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अर्थपर

Forging Tomorrow's Idea

**An effort by the Department of Economics,
Cotton University**

Foreword

All life on earth depends on a healthy environment. But with growing concerns like population growth; urbanization and industrialisation, climate change and its uncertain implications have strained the environment and all its resources. The daunting conclusion of the Intergovernmental Panel on Climate Change (IPCC) Report on irreversible damage to climate threshold, confirming catastrophic impacts makes environmental awareness an imperative.

Keeping this in view, the students of the Department of Economics brings out the 5th Edition of Artha-Patra, the E-magazine. The contributions reflect the marking of World Environment Day by the students and being a part of the worldwide campaign.

I, being the Mentor of Artha-Patra congratulate the entire editorial team and all the contributors for bringing out this edition.

Best wishes
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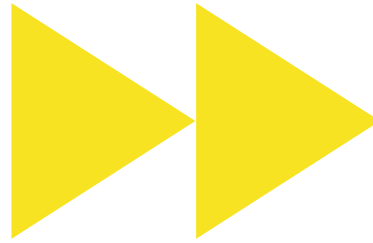
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TOWARDS A SAFER FUTURE: GREEN ECONOMY



Green economy is described as low carbon, resource efficient and socially inclusive. In a green economy, growth in employment and income are a result of public and private investment into such economic activities, infrastructure and assets that allow reduced carbon emissions and pollution, enhanced energy and resource efficiency, and prevention of the loss of biodiversity and ecosystem services. , The 2011 UN Environment Project Green Economy report states that “to be green, an economy must not only be efficient, but also fair”. The current economic system is destroying our natural resources and thereby, eroding the prosperity of future generations. Large-scale logging, depletion of the oceans’ fish stocks and the loss of arable soil are foremost examples of this development. The follow-up costs of climate change and loss of biodiversity alone could run up to one quarter of global GNP by 2050. The green investments need to be enabled and supported through focused public expenditure, policy reforms and changes in taxation and regulation. The UN Environment advocates a development path that understands natural capital as a critical economic asset and a source of public benefits, especially for poor people whose livelihoods depend on natural resources. The idea of green economy does not replace sustainable development. Instead, it creates a new focus on the economy, investment, capital and infrastructure, employment and skills and positive social and environmental outcomes across Asia and the Pacific

- **Policy Mainstreaming** - It approaches the target by supporting the mainstreaming of the green economy in all relevant policy areas at regional and national levels. Development of appropriate tools, including strategic environmental assessments, environmental and climate evaluation, social impact assessments, environmental, social and green procurement standards. Policy support for the development of green economy and low-carbon development strategies and for their implementation at national or regional level.
- **Economic Instruments** - UN Environment supports the development and promotion of Green Financial Sector Regulations and assistance for policymakers to foster the incorporation of the financial sector in the transformation process towards the green economies.

Capacity Building - Development of capacity building initiatives and activities to address immediate Green Economy knowledge gaps, needs and policy priorities. Integration of long-term institutional knowledge and skills through policy dialogues, training and the application of tool kits with the aim of strengthening organisational commitment and capacities to drive Green Economy policy development, implementation and compliance.



Over the last decade, a frequent claim has been made that the traditional economic models need to be reformed in order to address climate change, biodiversity losses, water scarcity, etc., while at the same time addressing social and economic challenges.

Sustainable consumption and production intends to improve production processes and consumption practices to reduce resource consumption, waste generation and emissions across the full life cycle of processes and products –while Resource Efficiency refers to the ways in which resources are used to deliver value to society and aims to reduce the number of resources needed, and emissions and waste generated, per unit of product or service. The Green Economy provides a macro-economic approach to sustainable economic growth with a central focus on investments, employment and skills. multi-stakeholder partnerships for the build-up of a Green Economy are supported to accelerate and develop sustainable changes in both consumption and production patterns.

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JONBEEL MELA

Where Barter Tradition Still Remains Alive

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At an age where the world economy is doing post-cash means, there are areas that are still in pre-cash days. The annual Jonbeel Mela in the Morigaon district of Assam is one such occasion where the tradition of Barter is performed, where people still barter for essential commodities. It is a three-day indigenous community fair held during Magh Bihu at a historic place known as Dayang Belguri at Jonbeel near Jagiroad in the Morigaon district of Assam.

The Mela is said to have begun not later than the 15th century A.D. It was first organized by The Tiwa (Lalung) under the patronage of the Gobha Kingdom especially to discuss the prevailing political situation. The titular Gobha King still oversees the arrangements for the fair and conducts a "durbar" on the concluding day of the event.



Being the only one regular event in the northeastern states where the barter system is still practised, it attracts people in large numbers from the Tiwa, khasi, karbi, Rabha and Jaintia communities living in the border village of Meghalaya and Assam. The theme of the mela is harmony and brotherhood among the indigenous Assamese communities and tribes scattered in Northeast India.

The three-day annual fair begins with large numbers of hill Tiwas coming down and building small makeshift huts with bamboos they bring and spread thatch on the floor to spend the night and the king joining the community feast. Before the start of the fair, an Agni puja or fire worship is held for the well-being of the people there and for a good harvest for the next season. The much-awaited exchange of agricultural products by both the hill and plains tribes begins hours before sunrise on the second day where goods like turmeric, ginger, pepper, bamboo shoot, pumpkin, ash guard, fruits, and medicinal herbs that the Tiwa and other tribes from the hills bring with them are bartered for rice, pithas, fish, chira (flattened rice), sandoh (ground roasted rice) and other items grown in the plains which cannot be produced in the hilly area. As soon as the barter trade is over by noon, it is time for the visitors to flock to the makeshift markets of household goods

and spend the currencies with them to choose and buy from a range of products including wooden furniture, quilt, mattress, fishing implements, bamboo and cane products and utensils. Members from every Tiwa family and dozens of other communities come to catch fish at the beel. Various types of traditional and cultural performances are also seen in the three-day-long fair; people display some fresh produce and local poultry.

Traditionally, followed customs like cock-fights are performed even though this is now banned in most states in India. By nightfall every day, the festival changes its character and transforms into what is more typically understood by the term "mela". The traditional barter system of exchanging agricultural products still continues on the last day of the fair. At the concluding function of the fair on the final day, the Gobha king comes where he holds a "durbar" and listens to his people's complaints and collects the token royal taxes from the kingdoms of Assam in Morigaon, Nagaon and Karbi Anglong districts and parts of Meghalaya.

From trading in the age-old-barter system to the bonding it knots between various tribes and communities, Jonbeel Mela has its own special significance among the locals. Assamese novelist Dr. Rita Chowdhury in her Sahitya Akademy Award winning novel 'Deo Langkhui' refers Jonbeel Mela as a symbol of union between the eastern Assam and western Assam, which becomes a place for exchanging merchandise and a place for exchanging hearts. This fair gloriously keeps the world's ancient trade system alive.

ভাৰতৰ সাংবিধানিক কাঠামোৰ অধীনত পৰিৱেশ সুৰক্ষা

ভাৰতৰ সংবিধান কোনো নিষ্ক্ৰিয় নহয় বৰঞ্চ সময়ৰ লগে লগে বিকশিত আৰু বৃদ্ধি পোৱা এক জীৱন্ত নথি। সংবিধানত পৰিৱেশ সুৰক্ষাৰ নিৰ্দিষ্ট বিধানসমূহো ভূমিৰ মৌলিক আইনখনৰ এই বিৱৰ্তনশীল প্ৰকৃতি আৰু বৃদ্ধিৰ সম্ভাৱনাৰ ফল। আমাৰ সংবিধানৰ প্ৰস্তাৱনাই সমাজৰ সমাজবাদী আৰ্হি আৰু ব্যক্তিৰ মৰ্যাদা নিশ্চিত কৰে। মান্য জীৱন ধাৰণৰ মানদণ্ড আৰু প্ৰদূষণমুক্ত পৰিৱেশ ইয়াৰ অন্তৰ্নিহিত। পৰিৱেশ (সুৰক্ষা) আইন, ১৯৮৬ য়ে পৰিৱেশৰ সংজ্ঞা দিছে যে “পৰিৱেশত পানী, বায়ু আৰু ভূমি আৰু বায়ু, পানী আৰু ভূমি আৰু মানুহ, অন্যান্য জীৱ, উদ্ভিদ, অণুজীৱ আৰু সম্পত্তিৰ মাজত আৰু মাজত থকা পাৰস্পৰিক সম্পৰ্ক অন্তৰ্ভুক্ত কৰা হৈছে”।



ভাৰতীয় সংবিধানৰ মৌলিক কৰ্তব্য সম্পৰ্কীয় অধ্যায়ত পৰিৱেশ সুৰক্ষাৰ বাবে প্ৰতিজন নাগৰিকৰ ওপৰত স্পষ্টভাৱে কৰ্তব্য আৰোপ কৰা হৈছে। অনুচ্ছেদ ৫১-ক (ছ),ত কোৱা হৈছে যে “বন, হ্ৰদ, নদী আৰু বন্যপ্ৰাণীকে ধৰি প্ৰাকৃতিক পৰিৱেশৰ সুৰক্ষা আৰু উন্নতি কৰা আৰু জীৱ-জন্তুৰ প্ৰতি দয়া প্ৰকাশ কৰাটো ভাৰতৰ প্ৰতিজন নাগৰিকৰ কৰ্তব্য হ’ব।”

ভাৰতীয় সংবিধানৰ অধীনত নিৰ্দেশনামূলক নীতিসমূহে কল্যাণকামী ৰাষ্ট্ৰ গঢ়ি তোলাৰ আদৰ্শৰ দিশত নিৰ্দেশিত কৰিছিল। সুস্থ পৰিৱেশো কল্যাণকামী ৰাষ্ট্ৰৰ অন্যতম উপাদান। ৪৭ নং অনুচ্ছেদত উল্লেখ আছে যে ৰাষ্ট্ৰই নিজৰ জনসাধাৰণৰ পুষ্টিৰ স্তৰ আৰু জীৱন ধাৰণৰ মানদণ্ড বৃদ্ধি কৰা আৰু জনস্বাস্থ্যৰ উন্নতি কৰাটো নিজৰ প্ৰাথমিক কৰ্তব্যৰ ভিতৰত গণ্য কৰিব লাগিব। জনস্বাস্থ্যৰ উন্নতিৰ ভিতৰত পৰিৱেশৰ সুৰক্ষা আৰু উন্নতিও অন্তৰ্ভুক্ত, যাৰ অবিহনে জনস্বাস্থ্য নিশ্চিত কৰিব নোৱাৰিব। ৪৮ নং অনুচ্ছেদত কৃষি আৰু পশুপালনৰ সংগঠনৰ বিষয়ে আলোচনা কৰা হৈছে। ইয়াত কৃষি আৰু পশুপালনক আধুনিক আৰু বৈজ্ঞানিক ধাৰাৰে সংগঠিত কৰাৰ বাবে পদক্ষেপ ল’বলৈ ৰাজ্যক নিৰ্দেশ দিয়া হৈছে। বিশেষকৈ জাতসমূহৰ সংৰক্ষণ আৰু উন্নতিৰ বাবে আৰু গৰু আৰু পোৱালি আৰু অন্যান্য গাখীৰ আৰু ড্ৰাফ্ট গৰু বধ নিষিদ্ধ কৰাৰ বাবে পদক্ষেপ গ্ৰহণ কৰিব লাগে। সংবিধানৰ ৪৮ -ক অনুচ্ছেদত কোৱা হৈছে যে “ৰাষ্ট্ৰই পৰিৱেশ সুৰক্ষিত আৰু উন্নত কৰাৰ লগতে দেশৰ বনাঞ্চল আৰু বন্যপ্ৰাণী সুৰক্ষিত কৰাৰ বাবে চেষ্টা কৰিব লাগিব”।

তৃতীয় খণ্ডৰ অধীনত ভাৰতীয় সংবিধানে এনে মৌলিক অধিকাৰৰ নিশ্চয়তা প্ৰদান কৰিছে যিবোৰ প্ৰতিজন ব্যক্তিৰ বিকাশৰ বাবে অপৰিহাৰ্য আৰু যিবোৰৰ বাবে এজন ব্যক্তি কেৱল মানুহ হোৱাৰ বাবেই সহজাতভাৱে প্ৰাপ্য। পৰিৱেশৰ অধিকাৰো এনে এক অধিকাৰ যাৰ অবিহনে ব্যক্তিৰ বিকাশ আৰু তেওঁৰ সম্পূৰ্ণ সম্ভাৱনাৰ বাস্তৱায়ন সম্ভৱ নহ'ব। এই অংশৰ ২১, ১৪ আৰু ১৯ নং অনুচ্ছেদ পৰিৱেশ সুৰক্ষাৰ বাবে ব্যৱহাৰ কৰা হৈছে।

কেৱল যে সংবিধানৰ কেইশাৰিমান বাক্যতে এই সুৰক্ষা সিমিত আছে, তেনে নহয়। বৰঞ্চ, স্থানীয় আৰু গাঁও পৰ্যায়তো পঞ্চায়তসমূহক মাটি সংৰক্ষণ, পানী ব্যৱস্থাপনা, বন আৰু পৰিৱেশ সুৰক্ষা আৰু পৰিৱেশগত দিশৰ প্ৰসাৰৰ দৰে ব্যৱস্থা গ্ৰহণৰ বাবে সংবিধানৰ অধীনত ক্ষমতা প্ৰদান কৰা হৈছে।



মুঠৰ ওপৰত যিদৰে সংবিধানে উক্ত দিহা সমূহ আগবঢ়াইছে, সেইবোৰ পালন কৰাটোও প্ৰত্যেকজন ব্যক্তিয়ে একো একোটা দায়িত্ব তথা কৰ্তব্যৰ ভিতৰত পৰে। ক'ব গ'লে পৰিৱেশ সুৰক্ষা আমাৰ সাংস্কৃতিক মূল্যবোধ আৰু পৰম্পৰাৰ অংশ। অৰ্থব্বেদত কোৱা হৈছে যে "মানুহৰ স্বৰ্গ পৃথিৱীত আছে; এই জীৱন্ত জগতখন সকলোৰে প্ৰিয় স্থান; ইয়াত প্ৰকৃতিৰ দানৰ আশীৰ্বাদ আছে; মৰমলগা আত্মাত জীয়াই থাকক"। পৃথিৱী আমাৰ স্বৰ্গ আৰু আমাৰ স্বৰ্গ ৰক্ষা কৰাটো আমাৰ কৰ্তব্য। ভাৰতৰ সংবিধানত প্ৰকৃতিৰ সুৰক্ষা আৰু সংৰক্ষণৰ কাঠামো মূৰ্ত কৰি তুলিছে, যাৰ অবিহনে জীৱন উপভোগ কৰিব নোৱাৰি। পৰিৱেশ সুৰক্ষা সম্পৰ্কীয় সাংবিধানিক বিধানসমূহৰ জ্ঞান অধিক জনসাধাৰণৰ অংশগ্ৰহণ, পৰিৱেশ সজাগতা, পৰিৱেশ শিক্ষা আৰু পৰিৱেশ আৰু পৰিৱেশ সংৰক্ষণৰ বাবে জনসাধাৰণক সংবেদনশীল কৰি তুলিবলৈ দিনটোৰ প্ৰয়োজনীয়তা।

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The Sveriges Riksbank Prize in Economic Sciences in Memory of Alfred Nobel

William Dawbney Nordhaus was born on May 31, 1941, in Albuquerque, New Mexico, U.S.A. Nordhaus received the 2018 Nobel Prize for Economics for the contributions made by him to the study of long-term economic growth and its relation to climate change. William Nordhaus' findings deal with the interactions that take place between the society, the economy and climate change. In the mid-1990s, he created a quantitative model that illustrates the global interplay between the economy and the climate. Nordhaus' model examines the consequences of climate policy interventions, such as carbon taxes

His interest in the environment can be traced back to his father's passion for skiing. Skiing has been the favourite sport of all lineal descendants of his father. It was his boyhood passion for skiing, with its dependence on weather, that resulted in his interest in the Economics of Climate Change. He was a student at Yale University and completed his PhD in 1967 at the Massachusetts Institute of Technology. Later, he commenced his teaching career at Yale, eventually becoming a Sterling Professor of Economics and a professor in Yale's School of Forestry and Environmental Studies.

Since the 1970s, he has developed economic approaches to global warming. This includes the construction of integrated economic and scientific models (the DICE and RICE models) to determine the efficient path for coping with climate change, with the latest vintage, DICE-2007, which was published in A Question of Balance (Yale University Press, 2008).

Professor Nordhaus has also undertaken studies in areas like wage and price behaviour, health economics, augmented national accounting, the political business cycle, productivity, and the “new economy.” His 1996 study of the economic history of lighting back to Babylonian times found that the measurement of long-term economic growth has been remarkably underestimated. He returned to Mesopotamian economics with a study that was published in 2002 before the war, of the costs of the U.S. war in Iraq. A cost as high as \$2 trillion was projected. Recently, he has also undertaken the “G-Econ project.” This project provides the first comprehensive measures of economic activity at a geophysical scale.

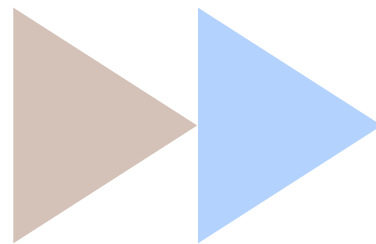
Nordhaus has authored as well as edited over 20 books. He has also written several books on global warming and climate change which is one of his primary research areas, including *Managing the Global Commons: The Economics of Climate Change* (1994), which won the “Publication of Enduring Quality” award in 2006 from the Association of Environmental and Resource Economics. Another book, which he co-authored with Joseph Boyer, is *Warming the World: Economic Models of Global Warming* (2000), *The Climate Casino: Risk, Uncertainty, and Economics for a Warming World*. The latest book to be authored by him is *The Spirit of Green* (2021). Nordhaus’s publications include works like *A Question of Balance: Weighing the Options on Global Warming Policies* (2008), *The Climate Casino: Risk, Uncertainty, and Economics for a Warming World* (2013), and various other scholarly papers.

Apart from the Nobel prize, he also has many other awards and recognitions under his belt. Mr. Nordhaus was an economic advisor to President Jimmy Carter’s administration from 1977 to 1979. He has also served as the chairman of the Board of Directors of the Boston Federal Reserve Bank between the year 2014 and 2015.

Nordhaus was awarded the Nobel Memorial Prize in Economic Sciences, 2018, which he shared with Paul Romer. The Royal Swedish Academy of Sciences particularly recognized his efforts to develop what is “an integrated assessment model”, i.e., a quantitative model that explains the global interplay between the economy and the climate. This model integrates theories and empirical results from the subjects of physics, chemistry and economics. Nordhaus’ model is now used to simulate how the economy and the climate co-evolve. His findings have significantly broadened the scope of economic analysis by constructing models that explain how the market economy interacts with nature.

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WORKSHOP ON RESEARCH METHODOLOGY



The Department of Economics, Cotton University in sponsorship of the Indian Council of Social Science Research – North Eastern Regional Centre conducted a 7-day workshop on research methodology, from 1-7 July 2022. The workshop was conducted in a blended model. Dr Rupon Basumatary and Dr Hemanta Barman, Department of Economics, Cotton University were the coordinators of the workshop. Manisha Sarma, HoD, Department of Economics, Cotton University was the advisor of the same. The workshop was hosted by Tanushree Baruah, Assistant Professor, Department of Economics Cotton University.

The first day started with an inaugural session with the chief guest, Prof. Bhagirathi Panda, Director of the ICSSR-NERC. There were 14 technical sessions by eminent professors from different universities. The invited dignities include Prof. Hiranya Kumar Nath, Department of Economics, Sam Houston State University, USA; Prof. Rajarshi Majumder, Department of Economics, University of Burdwan, West Bengal; Prof. Madhurija Prasad Bezbaruah, Department of Economics, Gauhati University, Assam; Prof. Debarshi Das, Humanities and Social Sciences, Indian Institute of Technology, Guwahati, Assam; Prof. Dibyojyoti Bhattacharya, Professor of Statistics, Assam University, Silchar, Assam; Prof. Mrinal Kanti Dutta, Humanities and Social Sciences, IITG, Assam; Prof. Ratul Mahanta, Professor of Economics, Gauhati University, Assam; Prof. Joydeep Baruah, KKHSOU, Assam; Prof. Sambit Mallick, Humanities and Social Sciences, IITG, Assam; Prof. Sanjay Kumar Singh, Department of Library Science and Information Science, Gauhati University, Assam; Dr Daisy Das, Associate Professor, Department of Economics, Cotton University, Assam and Dr Binoy Goswami, Department of Economics, South Asian University, New Delhi.

On the last day of the workshop, there was a validatory session and the participants shared their experiences throughout these seven days. Lastly, it ended with a vote of thanks by Dr Rupon Basumatary.

World Environment Day is celebrated every year on 5th June, marking the importance of conserving the environment and promoting sustainable living. It is the United Nations' principle vehicle in encouraging the awareness and action needed for the protection of the environment. The theme for the year 2022 was "Only One Earth", emphasizing on the absolute need for protecting our planet.

PLANTATION DRIVE



In order to mark this occasion, team Artha-Patra, in collaboration with Eco-Forum, Department of Economics, Cotton University took upon itself the initiative to celebrate the day and thus, organized a 'Plantation Drive' under the remarkable guidance and advice of Tanushree Baruah Ma'am, on 4th June, 2022, on account of 5th of June being a Sunday.

The drive started at 11.00 A.M. at the MCB-BKB passage of Cotton University and the occasion was graced by the presence of Manisha Sharma, HoD and Professors of the department Dr Mitali Das, Dr Rupon Basumatary and Dr Hemanta Barman.

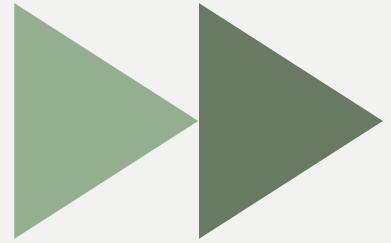
The drive began with the plantation of the first sapling by HoD Manisha Sarma, along with Dr. Rupon Basumatary and Dr. Hemanta Barman. Later on, saplings were planted around the premises of the University by the students of the department and the members of Artha-Patra.



The HoD further advised the students to take care of the newly planted saplings and has assigned the drive to be undertaken every year henceforth.

The plantation drive was, thus, a major success, with the coming together of all the batches of the under-graduate and post-graduate students of the department as well as the faculty, who made it a success. The department is also grateful to the gardeners who helped in the set-up of the plantation drive.

PHOTO STORY



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Rani Ghosh
UG 2nd Semester
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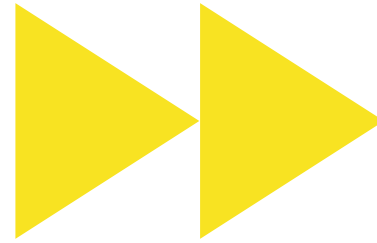
Nikhi Das
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A BEAUTIFUL MIND

Language : English

Director: Ron Howard

“A Beautiful Mind” is a 2001 Hollywood movie, loosely based on the life of mathematician, John Nash, who won the Nobel Prize in Economics for his work in game theory, more specifically, for his renowned theory, the Nash Equilibrium. The screenplay was also inspired by Sylvia Nasar’s 1997 biography on Nash.

A Beautiful Mind begins with Nash’s life at Princeton University and goes on to portray the schizophrenia that consumed John Nash’s life. The paranoid episodes and the delusions of people who do not exist unravel his life and lead to devastating consequences for him.

Diving deep into his brilliance as well as his schizophrenic tendencies, the movie brings to life figments of John’s deliriums in the form of Charles, Marcee and William Parcher, who are completely fictitious. His imaginary friend, Charles, comes into the picture during his Princeton days and encourages him to pursue his theories while the mysterious William Parcher of the United States Department of Defense causes the onset of an obsession for finding patterns in magazines that could lead him to thwart Soviet invasion plans. These imaginary scenarios disrupt both his personal and professional life, leading to an intervention by his wife as well as a psychologist, Dr. Rosen. A Beautiful Mind is a fast paced narrative, providing a look into one of the most brilliant minds in mathematical



economics that battled with such tendencies that could break a person apart. The movie ends with the reception of the Nobel Prize by Nash who is still haunted by the ghosts of his past and thus, showcases how mental illness can lead to a life of constant pain.

The movie, directed by Ron Howard, has Russell Crowe as the lead, playing John Nash and he does it to perfection as he portrays the specific state of mind that haunted the man. All in all, A Beautiful Mind is a wonderful movie, worth a watch; atleast for anyone who is interested in either learning about economists or in the topics of psychology.

Sweta Singhal
PG 2nd Semester
Department of Economics
Cotton University

A Thousand Splendid Suns

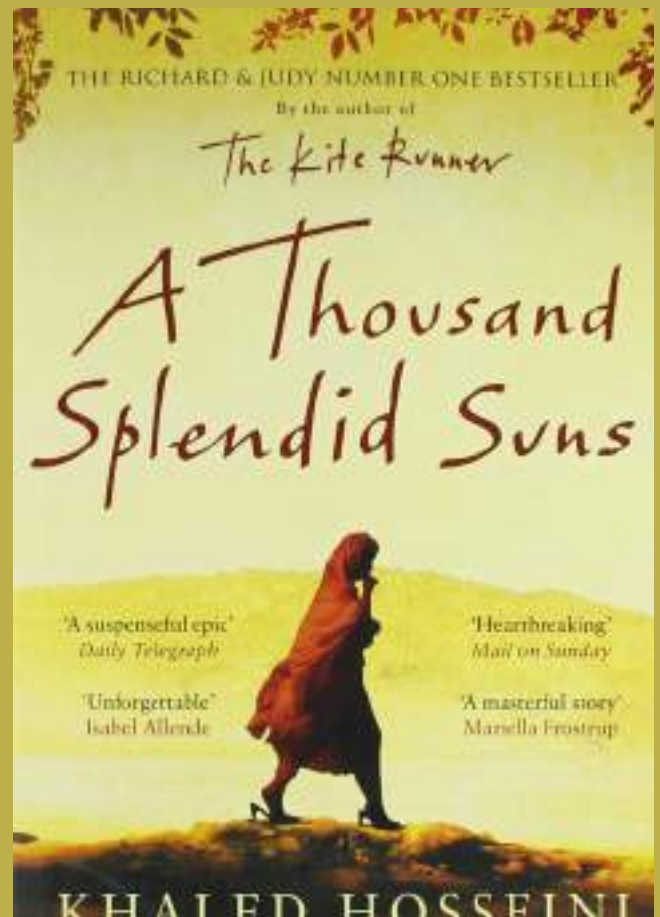
Author: Khaled Hosseini

*"One could not count the moons that shimmer on her roof
Or the thousand splendid suns that hide behind her walls"*

Very rarely do you come across books that make you bawl. A lot of books have been written which succeed in making you shed the occasional tear or even a proper cry. But only a few leave you bawling until there is someone to console you. A Thousand Splendid Suns, without a doubt, falls into the latter category. Like Hosseini's other works, this is also set in Afghanistan and narrates the story of two Afghan women, Mariam and Laila from the 1960s to the early 2000s, spanning from the Soviet invasion to the Taliban takeover. How life gets the better of them from a young age to their eventual marriages to an abusive husband amidst the backdrop of war torn Afghanistan forms the crux of the story.

The book is written in a dual narrative as it takes time to establish its leads to the reader. It begins with Mariam at the age of nine, having lived her whole life branded a 'harami'- the illegitimate child of a wealthy man, Jalil Khan. An incident after her fifteenth birthday makes her realise how hollow his love for her had been till that point- something which shatters her which is amplified when she returns home and finds about her mother's suicide. She is married off to a shoemaker in Kabul, Rasheed, a man in his forties.

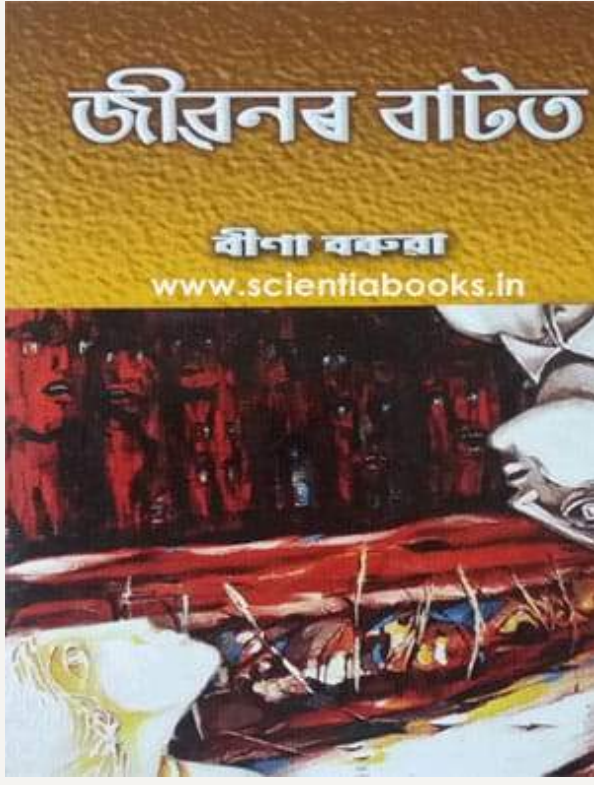
Rasheed, who himself had seen a lot of pain with the loss of his wife and son, was a very conventional man who insisted that Mariam wear a burqa. But at a point, Mariam felt maybe the sadness within them made both of them compatible. However, a series of miscarriages erases Mariam's existence from



his house and life, reducing her to a woman who simply cooked and cleaned while he found ways to fault and beat her. Mariam would hold on, for she had nothing to go back to after she vowed to never see her father when he married her off.

Then comes the Soviet invasion and the story shifts to another kid, Laila. Hosseini possesses the ability to make even the most mundane things come alive with his description. Laila grows up mostly without the heavenly sensation of motherly love, for her mother had long surrendered herself to her room where she longed for her sons Ahmed and Noor who had joined the Mujahideen to fight against the Soviets and lost their lives in the process.

Nirlov Haloi
UG 4th Semester
Department of Economics
Cotton University



জীৱনৰ বাটত

অসমীয়া সাহিত্যৰ প্ৰহিতযশা সাহিত্যিক বিৰিঞ্চি কুমাৰ বৰুৱাদেৱে 'বীণা বৰুৱা' ছদ্মনামত ৰচনা কৰা 'জীৱনৰ বাটত' উপন্যাসখন সাহিত্যজগতৰ কালজয়ী সৃষ্টি। এই উপন্যাসখন ১৯৪৪ চনত প্ৰকাশিত হৈছিল। গ্ৰন্থখনৰ জৰিয়তে স্বাধীনতাৰ আগৰ কালদচাৰাত অসমৰ সামাজিক, ৰাজনৈতিক, অৰ্থনৈতিক তথা সেই সময়ৰ পৰিৱেশ এটা অতি সুন্দৰ ৰূপত বৰুৱাদেৱে পাঠকৰ আগত উপস্থাপন কৰিছে। উপন্যাসখনৰ মূল চৰিত্ৰ হৈছে 'তগৰ'।

উপন্যাসখনৰ কাহিনীটো চমুকৈ এনেধৰণৰ: মৰঙীৰ প্ৰজাবৎসল মৌজোদাৰ ভোগতৰ জীয়েক আইদেউৰ বিয়া উপলক্ষে মৌজোদাৰৰ পুতেক আৰু তাৰ বন্ধু কমলাকান্ত মৌজোদাৰৰ ঘৰলৈ আহিছে। তাতে মৌজোদাৰৰ চুবুৰীয়া বাপুৰাম বৰাৰ জীয়েক তগৰৰ লগত কমলাকান্তৰ দেখা - দেখি হয়। প্ৰথম দৃষ্টিতে দুয়ো দুয়োৰে প্ৰমত্ত পৰে আৰু এদিন সুযোগ বুজি তগৰক এটি সোণৰ আঙুঠি পিন্ধায়।

কিন্তু চহৰত উচ্চ পদস্ত চাকৰি পাই কমলাকান্ত পুনৰ চহৰলৈ উভতি যায় আৰু তাতেই সম্ভ্ৰান্ত পৰিয়ালৰ ছোৱালী সুপ্ৰভাক বিয়া কৰে। আনহাতে, তগৰকো দেউতাক বাপুৰামে গাঁৱৰে ধৰণী নামৰ এজন যুৱকলৈ বিয়া দিয়ে। ধৰণীৰ লগত বিয়া হোৱাৰ পিছতপছত প্ৰথমতে তগৰৰ প্ৰতি শালুৱেকৰ ব্যৱহাৰ ভাল নাছিল কিন্তু প্ৰথম সম্ভ্ৰান্ত কমলিনীৰ আগমনে তেওঁৰ ব্যৱহাৰ কিছু পৰিবৰ্তন কৰে।

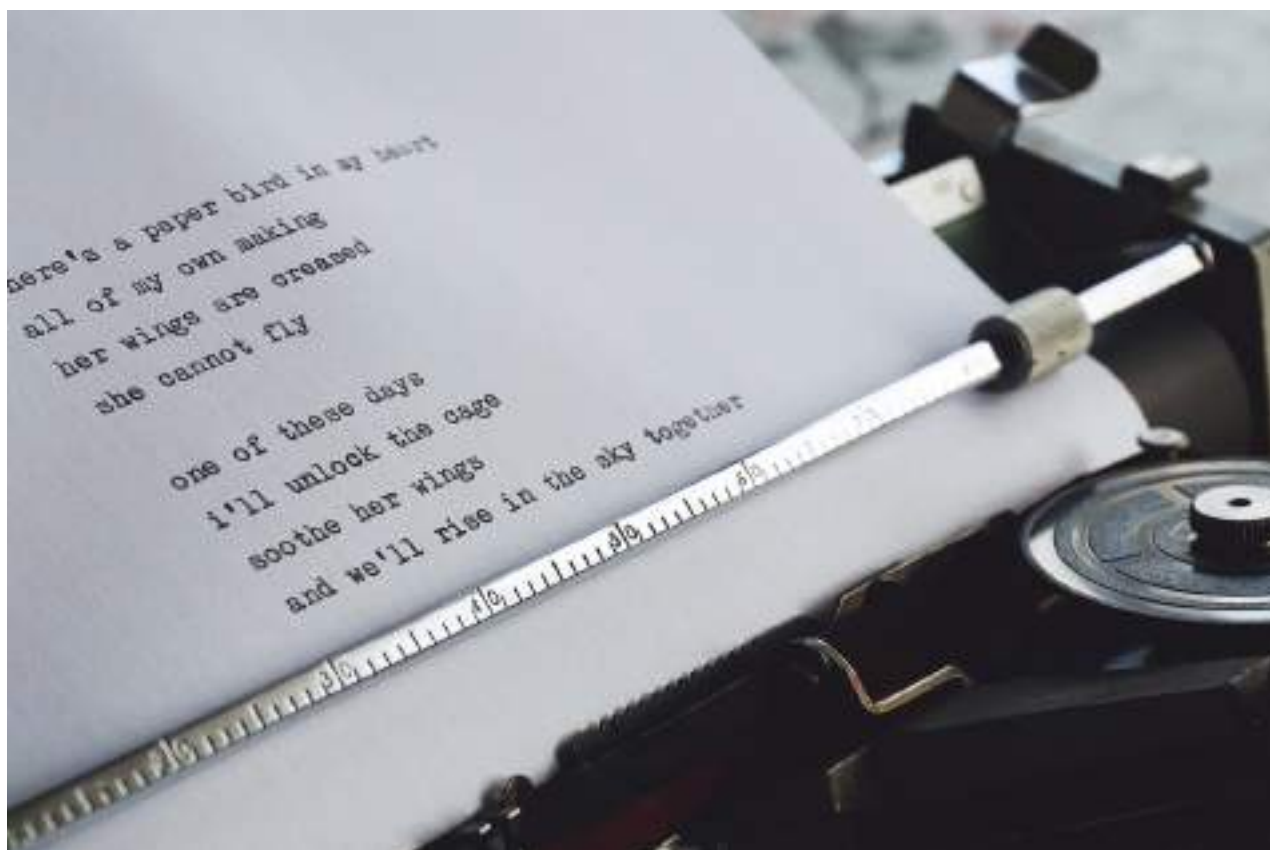
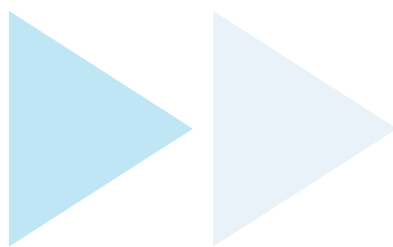
স্বাধীনতা আন্দোলনত যোগ দিয়া ধৰণীৰ জেলত থাকোঁতেই জ্বৰত ভুগি মৃত্যু হল। তেতিয়া তগৰৰই সকলো দায়িত্ব মূৰ পাতি লব লগীয়া হল। তাৰপিছত কমলাকান্ত চাকৰিসূত্ৰে পুনৰ ৰহালৈ আহে। তাতে পত্নী সুপ্ৰভায়ে কাম কাজত সহায় কৰিবলৈ তগৰক কাম কৰা হিচাপে ৰাখে, কিন্তু এদিন চুৰি সংক্ৰান্তীয় ঘটনা এটাত কমলাকান্তৰ ঘৰত সেই সোণৰ আঙুঠিটো উদ্ধাৰ হয়, তেতিয়া কমলাকান্তৰ মনত অনেক স্মৃতিয়ে ভুমুকি মাৰে।

“পৰমপুৰুষ পীউ ভেলি মুৰাৰী,
জনম সফল হুবহু হামাৰি।
নাহি মোহে সৌভাগিনী মাই”

উপন্যাসখনত 'তগৰ' চৰিত্ৰৰ ত্যাগ, প্ৰেম, কষ্ট, ধৈৰ্য ইত্যাদি গুণ সঁচাই মানিবলগীয়া। স্বাধীনতাৰ আগতো আমাৰ সমাজত যে দুৰ্নীতি, হিংসা আদি ব্যাধি আছিল, সেইবোৰ আমি ইয়াৰ দ্বাৰা জানিব পাৰো। উপন্যাসখনৰ কিছুমান কথাই মোক আকৃষ্ট কৰে। পথাৰৰ মাজেৰে যোৱা গৰু গাড়ীৰ দৃশ্যই মোক গাঁৱলৈ টানি লৈ যায়। তাৰোপৰি, দেশ স্বাধীন কৰাত ধৰণীৰ দৰে ল'ৰাবোৰৰ যথেষ্ট অহৰিণা দিছে। উপন্যাসখন সম্পূৰ্ণ সামাজিকধৰ্মী। উপন্যাসখনৰ আৰম্ভণিতে 'তগৰ'এ গাইছে

উপন্যাসখন এখন অধ্যয়নে মানুহক যদি দেশ আৰু দশৰ হকে কিবা এটা কৰিবলৈ অনুপ্ৰেৰণা দিয়ে, তেন্তে মই ভাবো পুহিখন সঁচা অৰ্থত এখন সফল পুথি। বীণা বৰুৱাৰ 'জীৱনৰ বাটত' উপন্যাসখনৰ অধ্যয়নৰ পিছত দেশৰ বাবে কিবা এটা কৰিবলৈ ইচ্ছা জাগে। তাৰোপৰি পুথি এখন পঢ়ি তাৰ পৰা নতুন কিবা এটা শিকিব পাৰিলে মনত আনন্দ জন্মে। 'জীৱনৰ বাটত' উপন্যাসখন এইক্ষেত্ৰত সঁচাকৈ উপাদেয়।

RIME



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An Ode to Rain

The dark clouds covered the summer sky,
Giving heart a hope of relief from the scorching day.
Gust of cold winds of monsoon,
And then tender droplets start falling.
The pleasant sound of falling rain isn't it like a calm music? Melody of life,
The fragrant air, a saccharine smell of earth.
O' rain you truly are a poem of nature.
A miracle of God that heals the ailing life.
I sat near my window, holding a warm cup of tea,
Tiny droplets racing to bottom of the hazy glass,
I gazed at the beautiful rain, the trees dancing in it and a foggy peaceful setting.
Oh how beautiful the rain is?
And my heart started filling with memories,
Of a young boy and lazy days.
As school breaks early and I sat sail on my paper boat,
Aboard a voyage to seven seas of imaginations.
My heart grown up now, but little boy in me dances,
To alluring melodies of the falling rain.
Oh how magical the rain is?
Washing the dust off and healing my soul.
Oh how poetic the rain is?
With many feelings it fills your heart, doesn't it?

Pritam Banik
UG 4th Semester
Department of Economics
Cotton University

When it Rains

**When it Rains,
The sky sends droplets of love to the earth,
As a gift to his beloved
The earth blushes, giving off it's sweet fragrance
The flowers bloom with joy while the trees glisten
with tears of happiness
The sky chuckles and flashes itself with lightning of
glory, Showing off it's imposing aura ,
which sends shivers down the mortals' spines
Through winds that blow and raindrops that flow,
the earth and sky communicate, talking about
The love they share and separation they bear
The time to bid farewell then comes yet again,
The earth says "bye" to her beloved, teary eyed
And the sky chuckles, as if comforting her
That he is right there with her
The lovers then smile at each other in silence
Hoping to converse again soon.....**

*Urmilita Tamuli
UG 2nd semester
Department of Economics
Cotton University*

প্রকৃতিত জীৱনাবৃত্ত

জীৱনৰ নাও চলিছে অহৰহ
হাতত বঠা লৈ ময়ো ৰাওনা
বাৰে বাৰে টোৱে খুন্দিয়াই
বতাহৰ কোবে নাও টুলুং ভুটুং কৰে।

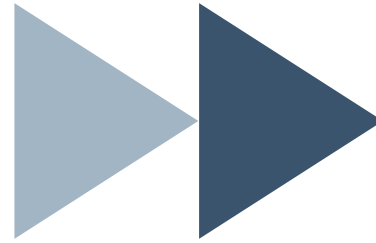
এজাক ধুমুহা বুকু ভেদি আহে
মোৰ মনেও উগুল খুগুল লগায়
প্ৰবাহিত টোৰ লহৰে লহৰে
আহ্বানৰ শব্দধনি গুজৰি উঠে।

নৈৰ কোবাল সোতঁত
অনেক ভাৱনা উটি ভাহে
পৰকে পৰকে সময়ো বাগৰে
সাধনাবোৰ গভীৰতম হৈ পৰে।

বৰষুণৰ টোপালত জীপাল ধৰণী
মোৰ সপোনো সজীৱ হৈ উঠে
নিজকে সৱলী কৰাৰ
জনমানসত জিলিকাই তোলাৰ।

নীলিম অম্বৰৰ স্বচ্ছতা
ডাৱৰক অতিক্ৰম কৰি
অতীতৰ সজা ভাগি
ময়ো আগবাঢ়ো অৰিশ্বাসেৰে।

PALETTE



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Prakash Jyoti Deka
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Shruti Bharadwaj
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Cotton University

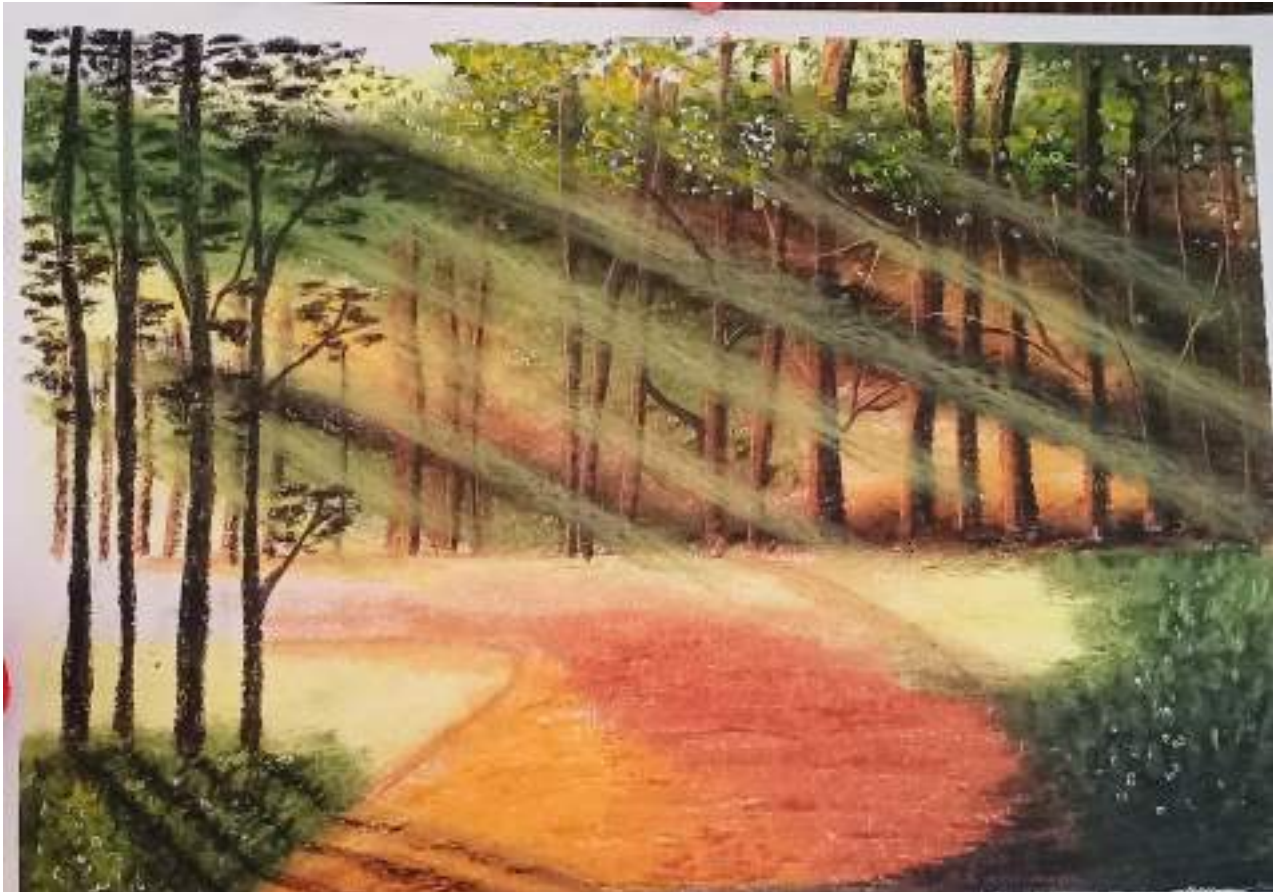


Bhavana Barman
PhD Research Scholar, IIIT-G

(CU Batch 2015-2018)



Smriti Shil
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Nikita Kakati
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NEWS

The World in a Headline

- **Droupadi Murmu becomes the 15th President of India.**
- **India's Eight Core Industries post robust growth of 18.1 per cent in May this year.**
- **WHO moves to roll out the first malaria vaccine in three African countries.**
- **World Environment Day was celebrated on 5th June with its theme "Only One Earth"**
- **The Government of India, as part of the "Act East policy", organized the "Act East Through Northeast: Connectivity Conclave" on 27th May 2022 in Guwahati.**
- **The Central Consumer Protection Authority (CCPA) barred hotels and restaurants from levying Service Charges automatically or by default on food bills.**
- **All India Radio, Srinagar begins Amarnathji Yatra Special Broadcast from Baltal Base Camp.**
- **Novak Djokovic wins his fourth successive Wimbledon Title while Elena Rybakina lifts the Ladies' Singles Champion Title.**

