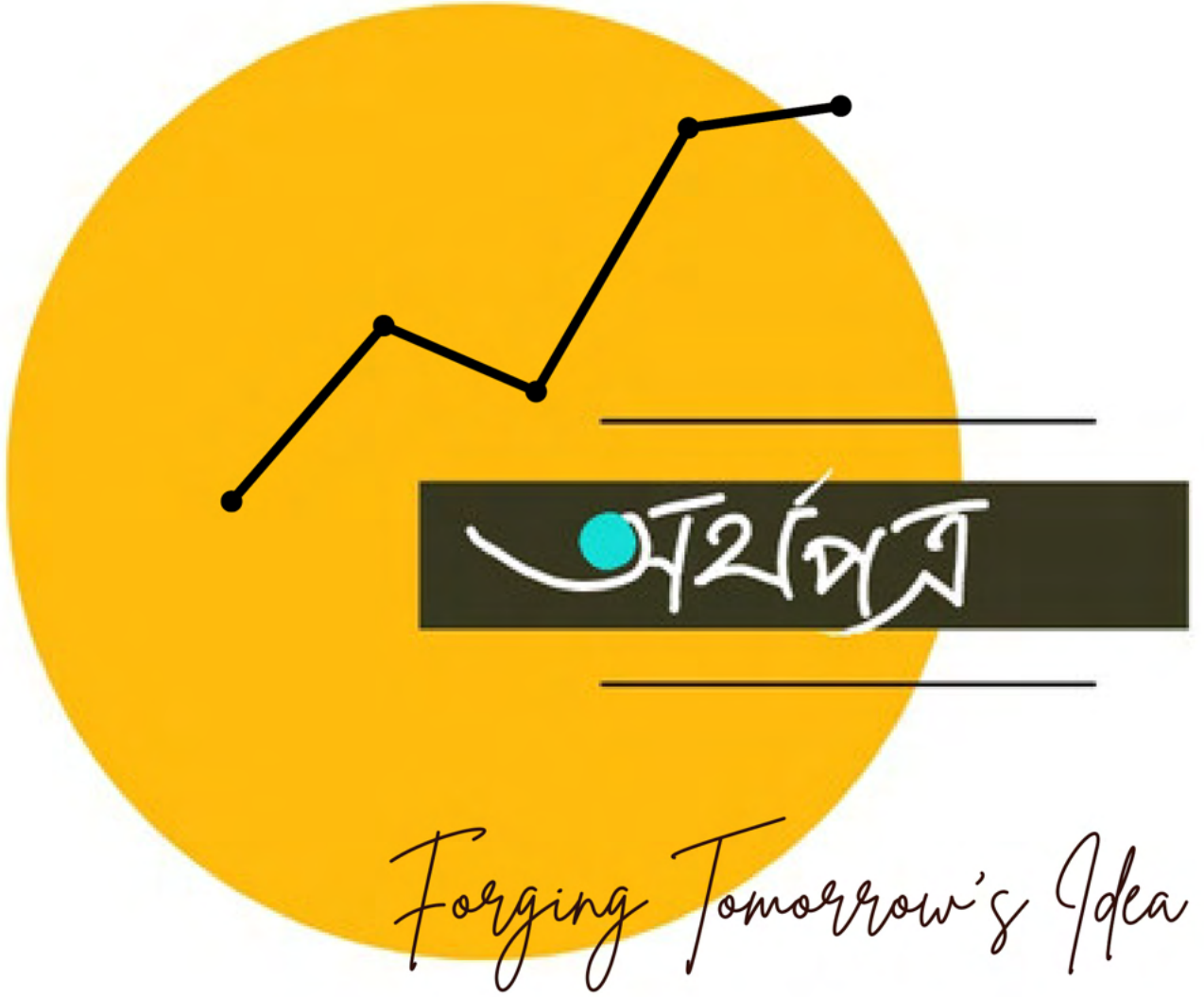




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**Cotton University**

# FOREWORD

The new session after the summer vacation brought many enthusiastic and inquisitive faces to the Department. The Artha Patra team extends hearty welcome to the new students.

With the festive season already round the corner, wishing everyone moments of joy, happiness and smiles.

Congratulations to the team and all contributors!



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**4. THE SVERIGES RIKSBANK PRIZE IN ECONOMIC SCIENCES  
IN MEMORY OF Alfred Nobel**

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# ECONOMIC IMPACTS OF FESTIVALS ON INDIAN ECONOMY

From our childhood we have read, India is a diverse country, and its diversity is well reflected in its festivals. In India people celebrates all kinds of festivals, from Eid to Diwali to Christmas to Durga Puja. These festivals not only have social and cultural impacts but also effects the economic position of the country. In India, the August–November festive season has a decisive impact on the economy because it drives up consumption and acts as a bellwether for the year ahead.

The economic benefits of festivals are easiest to see and most often cited – festivals attract visitors, which stimulate the growth of tourism and other businesses in a town or region. Events, fairs and festival tourism are one of the fastest growing forms of tourism. It is becoming increasingly popular in rural areas as a means to revitalise local economies.

The Tourism industry contributes significantly not only to a community, but to the national economy as well. This is because a wide range of business sectors are being impacted and the event has the possibility of impacting employment and payroll incomes. The employment and payroll incomes have the potential to impact the Central, State, and local governments in the form of taxes.

Quite significantly, festivals also creates Seasonal employment opportunities to unemployed people. Festivals provide free marketing and advertising for local businesses as visitors talk about their fun experiences when they go back home. When visitors post comments and photos about their experiences on social media platforms, it creates publicity of the event. The economic benefits of successful festivals ripple throughout a local economy – affecting tourism and non-tourism-related businesses alike. The fixed length of such festivals encourages visitors to attend; often attracting new visitors that would otherwise not experience that particular region. This extra exposure acts as an indirect form of marketing for the region as a whole, offering an opportunity to reach a previously untapped market. These new tourists bring with them new money, further diversifying the market and subsequently increasing both real and potential revenue generation.

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# Barpeta Doul Utsav and Its Economic Impacts

India, being a country of diverse religions and cultures celebrates variety of festivals every year. Along with the socio-political and cultural impacts, these festivals have a significant economic impacts. These festivals can be considered as one of the economic stimuli that help in boosting various sectors such as retail, tourism, food, e-commerce etc., through the increased spending by the consumers. Holi is one such famous festival in India. Apart from the rest of the country, it is also colourfully celebrated by the people of Assam. It is an enormous occasion for the people of Barpeta and is ritualistically celebrated every year with much joy and enthusiasm.



The Doul Ustav is celebrated in the month of 'Phagun' or 'Chot' commencing the arrival of spring. At Barpeta, Mathura Das Bura Ata first celebrated doul ustav in the model of vaikuntha (heaven) since it is believed that doul ustav was first celebrated in heaven. Thereafter, doul festival has been celebrated with satriya parampara, every year at Barpeta Satra. It is celebrated three to five days. The three days Doul is called 'Burha Doul' and four or five days Doul is called 'Deka Doul'. According to the tradition four days doul is held in the month of 'Phagun purnima' and three days doul is held in the month of 'Chot purnima'. The first day is called 'Gandha' or 'Banhustava'. The idols of Mahaprabhu Doul Gobinda and Kalia Thakur are brought out to the courtyard and rituals and festivities ensue with the burning of the meji. Atachbaji (fireworks) or Phanuch are the main attraction of gandha. This represents the indigenous firecracker industry of Barpeta. The second day is called 'Bhar Doul'. The Vaisnavas hold Naam-prasanga, Ojapali and Gayan-Bayan. The last day is called 'Phakua' or 'suweri'. On this day, the idols are taken out to roam in douls and the people of Barpeta showers phakuguri with joy. When the idols are returned to the temple grounds, they are obstructed with bamboos, this tradition is known as the 'Bah Bhonga Parba'. After breaking these bamboos the idol walks around Kirtan Ghar seven times and finally resume their position, marking an end to the Ustav.

This Festival provides a platform for small businesses and local vendors to thrive. During the festive period the street markets, fairs and exhibitions near the Satra become hubs of economic activity. Thus, it contributes significantly to the local economy. Its economic impact goes beyond the direct sales generated. During those days, an additional workforce is required to manage various activities such as events, hospitality, transportation and security. This leads to the creation of seasonal employment opportunities. Also, It has a significant impact on the tourism and hospitality industry. People from India and abroad visit Barpeta Satra with a view to see the Doul Ustav. The festival attracts visitors from far and wide, contributing to increased tourist inflow. The increased tourist flow can have a positive economic impact on the local economy by encouraging investments and improving the efficiency of local firms and markets.

From celebrating it in the age old Satriya tradition to the contribution it has made to the local economy, the Doul Ustav of Barpeta has a special significance not only amongst the local but has also been able to capture the attention and hearts of people across Indian subcontinent.

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অম্বুবাচী মেলা হৈছে গুৱাহাটীৰ কামাখ্যা মন্দিৰত আয়োজন কৰা বাৰ্ষিক মেলা। নীলাচল পাহাৰৰ ওপৰত অৱস্থিত এই মন্দিৰটো অসমৰ অন্যতম বিখ্যাত পৰ্যটনস্থলী। কামাখ্যা মন্দিৰ ৫২টা শক্তিপীঠৰ ভিতৰত অন্যতম আৰু এই স্থানত শক্তিৰ যোনাংগ সৰিছিল বুলি ধাৰণা কৰা হৈছে। এইটো এটা হিন্দু ধৰ্মীয় উৎসৱ আৰু ঋতুৰ সেই সময়খিনি যেতিয়া মাতৃ প্ৰকৃতি বা কামাখ্যাৰ মন্দিৰত বাস কৰা মাতৃ দেৱীৰ ঋতুস্ৰাৱ হয়। এই সময়ত মন্দিৰৰ দেৱী কামাখ্যাই বাৰ্ষিক ঋতুচক্ৰৰ মাজেৰে পাৰ হৈ যায় বুলি বিশ্বাস কৰা হয়। ই পূব ভাৰতৰ আটাইতকৈ উল্লেখযোগ্য উৎসৱসমূহৰ ভিতৰত অন্যতম। ইয়াত তেওঁক মূৰ্তি হিচাপে নহয়, যোনি সদৃশ শিলত পূজা কৰা হয়। এইদৰে প্ৰতিবছৰে অম্বুবাচী বা দেৱীৰ ঋতুস্ৰাৱৰ সময়ত ইয়াত বহু সংখ্যক ভক্তই ধৰ্মীয় ৰীতি-নীতি সম্পাদন কৰিবলৈ সমবেত হয়। জুন মাহত ৪ দিন ধৰি কামাখ্যা মন্দিৰৰ সমীপত মেলা অনুষ্ঠিত কৰা হয়। এই উৎসৱত বিভিন্ন তান্ত্ৰিক ৰীতি-নীতি পালন কৰা হয়। অম্বুবাচী শব্দটো “অম্বু” আৰু “বাচী” দুটা শব্দৰ পৰা উৎপত্তি হৈছে। সংস্কৃত ভাষাত অম্বু মানে হৈছে পানী আৰু বাচী মানে হৈছে প্ৰস্ফুটিত হোৱা। অম্বুবাচীৰ অৰ্থ হৈছে ব্যাপক পানীৰ সঞ্চাৰ হোৱা। ই পৃথিৱীত হ’বলগা বৰষুণৰ সম্ভাৱনীয়তাক প্ৰকাশ কৰে আৰু ইয়াৰ পৰাই পৃথিৱীৰ উৰ্বৰতা বৃদ্ধি হয় আৰু উৎপাদনক্ষম হয়। অম্বুবাচীক নামনি অসমত “আমতি” বা “আমেতি” আৰু উজনি অসমত “বাঁঠ লগা” বুলিও কয়।

অম্বুবাচী উৎসৱৰ সময়তেই কামাখ্যা মন্দিৰৰ প্ৰাঙ্গনত বিখ্যাত অম্বুবাচী মেলা অনুষ্ঠিত হয়। এই অম্বুবাচী মেলা অতি আড়ম্বৰপূৰ্ণভাৱে আয়োজন কৰা হয়। অম্বুবাচী বুলি কলেই কামাখ্যালৈ ভাৰতৰ বিভিন্ন ঠাইৰ লোকৰ লগতে বিশ্বৰ বিভিন্ন প্ৰান্তৰ ধৰ্মপ্ৰাণ ৰাইজৰ সমাৱেশ ঘটে। অম্বুবাচীৰ সময়ছোৱাত কামাখ্যালৈ বিভিন্ন বেশ-ভূষাৰ সাধু-সন্ন্যাসী আদি দেশৰ বিভিন্ন প্ৰান্তৰ পৰা আহে। এই সাধু-সন্ন্যাসীৰ বিভিন্ন আচৰিত চৰিত্ৰই অম্বুবাচী মেলাৰ সময়ত সাধাৰণ লোকৰ মাজত আলোড়নৰ সৃষ্টি কৰে। এইকেইদিনত অম্বুবাচী মেলাক কেন্দ্ৰ কৰি কামাখ্যা মন্দিৰৰ প্ৰাঙ্গন লোকে লোকাৰণ্য হৈ পৰে। এই অম্বুবাচী মেলা প্ৰায় চাৰিদিন ধৰি চলে। এই মেলাত নানা সামগ্ৰীৰ অসংখ্য দোকান-পোহাৰ বহে। ইয়াত অসমৰ খলুৱা সামগ্ৰীৰ লগতে ভালেমান বহিৰাগত সামগ্ৰীৰো প্ৰচলন ঘটে।

অম্বুবাচীৰ এক স্বকীয় বৈশিষ্ট্য আছে। এই বৈশিষ্ট্যই অম্বুবাচীক আন উৎসৱবোৰতকৈ পৃথক কৰিছে। ই এটা কৃষিভিত্তিক উৎসৱ। অম্বুবাচী উৎসৱত তান্ত্ৰিকতাৰ সমাৱেশ ঘটে। অত্যন্ত কঠোৰ কিছু নীতি-নিয়মৰ মাজেৰে অম্বুবাচী উৎসৱ পালন কৰা হয়। অম্বুবাচীয়ে শক্তি পূজাক প্ৰতিনিধিত্ব কৰে। ই তান্ত্ৰিকতাত বিশ্বাসী। অম্বুবাচীত কৰা পূজাৰ কৰ্মসমূহ তান্ত্ৰিক পন্থাৰ গোপনীয়ভাৱে লোকচক্ষুৰ আঁৰত কৰা হয়।

অম্বুবাচী মেলাৰ সময়ত কামাখ্যা মন্দিৰ লোকে লোকাৰণ্য হৈ পৰে। এই সময়ছোৱাত ভক্তপ্ৰাণ ৰাইজে কামাখ্যা দেৱীৰ আশীষ লৈ ভক্তিত গদ গদ হৈ পৰে। বৰ্তমান সময়ত কামাখ্যা মন্দিৰৰ অম্বুবাচী মেলাক ব্যাপক ৰূপত পৰিৱৰ্তিত কৰা হৈছে। কামাখ্যা মন্দিৰৰ লগতে সমগ্ৰ নীলাচল পাহাৰকো অম্বুবাচী মেলাৰ বাবে সজোৱা হয়। হিন্দু ধৰ্মাৱলম্বী লোক সকলৰ বাবে অম্বুবাচী এটা পবিত্ৰ উৎসৱ।



অম্বুবাচীৰ সময়ত পালন কৰা বহুতো নীতি-নিয়ম আছে। এই সময়ছোৱাত পৃথিৱীৰ বুকুত কৃষি-কৰ্মৰ লগত জড়িত সকলো কাৰ্য, যেনে – মাটি চহোৱা, শস্য ৰোৱা, গছৰ পৰা ফল-ফুল চিঙা আদি নিষিদ্ধ থাকে। সন্ন্যাসী, ব্ৰাহ্মণ, বিধৱা তিৰোতাই এইকেইটা দিনত সিজোৱা আহাৰ গ্ৰহণ নকৰে, ফলাহাৰ গ্ৰহণ কৰে। অম্বুবাচীৰ কেইদিনত ঋতুমতী হোৱা নাৰীয়েও সিজোৱা খাদ্য গ্ৰহণ কৰিব নোৱাৰে, ফলাহাৰ গ্ৰহণ কৰিব লাগে। লগতে তেওঁলোকে মাটি স্পৰ্শ কৰিব নোৱাৰে আৰু অম্বুবাচীৰ প্ৰবৃত্তিৰ পূৰ্বেই মাটিৰ কলহত পানী আনি থৈ অম্বুবাচীৰ নিবৃত্তি নোহোৱালৈ সেই পানীকেই খাই থাকিব লাগে। অম্বুবাচীৰ দিনকেইটাত কেঁচা গাখীৰ খালে বছৰটোত আৰু সৰ্প দংশনৰ কোনো ভয় নাথাকে বুলি এক জনবিশ্বাস আছে। এইকেইদিনত হিন্দু ধৰ্মাৱলম্বী লোক কোনো ধৰণৰ মাংগলিক কাৰ্য সমাপন নকৰে আৰু ঘৰত থকা উপাসনা গৃহ বা নামঘৰ, মন্দিৰ আদিত প্ৰবেশ নকৰে।



অম্বুবাচী মেলাৰ উপলক্ষে বহা দোকানসমূহত ফুলৰ মালা, পূজা কৰা সামগ্ৰীৰ পৰা আৰম্ভ কৰি বিভিন্ন ৰং-বিৰঙী মানুহৰ নিত্য ব্যৱহাৰ্য বিভিন্ন সামগ্ৰী পোৱা যায়। এই দোকান-পোহাৰে অম্বুবাচী উপলক্ষে কামাখ্যা ধামলৈ অহা ভক্তপ্ৰাণ ৰাইজক আকৰ্ষণ কৰে। সেয়েহে অম্বুবাচী উৎসৱৰ লগত সংগতি ৰাখি পালন কৰা অম্বুবাচী মেলা কেৱল ধৰ্মীয় উদ্দেশ্যৰ হৈ থকা নাই। ইয়াৰ লগত অৰ্থনৈতিক উদ্দেশ্যও যোগ হৈছে। অম্বুবাচী মেলাত অসমৰ লগতে বহিঃৰাজ্যৰো ব্যৱসায়ী দোকান-পোহাৰ দিবলৈ আহে। লগতে লাখ লাখ পৰ্যটক উপস্থিত হোৱা এই মেলাত বহু কোটি কোটি টকাৰ ব্যৱসায় হয়। ই অসমৰ অৰ্থনৈতিক ক্ষেত্ৰত যোগাত্মক প্ৰভাৱ পেলাইছে আৰু ভৱিষ্যতৰ দিনত ই আৰু আশাৰ সঞ্চাৰ কৰিব।

প্ৰতিবছৰে লাখ লাখ পৰ্যটকে ভিৰ কৰা অম্বুবাচী মেলা অসম তথা ভাৰতৰ লগতে বিশ্বৰ বাবে গৌৰৱ হৈ থাকক। অম্বুবাচী কেৱল ধৰ্মীয় পৰিসৰৰ ভিতৰতেই সীমাবদ্ধ নহয়। ই সম্প্ৰীতিৰ এক নিদৰ্শন কিয়নো অম্বুবাচীৰ সময়ত হিন্দু ধৰ্মৰ বাহিৰেও আন সম্প্ৰদায়ৰ লোকো কামাখ্যাৰ প্ৰাঙ্গনৰ অম্বুবাচী মেলালৈ যায়। অম্বুবাচী মেলাক আমি আন্তঃৰাষ্ট্ৰীয় পৰ্যায়ৰ মেলা হিচাপে পৰিচয় কৰাই দিব লাগিব। তেতিয়া অসমৰ পৰ্যটনত অম্বুবাচী মেলাই এক গুৰুত্বপূৰ্ণ ভূমিকা গ্ৰহণ কৰিব। শেষত, অম্বুবাচী মেলাই যাতে আধুনিকতাৰ পৰশ পাই ইয়াৰ প্ৰকৃত ধৰ্মীয় উদ্দেশ্য হেৰুৱাই নেপেলায় তাৰে কামনা।

লীনামণি দেৱী  
স্নাতক পঞ্চম ষাণ্মাসিক  
অৰ্থনীতি বিভাগ  
কটন বিশ্ববিদ্যালয়।

## THE SVERIGES RIKSBANK PRIZE IN ECONOMIC SCIENCES IN MEMORY OF ALFRED NOBEL

Robert Aumann, a Nobel Prize laureate in Economics, is renowned for his groundbreaking work in game theory, specifically his theory of repeated games. Born in 1930 in Frankfurt-am-Main, Germany, his family's escape from Nazi persecution led them to New York in 1938. In New York, Aumann's mathematical talents emerged, eventually leading him to MIT for a Ph.D. in mathematics, which he completed in 1955, fostering his interest in game theory.



In 1956, he relocated to Jerusalem, joining the Hebrew University of Jerusalem's mathematics faculty, where he spent most of his illustrious career, nurturing his game theory ideas. Aumann's Nobel Prize-winning contributions revolve around his theory of repeated games, analyzing cooperation and decision-making in repeated interactions. He explored how cooperation can emerge and persist despite short-term self-interest, emphasizing reputation, retaliation, and commitment.

Aumann's theory's practical applications span academia, business strategy, negotiation, and international relations. His insights help businesses build trust and long-term relationships, enhancing profitability. In international diplomacy, his work aids nations in maintaining peace and cooperation through credible threats and commitments.

Beyond academia, Aumann is a devoted family man with five children and numerous grandchildren. His life, from fleeing persecution to Nobel laureate, exemplifies resilience and dedication to intellectual pursuits. His contributions continue to shape economics and inspire future scholars.

Recognized for his transformative work in game theory, particularly the theory of repeated games, Robert Aumann earned the Nobel Prize in Economic Sciences. His research enriches our understanding of economic behavior and provides insights for addressing real-world economic conflicts. Aumann's legacy as a trailblazing economist inspires ongoing exploration of economic dynamics.

In conclusion, Robert Aumann's theory of repeated games showcases the power of rigorous mathematical thinking in solving complex economic and strategic issues. His work influences decision-makers across domains, leaving an enduring impact on economics and the world.

# TRAVELOGUE/ EXPERIENCE.....



## FEATURES

1. My Experience at Cotton MUN  
Smriti Shil

# My Experience at Cotton MUN

~Smrti Shil  
UG 5th Semester  
Department of Economics  
Cotton University

Cotton University organised the debut edition of Cotton Model United Nations on 25th, 26th and 27th of July. It was a matter of great pride for the university as this marked the start of MUN culture in the university. The inaugural ceremony witnessed the presence of Professor Nani Gopal Mahanta, Wasbir Hussain and our Academic Registrar, Arindam Garg.



Cotton MUN hosted over 250 delegates in this edition. The three days witnessed immense debate, deliberation and diplomacy. There were 6 committees namely All India Political Parties Meet, Assam Vidhan Sabha, United Nations Human Rights Council, ECOSOC, Historic Crisis Committee and International Press Corps.

The closing ceremony was marked by the presence of the Honorable Governor Shri Gulabchand Kataria and the Vice Chancellor of the university Dr Ramesh Chandra Deka. It was followed by the prize distribution ceremony where all the winners were awarded.

It was a surreal experience to host the inaugural as well as the socials of Cotton MUN. I, was appointed as the Head of Operations. It proved to be an event worth remembering as I also got the opportunity to felicitate Honourable Governor Sir.

Overall, Cotton MUN was a success and thus, it sets a benchmark for all the generations to come in the university.

# DEPARTMENTAL ACTIVITIES



## FEATURES.....

1. DPW Seminar
2. Teachers' Day

# DPW SEMINAR

Department of Economics organised a seminar on academic project work to help the students find a smooth way to complete their project. Each year, the PG 4th semester students are required to submit a Dissertation and Project Work as a part of the partial fulfillment of their master's degree course. Keeping in mind the hurdles faced by them, right from choosing the topic to carrying out the entire work, the department has taken the initiative to put forward a helping hand through this seminar. So the main objective behind this seminar was to make the Post Graduation current year students get familiar with their dissertation work. Five students who pursued their Master's degree from Cotton University were invited to present their master's dissertation report. The students were:-

1. Debanjana Chakraborty
2. Barsha Neog
3. Prantar Buragohain
4. Jayshree Gogoi
5. Achinta Gogoi
6. Marami Das

After the seminar ended, the presenters were felicitated for the effort they gave to make sure that the entire journey of completing the DPW for our current students becomes an easy and smooth one.



# TEACHERS' DAY

The Occasion of Teachers' Day was celebrated in the Department of Economics by the students of UG 5th Semester, PG 1st Semester and PG 3rd Semester. The students of UG 5th Semester gifted plants to the teachers. The program started with a small speech by Debanit Dutta. Then the students hand over the plants to the teachers, and the program ended with a speech by the HoD ma'am. It was followed by PG 3rd Semester's program. It started with a speech. A melodious song was sung Prashanta Das. A chorus was also sung by the students and the program came to an end with cake cutting by the Teachers. These programs were held in the Department Library.

The programme organised by the students of PG 1st semester was held at the MCB Building Room No 214. The event commenced at 12.30 P.M with the lighting of the diya and garlanding of the portrait of the Dr. Sarvepalli Radhakrishana by our respected HOD Manisha Ma'am. It was followed by a welcome speech. Then, the students shared their experiences and presented various cultural activities recitation, dance, song to express their gratitude, respect towards the teachers. Karan Sir made the event more joyful with his beautiful singing performance. The teachers were felicitated and presented a token of love on the behalf of the batch. The HOD Ma'am gave a valuable speech to the students. The entire program concluded with a formal vote of thanks.







# PHOTO STORY.....



## FEATURES

- Rani Ghosh
- Chirag Somani
- Sudipta Debnath
- Debolina Bordoloi



**Rani Ghosh**  
**UG 5th semester**  
**Dept. of Economics**  
**Cotton University**



**Chirag Somani**  
**UG 5th Semester**  
**Dept. of Economics**  
**Cotton University**



**Sudipta Debnath**  
**UG 3rd semester**  
**Dept. of Economics**  
**Cotton University**



**Debolina Bordoloi**  
**PG 3rd Semester**  
**Dept. of Economics**  
**Cotton University**

# REVIEWS...



## FEATURES

1.INDU SARKAR(MOVIE REVIEW)

Joydeep Paul

2.THE TABLE TALK CAFE(RESTAURANT REVIEW)

Chirag Somani

# INDU SARKAR

Rating: ★★★★★☆ (4/5)

"Indu Sarkar," directed by Madhur Bhandarkar, is a compelling political drama set against the backdrop of the 1975 Emergency in India. The film revolves around the transformation of its protagonist, Indu (Kriti Kulhari), from a meek housewife to a resilient activist during this tumultuous period.

Kulhari delivers a commendable performance, showcasing Indu's journey with depth and authenticity. Her portrayal of a woman finding her voice amidst political turmoil is the film's strongest asset. Additionally, Anupam Kher and Tota Roy Chowdhury offer noteworthy performances in supporting roles.

Bhandarkar's storytelling is well-structured and manages to capture the fear and oppression faced by ordinary citizens during the Emergency. The censorship of the media, the suspension of civil liberties, and the atmosphere of paranoia are vividly depicted.

While "Indu Sarkar" is effective in conveying the historical context and the struggles of its characters, it does have moments of uneven pacing. Some scenes feel rushed, while others could have been explored in more detail. Additionally, a few characters lack depth and development, leaving their arcs feeling incomplete.

Despite these shortcomings, "Indu Sarkar" successfully sheds light on a crucial period in Indian history and the resilience of individuals facing adversity. It serves as a reminder of the importance of preserving democracy and freedom.

In conclusion, "Indu Sarkar" is a thought-provoking film with strong performances that offer insight into a significant chapter in India's past. While it may have benefited from more nuanced character development and pacing improvements, it remains a valuable addition to the genre of political dramas.



Joydeep Paul  
UG 3rd Semester  
Department of Economics  
Cotton University

# The Table Talk Cafe

**Location:** Near Assam State Museum, Dighalipukhuri, Guwahati.

**Budget:** Rupees 200-400 per person

**Rating:** ★★★★★☆ (4/5)

This is a very nice place to hangout with friends. The location is also very convenient, it's just beside the road. The food is delicious and my staff experience was also good. The waiters are very friendly. The food might be a little overpriced, but then the taste makes it totally worth it. The ambiance and the interior is nice. After renovation it has become even nicer. The only disappointment I had was that simple food items like, French fries, CCBC weren't available and it took a lot of time to prepare the food, otherwise this place is really good. If you're visiting this place then the Farmhouse Pizza is a must try.

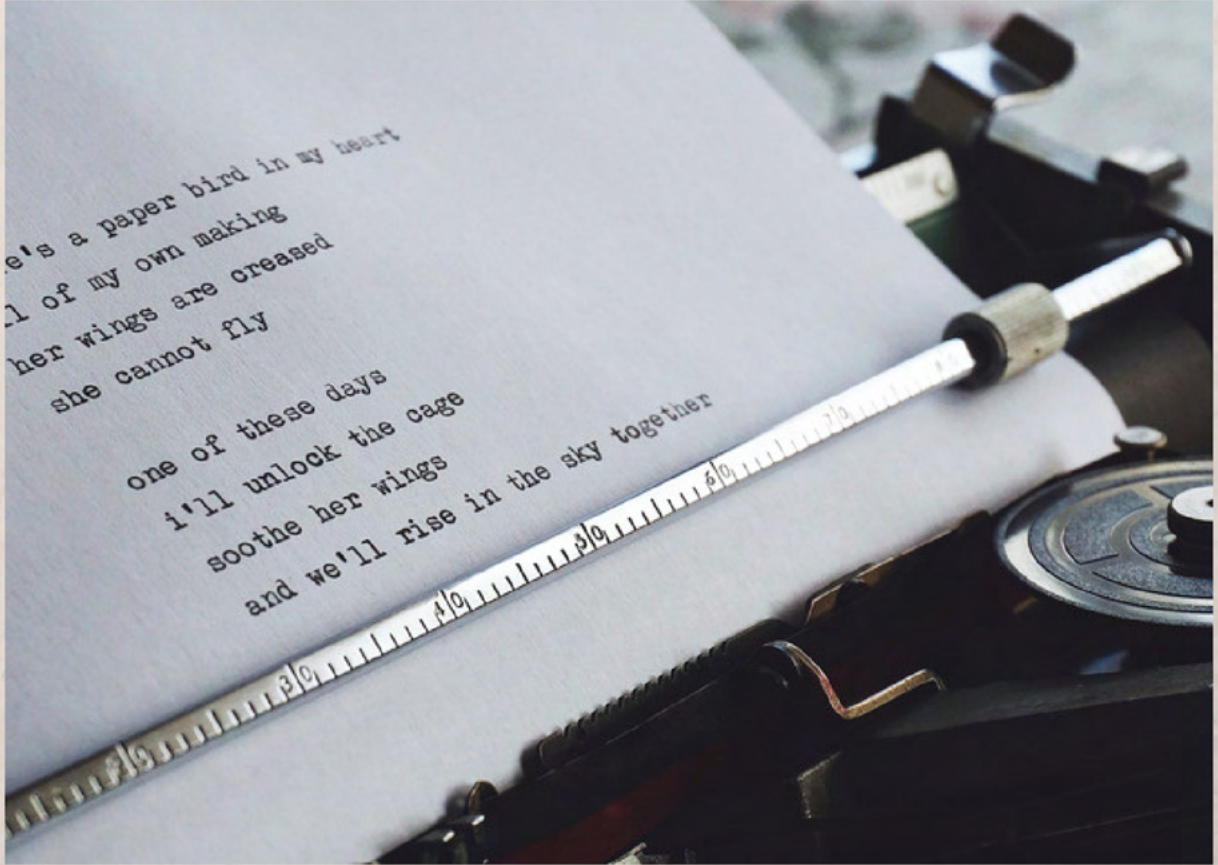


**Chirag Somani**  
UG 5th Semester  
Department of Economics  
Cotton University





# RIME.....



## FEATURES

1. শাৰদী-সুৰাস  
দেৱাস্ত্ৰী দেৱ নাথ

## শাৰদী-সুবাস

মোৰ পদূলিৰ শেৱালী জুপি  
নকৈ গাভৰু হৈছে,  
এটি-দুটি তৰাফুল বাচি  
চৌদিশে আমোলমোলাইছে।  
নৈপৰীয়া কহঁৱাডৰাইও গুণগুণাইছে শুনা,  
ভৰপূৰ যৌৱনৰ গান।  
সৌ আকাশৰ শুকুলা ডাৱৰ ফালি  
কোন কোঁৱৰে ঘোঁৰা চেকুৰায়?  
ৰূপোৱালী নৈত জলকুঁৱৰীৰ  
নাচোন দেখি,  
মোৰ বুকুতো কবিতা এটাই  
নকৈ শিপায়।  
পুৱতিৰ শুকতৰাটিৰ চকুলোৱে  
দুৱৰিৰ দলিছা তিয়াই  
কোন বিৰহীক জানো  
প্ৰেম-গাঁথা শুনায়!  
সন্ধিয়াৰ ঘৰমুৱা পক্ষীজাকে  
মোৰ বুকুৰ কবিতাটোক নিচুকাই থৈ যায়,  
গধূলিগোপাল জুপিৰ পাহিৰ সুবাসে  
শৰতৰ আগমনি গীতকে গাই  
বুকুৱে-বুকুৱে তাৰ বতৰা বিলায়।

দেৱাস্ত্ৰী দেৱ নাথ  
স্নাতক পঞ্চম ষাণ্মাষিক  
অৰ্থনীতি বিভাগ

# PALETTE.....



## FEATURES

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- ***Dipsikha Kalita***
- ***Nikita Kakati***
- ***Papiya Roy***
- ***Prashanta Kr. Das***



**Dipsikha Kalita**  
**PG 3rd semester**  
**Dept. of Economics**  
**Cotton University**



जय श्री कृष्णा

**Nikita Kakati**  
**UG 5th semester**  
**Dept. Of Economics**  
**Cotton University**



**Papiya Roy**  
**UG 3rd semester**  
**Dept. of Economics**  
**Cotton University**





**Prashanta Kr. Das**  
**PG 3rd Semester**  
**Dept. of Economics**  
**Cotton University**



# The World in a Headline

**India's April-June quarter GDP growth at 7.8 %**

**Retail inflation drops to 6.8% in August, as vegetable and edible oil prices fall.**

**India's external debt-service ratio at 5.3% within comfort zone, says Finance Minister.**

**India in talks with 22 countries for bilateral trade in Rupee.**

**India's per capita income to grow 3.5% faster than China: Brookings Institution.**

**Sensex hits fresh record high, Nifty near 20,200. The Indian stock market closed at record highs on Friday, September 15, 2023.**

**G20 to become G21 as African Union granted permanent membership.**