

Volume IV

# PRATITEE

E-Magazine

DEPARTMENT OF POLITICAL SCIENCE



RADHA GOVINDA BARUAH COLLEGE

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**Agosh Chakma and Puja Debnath**

**Teacher-in-charge**

**Ms. Archana Borah**



# PRINCIPAL'S MESSAGE



It is a moment of immense pleasure that the Department of Political Science, Radha Govinda Baruah College is publishing the e-magazine PRATITEE for the year 2025. It is a great endeavour to showcase the writing capabilities of the students. Such initiatives are always praiseworthy. Congratulations and Best Wishes.

Dr. Pranjit Kumar Nath  
Principal, R. G. Baruah College  
Guwahati-25



# From the Editor's Desk



It is an absolute honour to be a part of the fourth edition of E-Magazine, "PRATITEE" of our department of Political Science. We sincerely thank Dr. Pranjit Kumar Nath, Principal, Radha Govinda Baruah College for his encouragement and support.

This magazine has expanded its focus to include social and political topics. Additionally, the magazine showcases the activities of our political departments throughout the year, highlighting the hard work and dedication of students. It represents their passions, dreams, and aspirations, creating a mix of their efforts and interests.

We are very grateful to the Political Science faculty for including us in this important project and for trusting us with its responsibilities. We would also like to express our gratitude towards Archana Borah, Assistant Professor for her constant support and Dr. Bidisha Bora, Head of the Department, Dr. Mallika Kandali, former HOD and Dr. Deepan Das for their valuable guidance.

I hope the next few pages of our collective efforts are worthwhile to you, thank you for believing in us!

Editor's

Agosh Chakma and Pooja Debnath

(Student In-Charge)

## TEACHER IN-CHARGE MESSAGE



It is with great pleasure that I present the fourth edition of our department e- magazine, "PRATITEE". This edition embodies the collective ideas, experiences, knowledge, beliefs, and reflections that shape our political framework.

Political science is more than a subject; it is a discipline that fosters informed citizenship, critical thinking, and responsible engagement with society. This e-Magazine serves as a platform for students to engage in intellectual discussions, express their insights, and critically analyze political developments that shape our society and the world at large.

At the outset, I extend my sincere gratitude to our respected Principal Sir for his continuous encouragement and support, and to our Head of the Department, Dr. Bidisha Bora, Dr. Mallika Kandali, former HOD and Dr. Deepan Das for providing the necessary guidance to make this initiative a success. I extend my heartfelt congratulations to the editorial team and all contributors for their relentless efforts and for creating such a vibrant discursive space. I extend my best wishes to them for a bright and promising future.

Ms. Archana Borah  
Teacher In-Charge



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# 1. ROLE OF OPPOSITION PARTIES IN A DEMOCRACY

Priti Das, 4<sup>th</sup> Semester (II)



Democracy is a system of government in which citizens have the power to elect representatives who legislate and govern on their behalf. Key questions in democratic theory, formation, and constitutional framework revolve around defining the people and determining how power is distributed. Fundamental democratic principles include freedom of speech and assembly, inclusivity and equality, membership, consent, voting rights, the right to life, and the protection of minority rights.

The success of democracy largely depends on the constructive role played by opposition parties. In a democratic system, it is not possible for a single party to always secure a parliamentary majority. The parties that do not win a majority of seats are referred to as opposition parties. In India, the party with the second-highest number of seats in the Lok Sabha is recognized as the opposition party. The leader of the opposition enjoys privileges similar to those of a cabinet minister. While the ruling party exercises all powers granted by the Constitution, the opposition plays an equally important role in maintaining a healthy democracy.





# ROLE OF OPPOSITION PARTIES

**1. Preventing Authoritarianism** – Opposition parties act as watchdogs, ensuring that the government does not become authoritarian by keeping a check on its power.

**2. Questioning Government Policies** – A key responsibility of the opposition is to scrutinize and challenge the government's policies to ensure transparency and accountability.

**3. Public Awareness and Media Engagement** – Opposition parties outside the legislature draw media attention to government actions and publish criticisms of policies in newspapers, thereby informing the public.

**4. Auditing Government Spending** – Opposition parties play a crucial role in overseeing and questioning government expenditures to ensure financial accountability.

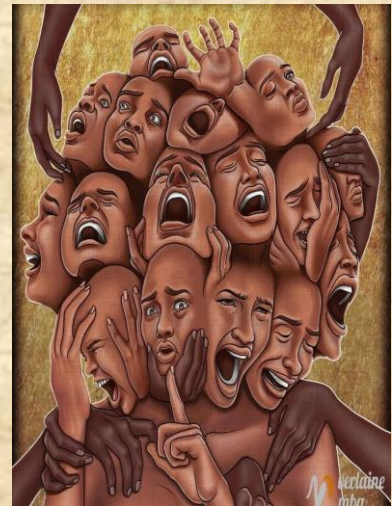
**5. Criticism During Parliamentary Sessions** – The opposition actively participates in parliamentary sessions, particularly during the question hour, to criticize government actions and policies constructively.

Thus, the opposition is an essential pillar of democracy, ensuring that the government remains accountable, transparent, and committed to the principles of governance.

# 1. VIOLENCE AGAINST WOMEN AND THE PURSUIT OF JUSTICE

Niresh Kar, 6<sup>th</sup> Semester (II)

Violence against women is one of the most persistent and pervasive forms of inequality across the globe. Despite progress in many areas regarding women's rights, violence continues to undermine their well-being, dignity, and autonomy. It encompasses physical, psychological, and sexual harm inflicted upon women, affecting their ability to lead safe, fulfilling lives. This violence is deeply rooted in gender inequality and reflects broader societal imbalances of power. Achieving gender justice is integral in combating this violence and ensuring that women can live without fear of abuse or discrimination.



## Understanding Violence Against Women:

Violence against women manifests in various forms, including domestic violence, sexual assault, trafficking, harmful cultural practices (such as child marriage and female genital mutilation), and harassment. Domestic violence, in particular, remains the most common and pervasive form, where intimate partners or family members subject women to physical, emotional, and financial abuse. According to the World Health Organization (WHO), approximately one in three women globally has experienced physical or sexual violence, often by an intimate partner.

Sexual violence, including rape, molestation, and harassment, also significantly impacts women. A global survey by the United Nations revealed that 35% of women have experienced either physical or sexual intimate partner violence or non-partner sexual violence in their lifetime. These numbers only scratch the surface, as many women, especially in conservative or patriarchal societies, do not report the violence due to fear of stigma, retaliation, or a lack of legal protection.





## **Root Causes of Violence Against Women:**

The root causes of violence against women lie in historical and structural gender inequality. Throughout history, women have been relegated to secondary roles in most societies, with men exercising power and control. This social construct of male dominance is often reinforced through cultural, religious, and legal systems. Gender

norms that expect women to be subservient to men perpetuate cycles of abuse, with women being taught to accept violence or remain silent about it.

Economic dependency also exacerbates the problem. In many societies, women lack access to education, employment, and property rights, making them financially dependent on their partners or families. This economic vulnerability leaves women trapped in abusive relationships, unable to seek help or escape.

Moreover, legal frameworks in many countries still fail to adequately protect women from violence. Even when laws do exist, they are often poorly enforced, leaving women without recourse for justice. In some regions, the justice system may even be biased against women, prioritizing family honor or social reputation over the victim's rights and safety.

## **Gender Justice: A Path to Ending Violence**

Gender justice is the principle that everyone, regardless of their gender, should have equal access to rights, resources, and opportunities. Achieving gender justice means dismantling the patriarchal structures that perpetuate inequality and discrimination, including the violence that women face.



To end violence against women, several key actions are needed:

1. Empowering Women: Women must be empowered with the tools to gain financial independence, access education, and participate in decision-making processes. Education, in particular, is critical, as it opens doors to employment and increase awareness of women's rights. When women are economically and socially empowered, they can break free from the grip of violence.



2. Legal Reforms: Laws need to be strengthened to protect women from violence and ensure perpetrators are held accountable. Many countries have made strides in criminalizing domestic violence and sexual assault, but there is still much work to be done. Legal reforms should not only focus on making laws but also ensuring their effective implementation. Victims of violence should have access to legal aid, and the judicial system should treat these cases with the seriousness they deserve.

3. Cultural Change: Changing societal attitudes towards gender roles is crucial in ending violence against women. There is a need to challenge and transform cultural beliefs that perpetuate male dominance and female subordination. This involves shifting the narrative in schools, communities, and media to promote gender equality, mutual respect, and healthy relationships. Men and boys also need to be part of the conversation, as they must be allies in ending violence against women.

4. Support Services for Survivors: A crucial part of addressing violence against women is providing adequate support for survivors. Shelters, helplines, psychological counseling, and legal assistance are essential for helping women escape abusive environments and rebuild their lives. Governments, NGOs, and civil society organizations must work together to ensure these services are available, accessible, and culturally sensitive.

5. Raising Awareness: Public awareness campaigns are key to changing public perceptions and encouraging reporting of violence. The more visible the issue of violence against women becomes, the harder it is for it to remain hidden or normalized. These campaigns must reach all segments of society, particularly men and boys, who can play a significant role in preventing violence.

6. International Cooperation: Violence against women is a global issue that requires international collaboration. Governments, international organizations, and NGOs need to share best practices, offer resources, and create a unified approach to tackling gender-



based violence. The United Nations and other global bodies have played a crucial role in setting international standards and frameworks, but these efforts must be supported at the national and local levels.

The fight against violence against women is not only a fight for women's rights but for human rights and social justice. It requires a concerted effort from governments, communities, and individuals to address the root causes of violence and create an environment where women are free from abuse and discrimination. Gender justice is not a luxury or a distant goal; it is a necessity for the health, well-being, and progress of societies worldwide. By empowering women, reforming laws, changing cultural attitudes, providing support services, and raising awareness, we can move towards a world where violence against women is eradicated, and gender justice is realized. The struggle for gender equality is an ongoing journey, but it is one that must continue until all women, regardless of where they live, can live free from violence.

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## 2. THE CHALLENGES OF INDIAN DEMOCRACY

Sazit Pordani, 6th Semester (H)

Democracy is a system of governance where power lies with the people. It can be categorized into direct democracy and indirect democracy. In a direct democracy, every adult citizen has the right to vote on individual laws and policies. A modern example of direct democracy is a referendum, where the entire community votes on a particular issue. However, direct democracies are rarely used to govern large nations due to logistical challenges. Instead, most countries, including India, follow indirect democracy, where representatives are elected to make decisions on behalf of the people.



### Key Issues in Indian Democracy

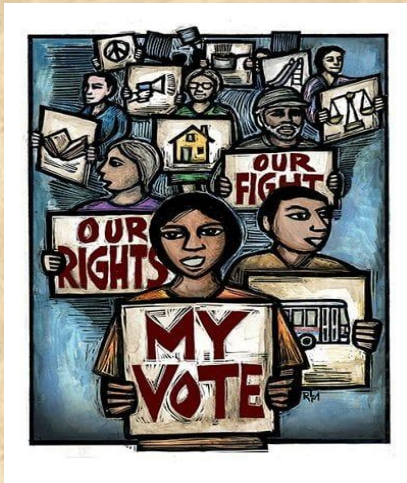
Despite being the world's largest democracy, India faces several challenges that hinder the full realization of democratic ideals. Some of the key issues include:

1. Literacy and Lack of Education – Low literacy rates and inadequate education limit citizens' ability to make informed decisions and participate meaningfully in the democratic process.
2. Poverty and Economic Disparities – Widespread poverty and income inequality weaken democracy, as the voices of the poor often go unheard, while policymakers may prioritize the interests of the wealthy.
3. Casteism and Social Inequality – The persistent caste system and social discrimination result in the marginalization and exclusion of certain groups, preventing true democratic participation.
4. Corruption and Criminalization of Politics – Corruption is deeply entrenched in Indian politics, with many politicians facing criminal charges. This undermines public trust in democratic institutions and weakens the rule of law.





5. Communalism and Religious Fundamentalism – The rise of communal tensions and religious extremism threatens the secular nature of Indian society, leading to divisions and conflicts along religious lines.



Democracy is a powerful and inclusive system of governance that upholds the principles of equality, freedom, accountability, the rule of law, and the protection of minority rights. However, for Indian democracy to function effectively, these challenges must be addressed through education, economic reforms, social equality, and strict anti-corruption measures. Strengthening democratic values and institutions will ensure a more just and participatory society for all citizens.

# 3.THE PROTECTION OF HUMAN RIGHTS ACT, 1993

Tazgir Hussain, 6th Semester (H)



The Protection of Human Rights Act, 1993 is a landmark legislation in India aimed at safeguarding and promoting human rights across the country. Enacted on January 28, 1994, the act provides a legal framework for the protection and enforcement of fundamental rights, ensuring that every individual enjoys life, liberty, equality, and dignity as guaranteed by the Indian Constitution and international human rights conventions.

## Background

The enactment of the Protection of Human Rights Act, 1993, was driven by India's commitment to the United Nations Universal Declaration of Human Rights (1948). Additionally, recommendations made by the National Commission to Review the Working of the Constitution (2002) played a crucial role in shaping this law. The act was introduced to strengthen mechanisms for human rights protection and redressal and to establish dedicated bodies to handle rights violations effectively.

## Key Provisions

The act outlines several key provisions aimed at defining, promoting, and protecting human rights in India. Some of the notable provisions include:

1. Definition of Human Rights: The act defines human rights as the rights to life, liberty, equality, and dignity, as guaranteed by the Indian Constitution or recognized in international covenants and enforceable by Indian courts.



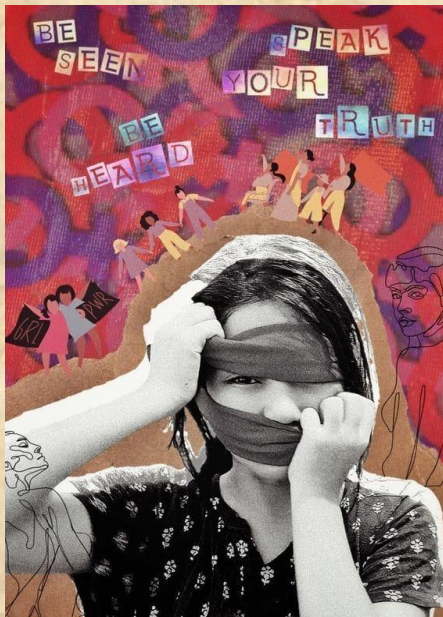
2. National Human Rights Commission (NHRC): The act established the National Human Rights Commission (NHRC) as a statutory body responsible for:

- Investigating complaints of human rights violations.
- Visiting prisons and detention centers to assess conditions.
- Recommending appropriate actions to the government to address human rights concerns.

3. State Human Rights Commissions (SHRCs): The act also mandates the establishment of State Human Rights Commissions (SHRCs) in each state to:

- Investigate human rights violations at the state level.
- Provide recommendations to the state governments for policy improvements.

4. Human Rights Courts: The act directs the establishment of Human Rights Courts in each district to provide speedy justice to victims of human rights violations. These courts ensure timely intervention and legal action against violators.



## Challenges and Future Directions

Despite the significant progress made under the Protection of Human Rights Act, 1993, several challenges remain that hinder its full implementation. These challenges include:

1. Implementation Issues: The act has not been effectively implemented in several states, limiting its impact in addressing human rights violations. Many cases go unreported or unresolved due to bureaucratic delays.

2. Funding Constraints: Both the NHRC and SHRCs face financial limitations, affecting their ability to conduct investigations, raise awareness, and enforce recommendations.

3. Lack of Public Awareness: A significant portion of the population remains unaware of their human rights and the provisions of the act. This lack of awareness reduces public engagement in reporting violations and seeking justice.

The Protection of Human Rights Act, 1993, serves as a crucial legislative framework for ensuring justice, equality, and dignity for all individuals in India. However, addressing implementation gaps, increasing financial resources, and raising awareness are essential to enhance the effectiveness of the law. Strengthening human rights institutions and fostering public participation will help India progress toward a more just and rights-respecting society.

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## 4.POLITICS & RELIGION: SHOULD THEY STAY SEPARATE?

Agosh Chakma, 6<sup>th</sup> Semester (H)

The intersection of politics and religion has sparked debate for centuries. Some argue that faith should help shape governance, while others insist on a clear separation. How these two spheres interact can impact democracy, social harmony, and individual freedoms.

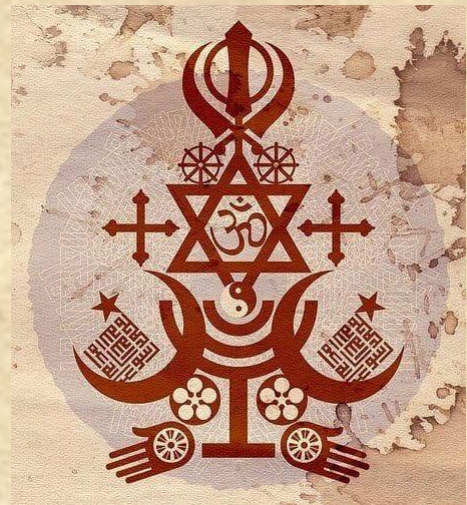
### WHY KEEP THEM APART?

**Protecting Democracy:** A secular government ensures that policies are guided by reason and fairness rather than religious bias. When religion dominates politics, laws may favor one faith over others, eroding democratic values.

**Respecting Religious Freedom:** Government neutrality in religious matters ensures everyone has the freedom to worship—or not—without interference. When politics and religion intertwine, those with differing beliefs may face discrimination or undue pressure.

**Avoiding Conflict:** History demonstrates that merging politics with religion can fuel division. Societies have seen unrest when laws and leadership are dictated by religious ideology, often leading to oppression and inequality.

**Ensuring Fairness:** A government that treats all citizens equally, regardless of religious background, fosters inclusivity. Religious institutions influencing laws could impose moral codes that do not reflect the diversity of society.



### WHY SOME BELIEVE THEY SHOULD MIX?

**A Moral Compass:** Many believe that religious principles offer essential ethical guidance that can enhance political decision-making. Values like compassion and justice can lead to governance that prioritizes social good.

**Cultural Identity:** Religion is deeply woven into the fabric of many nations. Removing it entirely from political discourse may feel like erasing key aspects of national heritage and traditions.



**Public Support:** In democratic societies, public opinion shapes governance. If the majority wishes to incorporate religious values into politics, completely eliminating them could be seen as undemocratic.

### **STRIKING A BALANCE**

Rather than an all-or-nothing approach, a middle ground may be the best solution. Governments can uphold secular principles while respecting religious perspectives. Leaders should ensure that religious beliefs do not infringe upon the rights of others. In diverse societies, maintaining this balance fosters peace and inclusivity.

The separation of politics and religion is key to ensuring fairness, democracy, and social stability. While religious values can inspire ethical leadership, they should not dictate laws. A government that respects all faiths without favoring one creates a more just and harmonious society.



# 5. RESERVATION SYSTEM IN INDIA

Ganesh Newar, 4<sup>th</sup> Semester (H)

The reservation system in India is a form of affirmative action that aims to provide opportunities to historically disadvantaged communities. It ensures a certain percentage of seats in government jobs, educational institutions, and legislatures for these groups, helping to correct historical injustices and promote social inclusion and equality.

## Beneficiaries of the Reservation System

The primary beneficiaries of the reservation system are Scheduled Castes (SC), Scheduled Tribes (ST), and Other Backward Classes (OBC). In recent years, the Economically Weaker Sections (EWS) have also been included in the policy to support financially disadvantaged individuals who do not fall under the SC, ST, or OBC categories. The reservation percentages are as follows:

- Scheduled Castes (SC): 15%
- Scheduled Tribes (ST): 7.5%
- Other Backward Classes (OBC): 27%
- Economically Weaker Sections (EWS): 10%

While these percentages may vary slightly in different states, the Supreme Court has capped the total reservation at 50% to maintain a balance between affirmative action and merit-based selection.

## Key Aspects of the Reservation System

1. The "Creamy Layer" in OBC Reservation: The reservation policy includes a provision for the "creamy layer" among OBCs, which means that individuals from higher-income groups within the OBC category are not eligible for reservation benefits. This ensures that only the truly disadvantaged sections receive support.
2. Variations in State Policies: Although the central government has set reservation guidelines, some states have modified reservation percentages based on their specific socio-economic conditions.





## Ongoing Debate on Reservation

The reservation system has been widely debated, with opinions both in favor and against its effectiveness and fairness.

### Arguments in Support

- **Correcting Historical Injustices:** It provides equal opportunities to communities that have faced discrimination and marginalization.
- **Promoting Social Equity:** It helps create a more inclusive society by ensuring representation in education and employment.
- **Empowering Disadvantaged Communities:** By offering better access to resources, it helps uplift socially and economically weaker sections.

### Arguments Against

- **Merit vs. Reservation:** Critics argue that reservations compromise meritocracy, affecting the overall quality of services and education.
- **Caste vs. Economic Criteria:** Some believe that reservation should be based on economic status rather than caste.
- **Political Influence:** Reservation policies are sometimes used as political tools, rather than being focused on genuine empowerment.

The reservation system in India plays a crucial role in social justice and inclusivity, ensuring that disadvantaged communities get fair opportunities. However, challenges such as effective implementation and misuse of quotas need to be addressed. A balanced approach, ensuring that reservation benefits reach the right people while maintaining fairness in selection processes, is essential for a more equitable and progressive society.





# **6. THE IMPORTANCE OF FREE AND FAIR ELECTIONS IN AN DEMOCRACY**

Puja Debnath, 6<sup>th</sup> Semester (H)

Elections are the cornerstone of democracy, ensuring that the government derives its authority from the will of the people. A truly democratic system thrives on free and fair elections, where citizens have the right to vote for the candidate of their choice without any external pressure or manipulation. Elections not only uphold political liberty and equality but also provide a platform for people to express their opinions on governance. A strong electoral process ensures a legitimate and accountable government, making democracy more effective and representative.

## **The Role of Free and Fair Elections**

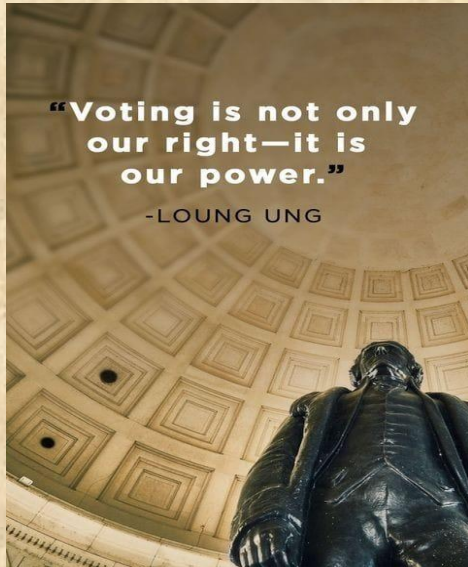
A free and fair election guarantees equal participation for all eligible voters. It involves:

- Political freedoms such as the right to vote, freedom of expression, and association.
- A transparent and fair voting process where every vote is counted accurately.
- The acceptance of election results by all parties, ensuring a peaceful transition of power.

For elections to be truly democratic, voters must be well-informed about candidates and political parties. Only when people have access to reliable information can they make rational and independent choices that reflect their aspirations and concerns.

## **The Role of Money Power in Elections**

One of the biggest challenges to free and fair elections is the influence of money power. Financial disparities among candidates create inequality, where wealthy candidates have an unfair advantage over others. Excessive spending on campaigns, advertisements, and vote-buying practices undermines the principle of equal opportunity, making it difficult for deserving candidates with limited resources to compete fairly. Strict electoral laws and transparent funding mechanisms are necessary to curb financial influence\*\* and maintain electoral integrity.



## The Role of Media in Elections

A fair and independent media plays a crucial role in elections by informing and educating voters about candidates, political parties, and their policies. Media platforms—whether print, television, or digital—help create awareness and ensure that voters have access to unbiased and factual information. Responsible journalism and ethical reporting can prevent misinformation and propaganda, allowing citizens to make informed choices based on facts rather than manipulated narratives.

Free and fair elections are the foundation of a healthy democracy, ensuring that power remains with the people and that governance reflects the collective will of society. However, challenges such as financial influence and misinformation must be addressed to maintain electoral integrity. A transparent election process, combined with responsible media and well-informed voters, strengthens democracy, making it more just, inclusive, and representative.



# 7.THE POWER OF PUBLIC OPINION IN POLITICS

Prativa Jha, 2nd semester

Politics isn't just about politicians and governments—it's also about people. Public opinion plays a major role in shaping policies, influencing elections, and holding leaders accountable. But how does it work, and why is it so powerful?

## **What is Public Opinion?**

Public opinion refers to the collective attitudes and beliefs of people on political issues, leaders, or policies. It can be shaped by personal experiences, the media, social interactions, and historical events. Politicians and governments pay close attention to public opinion because it can determine their success or failure, impacting both their policies and electoral prospects. Public sentiment can shift due to economic conditions, scandals, or major national and international events, making it a crucial factor in governance.

## **Influence on Politics**

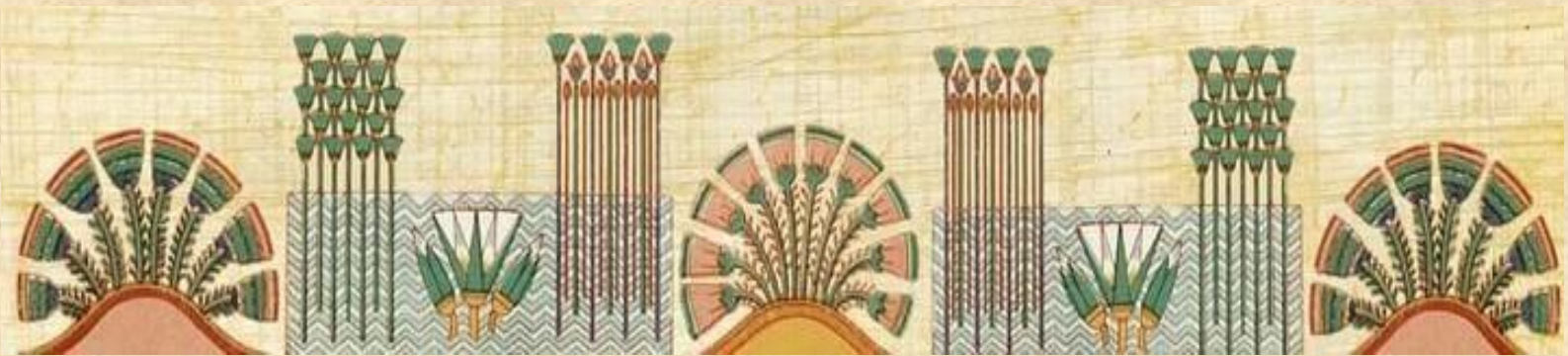
Public opinion shapes politics by influencing policy makers, election outcomes, and policy decisions. Politicians often adjust their positions to align with public sentiment, fearing electoral consequences if they ignore the will of the people. The media, opinion polls, and social movements further amplify public concerns, pressuring governments to act on key issues such as education, healthcare, social justice, and economic policies.

As a result, democracy thrives on responsive leadership, where citizens actively engage in political discourse. Governments that fail to address public concerns risk losing credibility, while those that respond effectively build trust and stronger democratic institutions. In the digital age, social media has further strengthened public participation, making political discourse more dynamic and immediate.

Public opinion, therefore, is not just a reflection of society's views but a powerful force that shapes governance, policy-making, and the future of democracy.



**ASSAMESE SECTION**

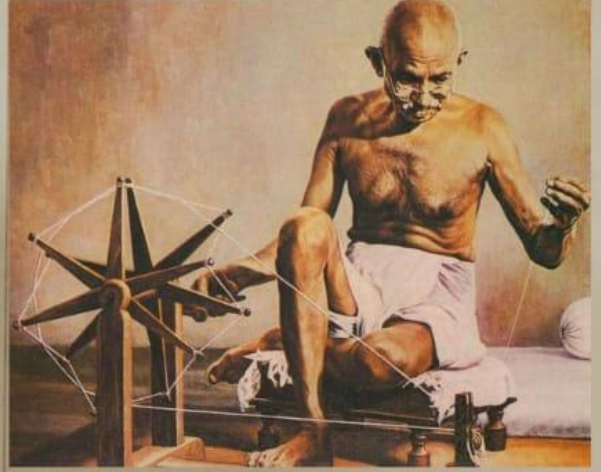




# গান্ধী-

ব্রিটিছ ভাৰতৰ স্বাধীনতা আন্দোলনৰ  
গুৰি ধৰোতা এজন সুখ্যা প্ৰমুখদৰ্শক  
আছিল মহাত্মা গান্ধী। তেঁওৰ অহিংসা  
নীতিৰে পৰিচালিত হৈ ভাৰতে স্বাধীনতা  
লাভ কৰে। তেখেতক বৰীন্দ্ৰ নাথ চক্ৰ  
প্ৰদান কৰা 'সন্মানসূচক 'মহান আত্ম'  
অৰ্থাৎ 'মহাত্মা' নামেৰেও জনাজাত।

ভাৰতীয়সকলে তেখেতক 'জাতিৰ পিতা'  
স্বৰ্গদেৱা দিমে আৰু সেয়ে তেঁওক বাপু  
বুলি সম্বোধন কৰে। তেখেতৰ জন্মদিন  
২ অক্টোবৰ দিনটো ভাৰতত "গান্ধী জয়ন্তী" আৰু বিশ্বজুৰি "আন্তৰ্জাতিক  
অহিংসা দিবস" হিচাপে পালন কৰা হয়।



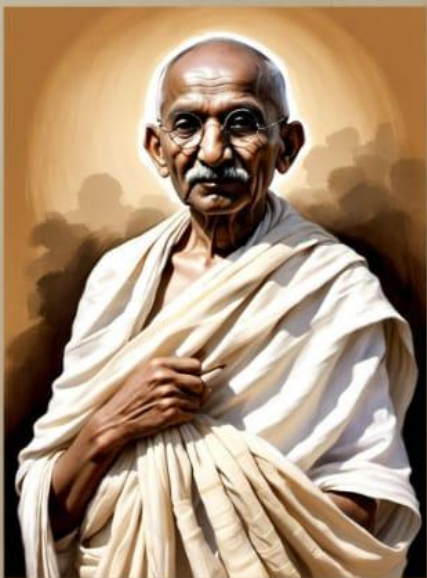
মোহন দাস কৰমচাঁদ গান্ধী :- তেখেতৰ জন্ম ২ অক্টোবৰ ১৮৬৯,  
ওজখাৰ পোৰবন্দৰ।

মৃত্যু :- ৩০ জানুৱাৰী ১৯৪৮ (৭৮ বছৰ)

মৃত্যুৰ কাৰণ :- হত্যা

শিক্ষা :- ইন্টিনিভৰ্টিচ কলেজ, লণ্ডন

ৰাজনৈতিক দল - ভাৰতীয় জাতীয় কংগ্ৰেছ



ধৰ্ম - হিন্দু ধৰ্ম

দাম্পত্যসঙ্গী :- কাম্বুৰবা গান্ধী।

সন্তান :- হৰিলদাস, মানীলাল, ৰামদাস,  
দেৱদাস।

জীৱনৰ প্ৰথমছোৱা :- মহাত্মা গান্ধীৰ পিতাক  
কৰমচাঁদ গান্ধীয়ে (১৮২২-১৮৮৬) পোৰবন্দৰ  
ৰাজ্যৰ এজন দুৱান হিচাপে কামিবাৰ  
এজেন্সি নামে ব্ৰিটিছ প্ৰশাসনীয় বিভাগত  
কাম কৰিছিল। মাতৃ পুতলীবাঈ আছিল  
কৰমচাঁদ গান্ধীৰ চতুৰ্থ স্ত্ৰী। দুজন ধৰ্মাৱলম্বী



জৈন ধৰ্মৰ পৰিবেশত এগৰাকী ধৰ্মিক স্নাতক সান্নিধ্যত জাওৰ দীক্ষা  
হোৱা গান্ধীৰ জীৱনত উল্লেখ্যতলৈ গভীৰ প্ৰভাৱ পেলায়।

সহজ-স্বাভাৱ জীৱন-স্বপন, নিৰামিষ আহাৰ, ব্ৰত আৰু অন্যান্য  
পাৰম্পৰিক সহনশীলতা আদি পাছলৈ তেখেতৰ জীৱনত অতিশয় অংগ  
হৈ পৰে। ১৮৮৩ চনত ১৩ বছৰ বয়সত তেখেতে পিতৃ-স্নাতক পছন্দ  
অনুসৰি কলিকতা গান্ধীৰ লগত বিবাহ পাশত আবদ্ধ হয়। তেঁওলোকৰ  
চাৰিগৰাকী পুত্ৰ সন্তান ক্ৰমে, হৰিলাল গান্ধী, সত্যলাল গান্ধী, বাহাদুৰ  
গান্ধী আৰু দেৱদাস গান্ধী। মহাত্মা গান্ধীয়ে অকলমে পোষকতা আৰু  
ৰাজস্ৰোত পঢ়া-শুনা কৰিছিল। ছাত্ৰ হিচাপে তেঁও শ্ৰেণীৰী নাছিল, মধ্যমীয়া  
আছিল। গুজৰাটৰ ভৱনগৰৰ ছাত্ৰলালদাস কলেজৰ পৰা মহাত্মা  
গান্ধীয়ে স্নাতকপৰ্যন্ত শৈক্ষিক পৰীক্ষাত উত্তীৰ্ণ হয়। ১৮ বছৰ বয়সত  
১৮৮৮ চনৰ ৪ ছেপ্টেম্বৰ তাৰিখে বোম্বাইৰ পঢ়াৰ বাবে মহাত্মা গান্ধী  
লণ্ডনৰ ইণ্টনিঙাৰ্ছি কলেজলৈ যায়।

ভাৰতৰ স্বাধীনতা আন্দোলনত গান্ধীৰ নেতৃত্বঃ এগৰাকী আন্তৰ্জাতিক  
পৰ্যায়ৰ ভাৰতীয় জাতীয়তাবাদী, সংগঠক, সূত্রকাৰ হিচাপে বিপুল  
সন্মানলৈ তেখেতক আদৰ্শিতা জন্মায় হয়। তেখেতে ভাৰতীয় কংগ্ৰেছত  
স্বাগতান কৰে আৰু ভাৰতৰ স্বাধীনতাৰ বাবে আৰু প্ৰচলিত ৰাজনীতি  
কিম্বো জানিবলৈ। তেখেতে ক্ৰেইমাটো গণ আন্দোলনৰ সূচনা  
কৰে আৰু অন্যতম হ'ল - ১৯৩০ চনত ব্ৰিটিছ ৰাজত ~~ভাৰতীয়~~  
সকলৰ ওপৰত জৰি দিয়া নিষেধ কৰাৰ প্ৰতিবাদত তেখেতে  
৪০০ কিলোমিটাৰ পদযাত্ৰা কৰি গৈ দান্ডি নামে স্থানত  
'দান্ডি যাত্ৰাত' নিষেধ তৈয়াৰ কৰি ব্ৰিটিছ আইন উলংঘা  
কৰিছিল। ১৯৪২ চনত ইংৰাজক ভাৰত ত্যাগ কৰি ওচি শৰলৈ  
দাবী কৰি তেখেতে ভাৰত ত্যাগ আন্দোলন আৰম্ভ কৰে।  
এই আন্দোলনৰ বাবে তেখেতে ভাৰত আৰু দক্ষিণ আফ্ৰিকাত  
ক্ৰেইমাটো কাৰাবন্দী হ'বলগীয়া হৈছিল।

মহাত্মা গান্ধীৰ হত্যাৰণ্ড - ১৯৪৮ চনৰ ৩০ জানুৱাৰী  
তাৰিখে গান্ধীক গুলিয়াই হত্যা কৰা হয়। সেই সময়ত  
তেঁও নতুন দিল্লীৰ বিলা ভৱনৰ সন্মিলিত নৈশকালীন



পশ্চিমবংগত অঃস্ব লৈ আছিল। তেঁওৰ হত্যাকাৰী নাথুৰাম  
 গডছে এজন হিন্দু ছোলাবদী আছিল আৰু তেঁওৰ চৰমপত্ৰী  
 হিন্দু মহাপ্ৰভাৰ সৈতে যোগাযোগ আছিল। পাৰ্শ্বিকতানক অৰ্থ  
 সাহায্য দিয়াৰ প্ৰদৰ্শ দি ভাৰতত দুৰ্বল কৰাৰ কাৰণে হিন্দু  
 মহাপ্ৰভাই গান্ধীক দোষাৰোপ কৰে। গডছে আৰু তেঁওৰ  
 সহযোগকাৰী নাৰায়ণ অপ্তেক গান্ধীৰ হত্যাকাৰণে দোষী  
 প্ৰত্যক্ষ কৰা হয়, ১৯৪৯ চনত দুয়োকে ফাঁচী দিয়া হয়।

গান্ধীৰ অঃ স্বলনীতি : সত্য আৰু অনুশাসনৰ বৃহৎ উদ্দেশ্যত  
 নিজৰ জীৱন উৎসৰ্গা কৰিছিল। গান্ধীয়ে কৈছিল যে তেঁওৰ  
 জীৱনৰ সৰ্বতকৈ গুৰুত্বপূৰ্ণ মুহূৰ্ত্তন আছিল নিজৰ স্নানৰ  
 অনাকাৰ, ভয়, আৰু নিৰাপত্তাহীনতাক ভয় কৰা। গান্ধীয়ে  
 তেঁওৰ জীৱনীত কৈছে, "মই মেতিমাৰ্হ হত্যকা ইও, ভেতিমা  
 মই প্ৰাৰণ কৰো যে সৰ্বস্ব ইতিহাসত সত্য আৰু ভালৰ  
 জয় হৈ আহিছে। দুঃশাসক আৰু হত্যাকাৰীসকল ক্ৰোধে  
 সৰ্বমত পৰাজয়ে হলেও অৱশেষত তেঁওলোকৰ পতন ঘটে  
 আৰু সেই কথা সদায় স্মৰণত ৰখা উচিত।





আচলতে আছিলোৰ কোন  
আছিল হৈল প্রজা  
আৰু বজা বজা মোকাত মিক্কা  
আৰু ক'লা ক'লা জাতি চৰা  
ব্যক্তিজন হৈল নেতা ।

নিচচন আছিল হানে  
তেওঁলোক হুখৰ পৰাপ্রতিপ্ৰতিপবন্য  
নিজৰ অধিক্যৰ বাবে, নৰং, পৰা  
পাৰ্বেলি ধৰ্মা ধৰ্মৰ নত হিও হৈ  
দ্বিহা ব্ৰহ্মন শুনি থকা প্রজা ।

আছিল প্রজাতোৰ চৰকাৰ  
চাটি দিয়া পুতলা  
দেখিছো, শুনিছো আৰু  
ব্ৰহ্মন ব্ৰহ্মত হাততালি বজাইছো  
নেতা আছিল হানে  
কাৰোবোৰ প্ৰফেট গৰম  
আমো কাৰোবোৰ কৰ্মধান  
অংকটে সন্মান হৈল ।

কিন্তু, বাবে বৰ নৰংজন আঁবছা হৈ থাকিল  
নেতা মননিহৈ বহুৰ পৰা বহু হৈ থাকিল  
আছিল নেতা শুচি হাত নেতা  
কিন্তু প্ৰতিপ্ৰতিবোৰ নাওঁৰ কোনোৰ চৰিত  
আঁবছা হৈ থাকিল ।

কোতিয়া বা নহন আৰু বা আৰু  
বেশ বাক্যৰে বেলে দিন অলাৰ দ্বিহা প্ৰতিপ্ৰতিদি  
কাৰোবোৰ যদি কৰে ব্ৰহ্মন আৰু কাৰোবোৰ দিব সন্মান  
গুণে, দুৰ্ভাগ্যে হৰপুৰ নেতা ।  
আৰু আছিল হৈল দুৰ্ভাগ্যে প্রজা ।





## গণৰাজ্য দিৱস – Barasha Das, 6<sup>th</sup> Semester (P)

আমাৰ গণৰাজ্য দিৱস ২৬ জানুৱাৰী দিনটো ভাৰতবৰ্ষীৰ  
কাৰে এটা উল্লেখযোগ্য দিন। ১৯৪৭ চনৰ ১৫ আগষ্টত  
দেশখন ইটিছ কাৰনৰ পৰা মুক্ত হৈছিল। ১৯৫০ চনৰ  
২৬ জানুৱাৰীত ভাৰতীয় গণৰাজ্য মূল ভেটি কাৰ্যকৰী কৰা  
হয় আৰু তেতিয়াৰে পৰা এই দিনটো প্ৰতি বছৰে দেশত  
গণৰাজ্য বা গণতন্ত্ৰ দিৱস হিচাপে পালন কৰি আহিছে।  
দেশৰ ৰাজধানী দিল্লী আৰু বিভিন্ন ৰাজ্যসমূহৰ ৰাজধানীত  
বিশেষ কাৰ্যসূচীৰে এই দিনটো পালন কৰে। গণৰাজ্য দিৱসৰ  
দিনা দিল্লীৰ ৰাজপথত বিভিন্ন কাৰ্যসূচী ও প্ৰদৰ্শিত হয়।  
ভাৰতীয় সেনাৰ তিনিটা বাহিনী আৰক্ষী, ফ্লাইট-গাৰ্ড,  
এন.চি.চি ফ্লাইট-গাৰ্ড আদিয়ে বিশাল পেৰেডত  
অংশগ্ৰহণ কৰে। ভাৰতবৰ্ষৰ প্ৰায়শেষ ৰাজ্যৰপৰা জন-  
গোষ্ঠীয়ে কলা-সংস্কৃতি প্ৰদৰ্শন কৰে। সংবিধান সভাৰ  
প্ৰথম বৈঠক ১৯৪৬ চনৰ ৯ ডিচেম্বৰত দিল্লীত অনুষ্ঠিত  
হৈছিল। ৩<sup>০</sup> বি. আৰ. আন্দোলনৰ পন্থায় অধিবেশনত ১৯৪৭  
চনৰ ২৯ আগষ্টত ধৰ্মা সন্মতি এখন গঠন কৰিছিল। ১৯৫০  
চনৰ ২৬ জানুৱাৰীৰ পৰা ভাৰত চৰকাৰে প্ৰচলিত আইন  
জাৰি কৰি দ্বিতীয় ভাৰতত নতুন সংবিধান কাৰ্যকৰী কৰে।





# DEPARTMENTAL ACTIVITIES

