead the way to heaven, a practice that is common to many communities.

MAGH BIHU - Bhogali Bihu comes from the word "Bhog" that is eating & enjoyment. It is a harvest Festival and marks

the end of harvesting season. Since the granaries are full, there is a lot of feasting and eating during this period. On the eve of the day called 'Uruka' i.e. the last day of pausa (Assamese month) menfolk, particularly young men go to the field, preferably near a river, build a makeshift cottage called Bhelaghor with the hay of the harvest fields and the bonfire or Meji" the most important thing for night. During the night, they prepare food and there is also exchange of sweets and greetings at this time. The entire night (called Uruka) is spent around a Meji with people singing bihu songs, beating Dhol, a typical kind of drums or playing games. Boys roam about in the dark stealing firewood and vegetable for fun. The next morning they take a bonfire and burn the main Meji. People gather around the Meji and throw pithas (rice-cakes) and betel nuts to it while burning it at the same time. They offer their prayers to the God of Fire and mark the end of the harvesting year. Thereafter, they come back home carrying pieces of half burnt firewood for being thrown among fruit trees for favorable results. All the trees in the compound are tied to bamboo strips or paddy items.

Different types of sports like Buffalo-fight, Egg - fight, Cock - fight, Nightingale-fight etc. are held throughout the day.

Overall Bihu played an important role in social life of people of Assam from a long time. At last, I would like to write my favorite Stanza of Bihu song -

" Sote goye goye bohage palehi
Phulile bhebeli lota,
Koinu koi thakile, Uroka nopore
rongali bihure kotha."





Generation –Z & Mental Health:

✍️ *Santana Barman*

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According to WHO there is no single ‘Official’ definition of mental health. Mental health refers to a person’s psychological, emotional and social well-being, in influences what they feel and how they think and behave. The state of cognitive and behavioral well-being is referred to as mental health. The term mental health is also used to refer to the absence of mental disease.

Mental health means keeping our mind healthy. Mankind generally is more focused on keeping their physical body healthy. People tend to ignore the state of their mind. Both physical and mental health are equally important for better performance & result.

Many emotional factors have a significant effect on our fitness level like depression, aggression, negative thinking, frustration and fear etc. A physically fit person is always in a good mood and can easily cope up with situations of distress and depression resulting in regular training contributing to physical fitness standard.

For today’s generation, mental health has become a serious matter of concern.

GENERATION Z & MENTAL HEALTH :

Members of Generation Z - Individuals born between 1995 and 2010 are growing up in on age of increased stress and anxiety. Some 70% of teens across all genders, races and family - income levels say the anxiety and depression are significant problems among their peers, according to the pew Research centre.

GENERATION Z BATTLES ANXIETY AND DEPRESSION :

Just 45% of gen zers report that their mental health is very good or excellent according to the American psychological Association. All

other generation groups fared better on this statistic, including Millennials (56%), Gen Xers (51%) and Boomers (70%).

While generation Z has been called the most depressed generation, members of this group are likely than their older peers to seek out mental health counseling or therapy. Some 37% of Gen Zers a higher rate than any previous generation report having worked with a mental health professional.

WHY IS GENERATION Z SO DEPRESSED :

Gen. Z faces chronic stress from many factors including student debt, joblessness and even politics.

In this aspect technology plays a role, growing up in a hyper connected world can evoke intense feelings of isolation and loneliness in same youth. It can also fuel a steady drumbeat of negative new stories, a fear of missing out, and shame in falling short of a social media worthy standard.

Instagram, for instance, has been found to negatively impact the mental health of teenagers, according to a wall street Journal report. The popular photo based social media platform is particularly hard on young women; it is credited with worsening body image issues for 1 in every 3 teenage girls, the report says.

Generation Z and Suicide :

The suicide rate for individuals of all ages in the united states increased 30% from 2000 to 2016 and peaked for youth in 2017, according to a new study by the Jama NETWORK of Medical Journals.

Data shows that suicide rates vary a cross genders and races or ethnicities.

Women are more likely to attempt suicide but men are more likely to die by suicide,



per the National Institute of Mental Health. In 2018, for instance the suicide rate for men was 37 times higher than it was for women and white men represented 70% of these fatalities.

COVID - 19's EFFECT ON GENERATION Z'S MENTAL HEALTH :

Covid-19 had a significant impact already on generation Z the pandemic has radically changed their educational & social experiences. It shifted learning online. Destabilized economic Robbed young people of a parent or loved one. And prompted some older siblings to juggle new roles as teachers and care givers for their families.

Unsurprisingly mental health concerns have climbed during the pandemic. Across the world, rates of depression and anxiety rose by more than 25% in 2020, according to research published in the Lancet". Younger age groups saw greater increases than older groups with 20 to 24 year old enduring the largest leaps of all.

How Employment Stress during covid - 19 Impacted Gen. Z's Mental Health :

The Covid-19 pandemic has spurred on economic crisis that is changing the world of work for young people.

One Study, conducted with June 2020 date from the U.S. Census Bureau data, determined that 59% of young adults ages 18 to 26 had experienced direct or household unemployment since the start of the pandemic. It is found that this impending or actual employment loss was associated with a greater risk of poor mental health.

How Education Stress During Covid-19 Impacted Gen. Z's Mental Health :

Schools act as a safety net for many young people & families. They offer engaging learning environments but also consistent meals, medical screening and support services. In some

areas schools are the only source of mental health services for young people particularly for individual with LGBTQ and for individual from low income household or a family of color.

When the pandemic hit, millions of teachers and students across the country shifted to remote learning. This drastic change altered and - in some cases erased the broader benefits that schools supply. It also separated students from their familiar social structures and networks.

The new normal wasn't easy. Nearly 3 in 10 parents surveyed in a "May 2020 Gallup Poll" said that their child was "experiencing harm to their emotional or mental health because of social distancing and school closures while 45% cited separation from teachers and classmates as a major challenge.

Remote learning also required student, obtain and fast certain supplies such as computers printers and reliable internet service. Some students including students of color and student from low income household had harder time securing these new school staples.

The mind is one of the most powerful organs in the body, regulating the functioning of all other organs. When our minds are unstable, the effect the whole functioning of our bodies. Being both physically and emotionally fit is the key to success in all aspects of life. People should be aware of the consequences of mental illness and must give utmost importance to keeping the mind healthy like the way the physical body is kept healthy. Mental & Physical health can't be separated from each other. And only when both are balanced can we call a person perfectly healthy and well. So it is crucial for everyone to work towards achieving a balance between mental and physical well-being and get the necessary help when either of them falters.





IMPACT OF CRYPTOCURRENCY IN THE WORLD

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A cryptocurrency is a form of currency which is not available in physical form. It is a newly developed currency that is an internet currency and can only be used digitally. Bitcoin, Ripple, Dogecoin are some of the examples of cryptocurrencies.

Cryptocurrency is a set of binary data and that is used as a medium of exchange for goods and services.

The invention of Bitcoin in cryptocurrencies gave this currency new heights and popularity. The people became more familiar with this technology during the COVID-19 pandemic. It had been a burning topic in different countries of the world including India. The investors and businessmen of India and different nations started taking interest in using this currency after the advent of Bitcoins in the market.

The invention of this currency has several advantages and disadvantages on the

society. There is no involvement of third parties for transferring funds between parties because of development of cryptocurrency. It is a very secure technology that the user can use own private keys. Any person from anywhere can join a network of cryptocurrency because there are no such restrictions for presenting the proof of identity, income and address.

There is high privacy in transactions of the cryptocurrency and thus it can easily be a medium for carrying out illegal activities like money laundering, terror financing, selling drugs, child pornography, criminal activities etc. It is managed and monitored by all the users in the network not by Reserve Bank of India or any other Bank. So the people do not trust in investing. Along with this as it processes greater pressure on power production so it can result in rising in power prices and global warming. It is not accepted everywhere as only literate people can reach to this technology and illiterate people can not deal with this digital currency.



"7 RULES OF LIFE"

Rupatchi D. Sangma

2nd year, B.Sc. Nursing, Regional College of Nursing.

1. Let it go
NEVER RUN A GOOD DAY BY THINKING ABOUT A BAD YESTERDAY.
2. Ignore them
DON'T LISTEN TO OTHER PEOPLE LIVE A LIFE THAT'S EMPOWERING YOU
3. Give a time
TIME HEALS EVERYTHING
4. Don't Compare
THE ONLY PERSON YOU SHOULD TRY TO BEAT IS THE PERSON YOU WERE YESTERDAY.
5. Stay Calm
IT'S OKAY TO HAVE EVERYTHING FIGURED OUT KNOW THAT IN TIME YOU'LL GET THERE
6. It's not you.
ONLY YOU ARE IN CHARGE OF YOUR HAPPINESS.
7. Smile
LIFE IS SHORT ENJOY IT WHEN YOU HAVE IT.



WOMEN EMPOWERMENT

Nandita Sarma

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Women's empowerment can be defined to promoting women's sense of self-worth, their ability to determine their own choices, and their right to influence social change for themselves and others.

In ancient time, women were treated very badly by family and society. They were not given education and were only restricted to doing household tasks. They were deprived of their rights and development. There are various ways in how one can empower women. The individual and government must both come

together to make it happen-Education girls must be made compulsory so that women can become literate to make a life for themselves.

Women empowerment in the truest sense, will be achieved by only when there is attitudinal change in society with regard to women folk, treating them with proper respect, dignity, fairness & equality.

"A woman with a voice is, by definition a strong woman".



"AMAZING FACT"

Nargish Ahmed

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1. Rabbits and Parrots can look behind themselves without turning their heads.
2. Brazil is the largest country in South America and the fifth largest nation in the world.
3. Dolphins sleep with on half of the brain at a time and with one eye closed.
4. A snail can sleep for 3 years at a stretch
5. A rat can last longer without water than a camel.
6. All polar bears are left handed.
7. A wolf can eat upto 20 pounds of meat in one sitting.
8. Kangaroos use their tails for balance.
9. A group of crows is called a "MURDER".
10. A town in Nerada is called "JACKPOT".
11. The firefox is not a type of fox. It is a nickname for the red panda.
12. In 1939, a book titled "Gads by" was published. It contained more than 50,000 words but none of them had the letter "E".



THE STORY OF THE SOWER (Part - I)

Eunice Keleng

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(Luke 8)

People reacted to Jesus in many different ways some with great faith, come with a little faith. There were some who listened but then walked away and did nothing, and others who were troubled by his words.

One day, Jesus told a story A crowd gathered around as he pointed to a farmer in the distance who was scattering seeds from a huge bag over his shoulder. They all stared at the figure who walked slowly up and down his field as clouds of tiny seeds fell to the earth.

"There was once a farmer like that who went out throwing seeds far and wide", said Jesus. "Some of the seeds fell along the edge of the pathway. They were trampled underfoot, and the birds came hooping down and gobbled them up. Other seeds fell on rocky ground and they grew up very quickly, but because they had not roots in the earth and no water. They dried up and died yet other seeds fell among thorns, and as they grew up the thorns twisted around them and strangled the life out of them.

"But other seeds fell into good, deep soil. They grew up ripe and strong, prodering fields of crops that were a hundred times more than was sown"!

The crowd watched the former climbing silently up and down his field, scattering the seed to the winds, and wondered what Jesus meant by this parable.

THE HIDDEN MESSAGE (Part - II) (Luke 8)

The disciples gathered around Jesus that night until eventually one of them phrked up the courage to ask him, " Why do you always teach in parables) some times we..." hesitated,

afraid to look stupid. "We don't know what you mean".

"I'll tell you the secret," said Jesus, "because you are my special friends. "The disciples huddled closer to him eager to hear what he had to say.

"The seed is the word of God" he paused, and they nodded. "The hidden message of my story is all about what happiness to the word of God in people's hearts.

"Those seeds along the pathway are the people who hear God's word, but the devil comes quickly and snatches it from their hearts before they can believe and be saved.

"Those on the rocky ground are the people who hear the word and get very excited, but they have no roots at all they believe for a little while, but as soon as trouble and difficulty come along, they give up.

"Those that fall into the thorns are the people who hear the word but are soon distanced by worries, on thoughts of getting rich, or the pleasures of life and the craving for success. Their desires choke God's word, and so nothing can grow.

"But the seed that lands in the good soil stands for those who have a fine and open heart. They hear the word, they take it in deeply, they act on it, and they produce a rich harvest because of their perseverance. They keep for trusting in God what ever happens"

When he had finished speaking, Jesus gazed at each one of them in turn as it asking, "Which kind of soil is in your heart?"



SOCIAL MEDIA

Nwshini Karabakso
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The internet has become a significant part of our daily lives. So too has social media. And it is having an impact on today's teens.

Like most things, using social media has its positives (the good), its cautionary tales (the bad), and danger (the ugly) that lurk and impact the lives of many, but especially teens.

PROS : WHY IS SOCIAL MEDIA GOOD :

Social media and technology offer us greater convenience and connectivity :

- ❖ Staying connected with family and friends worldwide via email, text, WhatsApp etc.
- ❖ Quick access to information and research.
- ❖ Bill pay at our fingertips
- ❖ Online learning, job skills, content discovery (Youtube)

CONS : WHY IS SOCIAL MEDIA BAD -

Along with the good comes the bad with all of its benefits, the nature of social media presents a range of potential issues.

Online Vs Reality : It is the way people use it in place of actual communication and in-person socializing.

For eg : Friends on social media may not actually be friends and may even be strangers.

Increased usage : The more time spent on social media can lead to cyberbullies, Social anxiety and exposure to content that is not age appropriate.

Social Media is addictive.

Fear of missing out : FOMO has become a common theme & often leads to continual checking of social media sites.

Self- image issues :

WHAT CAN PARENTS DO?

As parents, there are things we can do to improve our children's lives online and in real life.

- ❖ Set boundaries right away when you give your child their first phone.
- ❖ Take time to actively engage with the kids face to face. This interaction teaches them how to follow social rules, verbal and non-verbal.
- ❖ Talk to your kids without glancing at the phone.
- ❖ Be aware of privacy concerns and cybersecurity issues.
- ❖ Find opportunities to have genuine conversations that are not lectures.

Technology has changed the way we live, work and socialize. But it can't replace parenting.





LIFE IS LIKE FLOWER

✍️ *Angri Teronpi*

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The buddha once said " If we could see the miracle of a single flower clearly our whole life would change"

DESPITE THE CIRCUMSTANCES A FLOWER STILL BLOOMS : Flower have been found to bloom through little crack in the rocks on high mountain. Yes positive environment and proper nurturing accelerates the growth of the flower but the lack of it doesn't stop the flower from growing altogether.

Life is a flower and neither can blossom without love and sunshine.

There are allots of things to learn from flowers.

Learn To Thrive and Grow Despite Negative Enrages around you.

"Sometimes the people around you wasn't understand your journey. They don't have to, its not for them. Rocks, dirty water, a maintain top a flower can be found in the most unlikely places and grow to line a long and hearty life, even though no one cares for it. So why can't we too grow and stay positive despite being surrounded by negative people and situations? All we need is a flower for inspiration and we are good to go.

Bask in your own Glory :

"A flower does not think of competing with the flower next to it. It just blooms".

No flower ever compares itself with other flowers. Each one enjoys its own presence and beauty. There is the life lesson here for us

humans. Why do we feel inward jealousy and anger at other's lives, their privileges? Why can't we celebrate ourselves for what we are and appreciate others for who they are? Stay humble, stay grateful, stay united with love.

Be patient and everything will fall into place with time.

"Don't try to rush things that need time to grow".

In this world of instant food and connectivity with a click, patience can be a hard to indicate. But that is exactly what we all must have, as most important things in life take time for example - blossoming of a relationship into something more meaningful, result of a hard work done, carrying mastery in a newly acquired skill etc. You have to give these intricate and value adding things in life lot of patience. When you plant a flowers, it doesn't grow fully and blooms overnight. You have to nurture it day by day and wait to enjoy its beauty and calming effects on your mind by letting it sprout Buds and bloom naturally.

Nothing is Permanent, So Live Each Moment to the Fullest.

"Live life in full bloom".

Every flower has a lifetime, in which it blooms to the fullest. Life is short and ever changing. We must rejoice in every moment, and live it to our best of capabilities before our time's up. So the next time you experience a dejected angry or sad feeling remember this valuable life lesson from a flower.



Li-Fi Technology

Sarmila Sarma

B.Sc Nursing, 2nd Year

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Li-Fi (light fidelity) is similar to wifi (wireless fidelity) but uses light for data transmission instead of radio waves. It facilitates the wireless method of data transmission through visible light communication (VLC) technology and can be upto 100 times faster than wi fi. It uses solid-state lighting (SSL) such as LED bulbs. The term was first introduced by Harald Hacs during a 2011 TED Global Talk in Edinburgh.

Advantages of Lifi :

- 1) It has less interference
- (2) Lifi can pass through salty seawater as light can pass through water.
- (3) It can work in the dense region.

Applications of Lifi :

- (1) It is used in wireless as it will not interfere with the equipment on the aircraft that relies on radio waves such as its radar.
- (2) Lifi is used in under sea exploration as light can travel through water.
- (3) It is used in operation theatre in the hospitals as light waves have little effect on medical instruments.
- (4) It is also used in offices and homes for data transmission and internet browsing.

Properties of Lifi :

- (1) It can carry in formation 100 times faster than wifi. It can transmit data at rate of 224 GB per seconds.
- (2) It is more cheaper and efficient than wifi due to the nature of LED bulbs.
- (3) Lifi more secure than wifi, radio waves can be intercepted by people outside your network

a they can pass through walls compromising the security of your data. However light can be stopped by opaque objects.

(4) Availability : With Lifi, every light source can facilitate you with the internet. Once the technology is available to the general public.

In today's era, We cannot think of growth and development without the internet. Still, many rural parts of the country are away from the impact of digital technology. Using Lifi technology in rural communities can help to increase the penetration of the internet in rural areas. However the continuous supply of electricity is one of the biggest challenges in the way of upgrading India dignity. How to establish an internet connection in these areas where the availability of electricity is so random? Thanks to the Lifi technology, it can combine with solar cells as receiver solutions that supply communication access to the rural areas.

India need correct technology offered by high technology like-Lifi. Lifi devices by wipro Lighting, Lifi Powered robots, pure Lifi, a company from Edinburgh, commercialized Lifi in India and machinery can be used by factories to increase their capacity and production levels.

Wipro Lighting has collaborated with the brand to provide high speed wireless data transmission in different areas such as smart cities, homes, Power plants, Offices etc.

Furthermore the country will witness a lot of advancement in other field with the involvement of Lifi technology and economic and rural conditions in India will be improved.



The Unknown Realm

Lipika Dhakal

Alumini Batch (2017-2021)

I stood nestling beneath the glorious green,
Chasing the dreams so wild yet keen;
Leaping through the steeply alley that rise,
Through the mighty bodies of Adam's ale and
heavenly skies.
No disappointment lingered in my songs then,
Living a sweet hope, blooming out of the darkest
den.
The pearly clouds unwrapped thy humid eyes,
Chanting the ethereal melody of sole trust and
no lies.



Freedom

Anindita Sarmah

B.Sc (N), 4th Year

Freedom is when
I'm myself
When I'm not afraid
to show who I'm
it is freedom
When I don't have to
wear different masks
In expressing myself,
it is freedom.
Freedom is giving
but not expecting.
Freedom is to not think of
others opinion of me.
When I create
my own happiness.
It is freedom
when I give up
The negativity
inside me.
I'm freed
It is freedom.



Helplessness

Rokokhono Angami

B.Sc. Nursing
4th Year.



When the clock struck 3,
Everything turns deadly Cold.
Silence was all that accompanies,
Still wide awake.
Tired already by the thought of the daily
activities.
The unpleasant warmth
and the not so pleasant odour.
Tired faces everywhere.
Some clinging on their last hope,
Some loss and some still battling.
Their questions comes in every form.
Helplessly I stood there
Trying but unable to help
Their loads were heavy
and shoulders weak.
Though individual but numerous lives
intertwined with them.
Crying for relief and a breath.
The memories became crystal clear.
“Maybe someday.” I accepted.
The battle ended.
And the room became cold again.



Young Life

Jessica Lalhruaipuii

B.Sc. Nursing, 4th year

As I sit and begin to write,
And nothing is in sight,
For I am all alone tonight.

It has been over a month
Since you left from beneath my heart,
And now I just pray to God for a new start.

I know the choice I made at the time was smart,
But it still breaks my heart,
That we are now apart.

I think of my angels,
No matter what I do,
You will always be cherished, here in my heart.

The sky is no longer blue,
The tears I cry I cry for you.

I hope you are safe and playing,
Pain free,
Please learn to forgive me.



Living Life to its fullest

Momi Das

3rd year, B.Sc. Nursing

Let me live within the moment
Let me feel all that I can.
Let me cherish life for all it's worth
with everything I am

Let me see what's right in front of me,
with vision crystal clear
And face what's waiting there for me,
with no hesitance or fear.

May I wake each day with gratitude
For all my life may be
and always feel that wonderment
At the world surrounding me.

May I welcome any strangers
with an open heart and mind
And always stand for what is right
with all the strength that I can find.

Let me forgive myself for my mistakes,
while forgiving others theirs
And never grow indifferent
But always strive to care.

Let me not forget want matters
In the scheme of every day
to live each precious moment
In a kind and loving way.

For this moment now is everything
nothing matters but today
So I'll willingly embrace it
and not let it slip away.

For it passes all so quickly
And one chance is all we get
And a life wasted moments
Is a life filled with regrets.



Childhood

Rimbon Tokbipi

B.Sc (N) 3rd Year

How wonderful my childhood is
It's a fond memory of mine,
I play along a river bed,
With a friends of mine
We decor a house,
And make a garden around
But when adult's came
Business falls on me,
No time for playing,
No time for enjoyment.
Felling alone in this world,
How can I forget that ?
How wonderful was my childhood !



Hand of Gold

Reshma Nasrin
B.Sc. Nursing, 3rd Year

Before you,
I was clay
But you moulded me
into the person I am today.
Without you
I wouldn't have become a vase.
Standing here.
With beauty and grace.
Before you,
I was blank canvas.
No lines, no shades, no hues.
But when you came along
You turned my whites
into yellows, greens and



As I Grew older

Seema Baishya
B.Sc (N), 3rd Year

It was a long time ago.
I have almost forgotten my dream.
But it was there then,
In front of me,
Bright like a sun
My dream.
And then the wall rose
Rose slowly,
Slowly,
Between me and my dream
Rose until it touched the sky
The wall.
Shadow.
I am black
I lie down in the shadow.
No longer the light of my dream before
me,
Above me,
only the thick wall
Only the shadow.
My hands!
My dark hands!
Break through the wall !
Find my dream !
Help me to shatter this darkness,
To smash this night,
To break this shadow
Into a thousand light of sun
Into a thousand whirling dreams
of sun !



"Smile Again"

Pranamini Barpatra
2nd year, B.Sc. Nursing



Worries , what's that?
My smiling will never fade
Jumping & Smiling around every second
Living my life in every moment.
What's that? The curious mind speaks.
To know about everything in what it seeks.
The child is growing up donot you see?
Says my parents to the tittle me.
Suddenly,
I wake up dreaming my childhood
To realize the harsh really of my
adulthood
Things are changed now
And in my mind, these's not a bit of how?
The dredging curiosity is long dead
And that makes me ever more sad
Choosing now is not ever a option
The world is a deadly monster
Who sucks all your lifelong expectations
You feel like you all done for all
But there's still same repercussions more
If you meet the tittle are
Tell him, I deadly miss him.
And one day, I would like to see him
Tell him not to be sad
When he sees me weeping
Ley him get to know, I would come for him
Someday
Let him know, I'm still fighting for that
happy day
Tell him, keeping hoping till I return to him
Till then
To keep Smiling
Until I learn to smile again.

DEATH AS AN ART

Meriyani Jami
B.Sc (N) 2nd Year

Death is always a sign
It's an indication from the divine
A wishful prediction
A nature seduction
Death goes like the idea of
Nuisance intertwine

Death doesn't just knock
It's always been within the blue
It doesn't go astray
It doesn't let you misplaced

Death has hope
It doesn't just come and choke
you might joke on death
Yet it still stay
Cause death knows how to rule and slay

A disappearance a good tolerance
Death goes around and comes around
Death's an art
An art from soul and a note from God
Death shares equal rights
An equal treatment.
Death doesn't let you down
It just makes you go beneath the ground
Death is beautiful
Yes that's how it is veiwed .



UNSPOKEN FEELING OF A NURSE

Tajmina Parbin

2nd year, B.Sc. Nursing

I have a lot of stains on my white uniform
Don't know about the mistake but the reward is
flowing
the ones who gets cured by my hand, he calls
me an angel
If things go a little wrong
The infamous also gets. more.

He raises his hand in a moment,
the one who made me an angel 2 moments ago
people feel that I just sit throughout the day
But a part from injection I have to do many
works.

Don't make me an angel
But don't play with my emotions
I got my degree after working four years
This is not fake degree that you get for free

I keep record of each and every heart beat of a
dying man
Do duty in the emergency ward overnight & see
Surviving people is my only duty
I am the support of those trembling hands
Forgetting my pain, I apply ointment on your
wound.



"A Ballad of a Shiftless Lad"

Mirmili Rongpipi

2nd year, B.Sc. Nursing

I was riding on my uncreated horse back through
the great western desert,
With my pocket full of silver coins jingling all the way.
Halfway I stopped seeing a mistress in distress.
Crying her eyes out sharing her sorrow for me to
borrow.

Low spirited, I drove away jingling all the way again.
Midway I met a halfhearted greybeards putting their
head together,
I heard them say, "A hard world nobody gives us
anything, we'll have to work for it."
Indeed a hardwork, I agree aside and drove away.

In the middle of the forest met a "Lad" of same coun-
tenance with mine, chopping weeds
But I guess he's not indolent like me,
Asked me if I haven't prepared anything for the storm
I reply slothfully, ' time goes on, crutches till love
have all his rites.

He winked and say Amigo! if you're not willing to
risk the usual,
you will have to settle for the ordinary.
Asked me for a hand carrying his woods saying '
blessed

is a man he who shares his neighbor's Burden.
I drove away swiftly like glorious lighting jake.
Midway again in the desert I was greet by dust devil
and followed by dust storm and took me away ruth-
lessly.

I wake up petrified It was just a bad dream
I rode away now on my stallion's back for work.
Before the wicked black blizzard fall upon me again.
Afterall success is not easy and it is certainly not
for Lazy".



First Day of College

Meriyani Jami
B.Sc. Nursing, 2nd Year

First day of college
Fresher's we were,
unknown and deep silence lingered
Quietness hung along with uneasy feeling,
Innocent and delicate smile so appealing.
Friends and mate we became.
Funny moments on random topic, indeed memories
One's budget shared within circle that we clinch.



Our life not certain
At present we are together but in the future
we may depart in different ways.
uncertain to say
Whether we may stay together
But friends we are and will forever be,
Making memories of the gentle pleasure of life.
Fortunate we are to have another within;
to us as high five
From strangers to friends we became
Every moment cherished and Radiates so bright.
Like the sun emitting its bright light,
Like the moon and the guiding stars,
Like the rainbow and the blue sky,
Like the clear sky after a heavy rain,
Like the glow, on its morning dew ;
Let's create our beauty





অসমীয়া

বিভাগ

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সং জীৱন যাপন

শ্ৰীৰমণী কান্ত ডেকা
কৰ্মচাৰী

ইও জন্মে পুহত, সিও জন্মে পুহত।।
ই থাকে তুলি লেপত, সি থাকে তঁহত।।

এখন গাঁৱৰ ভিতৰত এটি চুবুৰীত ওচৰা ওচৰিকৈ দুই ঘৰ মানুহে বাস কৰিছিল। তাৰে দুয়োঘৰ মানুহে খেতিয়ক আছিল। দুয়ো ঘৰৰ ভিতৰত ইও বোলাজনে ল'ৰাৰ নাম ৰাখিলে হৰি, কিন্তু হৰি নাম থোৱা ল'ৰাৰ পিতাক খেতিয়ক হ'লেও তেওঁ দীক্ষা লোৱা গুৰুৰ দ্বাৰা জ্ঞান লোৱা ভগৱানৰ ভক্ত আছিল। তেওঁ হৰিক সৰুৰে পৰা ভাল কথা বতৰা শিকাই থাকি লিখা পঢ়া শিকিব দিলে, তেওঁ বি. এ, এম. এ. পাচ কৰি হাকিম পদ পালে। সেই কাৰণে লেপত থকা বোলা হয়।

আৰু হৰেণ বোলা ল'ৰাটোৰ পিতাক আছিল জ্ঞান নোলোৱা মানুহ। তেওঁ হৰেণক স্কুলত যাব কয় কিন্তু তেওঁ স্কুলত যাওঁ বুলি ওলাই গৈ ল'ৰাবোৰৰ লগত ৰং-ধেমালি কৰি থাকে আৰু স্কুল ছুটি হোৱাৰ লগে লগে আহি ঘৰ পায়। এনেকৈ দুই চাৰি বছৰ পাৰ হৈ ল'ৰা ডাঙৰ হোৱাত পিতাকে মাকক কৰ ধৰিলে যে হৰেণে লিখা পঢ়া শিকিব নোৱাৰিলে দেখাত প্ৰায় মোৰ সমান হ'ল। তেতিয়া পিতা মাতাই কোৱা মিলা কৰি কাঠৰ কাম কৰা মানুহৰ লগত গটাই দিলে। সি কাঠৰ কাম কৰিবও নাজানে, তেতিয়া হৰেণৰ পিতা মাতাই মনৰ দুখত কবলৈ ধৰিলে যে একেলগে জন্ম ধৰা হৰি, তেওঁ লিখা - পঢ়া শিকি হাকিম হৈ ডাঙৰ মানুহ হৈ লেপত থাকে আৰু আমাৰ ল'ৰা হৰেণক কিমান পঢ়িব কলো, নপঢ়ি তেওঁ তুহত থাকিব লগা হ'ল।

হৰিৰ পিতা আৰু মাতাৰ ভক্তিত ভগৱান তুষ্ট হৈ সু পুত্ৰ জন্ম দিছে, আৰু আমি দুয়ো ভগৱানৰ ওচৰত ভক্তি নকৰা বাবে আমাক কু-পুত্ৰ জন্ম দিছে, গতিকে সংসাৰত জন্ম ধৰিলে যাৰ যি ধৰ্ম সেই ধৰ্মৰ নীতি-নিয়ম সংসাৰত মানি চলিব লাগে। জ্ঞানী গুৰুৰ দ্বাৰা জ্ঞান লৈ ভগৱানক দৈনিক আৰধনা কৰিলে নিজৰ নিজৰ কৰ্ম কৰিব লাগে, তেতিয়া কোনো বিপদে ধৰিব নোৱাৰে।

কৌতুক মেলা

শ্ৰীৰমণী কান্ত ডেকা
কৰ্মচাৰী

১) তপন দাসৰ পত্নী অনামিকায়ৈ ক্ষোভ মিশ্ৰিত কণ্ঠেৰে স্বামীক ক'লে — তোমাৰ একে বাবেই উইল পাৰাৰ নাই। চোৱাচোন কাষৰ ঘৰৰ ভদ্ৰলোক অসীম বৰাক। তেওঁ ঠিক কৰিলে চিগাৰেট নাখায় আৰু মদো নাখায়। বহু আজি ন দিন হৈ গ'ল তেওঁ চিগাৰেট মদ স্পৰ্শই কৰা নাই। ইয়াকে বোলে মনৰ জোৰ।

তপন দাসে খঙেৰে ক'লে — কি ক'লা? মোৰ উইল পাৰাৰ নাই? ময়ো দেখুৱাই দিম তোমাক মোৰ উইল পাৰাৰ আছে নে নাই? আজিৰ পৰা মই তোমাৰ কাষলৈও নাযাও, এই শোৱনি কোঠাতেই নাথাকো।

পত্নীয়ে কলে : হঁ জানা আছে! কিন্তু লাহে লাহে এদিন এদিন গৈ সাতদিন গ'ল, আঠ দিন ন দিনলৈকে এপষেক হ'ল। তপন দাসৰ প্ৰতিজ্ঞা অটল হৈ ৰ'ল। এঘাৰ দিনৰ দিনা মাজ ৰাতি দুৱাৰত টুকুৰিওৱাৰ শব্দত সাৰ পাই গ'ল।

তপন - কোন?

তেওঁৰ পত্নীৰ মাত শুনা গ'ল : মই অনামিকা।

তপন - কি লাগে? পত্নী একো নালাগে। মই কেৱল কবলৈ আহিছিলোঁ যে অসীম বৰাই আকৌ চিগাৰেট, মদ খাবলৈ আৰম্ভ কৰিছে।

২) ডাক্তৰে ৰোগীক পৰীক্ষা কৰাৰ পিছত ক'লে — আপুনি বেচিকৈ ফল খাব আৰু বিশেষকৈ ফলৰ বাকলি বা বাকলিসহ ফল — কাৰণ কলৰ বাকলিতেই সকলো ধৰণৰ ভিটামিন প্ৰচুৰ পৰিমাণে থাকে। আপোনাৰ সকলোতকৈ প্ৰিয় ফল কি?
ৰোগী — নাৰিকল ছাৰ।

৩) শিক্ষকে ছাত্ৰ এজনক সুধিলে - কোৱাচোন পদাৰ্থ কাক বোলে?
ছাত্ৰ — নাজানো ছাৰ।

শিক্ষক — অপদাৰ্থ, তাকো নাজান, যাৰ ওজন থাকে, স্থান দখল কৰে, তাকেই পদাৰ্থ বোলে।

ছাত্ৰ — তেনেহলে ছাৰ, মোক অপদাৰ্থ বুলি কলে কিয়? মোৰ ওজন পঞ্চাশ কে.জি. আৰু মইতো স্থান দখল কৰি বহি আছোঁ।

৪) ডাক্তৰ (ৰোগীক উদ্দেশ্য) আপুনি ইমান ভয় কৰিছে কিয়?
ৰোগী — কাৰণ এইটোৱে মোৰ জীৱনৰ প্ৰথম অপাৰেশ্বন। কিন্তু আপোনাকো যেন ভয় খাই থকা যেন লাগিছে দেখোন, কাৰণ কি?

ডাক্তৰ — কাৰণ এইটোয়ে মোৰ প্ৰথম অপাৰেশ্বন যে!



মানৱতা

সীমাত্ৰী চহৰীয়া

প্ৰাক্তন ছাত্ৰী (২০১৭-২০২১)

আবেলি প্ৰায় চাৰে চাৰিটা মান বাজিছে। পানবজাৰত বাছৰ পৰা নামি গলিৰে খোজকাঢ়ি গৈ আছিলোঁ। হঠাৎ মানুহ এজন চকুত পৰিল। মানুহজনৰ সাজ-পোচাক দেখি বেছ চহকী যেনেই লাগিছিল। মানুহজনে হাতত চেঙেল এপাত লৈ তেওঁৰ লগৰ জনক কিবা কিবি কৈ আছিল। মানুহজনলক অলপ খঙত থকা যেন লাগিছিল। মানুহজনৰ আচৰণ দেখি ভাৱ হ'ল তেওঁৰ হয়তো লগৰ জনৰ লগত কিবা কথাত তৰ্ক-বিতৰ্ক হৈছে আৰু খঙতে হাতত চেঙেল তুলি তেওঁক আঘাত কৰিব বিচাৰিছে। আজি-কালিৰ দিনটো মানুহে কাৰোবাৰ লগত ইমান বেয়া আচৰণ কৰিব পাৰেনে!

দূৰৰ পৰা মানুহজনৰ কথা বতৰাবোৰ স্পষ্টকৈ শুনা নাছিলোঁ। ভাবিলো অলপ ওচৰলৈ গৈ ঘটনাটোনো কি উমান লোৱাই ভাল হ'ব। পিছে ওচৰলৈ গৈ দেখিলোঁ ঘটনাটো মই ভবাৰ দৰে নহয়, অলপ বেলেগ। হাতত চেঙেল লৈ থকা মানুহজনৰ খোজকাঢ়ি গৈ থাকোঁতে হঠাৎ চেঙেল জোৰ চিঙিলে। ওচৰে-পাজৰে চেঙেলৰ দোকান নেদেখি মানুহজন অলপ চিন্তিত হ'ল। লগৰ জনে কৈছিল অলপদূৰ আগত মুচি দুজনমান বহে, তাতেই চেঙেল জোৰ মেৰামতি কৰিব পাৰিব। আভিজাত্যৰ স্বাভিমান থকা মানুহজনে কিন্তু মুচিৰ হতুৱাই চেঙেল মেৰামতি কৰিব নিবিচাৰে। ইফালে আকৌ ওচৰত চেঙেলৰ দোকানো নাই। অৱশেষত উপায়হীন হৈ তেওঁ মুচিৰ ওচৰলৈ গ'ল। মুচিজনে চেঙেল মেৰামতি কৰি দিয়াৰ বাবে মানুহজনৰ পৰা ৪০ টকা বিচাৰিলে। মানুহজনে আকৌ তাতো এখন কন্দল লগালে। তেওঁৰ মতে চেঙেল

জোৰ অলপ চিলাই দিয়াৰ বাবে তেওঁ মুচিজনক ৪০ টকা নিদিয়ে। তাতকৈ তেওঁ আৰু অলপ পইচা বেছিকৈ দি এজোৰ নতুন চেঙেল কিনি ল'ব পাৰিলেহেতেন। আমি তেওঁক বহুত বুজালোঁ, তেওঁ কিন্তু মান্তি নহ'ল। তেওঁ মুচিজনক খুব বেছি ২০ টকাহে দিব পাৰিব, তাতকৈ বেছি এটকাওঁ নিদিয়ে। পকেটৰ পৰা ২০ টকীয়া নোট এখন উলিয়াই দি মানুহজন খঙত গুচি গ'লগৈ। ইফালে মুচিজন - “ছাৰ আৰু ২০ টকা দি থৈ যাওঁক - বুলি চিঞৰি থাকিলে। শেষত মুচি জনলৈ বেয়া লাগি মইয়েই ২০ টকা দি গুচি আহিলোঁ।

ঘটনাটো দেখি মোৰ সঁচাকৈয়ে বৰ আচৰিত লাগিল। মানুহবোৰ যে কি নহয়, য'ত দৰ-দাম কৰিব লাগে তাত নকৰে। মুচি-ঠেলাৱালাৰ দৰে দুবেলা-দুমুঠি খাবলৈ গোটেই দিনটো কষ্ট কৰি থকা মানুহবোৰৰ লগত ১০-২০ টকাৰ বাবে কাজিয়া কৰে। আজি যদি মুচিজন নাথাকিলে হেঁতেন মানুহ জনটো খালি ভৰিৰে গোটেই ৰাস্তা খোজকাঢ়ি যাব লগীয়া হ'লহেতেন। ধুনীয়া সাজ-পাৰ পিন্ধি খালী ভৰিৰে খোজকাঢ়ি গ'লে বাটৰ মানুহে হয়তো তেওঁক পাগল বুলি ভাবিলে হয়। মুচিজনেই আজি তেওঁৰ সন্মান বচালে। সঁচাকৈ, আভিজাত্যই গ্ৰাস কৰা ধনী মানুহবোৰে মুচি-ঠেলাৱালাৰ দৰে দুখীয়া মানুহবোৰৰ মনাৱস্থা বুজিবলৈ অলপো চেষ্টা নকৰে। ধনী মানুহে পকেটৰ পৰা ১০০ টকা উলিয়াই হোটেলত কিবা কিবি খাবলৈ কুণ্ডাবোধ নকৰে, কিন্তু ভিক্ষাৰী এজনক ১০ টকা দিবলৈ দহবাৰ ভাৱিব লাগে। এয়াই হয়তো সাম্প্ৰতিক সময়ৰ আভিজাত্যই গ্ৰাস কৰা মানুহৰ বিবেকহীন, সংকীৰ্ণ মনৰ ‘মানৱীয়তা’।



জাপানীজ এনকেফেলাইটিছ ৰোগ

শ্ৰী লীনা বৰ্মন

বি. এছ. চি. নাৰ্চিং, তৃতীয় বৰ্ষ

জাপানীজ এনকেফেলাইটিছ ৰোগে উনৈশ শতিকাত চিকিৎসা বিজ্ঞানত স্বীকৃতি পায়। ১৮৭১ চনত প্ৰথম জাপানত এই ৰোগত আক্ৰান্ত ব্যক্তিক চিনাক্ত কৰা হয়। ইয়াৰ পিছত জাপানত পাচটা দশকত ছয় হাজাৰৰো অধিক লোক জাপানীজ এনকেফেলাইটিছ ৰোগত আক্ৰান্ত হয়। সম্প্ৰতি সমগ্ৰ বিশ্বত এই ৰোগে ভয়াৱহ ৰূপ ধাৰণ কৰিছে।

জাপানীজ এনকেফেলাইটিছৰ কাৰণ :

এই ৰোগ ভাইৰাছৰ দ্বাৰা সংক্ৰমিত হয়। ফ্লেৱিভিৰিডি নামৰ ভাইৰাছবিধৰ পৰা এই ৰোগ হয়। এই ৰোগৰ ভাইৰাছ কিউলেক্স শ্ৰেণীৰ মহৰ কামোৰৰ দ্বাৰা মানুহৰ দেহত প্ৰবেশ কৰে। বিশেষকৈ গাহৰি, কনামুচৰি, বগলী আদিৰ দেহত এই ৰোগৰ ভাইৰাছে আশ্ৰয় লৈ থাকে। যেতিয়া কিউলেক্স মহে গাহৰি, বগলী আদিক কামুৰি মানুহক কামুৰে তেতিয়া এই ৰোগবিধৰ ভাইৰাছ মানুহৰ দেহত প্ৰবেশ কৰে। মানুহৰ দেহৰ এই মগজুত আক্ৰমণ কৰে, আৰু তেজত ইয়াৰ সংখ্যা বৃদ্ধি কৰে। পিছত প্ৰায় ৬-১৫ দিন অতিবাহিত কৰাৰ পিছত ফ্লেৱিভিৰিডি ভাইৰাছ সংক্ৰমিত মানুহজনৰ গাত জাপানীজ এনকেফেলাইটিছৰ ৰোগৰ লক্ষণ দেখা দিয়ে।

এই ৰোগৰ লক্ষণসমূহ :

অতিপাত জ্বৰ, মূৰৰ বিষ, গাঁঠিৰ বিষ, ভৰিৰ পতাৰ - বিষ, চকুৰ বিষ, ডিঙিৰ বিষ, মাংসপেশীৰ

বিষ আদি হ'ল জাপানীজ এনকেফেলাইটিছ ৰোগৰ কিছুমান লক্ষণ লগতে এই ৰোগত আক্ৰান্ত হোৱা ৰোগীৰ অতি দুৰ্বল হৈ পৰে। কেতিয়াবা মূৰ্ছাও যায়।

সাৱধানতা :

এই ৰোগৰ পৰা হাত সাৰিবলৈ কিছুমান সাৱধানতা অৱলম্বন কৰিব লাগে। যেনে - ৰাতি বা দিনত শোওঁতে আঠুঁৱা টানি শুৱ লাগে। ঘৰৰ বাহিৰে ভিতৰে ডি.ডি. টি ছটিয়াব লাগে। আঠুঁৱাখন চিকিৎসালয়ত গৈ ঔষধমুক্ত কৰি আনিব লাগে। গাহৰীৰ গঁড়াল আদি ঘৰৰ পৰা আঁতৰত ৰাখিব লাগে। পথাৰত কাম কৰা সময়ত গাটো সম্পূৰ্ণকৈ ঢাকখোৱাকৈ কাপোৰ পিন্ধিব লাগে। ঘৰৰ আশে-পাশে পানী জমা হ'বলৈ দিব নালাগে।

প্ৰতিকাৰ :

চিকিৎসা বিজ্ঞানৰ মতে ইয়াৰ নিৰ্দিষ্ট চিকিৎসা নাই। প্ৰতিৰোধেই ইয়াৰ একমাত্ৰ উপায়। জাপানীজ এনকেফেলাইটিছ ৰোগৰ প্ৰতিৰোধৰ প্ৰধান আৰু ফলপ্ৰসূ উপায় হৈছে ছিটাকৰণ। সম্প্ৰতি জাপানীজ এনকেফেলাইটিছ ৰোগৰ তিনিটা ছিটা উপলব্ধ SA14-14-2, IC51 আৰু Chimeri Vax JE। শেহতীয়াকৈ ভাৰততো স্থানীয়ভাৱে জাপানীজ এনকেফেলাইটিছৰ ছিটা উৎপাদন সম্ভৱ হৈছে। এই ছিটাবিধ হৈছে JENVAC।





স্বাস্থ্য বক্ষাত অসমৰ থলুৱা খাদ্যৰ উপকাৰিতা

ছাইৰা খাতুন

বি. এছ. চি. নাৰ্চিং, তৃতীয় বৰ্ষ

প্ৰকৃততে চাবলৈ গ'লে মানুহৰ থলুৱা খাদ্যই হৈছে উৎকৃষ্ট খাদ্য। পিঞ্জা, বাৰ্গাৰ আদিৰ দৰে ফাষ্ট ফুড গ্ৰহণ কৰাৰ পৰিৱৰ্তে যদি থলুৱা খাদ্য ব্যৱহাৰ কৰে, তেতিয়া মানুহ দীৰ্ঘজীৱী হ'ব। জিভাক তৃপ্তি দিয়াৰ লগতে স্বাস্থ্য বক্ষাৰ ক্ষেত্ৰতো থলুৱা খাদ্যৰ প্ৰভাৱ বিদ্যমান। স্বাস্থ্য সন্মত খাদ্যৰ ব্যঞ্জন খাই আমি নিজৰ লগতে সকলোকে সুস্বাস্থ্য কৰি ৰখাটো আমাৰ দায়িত্ব। অসমৰ খাদ্য সম্ভাৰত আন আন জনগোষ্ঠীৰ খাদ্যৰ প্ৰভাৱ বিৰাজমান। এইবোৰ খাদ্যই আমাৰ শৰীৰ সুস্থ ৰখাৰ উপৰিও বিভিন্ন ৰোগৰ পৰা বচাই ৰাখে। তেনে কিছুমান থলুৱা ব্যঞ্জন যেনে- মানিমুনি, টেঙামৰা শাক, খুতুৰা, কল-পচলা, কলখাৰ, তিলপিটিকা, পঁহুতা ভাত, জালুকীয়া ব্যঞ্জন, খৰিচা আদি ব্যঞ্জন স্বাস্থ্যৰ বাবে উপকাৰী। এইবোৰ স্বাস্থ্য বক্ষাত কিদৰে ভূমিকা পালন কৰে চাওঁচোন আহক —

মানিমুনি : শৰীৰৰ পৰা নিৰ্গত হোৱা দুৰ্গন্ধ আঁতৰাবলৈ আৰু ভোক বঢ়াবলৈ মানিমুনি খোৱা হয়।

টেঙামৰা শাক : টেঙামৰা শাক খালে শৰীৰৰ বিষ উপসম হয়, লগতে উচ্চৰক্ত চাপ নিয়ন্ত্ৰণ হয়।

কল-পচলা : ভীমকল (আঠিয়া কল)ৰ পচলা মচুৰ দাইলৰ লগত ৰান্ধিলে সোৱাদেৰে ভৰা হয়। বুট, মুৰ্গী মাংস আদিৰেও পচলাৰ আঞ্জা বনোৱা হয়। পচলা

ইউৰিক এচিড, কিডনী ষ্টন, ডাইবেটিছ, কলেষ্টেৰল সমস্যা আদি ৰোগৰ বাবে উপকাৰী।

জালুকীয়া ব্যঞ্জন : মুৰ্গীৰ মাংসত জালুক বেছিকৈ দি ৰান্ধিলে মাংসৰ জলুকীয়া জোলখিনি স্বাস্থ্যৰ বাবে বৰ উপকাৰী। জালুকে গাৰ বিষ উপসম কৰে, স্মৃতিশক্তি প্ৰখৰ কৰে। জ্বৰ, কাঁহ, নিউমোনিয়া আদিৰ প্ৰতিকাৰ কৰে।

কলখাৰ : ভীমকলৰ বাকলি শুকাই সেই বাকলি পুৰি খাৰ বনোৱা হয়। অমিতাৰ লগত অলপ খাৰ মিলাই আঞ্জা ৰান্ধি খাব পাৰি। খাৰে অতিৰিক্ত এচিডিটি শৰীৰৰ পৰা নাইকিয়া কৰে।

পঁহুতা ভাত : পঁহুতা ভাতৰ লগত পোৰা আলু পিটিকা, নিমখ অলপ, পিয়াঁজ এটুকুৰা, ভোট জলকীয়া এটা লৈ তৃপ্তিৰে এসাজ খোৱাৰ আমেজেই বেলেগ। পঁহুতা ভাতে পেট ঠাণ্ডা কৰাৰ উপৰিও পেটৰ সমস্যাও দূৰ কৰে।

বৰ্তমান মানুহৰ শৰীৰত ঘটি থকা নানান ৰোগৰ ভিতৰত জাংক-ফুডৰ দ্বাৰা আৰ্জিত ৰোগসমূহে এটা দিনত মানুহক নানান আত্মকালত পেলায়। গতিকে থলুৱা ব্যঞ্জন আদৰি ল'লে নিশ্চয় এটা সময়ত মানুহ শাৰীৰিক আৰু মানসিকভাৱে সুস্থিৰ হ'ব আৰু সুখৰ দিনবোৰ আকোঁৱালি ল'ব পাৰিব।





পেড

স্বাগতা ভূঞা

বি. এছ. চি. নাৰ্চিং, দ্বিতীয় বৰ্ষ

“চেহ দোকানখন আজি ও নুখুলিলে”! কেম্পাচটোৰ ভিতৰত থকা একমাত্ৰ দোকানখন আজি খুলিব বুলি খৰকৈয়ে আহিছিলোঁ। তিনিদিন একেৰাহে বন্ধৰ পাছত অন্ততঃ আজি খুলিব বুলিয়েই ভাবি আছিলোঁ। কিন্তু আজিও বন্ধ দেখি এইবাৰ মোৰ সঁচাকৈ চিন্তাই হ’ল। এবাৰ বাহিৰৰ দোকানখনৰ পৰাই কোনো নেকি বুলি ভাবিলোঁ কিন্তু গেটখনৰ ওচৰতে চিকিউৰিটীৰ ল’ৰাজনক দেখি মই সেইটো আশা বাদেই দিলোঁ।

খৰখৰকৈ অহাৰ কাৰণেই নেকি মোৰ ফোঁপনি উঠিছিল গৈ। কঁকালটো মিহিকৈ বিষ এটা হোৱাৰ দৰে লাগিল। সেয়েহে অলপ সময় সেইখিনিতে বৈ দিয়াৰ কথাই ভাবিলোঁ। কিজানি খোলেই! মনতে হিচাপটো কৰিলোঁ। — “কাইলৈ তিনি দিন’ চাৰিটা পেড লাগিব। হাতত এটা আছে বাকী ডিম্পিৰ পৰাই দুটামান খুজিব লাগিব।”

বন্ধ দোকানখনৰ সন্মুখতে বৈ বৈ কৰি থকা হিচাপটোৰ শেষৰফাললৈ মোৰ সঁচাকৈ বিৰক্তি লাগিলগৈ। অসুবিধা হোৱাৰ আগৰদিনাৰ পৰা আজিলৈকে অকল মই দোকানখনৰ কথাই ভাবি থকাৰ দৰে হৈছে। খং এচাটো উঠি আহিল। প্ৰথমতে দোকানীজন, তাৰপাছত গেটৰ সন্মুখৰ চিকিউৰিটী ল’ৰাটো, শেষত ছোৱালী হৈ জন্ম হোৱা লৈকে মোৰ খংটো উঠিবলৈ ধৰিলে। ইতিমধ্যে ফোঁপনিটো কমিছিল। হোষ্টেললৈ ঘূৰি যোৱাৰ কথাই ভাবিলোঁ। এনেও সন্ধিয়া প্ৰাৰ্থনাৰ সময় হৈছিল।

লাহে লাহে উভতি আহি থাকোঁতেই হঠাতে ঈশানটো জানো ক’ৰ পৰা ওলালেহি। সি ৰাস্তাটোৰ সিমূৰৰ পৰাই যিহে চিঞৰ মাৰিলে!

“— ঐ ছোৱালী ৰ’হ। ইমান খৰকৈ যাব নালাগে। কাম এটা আছে।”

চিঞৰটো শুনিয়েই মোৰ জামৰিব ধৰা খংটো আকৌ উঠি আহিছিলেই। মই তাক কিয় ইমান চিঞৰিব বুলি গালি এটা দিবলৈ মুখখন ডাঙৰকৈ মেলোঁতেই তাৰ লগতে আহি থকা অনুৰাগদাক দেখি মুখখন লাহেকৈ জপাই থ’লো। অলপ অশ্ৰুও লাগিল। মোৰ আচলতে কাকো লগ পাব মন নাছিল আৰু সিঁহতৰ যে একো কান নাই সেইটোও জানো। বেলেগ হ’লেও কিবা এটা মিলাব পাৰো কিন্তু আমাতকৈ দুবছৰ চিনিয়ৰ অনুৰাগদাৰ আগত কথা কওঁতে কিবা খোকোজা লাগে। শব্দবোৰ ডিঙিটোৰ পৰা নোলোৱা হয়। কিমানবাৰ যে যি সুখে সেইটোৰ সলসলীয়াকৈ উত্তৰ দিম বুলি হোষ্টেলতে প্ৰেক্ষিচ কৰি গৈছোঁ কিন্তু আজিলৈকে একো কামত অহা নাই। সোধেওনো কি “পঢ়িচানে? ভালনে? লাইব্ৰেৰী গৈছিল নে?” সেইয়াই। তথাপি খেলিমেলি লাগেই আৰু তাৰপাছত সি “কিয় ইমান নাৰ্ভাচ হোৱা নিশা” বুলি বিজয়ীৰ হাঁহি এটা মাৰি থৈ যাবই।

সিঁহত ওচৰ আহি নোপোৱালৈকে কি কৰো কি নকৰোকে তাতেই বৈ থাকিলোঁ। দুয়োটা যি হে হাঁহি হাঁহি আৰামত আহি আছে দেখি খংটো আৰু অলপ উঠিছেহে মোৰ। এনেও আজি কথা পতাৰ পাচত কাইলৈ ঈশানে ক্লাচত আৰু অলপ বঢ়াই কাহিনী এটা বনাই চবকে জনাবই। তাৰপাছত গোটেই লগৰকেইজনীয়ে মোক জোকাই জোকাই থাকিব নোৱাৰা কৰিব। এই গোটেই কথাবোৰ মনলৈ অহাৰ লগে লগে মোৰ একেবাৰে দৌৰি গুচি যাবই মন গৈছিল। কিন্তু গ’লে কিব হ’ব “কালি কিয় গুচি গ’লা



নিশা?” বুলি চেলাউৰিজোৰ নচুৱাই নচুৱাই তেওঁটো সুধিবই আৰু মোৰটো খেলিমেলি লাগিবই। এনেই লাজখন পোৱাতকৈ বৈ বৈ সিহঁতক চাই থাকোঁতেই দুয়োটা আহি মোৰ সন্মুখতে ব'লহি। ঈশানলৈ চালো গোটেই চুলিবোৰ দীঘল হৈ একেবাৰে চকুতে পৰিছেহি। সেইকাৰণে ভালকৈ চকু মেলিব পৰা নাই। জপৰাটো। অনুৰাগদালৈ আজিলৈকে তেনেকৈ চাইয়ে পোৱাই নাই। পাছফালৰ পৰা হে দেখো। সন্মুখত লগ পালে সদায় তলমুৰ কৰো আজিও কৰিলোঁ।

“কিবা আছিল নেকি নিশা? এনেকৈ দোকানৰ আগত বৈ আছিল যে?” ঈশানে কিবা এটা ক'ব বুলি ভাবি আছিলোঁ কিন্তু অনুৰাগদায়েহে মাতিলে দেখোন। ... “না... নাছিল” তললৈ চাইয়েই উত্তৰ দিলোঁ।

তাৰ পাছত মোলৈ একো প্ৰশ্ন নাছিল। ঈশানেও চোন আজি একো কোৱা নাই। মই অলপ আচৰিতেই হ'লো। একো নুসুধা দেখি যাওঁ বুলিয়েই ভাবিলোঁ। — “মই যাওঁ তেন্তে! ঈশানলৈ চাই চাইয়েই কথা কেইটা ক'লো আৰু তেওঁক একো ক'বলৈ সুযোগ নিদিয়াকৈ মই ঘূৰিয়েই দিলোঁ। এনেয়ো এনেকুৱাজাতীয় দুষাৰ এষাৰৰ বাদে দৰকাৰীটো একোৱেই নাথাকে।

—“নিশা!! এইটো লৈ যোৱাচোন!” দুখোজ মান গৈছিলোহে! তেওঁ পাছফালৰ পৰাই মোক মাতিলে। মই প্ৰায় লগে লগেই ঘূৰি দিলোঁ। এইবাৰ মই থৰ লাগিলোঁ। তেওঁৰ হাতত পেড এপেকেট আছিল!!! কাগজ এখনো মেৰিওৱা নাছিল ওপৰত। অন্ততঃ ৰঙীন পলিথিন এটাকে!!! নাই সেয়াও নাছিল।

মোৰ চাগে চকু কেইটাও ডাঙৰ হৈ গৈছিল। তেওঁ কিবা বুজিছিল নেকি। লাহেকৈ ক'লে - “একো

নহয় লৈ যোৱা তোমাৰ কামত আহিব।” মই একো ক'বলৈ বিচাৰিয়ে নাপালো। ইফালে সিফালে চাইছো। কোনো নাছিল। ঈশানো হয়তো মই ঘূৰোতেই উভতিছিল। তেওঁ আকৌ ক'লে -- “কোনোৱা আহিলেও একো নহয় নিশা। এইটো জানো কিবা নিদিবলগীয়া বস্তু।”

“কিন্তু আপুনি কে...নেকৈ জানিল” মই এইবাৰ তেওঁৰ চকুলৈ চাই সুধিলো।

“অ সেইটো” তেওঁ লাহেকৈ হাঁহিলে। তাৰপাছত কৃত্ৰিমকৈ গহীন হ'ল আৰু ক'লে নকওঁ”! তোমাৰ কাৰণে সেইটো দৰকাৰী নহয়!”

সদায়েই এনেকুৱা! আজি পিছে মোৰ খংটোও নুঠিল। আচৰিত হৈ মাত্ৰ পেডৰ পেকেটতো চাই আছোঁ।

“দোকানত পেকিং কৰিব লৈছিল কাগজ এখনেৰে, মইহে মানা কৰিলোঁ। কিনো বান্ধি আনিম হে। লোৱা লোৱা ... দেৰিয়েই হৈছে চাগে তোমাৰ” তেওঁ আকৌ ক'লে।

মই লাহেকৈ পেকেটতো ল'লো। জান নিজান কৈ হাঁহি এটা ওলাইছিল নেকি মোৰ ... তেওঁ মোলৈ চোৱা যেন পালোঁ। ধন্যবাদ এটা দিবলৈও মনলৈ নাছিল।

“আৰু শুনা। লাজ নকৰিবলগীয়া কথাত লাজ নকৰিবা। এনেওটো তোমাৰ লাজ বেছিয়েই। STAY FREE ... ok” কথাষাৰৰ লগতে সেই বিশেষ হাঁহিটোও লাগি আছিল।

কথাষাৰ শুনি শুনিয়েই উভতিলোঁ। পেকেটোত এবাৰ হাত ফুৰাই দিলোঁ। তাতো লিখা আছিল STAY FREE। এইবাৰ ভালকৈ হাঁহি এটা ওলাই আহিল ওঁঠেদি, চকুৱেদি।





ভাৰতীয় সমাজত নাৰীৰ স্থান

ডুপিতা বৰ্মন

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অতীজৰে পৰা ভাৰতীয় নাৰীক সমাজত পুৰুষৰ তলতীয়া বুলি ভবা হৈছিল। আজিৰ দিনত নাৰীকেন্দ্ৰিক যিমান উৎসৱ পাতিলেও নাৰী দিৱসৰ ধুমধাম লগালেও, আধুনিকতাৰ শ্লোগান গালেও নাৰীৰ স্থান সমাজৰ ক'ত সেয়া সকলোৰে চকুৰ আগত।

আমাৰ দেশত 48% জনসাধাৰণ নাৰী। গতিকে দেশৰ প্ৰগতিত মহিলাৰো সমান অৰিহণা থাকে অথবা থকা উচিত। কিন্তু আজিও মাত্ৰ 64.64% মহিলাইহে শিক্ষাৰ পোহৰ পাইছে য'ত নেকি পুৰুষৰ এই হাৰ 72.9%। 16.25% ৰ এই পাৰ্থক্য বৃহৎ নহয়নে আজিৰ সমাজত য'ত "Gender Equality" এটা গভীৰ বিষয়?

আমাৰ দেশত অতীজৰে পৰা নাৰীক পণ্য সামগ্ৰীৰ দৰে ব্যৱহাৰ কৰা হৈছিল। য'ত বজা-মহাৰজাৰ দিনত যুদ্ধত পৰাজিত হোৱা বজাবোৰে বিজয়ীবোৰক নিজৰ জীয়েকক উপহাৰ স্বৰূপত বিয়া দিছিল যাৰ আগতেই হয়তো ৭-৮ জনী পত্নী আছিল। মহিলাক ঘৰৰ চাৰিবেৰৰ মাজৰ পোহনীয়া বস্তু বুলি ভবা হৈছিল। সতীদাহ প্ৰথা, পৰ্দা প্ৰথা, বাল্য বিবাহ আৰু ক'ত কি সমস্যাৰে জৰ্জৰিত নাৰীয়ে পাহৰি গৈছিল যে নাৰী আৰু পুৰুষৰ একেজন সৃষ্টিকৰ্তাৰে সৃষ্টি। আজি বহুতখিনি শুধৰণি সমাজত আহিলেও নাৰীয়ে পুৰুষৰ সমস্থান অধিকাৰ কৰিবলৈ সক্ষম হোৱা নাই, হয়তো সমাজে কৰিব দিয়া নাই! আজিও 30% মহিলাই ঘৰুৱা হিংসাৰ সন্মুখীন হয়। 25th March লৈকে Covid -19 Pandemic ৰ সময়ছোৱাত সংবিধান ধাৰা নম্বৰ 3,11,477 টা এনেকুৱা বহু ঘটনা

Report কৰা হৈছে মহিলাৰ স্বামী আৰু স্বামীৰ পৰিয়ালৰ বিপক্ষে ঘৰুৱা হিংসাক লৈ। এইবোৰৰ কাৰণে প্ৰতি ২৫ মিনিটত এগৰাকী বিবাহিত মহিলাই বছৰি আত্মহননৰ চেষ্টা চলায়।

এইবোৰ সমস্যাৰ প্ৰথম কাৰণ হৈছে নাৰীৰ অৰ্থনৈতিক পৰাধীনতা। তথ্যমতে ভাৰতৰ 50% মহিলাই অৰ্থনৈতিক ভাৱে পৰাধীন। (The Indian Express) বহুতো শিক্ষিত মহিলাই পৰিয়ালৰ কাৰণে, সন্তানৰ কাৰণে চাকৰি নকৰাৰ সিদ্ধান্ত লয়। বহুতো মহিলাই চাকৰিৰ কাৰণে গিৰীয়েকৰ অনুমতি নাপায়। কিয় নিজে শিক্ষিত হৈয়ো, আধুনিক হৈয়ো আজিৰ দিনত স্ত্ৰীয়ে স্বামীৰ অনুমতি বিচাৰিব লাগে, নিজৰ জীৱনৰ সিদ্ধান্ত ল'বলৈ? আজিৰ সমাজত এনে বহুতো পৰিয়াল আছে যিয়ে নিজৰ ছোৱালীক শিক্ষিত কৰি তোলে আত্মনিৰ্ভৰশীল হ'বলৈ নহয় বৰং এজন ভাল উপাৰ্জন কৰা স্বামী পাবলৈহে। বহুতো পদৱীত উচ্চস্থানত থকা নাৰীক কঠোৰ সমালোচনা কৰা হয়। নাৰী যিমান উচ্চ শিক্ষিত নহ'লেও সদায় পুৰুষৰ অধীন হৈ থাকিবলৈ সক্ষম দিয়া হয়।

এইবোৰৰ দ্বিতীয় কাৰণ হৈছে সমাজখনৰ ঠেক চিন্তাধাৰা। সৰুৰে পৰাই ছোৱালী সকলক ভদ্ৰ, নম্ৰ, সহনশীল হোৱা শিক্ষা দিয়া হয়। ইয়াৰ বিপৰীতে ল'ৰাবোৰক শক্তিশালী হোৱাৰ, স্বাধীন হোৱাৰ, আবেগৰ পৰা মুক্ত হ'বলৈ শিকোৱা হয়। ছোৱালীয়ে অভিভাৱকৰ বিপক্ষে মাত মাতিলে তেওঁলোকক শিষ্টাচাৰহীন বুলি কোৱা হয়, বেছি ফুৰা-চকা কৰিলে সংযমহীন বুলি কোৱা হয়, কাপোৰৰ দীঘ চাই চৰিত্ৰহীন বুলি কোৱা হয়। কিন্তু ল'ৰাৰ লগত এইবোৰ



নিয়ম প্রযোজ্য নহয়। সমাজৰ এইবোৰ চিন্তা ধাৰণা সৰুৰে পৰাই শিশু এটিৰ মূৰত বাঁহ লৈ ডাঙৰ হোৱাৰ পিছত ছোৱালীক পৰিয়াল, সমাজ আৰু পুৰুষৰ অধীন বুলি ভাবিবলৈ বাধ্য কৰায়। উত্তৰ প্ৰদেশৰ 33% নাৰীয়ে এইটো মানে যে স্বামীৰ দ্বাৰাই প্ৰহাৰিত হোৱাটো একো ভুল নহয়। এইবিলাক কাৰণতে বহুতো ধৰ্ষণকাৰীয়ে নিজৰ জঘন্য কাণ্ডক পাপ বুলি নাভাবি নিয়ন্ত্ৰণৰ বাহিৰত যোৱা নাৰীক প্ৰদান কৰা শাস্তি বুলিহে গণ্য কৰে। সিহঁতে ভাবে যে যিসকল নাৰীয়ে নিজৰ ঠাই পাহৰিছে এইবোৰ কাণ্ডৰে ঠাই সোঁৱৰাই দিয়া উচিত।

কিন্তু নাৰীৰ স্থান নিৰ্ণয় কৰিবলৈ সিহঁত কোন? নাৰীৰ স্থান নাৰীয়ে নিজে বাচিব নিজৰ

যোগ্যতাৰ ভিত্তিত। ইয়াৰ কাৰণে আমাৰ সমাজখনত চিন্তা ধাৰণাবোৰ সলনি হোৱা আৰু বিশ্লেষণৰ দৰকাৰ। চিন্তা শুধৰণি ন'হলে কঠোৰৰ পৰা কঠোৰতম আইনেও অকলে নাৰীৰ বিৰুদ্ধে হোৱা অন্যায় বন্ধ কৰিব নোৱাৰে। এই একবিংশ শতিকাতো নাৰীৰ বিৰুদ্ধে ধৰ্ষণ, মাৰপিট, যৌতুকৰ নামত শাস্তি, স্ত্ৰী ভ্ৰুণ হত্যা, নাৰীদেহৰ বেপাৰ আৰু ক'ত যে অন্যায় চলি আছে, এইবোৰ উন্নতিৰ চৰম শিখৰ পোৱা সমাজখনক লজ্জানত কৰিবলৈ যথেষ্ট নহয়নে?

কোনো নাৰীয়ে নিজৰ পূজা নিবিচাৰে। সমাজত ভেদভাৱ নোহোৱাকৈ এজন মানুহ হিচাপে পাব লগা সন্মান আৰু অধিকাৰেই প্ৰতিগৰাকী নাৰীৰ কাৰণে যথেষ্ট।



সাঁথৰ

শ্ৰীহৰেকৃষ্ণ কলিতা, চতুৰ্থ কৰ্মচাৰী

- ১) টিপ্টিপেলি চৰাই লোহ গুৰি খাই সাত খনবেৰ ভাঙি যুজিব যায়?
উত্তৰ : ৰাইফলৰ গুলি।
- ২) জুনুক জানাক কৰে জুনুকা নহয়, কান্ধত পেলাই লয় গামোচা নহয়, তৎক্ষণাত মাছ ধৰি খায়, বগলী নহয়।
উত্তৰ : জাল।
- ৩) বগা বগা চাহবৰ কলা কলা টুপি, খুন্দা মাৰি দিলে উঠে জ্বলি পকি।
উত্তৰ : মেচৰ খাটি।
- ৪) পানীত থাকে পাৰত জন্ম হয়, পানী পালে পুনৰ তাৰ মৃত্যু হয়।
উত্তৰ : নিমখ।
- ৫) উপি উপি বাটত থাকে চুপি, মানুহ, গৰুৰ গোক পালে ৰাফকৰ দৰে আহে খেদি।
উত্তৰ : জিনা জোঁক।
- ৬) তলে জাপি ওপৰে জাপি, মাজত বহি থাকে বঙা আপি।
উত্তৰ : আনাৰস।
- ৭) বাৰীত কাঁহে মাতিলে নাহে।
উত্তৰ : কুঠাৰ।



ডায়েৰী এক পৃষ্ঠা জীৱনৰ

জুৰি লহকৰ

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২২ ফেব্ৰুৱাৰী, ২০২১

সময় : নিশা ১০ বাজি ২০ মিনিট

মাৰ তৃতীয়টো চিএৰত বিছনাৰ পৰা উঠিলোঁ। ৰাতিপুৱা বিচনাখন এৰিব পৰা নাছিলোঁ, বুকুখন বৰ গধুৰ-গধুৰ লাগি আছিল...। এটা ভয়ে বুকুখন হেছি ধৰি ৰাখিছিল। উঠি দেখিলোঁ ৰাতি ঠিক কৰি থোৱা মোৰ নথি-পত্ৰবোৰৰ লগত মা ব্যস্ত। মই বহুত বাৰ ভালকৈ ঠিক কৰি থোৱা বুলি কোৱাৰ পিছতো মাৰ বিশ্বাস মই কোনোৱাটো বস্তু লবলৈ পাহৰিম... মাৰ বিশ্বাস জানো কেতিয়াবা ভুল হয় ??? H.S. ৰ Marksheet খনকে ল'বলৈ পাহৰিছিলোঁ।

মাৰ বকনি আজি মোৰ কাণত সোমোৱা নাই... উণ্ডল থুণ্ডল লাগি আছে মনটো। বাস্তৱত যেন মই নাইয়ে। ওচৰৰ বা এগৰাকীয়ে যোৱা নিশাৰ পৰা বুজাই আছে ভয় কৰিব লগা একো নাই, ধুনীয়াকৈ দিনটো পাৰ হৈ যাব। অহ... মই চোন আপোনালোকক ক'বই পাহৰিছোঁ মোৰ এই ভয়টো কিহৰ... আজি মই মোৰ সপোনৰ দুৱাৰ দলিত। B.Sc. Nursing ৰ Counselling ... দিঠকো আজি সপোন যেন লাগি আছে। এবছৰ ৰোৱাৰ অন্ত আজি দুৱাৰ খুলি ভিতৰত যাব পাৰিম নিজৰ সপোনৰ। আচলতে এয়াই মোৰ মাৰ সপোন আছিল B.Sc. Nursing পঢ়ুৱাৰ আৰু এতিয়া তেওঁৰ সপোনেই মোৰ লক্ষ্য। আটাইৰে নিজৰ নিজৰ জীৱনৰ লক্ষ্য জীৱনত থাকিব লাগে, মই

কেতিয়াওঁ ভাবি নাচালোঁ মই কি বিচাৰোঁ। বাৰু এইবোৰ পিছৰ কথা আচল কথালৈ আহোঁ এতিয়া।

কোনো এটা বিশেষ দিন মোৰ খেলি-মেলি নলগাকে পাৰ হোৱা নাই, তাতে আকৌ আজিৰ দিনটো মোৰ বাবে আৰু বিশেষ ... ভয় লগাতো, চিন্তা হোৱাটো স্বাভাৱিক।

DIRECTORATE OF MEDICAL EDUCATION, ASSAM ৰ ভিতৰচোৱা ভালদৰে চাই আছোঁ, লগতে মা আছে। মাৰ হাতখন এটা মিনিটৰ বাবেও এৰি দিয়া নাই। উশাহো যেন গণি-গণি লৈ আছোঁ। এটা সময়ত ভিতৰত মই অকলে যাব লগা হ'ল...। নহয় মই অকলে নহয় মোৰ দৰে তাত আৰু বহুতো ছোৱালী আছে। দুবাৰ মান মাক ফোন কৰিলোঁ ভয়তে... ডিঙিটোত যেন কিবা এটাই চেপিহে ধৰিছিল, কান্দিবও পৰা নাই... ডাঙৰ ছোৱালীয়ে নাকান্দে নহয় অলপতে, মায়ে কৈ পঠাইছিল। স্কুলত থৈ মা উভতি আহোঁতেও মই কন্দা নাছিলোঁ এতিয়াহে কিয় জানো আঁকৰি জনী হলোঁ!!!

এইয়া সাধাৰণ form এখন fillup কৰোঁতে, কৰিলোঁ নহয় নিজৰ ঠিকনা লিখোঁতে ভুল!!! আকৌ এখন বিচাৰিবও ভয় লাগিছে, ভয় নহয় লাভ বুলি ক'লেহে চাগে ঠিক হ'ব। চাৰিওফালে চালোঁ ইমানবোৰ ছোৱালী আৰু আত্ম-বিশ্বাসো ভাল সিহঁতৰ। সকলোবোৰ নিজৰ নিজৰ কামত ব্যস্ত। কিছুমানটো



ইজনে-আনজনৰ ভাল চিনাকিও হ'ল... মই দুই এটা কথা কোৱাৰ বাহিৰে শান্ত-অমাইক ছোৱালীজনী হৈ বহি আছোঁ।

কিছু সময়ৰ অন্তত আহিল মোৰ সময়, লগত হৈ অহা নথি-পত্ৰবোৰ বুকুৰ মাজত সাৱটি ভিতৰত গলোঁ। এইবাৰহে মূৰ ঘূৰাই পৰিম যেন লাগিল। এটা দীঘলীয়া শাৰী... তাৰ পিছত গৈ ময়ো থিয় হ'লোঁ। সাহস কৰি মোৰ ওচৰত থকা ছোৱালী দুজনীক মাত দিলোঁ, সিহঁতৰ লগত কথা পাতি নিজকে সহজ কৰিব চেষ্টা কৰিলোঁ। তাত কলেজৰ কেইগৰাকীমান Maam এ বহি আমাৰ নথি-পত্ৰবোৰ চাই আছিল। শেষত মই ধমক এটা পালোঁ নিজৰ ঠিকনাত PIN Code টো

নিলিখাৰ হৈ। আচলতে মই PIN Code টো লিখিবলৈ পাহৰা নাই, PIN Code টোহে কি আছিল ভয়তে পাহৰিলোঁ। চকু মুদি PIN Code টো মনত পেলাই লিখি দ্বিতীয়টো ধমক পাবলৈ গ'লো, আৰু এখন from fillup কৰিব গৈ ভুল কৰিলোঁ। ইমান সৰু সৰু ভুল কৰিলে ধমক পোৱাটো স্বাভাৱিক আছিল।

মন পচন্দৰ কলেজ REGIONAL COLLEGE OF NURSING ত পঢ়িবলৈ নিজৰ নামটো আগবঢ়াই কোঠাটোৰ পৰা নিচিন্ত মনে বাহিৰত ইমান সময়ে বৈ থকা মাৰ ওচৰলৈ উভতি আহিলোঁ...।

এইয়া অন্ত নহয়, এইয়া মোৰ জীৱনৰ এক নতুন অধ্যায়ৰ পাতনি।।



সাঁথৰ

শ্ৰীহৰেকৃষ্ণ কলিতা, চতুৰ্থ কৰ্মচাৰী

- ১) বাপেক ফাটা মাক লটা পুতেক কৰণ্টী জিয়েক ফুলন্টী।
উত্তৰ : বাঙী।
- ২) বঁজাঘৰিয়া কলী গাই ঘাতে ঘাতে পানী খাই।
উত্তৰ : বৰসী।
- ৩) বজাঘৰীয়া কলি গাই এবাৰ জন্ম দিয়ে মৰি যায়।
উত্তৰ : কলগছ।
- ৪) গাই দুষ্ট গাখীৰ মিঠা থাকে গছ গছনীত।
উত্তৰ : মৌ।
- ৫) ঘৰৰ ওপৰত ঘৰ তাৰে পৰি মৰ।
উত্তৰ : আঁঠুৱা।
- ৬) কিন কিনিয়া বৰষুণ বেতে মেলে গাঁজা, ঘৰৰ ওপৰত বহী থাকে পেঠাগুৰিয়া বজা
উত্তৰ : বকা কুমুৰা।
- ৭) ইয়াতে মাৰিলোঁ টিপা গড়গাওঁ পালে গৈ শিপা।
উত্তৰ : চিঠি।
- ৮) তিনিটা বস্ত্ৰৰ বং বেলেগ বেলেগ একে ঠাইত সুমাই দি ওলাই দিলে একে বং।
উত্তৰ : তামোল, পান, চুণ (পিঁক)



শিক্ষক দিবসৰ তাৎপৰ্য

২২ টিনা দেৱী

বি. এছ. চি. নাৰ্চিং, দ্বিতীয় বৰ্ষ

মানুহৰ জীৱনত আটাইতকৈ শ্ৰেষ্ঠতম অনুভূতি হ'ল শিক্ষকতা। 'শিক্ষক' — এই শব্দটো এটা অতি পৱিত্ৰ শব্দ। দেশৰ প্ৰত্যেকজন সু-নাগৰিকে অনুভৱ কৰিব পাৰে 'শিক্ষক' শব্দটোৰ তাৎপৰ্য। আজিৰ পৃথিৱীত শিক্ষকতা বৃত্তিয়ে শ্ৰেষ্ঠতম বৃত্তি হিচাপে পৰিগণিত হৈ আহিছে। সমগ্ৰ ভাৰতবৰ্ষতে প্ৰতি বছৰে ৫ ছেপ্তেম্বৰ দিনটো শিক্ষক দিবস হিচাপে পালন কৰা হয়। ভাৰতবৰ্ষৰ প্ৰতিগৰাকী ছাত্ৰ-ছাত্ৰীৰ বাবে এই দিনটো অতি উল্লেখযোগ্য আৰু তাৎপৰ্যপূৰ্ণ দিন। ভাৰতৰ ৰাষ্ট্ৰপতি ড° সৰ্বপল্লী ৰাধাকৃষ্ণন এজন মহান শিক্ষক আছিল। এই মহান শিক্ষকগৰাকী ১৮৮৮ চনৰ ৫ ছেপ্তেম্বৰ তাৰিখে জন্ম হৈছিল। জীৱনৰ অধিকাংশ সময় তেওঁ শিক্ষকতা কৰি অতিবাহিত কৰিছিল। ভাৰতৰ ৰাষ্ট্ৰপতি হোৱাৰ পিছত তেওঁৰ জন্মদিনটো "শিক্ষক দিবস" হিচাপে পালন কৰিবলৈ দিয়ে। তেতিয়াৰ পৰাই এই দিনটো শিক্ষক দিবস হিচাপে পালন কৰি অহা হৈছে। ড° ৰাধাকৃষ্ণন শিক্ষকসকলৰ বাবে যেন এগছি চাকি। এই চাকিগছিৰ পোহৰতে যেন শিক্ষকসকলে শিক্ষকতাৰ পথত আগবাঢ়ি আহি ছাত্ৰ-ছাত্ৰীসকলক প্ৰকৃত শিক্ষা দান দিব পাৰিছে। শিক্ষক দিবসৰ দিনটোত শিক্ষক-শিক্ষয়িত্ৰীসকলে বাৰুকৈয়ে অনুভৱ কৰিব পাৰে শিক্ষক আৰু শিক্ষকতা কিমান পৱিত্ৰ। এই দিনটোতে ছাত্ৰ-ছাত্ৰীসকলে

শিক্ষকসকলক সেৱা যাঁচে আৰু আশীৰ্বাদ লয়। এই দিনটোত কৰ্মপৰায়ণ আৰু অভিজ্ঞতাপূৰ্ণ শিক্ষক-শিক্ষয়িত্ৰীসকলক ৰাজ্য আৰু কেন্দ্ৰীয় চৰকাৰৰ তৰফৰ পৰা বঁটা প্ৰদান কৰা হয়। শিক্ষক দিবস দিনটো ইমানেই তাৎপৰ্যপূৰ্ণ যে এই দিনটোৱে আমাক সোঁৱৰাই দিয়ে শিক্ষক আৰু শিক্ষাৰ্থীৰ সম্পৰ্ক কিমান মধুৰ, যিটো



শব্দৰে প্ৰকাশ কৰিব নোৱাৰি। শিক্ষকসকল কেৱল ছাত্ৰ-ছাত্ৰীক শিক্ষাদান দিয়াই নহয়, প্ৰত্যেকজন ছাত্ৰ-ছাত্ৰীকে ভৱিষ্যৎ দেশৰ সু-নাগৰিক হিচাপে গঢ়ি তোলে। প্ৰকৃত অৰ্থত শিক্ষকসকল জাতিৰ স্ৰষ্টা।



নিচায়ুক্ত দ্ৰব্য আৰু বৰ্তমানৰ যুৱ প্ৰজন্ম

সোনালী চৌহান

বি. এছ. চি. নাৰ্চিং, দ্বিতীয় বৰ্ষ

মানৱ সভ্যতাৰ পাতনিতে মানুহ কৰ্মমুখী, কৰ্তব্যমুখী শৃংখলা বদ্ধ হিচাপে কাম কৰিবলৈ আৰম্ভ কৰিছিল। সেয়েহে সমাজ অবিহনে জীয়াই থকাটো সম্ভৱ হোৱা নাছিল। মানৱ সভ্যতাৰ মূল উৎস হ'ল সমাজ আৰু সমাজৰ মূল উৎস হ'ল যুৱ প্ৰজন্ম। বৰ্তমান আধুনিক সমাজত নিচায়ুক্ত দ্ৰব্যই আমাৰ সমাজক এফালৰ পৰা কলুষিত কৰি তুলিছে। বিশেষকৈ উঠি অহা নৱ প্ৰজন্মৰ মৃত্যু মুখলৈ ঠেলি নিছে।

বৰ্তমান যুৱ সমাজত নিচায়ুক্ত দ্ৰব্য সেৱনৰ আসক্তি দ্ৰুতগতিত বৃদ্ধি পোৱা পৰিলক্ষিত হৈছে। ই সমাজৰ বাবে ভয়াবহ সংকট বুলিব পাৰি কিয়নো যুৱশক্তি হৈছে দেশ গঢ়াৰ মূল ভেটিস্বৰূপ। এই ভেটি সুদৃঢ় ন'হলে সমাজত শান্তি সম্ভৱ নহয়। অকল শৰীৰেই নহয়, মানসিক স্বাস্থ্যৰ বাবেও ই পৰিপন্থী। মদ পান কৰিলে সুস্থ মগজুৰ স্নায়ুতন্ত্ৰত বিশৃংখল ঘটে আৰু ইয়াৰ মাত্ৰা অধিক হলে বিবেক আৰু হিতাহিত জ্ঞানশূন্য হয়।

এনে নিচায়ুক্ত দ্ৰব্য সেৱনৰ ফলত স্মৃতিশক্তি, দৃষ্টি শক্তি হেৰুৱাৰ উপৰিও, হাওঁফাওঁ, হৃদযন্ত্ৰ, বক্তচাপ বৃদ্ধি আদি বিভিন্ন সমস্যাই দেখা দিব পাৰে। ইয়াৰ ওপৰিও কৰ্কট ৰোগ আৰু যকৃতত হোৱা “লিভাৰ ছিৰ’ছিছ” নামৰ কঠিন ৰোগ মদ্যপানৰ পৰা সৃষ্টি হোৱা দেখা যায়।

বৰ্তমান সংবাদ মাধ্যমত বিশেষকৈ অসমত অবিৰতভাৱে ড্ৰাগছ আসক্তৰ বাতৰি দেখি-শুনি

সকলোৰে উপলব্ধি হৈছে যে সমগ্ৰ ৰাজ্যখন ড্ৰাগছৰ গ্ৰাসত কিমান গভীৰতালৈ গুচি গৈছে। ফলত আজি ড্ৰাগছৰ সেৱনে বিশেষকৈ স্কুলীয়া ছাত্ৰ-ছাত্ৰী কিশোৰ-কিশোৰী সকলৰ শাৰীৰিক, মানসিক তথা সামাজিক দিশত মাৰাত্মক ক্ষতিসাধন কৰিছে। দিনক দিনে ড্ৰাগছৰ সেৱনকাৰী অধিক পৰিমাণে বৃদ্ধি হৈছে যেন ড্ৰাগছ সেৱন কৰাটো এক ফেশ্বনত পৰিণত হৈছে। ড্ৰাগছ নাপালে আজিৰ যুৱ প্ৰজন্মই উদ্ভাৱন হৈ পৰে। এনেদৰে ড্ৰাগছ সেৱনকাৰীক তিল তিলকৈ মৃত্যুৰ পথলৈ ঠেলি দিছে। আৰু একো একো পৰিয়ালটোলৈ একো একোটি অন্ধকাৰ নমাই আনে।

সমগ্ৰ ৰাজ্যখন কেনেকৈ ড্ৰাগছৰ এনে কৰাল গ্ৰাসৰ পৰা উদ্ধাৰ হ'ব? ড্ৰাগছ মুক্ত অসম বা ভাৰত কেতিয়া দেখিবলৈ পাম? চৰকাৰে ড্ৰাগছ উৎপাদন নিষিদ্ধ কৰিব নোৱাৰিলেও বিদ্যালয়বোৰত শৈক্ষিক পাঠ্যক্রমত ড্ৰাগছ আৰু ইয়াৰ ভয়াৱহতাৰ বিষয় সমূহ অন্তৰ্ভুক্ত কৰাটো অত্যন্ত প্ৰয়োজনীয় হৈ পৰিছে। ড্ৰাগছ আক্ৰান্তবোৰক উদ্ধাৰ কৰা কেৱল চিকিৎসকৰ দায়িত্ব নহয়, অভিভাৱক বন্ধু-বান্ধৱী, আত্মীয়-স্বজন সকলোৰে ভূমিকা গুৰুত্বপূৰ্ণ।

সামৰণিতে ক'ব পাৰি যে মাদক দ্ৰব্য নামৰ ব্যাধিৰ পৰা সমাজ তথা ৰাষ্ট্ৰক ৰক্ষা কৰিবলৈ হ'লে ইয়াৰ বিৰুদ্ধে সৰ্ব সাধাৰণ ৰাইজ সচেতন হ'ব লাগিব আৰু চৰকাৰে কঠোৰ নীতি প্ৰণয়ন কৰি ইয়াক নিষিদ্ধ কৰিব লাগিব।

"SAY NO TO DRUGS"



জীৱন পৰিক্ৰমা

২২ তৃষা মেধি

বি. এছ. চি. নাৰ্চিং, দ্বিতীয় বৰ্ষ

এখন যুদ্ধ য'ত কোনো তেজেৰে ৰঞ্জিত নহয়
কিন্তু হিয়া ভাগি চুৰমাৰ হৈ যায়। এক প্ৰচণ্ড ধুমুহা
যিয়ে চিন্তাশক্তিক ভেদি যায়, এই ধুমুহা হ'ল মোৰ
মন মগজুৰ। ইয়াত কেৱল প্ৰাপ্ত হয় পৰাজয়।

কিবা এটা ভাৱৰ চেষ্টা কৰি আছোঁ কিন্তু চহৰৰ
কোলাহলে যেন মোৰ চিন্তাশক্তিক একেবাৰে বিকল
কৰি পেলাইছে। এনেতে ক'লিং বেলটো বাজি উঠিল,
দুৱাৰ খুলি দেখো বাৰাণ্ডাৰে বেৰত হাতেৰে হেঁচা দি
যেনে তেনে থিয় দি হৈ আছে মোৰ স্বামী (নাম প্ৰণৱ
চলিহা) চহৰৰ এক অন্যতম ব্যৱসায়ী। কেৱল আমাৰ
দুয়োৰে মাজত বয়সৰে তাৰতম্য নাছিল, আছিল
আমাৰ ভাল বেয়া লগা ভবা-চিন্তা সকলো পূৰা-
পশ্চিমা। তেওঁ ভিতৰলৈ সোমাই আহিল.... তেওঁৰ
নিয়ন্ত্ৰণহীন শৰীৰটো লৈ পাক খাই যোৱা কথাৰে
লাহেকৈ মোক ক'লে... “পাহি তুমি ভাতকেইটা খাই
লোৱা। মোৰ অফিচৰ পাৰ্টিত খাই আহিলোঁ আৰু

তেনেকৈয়ে জোতা মোজাৰে সৈতে বিচনাত দীঘল
দি পৰিল। বিয়া হোৱা দিন ধৰি মোৰ বাবে এইয়া
এটা অতি চিনাকী ছবি। আজি আকৌ এবাৰ মোৰ
প্ৰাণ আত্মাই চিঞৰি চিঞৰি প্ৰশ্ন কৰিছে কিহৰ ভয়ত
মই এনে এটা জীৱন আকোঁৱালি হৈছোঁ। কিহৰ
মমতাত মই নিজে নিজৰ সপোনবোৰ দহিছোঁ। মই
আজি ইমানেই দুৰ্বল যে নিজৰ বাবে মাত মাতিবলৈও
শক্তিকন হেৰাই পেলাইছোঁ। আজি ভগ্ন হিয়াই চিঞৰি
কান্দিব খুজিছে কিন্তু আই বোপাইয়ে শুনিলে দুখ
পোৱাৰ ভয়ত, সমাজৰ ভয়ত হাত দুখনে মুখত
জোৰেৰে হেচুকি ধৰিছোঁ। আৰু কিমান ৰাতি
এনেকৈয়ে উজাগৰে কটালে বাৰু উভতি আহিব পূৰাৰ
সূৰ্য্যটি মোৰ জীৱনলৈ? কিমান আৰু এনেকৈ নিজক
বুজনি দিলে সমাজে এদিন বুজি উঠিব? দুখীয়া হৈ
জন্ম লোৱাটোৱে মোৰ কাৰণে অভিশপ্ত নেকি?





মদৰ চাউনী

শ্ৰীৰমণী কান্ত ডেকা
কৰ্মচাৰী

দুখ ভৰা জীৱনত পাওঁ কিবা সুখ।
হেন ভাবি এদিনা মদত দিলোঁ মুখ।
যেই মুখ দিলোঁ মদত মদহে লগ লাগে।
ক্ষম্ভুকৰ কাৰণে মোৰ স্বৰ্গ সুখ দিলে।
মনে মনে ভাৱ হ'ল মদ সঞ্জীৱনী।
নহয় ইটো সামান্য বৰষুণৰ পানী।।
মদ খাই কোনো ৰাতি ঘৰলৈ যাওঁ।
কোনো ৰাতি অজ্ঞাত হাৰে বাটতে কটাওঁ।
দিনে মদত ক'ত টকা খৰছ কৰিলোঁ।
মদৰ ৰাগীত পৰি মই হিচাব পাহৰিলোঁ।
পুত্ৰ ভাৰ্য্যা সবে ঘৰত উপবাসে থাকে।
মদৰ নিচাত পৰি ৰঙ খবৰে নাথাকে।।
মনৰ দুখে অকলশৰে মদৰ মাত্ৰা বাঢ়ে।
বিচিনাত পৰি ৰঙ শৰীৰে নাটানে।।
ভাত পানী একো নাই, মদকহে খালো।
দেহৰ শক্তি মই, থিতাতে হেৰুৱালোঁ।।
ধন গৈল জন গৈল আৰু গৈল দেহা।
মদৰ কোপত সবে গৈল কৰো কিনিো বেহা।।
বন্ধু বান্ধৱ কেহো নাই কোনে মাত দিব।
দুৰ্ভগীয়া মদাহী মই কোনেনো বচাব।।
আজিহে মই বুলিলোঁ মদে মোৰ খালে।
অকলশৰীয়া কৰি মোক জীৱন্ত মাৰিলে।।
ধনৰ বলে বলী হৈ অধৰ্ম কৰিলোঁ।
তাৰ কলো আজি মই সৰ্বনাশ হলো।।
দেখা দেখা বন্ধু গণ মোৰ এই দুৰ্গতি।
জানি শুনি মদত মুখ নিদিবা কদাপী।।
মদ হৈল বিৰ বিষ সকলোকে ধ্বংসজিবা।
জানি কোনো দিনে মদ মুখত নিদিবা।।
কি কৰিলোঁ কি কৰিলোঁ এতিয়া বুলি ললো।
মদ খালে যে জীৱন ধ্বংস হয় এতিয়াহে চিনি পালো।।

“স্কিজ’ ফ্ৰেনিয়া”

ৰুবিন্দা ইয়াচমিন আৰা বেগম
M.Sc. Nursing 2nd Year
Department of Mental Health Nursing

তাই হাঁহি উঠিছিল সশব্দে
হঠাতে অকাৰণতে,
মই উভতি চাইছিলোঁ উচপ খোৱাৰ দৰে...!
তাই হাঁহিয়েই আছিল
কাৰ সৈতে জানো কথা পাতিছিল...!
আকৌ হাঁহিছিল...।
শিয়ঁৰি উঠিছিলোঁ মই!
গোট মাৰিব খোজা শীতত উপেক্ষা কৰি
অলিন্দৰ দুৱাৰ ঠেলি
উজাই আহিছিল মুহূৰ্ততে
এসোঁতা তেজ মোৰ মগজুলৈ...!
তাই হাঁহিয়েই থাকিছিল,
কেতিয়াবা হঠাতেই জুই হৈ জ্বলিছিল
নতুবা উচুপনিৰ কোলাত মুখ গুজিছিল
... সময়ে - অসময়ে!
... কাৰণে- অকাৰণে!
হাঁহিবোৰ বতাহ হৈ উৰিছিল
মুহূৰ্ততে গাঁৱৰ চুকে-কোণে বিয়পিছিল
অজস্ৰ টুকুৰা খবৰ,
... মচলাহে যেন বিয়নী মেলৰ...!
তাই জনা নাছিল
একো বুজা নাছিল
দেৱালখনেও যেন মিচিকিয়াইছিল!
পৰম আৰাধ্য শিৱ আহি যেন
শিতানতে বহি বৈছিল...!
একেথিৰে চাই বৈছিলোঁ মই তাইলৈ
মোক দেখিও যেন দেখা নাছিল তাই!
‘মিউ-মিউ’ কে মেকুৰী এজনীক মাতিছিল
... কথা পাতিছিল!
... খিলখিলাই হাঁহিছিল!
... আলফুলে কোঁচত সামৰি লৈছিল!
অথচ...
মই দেখা নাছিলোঁ তাত কোনো মেকুৰী
মই শুনা নাছিলোঁ
কোনো দেখা নাছিল...!
কোনো শুনা নাছিল...!



“ফ্লোৰেন্স নাইটিংগেলৰ সু পুত্ৰী নাৰ্চ মই!”

প্ৰীতিস্মিতা বৰ্মন
তৃতীয় বৰ্ষ, বি.এছ.চি. নাৰ্চিং

মাতৃত্বৰ মমতাৰ উদাৰতাৰে ভৰপূৰ মোৰ হৃদয়,
আৰু নিচাৰ্থ প্ৰেমেৰে ভৰা অস্তিত্ব।
হয়! মইয়ে ফ্লোৰেন্স নাইটিংগেলৰ সু পুত্ৰী নাৰ্চ হয়!
প্ৰতি অচীন ৰোগীক মমতাৰ আবোৰেৰে
আকৌ জিপাল কৰিব শিকো প্ৰতি ক্ষণে,
নিজৰ চিকিৎসা বিজ্ঞানৰ জ্ঞানেৰে
সজীৱ কৰিব জানো প্ৰতি পলে।
হয়! মইয়ে ফ্লোৰেন্স নাইটিংগেলৰ সু পুত্ৰী নাৰ্চ হয়!
কৌশল শত্ৰু মই!
প্ৰতি ব্যক্তিৰ কণিকাত অৱস্থিত হৈ ৰুৱা বীজানুৰ।
জাগ্ৰত যুঁজাৰু মই হাজাৰ খন ৰণৰ।
হয়! মইয়ে ফ্লোৰেন্স নাইটিংগেলৰ সু পুত্ৰী নাৰ্চ হয়!
নৰ নাৰীৰ ভেদভাৱ নেৰাখি
মই সেৱা কৰো,
সকলোৰে সু-স্বাস্থ্যৰ বাবে
মই পৰিশ্ৰম কৰো,
হয়! মইয়ে ফ্লোৰেন্স নাইটিংগেলৰ সু পুত্ৰী নাৰ্চ হয়!
নাৰ্চিং মাথো এটি পেচা নহয়,
ই এক কলা
হাজাৰ জনৰ হাঁহিত হাঁহিব শিকা
এক কলা।
মৰহা গোলাপক জীৱন দান দিব জনা এক কলা।
হয়! মইয়ে ফ্লোৰেন্স নাইটিংগেলৰ সু পুত্ৰী নাৰ্চ হয়!
এক সক্ষম ব্যক্তিত্বৰ অধিকাৰী মই,
সহানুভূতিশীল আৰু উদ্যমেৰে
আগবাঢ়ো প্ৰতি মূহুৰ্তত।



হয়! মইয়ে ফ্লোৰেন্স নাইটিংগেলৰ সু পুত্ৰী নাৰ্চ হয়!
মানৱ সেৱাৰ ত্যাগেৰে জন্মিত মই,
ধৰাত ঈশ্বৰ ৰূপে সেৱিকা মই।
নাৰ্চিং হ'ম প্ৰতিখন চাকিৰ দিপ্তী মই
মানৱ সেৱাৰ জ্ঞানৰ ভৰাল মই
হয়! মইয়ে ফ্লোৰেন্স নাইটিংগেলৰ সু পুত্ৰী নাৰ্চ হয়!

“আঁচল”

সীমাশ্ৰী চহৰীয়া
প্ৰাক্তন ছাত্ৰী (২০১৭-২০২১), বি.এছ.চি. নাৰ্চিং

আঁচলেৰে কেৱল গা ঢকা নাই,
ঢাকি ৰাখিছোঁ নাৰী সত্ৰা,
আঁচলৰ মুঠিত বান্ধি ৰাখিছোঁ
হেজাৰ সপোনৰ মৰহি যোৱা বাস্তৱতা।
কেতিয়াবা খুলি চাবা চোন
আঁচলৰ মুঠি,
হয়তো বিচাৰি পাবা
নাৰীৰ জীৱনৰ বহুতো অব্যক্ত কাহিনী।



“এমুঠি শব্দৰ সন্ধানত”

হিমাক্ষী শৰ্মা
তৃতীয় বৰ্ষ, বি.এছ.চি. নাৰ্চিং

শয্যাগত পৃথিৱী
নিশব্দতাৰ সাগৰত পম খেদি
মুখ থেকেচাত বিলীন হৈ যোৱা,
প্ৰতিশব্দবোৰে ধাপলি মেলিছে
পোহৰৰ দিশলৈ ॥
পৰিচয় হেৰোৱাৰ তাড়নাত
শব্দকোষৰ ৰঙীন পৃষ্ঠাত
মোচ খাই যাব ধৰা
সাতোৰঙী স্মৃতিৰ
উচুপনিত সাৰ পাই উঠে
কল্পনা জগত ।
ডায়েৰীৰ নীলাখিনিকে
আকোঁৱালি লৈ খোজ লওঁ
ভ্ৰাম্যমান পৃথিৱীৰ লগত
এমুঠি শব্দৰ সন্ধানত ॥



“জীৱন পথৰ হেঁপাহ”

দিশা কলিতা
তৃতীয় বৰ্ষ, বি.এছ.চি. নাৰ্চিং

জীৱনৰ পথত খোজ লৈছোঁ প্ৰতিপল,
কেতিয়াবা উজুটি খাইছোঁ
কেতিয়াবা আকৌ মসৃণ পথেৰে আগুৱাইছোঁ
সেউজীয়া হোৱা বসন্ত বিচাৰি
দেশৰ বাবে দহৰ বাবে... ।
এৰি অহা প্ৰতিটো খোজেই
দি আহিছে,
অভিজ্ঞতাৰ নতুন নতুন টোপাল,
যেন সুন্দৰ কৰিব পাৰো প্ৰতিটো মুহূৰ্ত
বৰ্তমান অথবা ভৱিষ্যতৰ ...
এই ধৰাৰ ... ।
কেতিয়াবা উদাস মন লৈ উভতিছোঁ
আধৰুৱা বাট সামৰি
কেতিয়াবা আকৌ উভতিছোঁ
অসমৰ্থ টোপোলা বুটলি
তথাপিও যেন এই যাত্ৰা সীমাহীন ... চিৰদিন...



“নিথৰ”

ছইৰা খাতুন
তৃতীয় বৰ্ষ, বি.এছ.চি. নাৰ্চিং

নিসংগহীনতাত নিথৰ হৈ
মই মোক বিচাৰি ফুৰিছোঁ
মোৰ নিজৰ মাজত।

মই যে কিমান দিন
নিথৰ হৈ
নিৰুদ্দেশ হৈ আছোঁ,
সেই কথা কেনেকৈ কওঁ নিজকে

কিন্তু,
নিথৰতাৰ সৈতে মইও চোন কথা পাতো
অহৰ্নিশা,
উত্তৰো পাওঁ।
কেতিয়াবা।

হয়তো ... মই ও জানো মোৰ
নিথৰতাৰ বিশ্বাসী ঠিকনা
য'ত সঠিক ভাৱে এদিন গতাম নিজকে।



“ফাগুণ”

পল্লৱী দেৱী
তৃতীয় বৰ্ষ, বি.এছ.চি. নাৰ্চিং

আভৰণ শূন্য ল'ঠা ফাগুণ তুমি
আবিৰৰ উৎসৱ
তোমাৰেই নামত কিন্তু,
তোমাৰেই বোকোচাত উঠি আহে বংবোৰ
আৰু বংবোৰ সমাহাৰিত ফাগুণ যে তুমি।
শূন্যসাৰ জানো?
ৰিঙা ৰিঙা কেনেকৈ?
নে কুটিলতাৰ গৰাহত সিদ্ধ ...
ইৰ্ষাৰ চাকৈনৈয়াত... অপবাদ যেন
তোমাৰ নামত
ষড়যন্ত্ৰ নহয়তো?



“চ’ত”

ৰিংকুমণি দাস

তৃতীয় বৰ্ষ, বি. এছ. চি. নাৰ্চিং

মই ফাগুনৰ উদগু নায়িকা
ব’হাগ মোৰ উলাহৰ মদিৰা
তুমি যে চ’তৰ পূজাৰী
তোমাৰ সুদীৰ্ঘ অপেক্ষাত!
ক’তয়ুগৰ যে এই ঈষৎ স্পৃহা
সাক্ষী মোৰ দুপৰ নিশাৰ,
পদূলিত ফুলা অৰ্কিডে
হিয়াত ঢালিছে জানা ধূসৰ সন্ধিয়া,
অনিশ্চয়তাত সুপ্ত হৈ থকা
এয়া যে মোৰ জীৱন গাঁথা!

তুমিতো চ’তৰ এলাগী নিশা
ফাগুনে জাপি দিয়া উচ্ছৃঙ্খলতা,
সৌ সীমান্তত তুমি নিৰৱধি প্ৰহৰী
আৰু মই জনী যে অনাদিলৈ চ’তৰ বৈৰাগিনী!



“ব’দ”

লীনা বৰ্মন
বি.এছ.চি. নাৰ্চিং তৃতীয় বৰ্ষ

ব’দ খেপিয়াওঁ
ব’দে হাত চিকুণায়
চিকুণ হাতে
উদাৰ কৰে
মন।
মনবোৰ বিয়পি বিয়পি
পথাৰত চৰে।
পথাৰত সেইজীয়াৰে বাঁহ সাজে
সেউজীয়াই পোখা মেলে।
লগে লগে মনবোৰ চহকী হয়।
চহকী মনত লাগি আহে
ব’দৰ সুবাস
ব’দ খেপিয়াওঁ।
ব’দে মন বহলাই
বহল মনৰ বিচৰণত
পথাৰখনে নৈৰ মৰম বিচাৰে
নৈখনৰ শিপা গজে।
শিপাই শিপাই উপচি পৰে
সোণালী শইচৰ ভ্ৰুণ
ব’দ হৈ,
বতাহত উমলে।



“অনুপমা”

দিতিমণি পাটগিৰি
দ্বিতীয় বৰ্ষ, বি.এছ.চি. নাৰ্চিং



কোনোবা অজানৰ উপমূল পাৰিজাত
ৰূপৰ মাদকতাই বলিয়া কৰে।
শয়নে সপোনে সেই ছবিটি,
মন মোৰ আগুৰি ধৰে।
নিৰ্মল স্নেহৰ এখনি হিয়া,
বাজি উঠে অনুকূল অনুৰাগ
মায়াহীন ছায়াৰে আজি
দূৰণিৰ তৰাটি ছাই
ভূলাব নোৱাৰো তোমাৰ ছবিটি
জীৱনৰ শেষ উশাহলে।

“সপোনৰ ধ্বংসস্তুপ”

জোনমণি কুমাৰ
দ্বিতীয় বৰ্ষ, বি.এছ.চি. নাৰ্চিং

মাঁ অ’ আজিকালি চোন মোৰ শিৰৰ সেন্দূৰৰ প্ৰতি
বৰ ভয় লাগে অ’
জানানে মাঁ,
যেতিয়া তুমি আছিলি
তেতিয়া ভাৰিছিলোঁ
ভালকৈ পঢ়িম, চাকৰি কৰিম
তাৰ পিছত
বিয়া হ’ম, শিৰত সেন্দূৰ ল’ম
আমাৰ এখন ঘৰ হ’ব
কিন্তু এতিয়া চোন চব শেষ হৈ গ’ল অ’
অ’ মাঁ,
তুমি থাকোতে যিকেইটা ৰাতিত
মই কিতাপৰ লগত খেলি আছিলোঁ
আজিকালি সেই ৰাতিকেইটাত
পণ্য সামগ্ৰীৰ দৰে বিক্ৰী হয়
মোৰ দেহ, মোৰ সত্ত্বা।
এতিয়া মই অপৰিত্ৰ অ’ মাঁ।
মা অ’,
বহুত মন যায় জানা
তোমাৰ কোলাত শুবলৈ
তোমাৰ বুকুত মূৰ গুজি কান্দিবলৈ
আৰু তোমাৰ সেই অকণমানি জনী হৈ
তোমাৰ আচলত খেলি ফুৰিবলৈ।



“মহাৰণ”

সবিতা দাস

দ্বিতীয় বৰ্ষ, বি.এছ.চি. নাৰ্চিং

বিষাক্ত ধৰিত্ৰীৰ তিক্ত বণুৱা
 আগুৱাই যোৱা তুমি আগৰণুৱা
 বিফলতাৰ বিচাৰ তুমি ঘূৰি নাচাবা
 মিঠা হাঁহিৰে পাতনি মেলিবা।
 ক্লান্ত সময়ক দমন কৰা
 আকস্মিক বেদনাৰ পৰশ লোৱা,
 পৰাজয় আশংকাৰ পৰা বিৰত থাকা
 দক্ষতাৰ ওপৰত বিশ্বাস ৰাখা।
 আতঁৰত ৰাখিবা এই অভিশাপ সাদৃশ্য মহাৰণ
 চিৰবৈৰী সময়ৰ পৰা সাৱধানে থাকিবা এটি এটি ক্ষণ,
 অস্তিত্বৰ যুঁজত নিজকে বিলীন যাবলৈ নিদিবা
 বিশ্বজয়ৰ বাবে সাজু হোৱা।
 বজোৱা হওঁক যুদ্ধৰ জয়গান
 এয়া হৈছে তেখেত সকলৰ বলিদান
 এয়া হৈছে সকলোৰে সন্মান
 বিষাক্ত ধৰিত্ৰীৰ তিক্ত বণুৱা
 আগুৱাই যোৱা আগুৱাই যোৱা।।

“অপৰাধী”

আছমা খাতুন

দ্বিতীয় বৰ্ষ, বি.এছ.চি. নাৰ্চিং

নিৰ্দোষ মানুহক দুৰ্বল পাই
 কোনে দিছে ইমান যাতনা ধৰাৰ বুকুত
 অপৰাধী সজাই
 অগ্নি শিখাৰ দৰে জ্বলি উঠিছে
 হিয়া ভৰা আবেগবোৰ
 পুৰি হয় ছাঁই।

আছেনে বাৰু সিঁহতৰ অন্তৰাত্মাত
 মৰম, মমতা আৰু সাধুতাৰ
 কণমানি ঠাই?
 যদিও বা চিঞৰিছিল বাৰে বাৰে
 অপৰাধী নহয় বুলি,
 মিনতীৰ গীত গাই
 তথাপিও সঁহাৰি দিয়া নাই...।
 নিষ্ঠৰ মনৰ গৰাকী,
 নিৰ্দয়া অন্তৰৰ মালিক
 কঠোৰ হৃদয়ৰ সেই ভয়ংকৰ ঘাতকবোৰ
 আজিও সক্ৰিয় হৈ আছে
 দুৰ্বল মানুহৰ আশে-পাশে
 হাত চাপৰি বজাই
 কিজানি হয়তো মিছাতে কোনোবা দোষত
 অপৰাধী সজায়।



“আইৰ সন্ধানত”

মিতালী পাদুন
দ্বিতীয় বৰ্ষ, বি.এছ.চি. নাৰ্চিং

আই অ’ ভালে আছনে তই?
এতিয়া যেন তোক বিচাৰিলে মোৰ দুভৰিয়েও মোক
কয়, ভাগৰুৱা এই।
আই অ’ আজিকালি মই যেন সপোন দেখিবলৈও
পাহৰিলোঁ
মোৰ প্ৰতিটো সপোনৰ আৰম্ভণিয়েই আছিল তই।।
তই অবিহনে মই আজি যেন এক অৰ্থহীন শব্দ।।
আই, তোৰ মনত আছনে?

তই যে আগতে আকাশলৈ চালেই সদায় কৈছিলি,
জোনটি হেনো তোৰ বৰ প্ৰিয়।।
তই বাৰু সাঁচাই গুছি গলি নেকি জোনটিৰ ওচৰলে।।
আই! উত্তৰ নিদিয় কেলৈ? আৰু যে কৈছিল,
জোনাক নিকাৰ শেৰালী ফুলৰ সুবাসে হেনো তোক
মতলীয়া কৰে।।
আই! চা চোন,
তোৰ প্ৰিয়বোৰ আজি উপচি আছে। কিন্তু তই নাই।।
আই অ’ কেতিয়াবা মোৰ কেনে লাগে জান
মই যেন এতিয়া বৈঠাবিহীন নাওঁ এখনৰ নাৰিকা।
আই, তই নুবুজ কেলৈ।।
আই অ’ এদিন মোকো লৈ যাবি, তোৰ কাষলৈ।।
অধীৰ আকাশলৈ।

“বৈধব্য”

জ্যোতিমল্লিকা গোস্বামী
দ্বিতীয় বৰ্ষ, বি.এছ.চি. নাৰ্চিং

শুভ্ৰ কাপোৰ যোৰৰ
ভাঁজে ভাঁজে বৈ যায় কাৰুণ্যৰ ইতিহাস।
আৰু কাৰুণ্যই কাটি নিয়া মোৰ
কপালৰ সেন্দূৰ আজি যেন স্নান,
উৰুঙা মোৰ কপালৰ পদূলি...
তোমালৈ বুলি চাকি গছ জ্বলাই আজিও
সেই পদূলিত হাত ফুৰাওঁ, কিন্তু...
উশাহবোৰে উচুপি উঠে গোপনে।
তুমিতো দিছিলি ক’ত শ’ত ভাললগা বিশেষণ
পিছে চোৱা... আজি “মই বিধবা”...
শুভ্ৰ বস্ত্ৰ পৰিহিতা তোমাৰ
মধুলগনৰ মধুকংকণা।
এই অভিজ্ঞতাই বিভ্ৰান্ত কৰে মোৰ বাস্তৱক
হেঁপাহে সাজিব নোৱাৰে অ’
বলুকাত তাজমহল ... কাৰণ টোবোৰত যে
উফৰি আহে শ’ত জনৰ ক’ত আভৰণ।
কিছুমানে যদি দিয়ে কেৱল নিসংগতা
আন কিছুমানে দিয়ে আকৌ নিষিদ্ধ অনুৰাগ,
সান্নিধ্যতাৰ আবেশ বিচাৰি...।
কষ্টবোৰ একেই, বেলেগ মাথো ইয়াৰ
অনুগ্ৰাহক,
মমতাই জ্বলোৱা মমডাল মইয়ো জ্বলাইছোঁ
তাইৰ নিচিনাকৈ মইয়ো জপাইছোঁ
সন্মুখৰ খিৰিকীখন
পিছে তোমাৰ পছন্দৰ
ৰঙা শাড়ীখনে কৈ যায়...
“তুমি বৈধব্য”
আৰু নো কি ক’ম তোমাক
উশাহবোৰ চেপি ধৰো ... কি ঠিক
চকুপানীত কিজানি তোমাৰ প্ৰতিবিস্মকে দেখা পাওঁ!!!



“নিসংগতা”

আয়েশা চিদ্দিকা
দ্বিতীয় বর্ষ, বি.এছ.চি. নাৰ্চিং

নৈখনৰ গৰাহত বৈ আছিলোঁ সিদিনা
নিসংগতাৰ হুমুণীয়াহ কঢ়িয়াই,
আছিল মাথোঁ,
মৰমহীন এটি প্ৰভাত,
সপোন বিহীন চকুজুৰি,
আৰু এক অৰ্থহীন জীৱন ॥



শব্দবোৰে লুকা-ভাকু খেলিছিল মৌনভাৱে
উশাহৰ উক্-মুকনীত গোট মাৰিছিল,
শীতল হৃদয়ৰ নিৰ্মল তেজে,
আৰু সেমেকা গুঁঠৰ মৌন পৰিভাষাই
স্পৰ্শ কৰিছিল অজানিতে ॥

“ব’হাগৰ প্ৰথমজাক বৰষুণ”

সুদৰ্শনা বৰা
দ্বিতীয় বর্ষ, বি.এছ.চি. নাৰ্চিং

পদূলিমূখৰ বকুলজোপাত
মেঘখিনি আহি ব’লহি
আগজাননি দিলে
ব’হাগৰ প্ৰথমজাক বৰষুণৰ।
বৰষুণ আহিল আৰু গুচি গ’ল, বহু কথা কৈ গ’ল
ধূলিৰ ধূসৰিত শুকান আলিবাটবোৰ
তিয়াই থৈ গ’ল,
লগতে মোৰ হৃদয় মনো
উজ্জীৱিত কৰি দিলে।
মোৰ তন-মন সকলোতে
হিয়াৰ প্ৰেম ফুল ফুলি ব’ল
তথাপিও যেন
আধৰুৱা কিবা এটা থাকি গ’ল
বৰষুণজাক কিন্তু ধুই নিব নোৱাৰিলে।



“সপোনৰ ৰাজ্য”

ৰুনুমা খাতুন
দ্বিতীয় বর্ষ, বি.এছ.চি. নাৰ্চিং

ভাগফল, ভাজক আৰু ভাগশেষ

লগ লাগি হয় ৰাজ্য

কিনকিনীয়া বৰষুণ, বিচনা আৰু মই

লগ লাগি গঢ়ি তোলা এক সপোনৰ ৰাজ্য

মোৰ ৰাজ্যত নাই কোনো স্বৈৰাভাত্তিক মন্ত্ৰী

নাই কোনো ভাৰসাম্য হেৰুৱা অস্থিৰ নেতা,

নচলে কোনো ধৰ্মীয় মেৰুৰেণৰ ৰাজনীতি

সুস্থ-সবল তাৰ বিশাল অৰ্থনীতি।

মোৰ ৰাজ্যত নাই কোনো দালাল-পালিনেতা

নাই কোনো কেলেংকাৰী আৰু দুৰ্নীতি

সততাৰে সবে কৰিছে নিজ নিজ কৰ্ম

বিৰাজ কৰিছে তাত শান্তি আৰু সম্প্ৰীতি।

মোৰ ৰাজ্যত নাই কোনো মুখা পিন্ধা মানুহৰূপী দানৱ

নাই কোনো নৰ-পিশাচী জটিল মানৱ,

নাই কোনো ভূৱা হাঁহিৰ ছলনাময়ী অভিনেতা

স্বয়ং সৃষ্টিকৰ্তাই মোৰ ৰাজ্যৰ মুখ্য নেতা।



“মাতৃভাষা আৰু নৱপ্ৰজন্ম”

স্মৃতিৰেখা শৰ্মা
দ্বিতীয় বৰ্ষ, বি.এছ.চি. নাৰ্চিং

“মোৰ ল'ৰাই অসমীয়া ভালদৰে নাজানে নহয়।”
কথাষাৰ শুনি হতভম্ব হলো।
বৰ গৌৰৱেৰে কৈছিল কথাষাৰ তেওঁ,
শুনি মনত শান্তি নাপালোঁ।

কোনো নতুন কথা নহয় এইয়া,
আজিকালি এইয়া যেন এক
ফেশ্বনত পৰিণত হৈছে।
আজিৰ এই আধুনিক সমাজত
অসমীয়া কোৱা বা লিখাটো যেন
পুৰণিকলীয়া হৈ পৰিছে।

ভূপেনদাই কৈছিল ...
“আজিৰ অসমীয়াই নিজক নিচিনিলে
অসম বসাতলে যাব।”
কথাষাৰ বাৰুকৈয়ে উপলিদ্ধি কৰিছোঁ।

এইয়াই নেকি অসমীয়াৰ ভৱিষ্যত?
এইয়াই নেকি আমাৰ নৱ-প্ৰজন্মৰ
অসমৰ প্ৰতি থকা কৰ্তব্য?
এই প্ৰশ্নৰ উত্তৰ মাথোঁ এটাই প্ৰতিশ্ৰুতি,
অসমীয়া ভাষা, আমাৰ মাতৃভাষাক
জীয়াই ৰখাৰ আপ্ৰাণ চেষ্টা অব্যাহত ৰখাৰ।
জয় আই অসম।।



“আইৰ পৃথিৱী”

তৌফিকা আলম
দ্বিতীয় বৰ্ষ, বি.এছ.চি. নাৰ্চিং

পিতাই যদি বটবৃক্ষ জোপা
মোৰ আই তেত্তে?
বটবৃক্ষজোপাক হাউলি যাব নিদিয়া
তলৰ শিপা
মোৰ আইয়ে নাজানে,
পৃথিৱীখন দেখিবলৈ কেনেকুৱা...
তেওঁৰ পৃথিৱী খন যে
ক'পালত জিলিকি থকা সেই ঘূৰণীয় ফোঁটটো
মোৰ আইয়ে ইচ্ছা কৰিব নিশিকিলে
নে তেওঁৰ ইচ্ছা কোনেও জানিব নুখুজিলে
সাঁথৰ!
মোৰ আইৰ শিৰত যিটো সেন্দূৰীয়া আলিবাট থাকে
তাৰ আধাৰতে মোৰ আইৰ স্বাধীনতা থমকে।
মোৰ আইৰ পৃথিৱীখন তেনেই সৰু
যি পৃথিৱীৰ পৰিচালক
এজন পুৰুষ ...
যি পৃথিৱী ঘূৰে
‘আমি’ নামৰ চক্ৰৰ আশে-পাশে।।



..... विषय सूची

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“मेरा अभीष्ट आशियाना”

बेबी दत्त
अध्यापिका, रिजनेल कॉलेज ऑफ नर्सिंग

मेरा अभीष्ट आशियाना
दिखता कहीं दूर चमन में
आगे कुछ नजरता नहीं
सिवाये बंधा जीवन नाव
कोई तिलिस्मी तिमिर में !
जीवन तरी तमसागर तीर
खड़ा करता नैनों से इशारा
लाचारी कहती
महका दो आँगन मेरा !!
संज्ञा भी वश में नहीं
दृग देख जटिल दुनिया घबराता
लगता अब खोजती मैं
सय में शायद
कोई मरुस्थली मरीचिका ।
नीर निर्वचन निष्प्रभ नैनों की
तरल होकर बह चली
क्या होंगी मेरे
कल्पित किसलयों का दाम
कोई अनुमान नहीं ।।
रुयाल याद में खोई हुई
खींचती पीछे मौरा मन
विवेक बुलाता सामने
झकझोर मेरा चिन्तन
मेरा अभीष्ट आशियाना
दिखता कही दूर चमन में... ।

“दिल थाम लिया करते हैं”

प्रीतिस्मिता बर्मण
तृतीय वर्ष, बि.एस.सि. नर्सिंग

बचपन कि उन गलियों में
फिर से झुमना चाहते हैं,
पर आखिर में हम ही
दिल थाम लिया करते हैं।
रात को उन सड़को में
अक्सर सैर करने को दिल चाहता है,
पर आखिर मैं हम ही
दिल थाम लिया करते हैं।
किसी औरों की गलती पे हमें
दाट दिया करते हैं
सफाई से पहले
“तुम लड़की हो” का नारा सुन लिया करते हैं
आखिर में हम ही
दिल थाम लिया करते हैं
अपने मनपसंद कपड़े पहन के
हम भी सुन्दर दिखना चाहते हैं
पर अक्सर बुरखे से धाक दिया करते हैं
आखिर में हम ही
दिल थाम लिया करते हैं।
अपने हुनर से हम भी
दुनियाँ जितना चाहते हैं
पर अक्सर रसोई में ही
हमारे ख्याब केद कर लिये जाते हैं
आखिर में हम ही
दिल थाम लिया करते हैं
अपनी तमन्ना से हम भी
जीना चाहते हैं,
पर घर की लकीरों के आगे
हम झुक जाया करते हैं
आखिर में हम ही
दिल थाम लिया करते हैं।



“बचपन”

लताशा तालुकदार
द्वितीय वर्ष, बि.एस.सि. नर्सिंग

वो बचपन भी कितना सुहाना था,
जिसका रोज एक नया फसाना था।
कभी पापा के कंधो का,
तो कभी माँ के आँचल का सहारा था।
कभी बेफिक्र मिट्टी के खेल का,
तो कभी दोस्तो का साथ मस्ताना था।
कभी नंगे पाँव वो दोड़ कर,
पतंग ना पकड़ पाने का पछतावा था।
कभी बिन आँसू रोने का,
तो कभी बात मनवाने का बहाना था।
सच कँहू तो वो दिन ही हसीन थे ;
ना कुछ छिपाना और दिल मे जो आए बताना था।

“हकीकत”

सारजीना यासमीन
द्वितीय वर्ष, बि.एस.सि. नर्सिंग

आसान नहीं हैं ये जिंदगी के रास्ते,
हर मुश्किल से यहां, खुद ही उभरना पड़ता है।
यूही नहीं मिलते जिंदगी में पुष्प,
पाने को कुसुम, राह काटों की होकर गुजरना पड़ता है।
यूही नहीं मापी जाती गहराई दरिया की,
नापने को महराई, इंसान को खुद पानी में उतरना
पड़ता हैं।
सब कुछ समेटने से पहने, खुद बिखरना पड़ता है,
छुना हो जो कामयाबी का आसमान,
तो हर पल निखरना पड़ता है।

“जिंदगी की यात्रा”

छामिना पारविन
द्वितीय वर्ष, बि.एस.सि. नर्सिंग

पुछा जो मैंने एक दिन खुदा से,
अंदर मेरे ये कैसा शोर है,
हंसा मुझ पर फिर बोला,
चाहते तेरी कुछ और थी
पर तेरा रास्ता कुछ और है,
रुह को संभालना था तुझे,
पर सूत सँवारने पर तेरा जोर है,
खुला आसमान, चांद, तारे चाहत है तेरी,
पर बन्द दीवारों को सजाने पर तेरा जोर है,
सपने देखता है खुली फिजाओं के
पर बड़े शहरों में बसने की कोशिश पुरजोर है...।

“बढ़े चलो”

चुमि विश्वास
द्वितीय वर्ष, बि.एस.सि. नर्सिंग

फुल बिछे हों या कांटे हों,
राह न अपनी छोड़ो तुम।
चाहे जो विपदाये आयें,
मुख को जरा न मोड़ो तुम।
साथ रहें या रहें न साथी,
हिम्मत मगर न छोड़ो तुम।
नहीं कृपा की भिक्षा मांगो,
कर न दीन बन जोड़ो तुम।
बस ईश्वर पर रखो भरोसा,
पाठ प्रेम का पढ़े चलो।
जब तक जान बनी हो तन में,
तब तक आगे बढ़े चलो।



NISHI GOGOI

6th Position, Standup Comedy in Pyrokinesis Organized by AEC &
2nd Prize in Mono Acting Competition Organized by Institute of Pharmacy-SU “GMC”



Lina Barman

3rd Prize, Debate Competition
Organized by Institute of Pharmacy-SU “GMC”



Rajashree Sonowal

2nd Prize, “Moves in Motion” in ZENITH
Organized by “GMC-SU”



Preetismita Barman

1st Prize in Self Composed Poetry
Competition Organized by AINE



Juri Lahkar

3rd Prize, Online Speech Competition
Organized by Saragosthi, Rangia



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