

THE ASSAM JYOTI

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CM Dr. Sarma attends the foundation stone laying ceremony of the Ammonia-Urea Fertilizer Project at Namrup by Prime Minister Narendra Modi

Prime Minister, along with Chief Minister, pays tributes to the martyrs of the Assam Movement at the Shaheed Smarak Kshetra



Dispur : Taking a giant step towards building a self-reliant Assam and India through fertilizer production, Prime Minister Narendra Modi today laid the foundation stone of the Ammonia-Urea Fertilizer Project of Assam Valley Fertilizer and Chemical Company Limited at Namrup. Governor of Assam,

Lakshman Prasad Acharya, and Chief Minister Dr. Himanta Biswa Sarma, were present on the occasion. It may be noted that this world-class Ammonia-Urea project, with an investment of Rs. 10,600 crore, will have an annual production capacity of 12.7 lakh metric tonnes. The project will produce 2,200

metric tonnes of ammonia and 3,850 metric tonnes of urea per day. It will significantly reduce the country's dependence on urea imports and play a crucial role in meeting the urea requirements of Assam and the North-Eastern region. The project will also create employment opportunities for local youth. Speaking on the occasion, Chief Minister Dr. Sarma termed the day as a moment of joy for the people of Assam and expressed gratitude to the Prime Minister for his sincere support towards the development and progress of the State. He recalled that during the campaign for the 2021 Assembly elections, the people of Namrup had urged him to initiate the construction of the fourth unit of the Namrup fertilizer plant to revitalise the region. Subsequently, he had

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CM Distributes Appointment Letters to 215 Tea Garden Youths Under Health Department



Guwahati: In its relentless march towards ensuring transparent and merit-based recruitment, Chief Minister Himanta Biswa Sarma on Wednesday distributed appointment letters to 215 tea garden-origin selected candidates in various technical and non-technical jobs of the Health Department. *see page 10*

Only when a village can produce all the goods it consumes within the village itself, our state truly becomes self-reliant: CM

Dispur : With the objective of economically empowering the women, Chief Minister Dr. Himanta Biswa Sarma today started the distribution of cheques worth Rs 10,000 to each beneficiary in Chabua-Lahowal Assembly Constituency in Dibrugarh district and Makum Assembly Constituency in Tinsukia district under MMUA. Of the beneficiaries in Chabua-Lahowal, 20,575 women are from rural areas and 623 from urban areas. In Makum, 20,900 beneficiaries are from



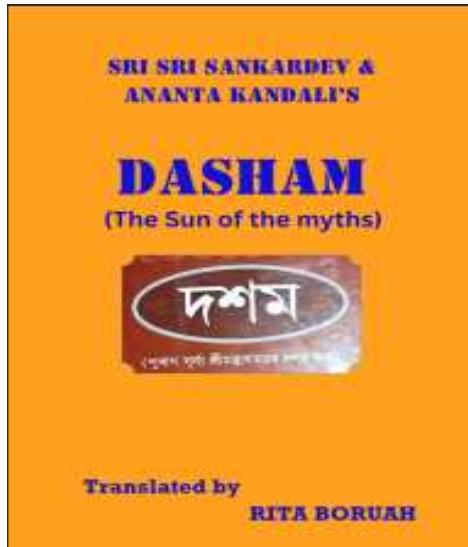
rural areas and 1,169 from urban areas. Addressing the beneficiaries in two separate public meetings organised at the Dinjoy Tea Estate playground in Chabua and the Janamukh playground in Tinsukia on this occasion, Chief Minister Dr. Sarma said that under the ambitious Mukhiya Mantri Mahila Udyamita Abhiyan, launched to

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Srimadvagawata

Dasham, the tenth canto

Part-21



Coronation of Krishna by Rohini, Yoshoda and the milkmaids (Gopies) and tying thread of protection: Seeing the milkmen held Him dearly Telling, "We had protected Him", they kissed emotionally. Rohini and Yoshoda came and hugged Him. Tying the thread of protection, they began to exclaim. They wrapped His body with cow's tail. Smearing with the dust of cows' footsteps They anointed Him with cows' urine. Yoshoda was fearful of her son's state, Thinking of Him being possessed by spirit. She smeared Him with cowdung. Which the milkmaids did not do at first. She also tied twelve threads of protection On His twelve limbs. Getting sense, she recollected Vishnu after being cleaned. By touching water, again she prayed inwardly to Krishna's limbs. Might the Lord protect You upto Your feet. Might Monimanta protect Your thighs and shoulders. Might Achyut keep your waist. And may Hayagreeba keep You abode men! Might Keshava Sadashiv protect your heart and thighs. Might Vishnu protect your throat. And Urukrom, the Lord protect your mouth! Holding Chakra, the Lord might keep your head safe. Holding bow, the singer of hymn might keep you safe from two sides. Might Hrishikesh (God) save your senses and Narayana your soul. Might the owner of Sweta dwip (Baikuntha), Keep your intellect carefully. And Yogeswar keep your mind in the heart of Prishni (Earth). Might Lord keep you in pride. And Govinda protect you in game. Might Modhusudan protect you in sleep. And Sripati (God) on your way to His residence! Might Yajnabhokta keep you safe in meal, From the oppression of demoness and evil spirit. The planet that makes Siva fear. May destroy all by the praise of Vishnu's name! By this way, the gopies tied with amulet. Yoshoda too began to feed Him nectar of her breast. Then she put Him to sleep. And in the mean time Nanda too reached Gokul with the gopas. Having seen the appearance of Putana. They were astounded, to the utmost point. Nanda recollected the foretell of Boshudev

And praised him in his inner heart. Then the gopas cut her body with axes. They also cremated her body. That spread fragrance of aloe wood. Though the demoness breasted Him to death. Still Narayana gave her company at her end. One, who worships Madhav sincerely. Nobody can explain his power heavenly. The feet that He keeps in devotees' heart. That feet He kept in Putana's lap. Instead of being a demoness. She got salvation at Krishna's kindness. After, when Nanda heard of Putana's destruction. He was so strange and amazed with emotion. Beyond Hari, what had to be happened. Taking Krishna in his lap, smelled his head. Having heard the childhood plays of Keshav. Everybody's interest grows to his name. He will have not to die once again. His devotion grows at Krishna's praise.

■ Rita Boruah
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A Friendship Hour

■ Sidharth P K

Kochi

My best friend, Blessed to forget The old deeds Of life To start anew, Like many who found lame Not strength In dilute heart You have a heart Filled with flowers Give a flower for the hour, I shall be with you.

Numaligarh Hosts Assam Sahitya Sabha's 'Kabya Kakali-3'; Souvenir Released

Arindam Bapanash :

Under the initiative of the Assam Sahitya Sabha, and organised by its Poets' Meet Sub-Committee with the cooperation of the Golaghat District Sahitya Sabha, the Numaligarh Refinery Branch of the Assam Sahitya Sabha hosted the literary programme 'Kabya Kakali-3' at the scenic Kunjakanan premises of Numaligarh Refinery. The programme was inaugurated by the President of the Assam Sahitya Sabha, Dr. Basanta Kumar Goswami. The event began in the morning with the hoisting of the flag by Dr. Kajal Saikia, President of the Numaligarh Refinery Branch, followed by a floral tribute in memory of former branch president Hemanta Kumar Nath. The invited poets and dignitaries, including the President and General Secretary of the Assam Sahitya Sabha, were accorded a warm traditional welcome with gayan-bayan, floral showers and sandalwood tilak. The welcome address was delivered by Dr. Kajal Saikia. The poetry recitation session, conducted under the stewardship of Nab Rajan, Convenor of the Poets' Meet Sub-Committee, was



compered by Nilima Thakuria Hazarika, Working President of the sub-committee. Eminent poets who recited their poems included Nilim Kumar, Dr. Prayag Saikia, Pranab Kumar Barman, Padmashree Dhaneswar Engti, Dr. Makhan Kalita, Pradip Saikia, Haren Gogoi, Ajit Gogoi, Dr. Pranjal Jyoti Dutta, Diganta Saikia, Kaushik Kishalay, Hareshwar Narzary, Kishore Manjil Bora, Shyamanta Payeng, Anindita Batsayan, Deep Hastings Bori, Ann Taban, Rajesh Kumar Tanti, Pranjal Kumar Lahan, Madarjyoti, Neelam Gogoi, Ankurita Phukan, Manojnya Pran Bordoloi, Gargi Bhuyan and Palash Loying. A comprehensive critical review of the poems presented was offered by noted critic Arindam Barkatoki. On the occasion, the souvenir 'Kabya Kakali-3', edited by Nab Rajan and comprising selected poems from the event, was formally released by Dr. Basanta Kumar Goswami. Additionally, the four-monthly bulletin 'Dokmokali' published by the Numaligarh Refinery Branch was released by eminent poets Nilim Kumar and Pranab Kumar Barman. The poets and guests were felicitated with ethnic angavastra, mementoes, citation letters, book hampers, water-hyacinth bags and symbolic replicas of the historic fort. The felicitation ceremony was anchored by Pranab Jyoti Saikia, Secretary of the host branch. The valedictory session witnessed the participation of eminent artist and lyricist Aminul Haque and Mayashree Bora, during which appreciation certificates and awards were presented to life members and contributors associated with various activities of the branch.

The Geographical Indication (GI Tag) of the Gamosa and Its Importance

■ **Himangshu Ranjan Bhuyan**, Jamugurihat

The gamosa is an indelible document of the identity, pride, and existence of the Assamese nation. The geographical indication or GI tag received by the gamosa, which is the essence of the heart of Assamese national life, has ushered in a new awakening in our cultural, social, and economic history. This international-level legal recognition not only establishes our tradition in the global arena but also stands as a powerful step towards securing the future of our rural economy and the weavers.

The place of the gamosa in Assamese society is supreme. Through its practical aspects, one can discern the nation's way of life, spiritual thoughts, and sense of beauty. From waking up in the morning to going to bed at night, from the moment of birth to the funeral procession at death, the presence of the gamosa is indispensable. From the sacred floor of the namghar to the mud and water of the fields, from the joy of Bihu to moments of grief, the gamosa has been a companion in our joys and sorrows. When such a pervasive cultural element faced aggression from external markets in recent years, it posed a grave threat to the nation's uniqueness. When machine-made artificial and cheap gamosas flooded our markets, the foundation of our centuries-old handloom industry trembled. The geographical indication or GI tag strengthened that trembling foundation once again and proved that the charm of originality never fades even in the storm of modernisation. This recognition not only saved our glorious cultural treasure from becoming a museum artefact but also re-established its relevance in daily life.

The core philosophy of the geographical indication or GI tag is to provide legal protection to the uniqueness of products formed from the combination of the soil, water, air, and human skill of a specific place. Behind the gamosa receiving this recognition lies the centuries-long dedication and penance of our weavers. The dreams woven on the looms of Assam's daughters and daughters-in-law take the form of the gamosa. It contains not just

threads but the warmth of the weaver's heart, the touch of affection, and concentration. It is true that iron machines in large factories outside the state can produce thousands of gamosas at high speed, but they lack the emotional touch of the Assamese weaver and the perfection of traditional expertise. This recognition ensured that when one says "Assam gamosa", it refers only to the gamosa woven by Assamese weavers using traditional methods. It is an intellectual property right that protects our heritage from theft and distortion. This is not merely a government certificate; it is the legal seal of our exclusive right over the culture passed down from our ancestors. This seal ensures that no one can claim our ancestral wealth as their own or exploit it for profit.

In the economic context, the importance of this recognition is immense and multifaceted. Analysing the nature of Assam's rural economy reveals that after agriculture, the handloom industry sustains a large segment of our society. Its role in women's empowerment is undeniable. The earnings that women in our villages make by weaving at the loom amidst household chores provide significant relief to family economics. Their earnings keep the rural markets active. However, in recent decades, the aggression of cheap external gamosas had pushed these weavers towards extreme despair. Failing to receive fair prices for painstakingly woven gamosas forced many to abandon the loom and seek other work, risking the extinction of our traditional knowledge. The geographical indication has dispelled this cloud of despair and shown a ray of new hope. Now that only handwoven gamosas are legally recognised as "gamosa", an increase in their market value is certain. It will grant the weavers due respect and value for their labour. As a result, the rural economy will strengthen, women's financial independence will grow, and overall societal progress will be achieved.

Moreover, the red borders and flowers on the gamosa are not mere designs; they are symbols of our ethnic diversity and harmony. Various tribes and communities of Assam imprint their own cultural expertise on the gamosa. The depictions of trees, vines, flowers,

birds, and animals inspired by nature are also evidence of our environmental awareness and love for nature. Behind each motif lies a story, a belief. Machine-made cheap gamosas often distort these subtle motifs or alter the original patterns. Such distortions for commercial gain had weakened our core cultural stream. The GI tag stands as a strong wall against this cultural aggression. It offers future generations the opportunity to connect with their pure culture. Only when we preserve our heritage in its pure form can we proudly present our identity to the world.

In today's consumerist society, people often prioritise price over the quality of goods. The "cheaply available" mentality has caused much harm to our indigenous industries. But this discourse regarding the gamosa has forced people to think once again. People now understand that honouring someone with a cheap polyester gamosa does not uphold the dignity of that honour. Offerings of respect and devotion must always be pure. This awareness has created a new appreciation for local products in society. A mentality of respecting the toil of our own people is emerging. When a customer goes to a shop and wants to confirm whether the gamosa is handwoven, it ceases to be merely a commercial transaction; it becomes an expression of responsibility towards one's roots. This mental shift is the greatest success of the geographical indication, for laws can provide protection, but societal appreciation keeps the object alive. This vigilance among customers will compel unscrupulous traders to refrain from selling counterfeit goods.

In terms of promoting Assamese culture on the world stage, this recognition can play a highly significant role. In this era of globalisation, every nation seeks to attract the world with its uniqueness. A textile as artistic, meaningful, and versatile as the gamosa is rare in the world. With the GI tag, it has become established as a credible brand in the international market. Now, our duty is to take it to every corner of the world through proper marketing strategies. Not just as a cloth worn around the neck, but there are immense possibilities to present the gamosa in home decoration, fashion designing, and

luxury items. Talented designers of our new generation can enhance its global acceptability by incorporating modern attire while keeping the original motifs intact. When the motifs of our gamosa appear in fashion shows in Paris, London, or New York, it will brighten Assam's name. This recognition will assure foreign buyers that the product they purchase truly carries the scent of Assam's soil and is a unique art created by human labour. Through this, a new door to export trade can open.

Of course, receiving the geographical indication is not the end of our responsibility; rather, it is the beginning of a new struggle. There are many challenges on the path to delivering the real benefits of this recognition to the weavers' homes. The foremost challenge is maintaining balance between production and demand. With the GI tag, a rapid increase in demand for the gamosa is natural, but production in our traditional looms is limited. Handweaving requires time and patience. Therefore, deep research and planning are needed on how to increase production while preserving quality. Establishing community-based common production centres in villages, ensuring easy availability of raw materials especially high-quality yarn, and providing necessary financial assistance to weavers are the government's immediate duties. Otherwise, failure to meet demand will give unscrupulous traders another opportunity to flood the market with fakes. We must remember that the market always operates on the principles of demand and supply, so neglecting realistic production capacity alongside emotion could cause us to lose the benefits of this recognition. Moreover, market surveillance or legal enforcement must be strict and continuous. Even after the GI tag, if fake gamosas are openly sold in the market, this recognition will hold no value. Conducting raids only during festivals and turning a blind eye otherwise will not suffice. Consistent administrative campaigns and strict penalties against unscrupulous syndicates must be implemented. Additionally, technology should be used to provide customers with tools to identify genuine from fake. For instance, introducing systems like *see page 9*

Interstellar Comet 3I/Atlas: Passage Near Earth

■ Lalit Nath

Itakhola, Sonitpur

The comets we usually see in the sky are almost all members of our solar system family. Typically, comets originate within the solar system and their orbits are confined around the Sun. However, occasionally, some comets pass through our solar system that originate from far beyond it—billions of light-years away, in the orbit of another star. These are called interstellar comets, as their origin lies completely outside our solar system. As a result, the Sun's gravity does not create a permanent orbit for them. They pass through the solar system only once on a hyperbolic trajectory and then return to the deep interstellar void.

The first confirmed object of this class was 1I/Oumuamua, discovered in 2017. It was an elongated, rocky object with no visible cometary tail. The second was 2I/Borisov, discovered in 2019. This was the first confirmed interstellar comet, as it clearly developed a coma and tail as it approached the Sun. Moreover, its chemical composition showed considerable similarity to comets in our solar system.

Following these two interstellar visitors, the third interstellar comet has now entered our solar system: 3I/Atlas. This interstellar comet was discovered on 1 July 2025 via the ATLAS telescope in Chile. Its official name is 3I/Atlas or C/2025 N1 (ATLAS). It is

the third extraterrestrial object to enter our solar system and the second interstellar comet to clearly display a tail.

Orbital analysis confirms that this comet does not belong to our solar system. Data collected by the James Webb Space Telescope (JWST) on 3I/Atlas show that its chemical composition differs significantly from typical comets in our solar system. Researchers have found that the gas cloud around it contains approximately 8 times more carbon dioxide than water vapor. Additionally, the presence of carbon monoxide is higher than usual compared to solar system comets. These data clearly indicate that both the origin and composition of 3I/Atlas are markedly different from comets in our solar system.

Like Earth, 3I/Atlas rotates on its axis, but its rotation period is very short—completing one full rotation in just *16 hours and 10 minutes. When one part of the comet faces the Sun, the carbon dioxide and carbon monoxide ice accumulated on its surface rapidly sublimates into gas and is released into space. This intense gas emission causes a noticeable increase in the comet's brightness. This characteristic provides important clues about the comet's origin.

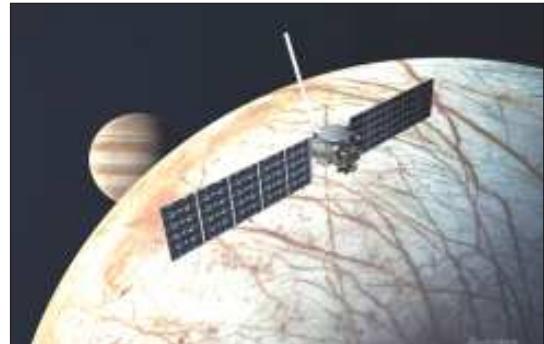
The abundant carbon dioxide and carbon monoxide ice on its surface clearly suggests that this interstellar object formed in the distant, extremely cold regions of some star system outside our solar system. In those regions, heat from the central star was negli-

gible, allowing molecules like carbon monoxide to easily freeze into ice. In contrast, comets from our solar system's Kuiper Belt or Oort Cloud contain relatively much less of these materials, because the Sun's greater heat caused these gases to escape early or prevented them from accumulating in large quantities.

Ordinary comets develop a coma and tail due to ice sublimation as they approach the Sun, but observing such intense activity driven by carbon dioxide and carbon monoxide in an interstellar object is entirely new for scientists and represents a golden opportunity. These observations provide direct information about planet formation processes and chemical compositions in other star systems. Comet 3I/ATLAS reached its closest point to the Sun on October 29, 2025 and passed by Earth at a distance of approximately 274 million kilometers on December 19.

Scientists confirm there is no danger at this distance. Currently, it cannot be seen with the naked eye, but in a dark sky, it can easily be observed with good binoculars or a small telescope. Large telescopes on Earth and in space are continuously monitoring it to gather as much detailed information as possible about its structure, gas emissions, and behavior.

From January–February 2026, 3I/Atlas will gradually fade as it moves farther from the Sun.



Within a few months, it will disappear first from amateur telescopes and then from professional ones. Due to its hyperbolic orbit, it will never return to our solar system.

Nevertheless, the significance of this comet is not limited to being a transient spectacle. It is the first confirmed interstellar comet originating from some distant star family in our Milky Way galaxy with higher levels of carbon dioxide and carbon monoxide. The regular emission of these gases shows us how planets form around other stars and how icy materials in deep space evolve.

Through these observations, we are gaining reliable chemical and physical data from various parts of the Milky Way. Thus, 3I/Atlas is not just a comet—it is a direct eyewitness from some star beyond our solar system.

The arrival of 3I/Atlas reminds us that countless mysteries still lurk in space. This comet has ignited new hope in unveiling those mysteries and has encouraged scientists to continue their explorations ahead.

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How to Improve English Writing

■ Dr. Jintu Borah

Writing is one of the four skills of learning English.

The four skills are listening, speaking, reading and writing. Writing comes at the end. What we know through listening, speaking and reading we express it through our imagination and from our experience.

It is important to know the grammatical rules of "constructing sentences and using of words. Tense, voice, narration, preposition, determiners etc. should know well and in detail. This is "the basic of writing. However knowing the grammatical rules and "applying them in sentences enable us to write correctly only.

We want to write to express our emotions like feeling of hap-

piness, sadness etc. To express them properly we need words. If we read a dictionary as a book to learn words it benefits less as we forget the words after reading or we may not know the proper use of it. When we learn a word by reading a text, be it a novel, an essay or a poem and we check the difficult words in the dictionary then we learn it properly. We should know the proper meaning of the words before using them in our writing.

Learning is a lifelong process. We cannot learn everything within a very short span of time. Writing is also the same. It takes time to write nicely. We should read and write every day. If we write about our feelings in a diary or in any paper daily or occasionally then we will know whether we are improving our

writing gradually or not. If we find any fault in our previous writing or we can write the previously written sentences in a better way then we will realize our improvement of writing.

Reading the newspapers, magazines, story books, poems "novels, articles all gives us words and we learn how to express our thoughts. Reading for pleasure is more helpful than reading in "compulsion. Reading for pleasure like reading one's favourite books, authors always grows and it is inspiring. It is not tiresome. So the ever growing reading curiosity will enable one to write better. When we find a difficult or unknown word then we should not ignore it we "should immediately see it in the dictionary. If we do not look up a word in the dictionary then our word

stock will not increase. All the words we know will translate our thoughts. Our imagination and our experiences are greater than our thoughts. But if we do not have proper word to express a particular thought evokes in our mind then our expression be in the form of a poem or an article or a short story "or novel will be depthless, sapless and not up to our expectation. So we must increase our stock of vocabulary.

There is no end of improving ones writing. Language can be improved gradually. So beginners should not be discouraged when they feel/see inadequacy initially in their writings. Regular writing habit will minimize their mistake. Practice of writing will make their "writing perfect.

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অসম চৰকাৰ

শ্রদ্ধাপ্রাপ্তি হাঁচৰ্ণী

বহিঃবাজ্যত মৃত্যু হোৱা অসমৰ ব্যক্তিব
নশ্বৰ দেহ মৰ্যাদা সহকাৰে স্বগহণে অনাৰ পদক্ষেপ

সঁচনিধনৰ সদিশ্য

সুবা প্ৰেৰ
ণ চুৰ্ণচৰ্ণ উদ্ধৃত



আৰম্ভীক হ্যাত যোগাযোগ কৰিবলৈ-

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সমস্যা বক্স কৰিব

• বৈশিষ্ট্যসমূহ •

- বহিঃবাজ্যত বিশেষ পৰিষ্ঠিতিত মৃত্যু হোৱা অসমৰ স্থায়ী বাসিন্দাৰ ক্ষেত্ৰত
এই আঁচনি প্ৰযোজ্য হ'ব
- আৰ্থিকভাৱে সবল শ্ৰেণী বা নিজাৰৰীকে ব্যৱস্থা কৰিব পৰা লোকৰ ক্ষেত্ৰত এই আঁচনি
প্ৰযোজ্য নহ'ব
- চিকিৎসাৰ বাবে বহিঃবাজ্যলৈ যোৱা বোগীসকলক এই আঁচনিত সীমাৰ লোৱা নহ'ব
- আঁচনিখন কৰায় গুহ আৰু বাজনেতিক বিভাগৰ তত্ত্বাৰধানত অসম আৰক্ষীয়ে
সমস্যা বক্স কৰিব

Artificial Intelligence and Global Ethics: A Defining Test for Humanity

Heramba Nath

Artificial intelligence now stands at the centre of every major global conversation, a force that has transformed from a distant scientific ambition into a defining reality shaping politics, economics, diplomacy, warfare, labour, education, healthcare, creativity, spirituality, and identity itself. The magnitude of this transformation is unprecedented. Humanity has lived through ages of discovery before, but no prior innovation has penetrated so deeply into the human condition while evolving at such extraordinary speed. Unlike the wheel, electricity, or even the Internet, artificial intelligence mirrors us, learns from us, predicts us, guides us, and increasingly begins to think in ways that resemble us. It shapes how nations compete, how societies understand themselves, how individuals make decisions, and how humanity defines its future aspirations. In that sense, artificial intelligence is not merely a technology; it is a civilisation-redefining event.“

When one examines the world's growing dependence on artificial intelligence, the most urgent question that rises to the surface is not about innovation but responsibility. Innovation has always progressed—sometimes slowly, sometimes disruptively—but never without some sense of human guardianship. With artificial intelligence, that guardianship is uncertain, dispersed, and often insufficient. The technology evolves through private corporations, geopolitical competition, data abundance, and algorithmic acceleration. Ethical frameworks, however, evolve through deliberation, philosophical debate, and political negotiation, processes that are naturally slower and more cautious. This growing mismatch between technological speed and ethical reflection has become the defining dilemma of our era.

Every global challenge surrounding artificial intelligence flows from this imbalance. The world must decide whether artificial intelligence will widen inequality or reduce it, whether it will empower democracy or manipulate it, whether it will strengthen peace or automate conflict, whether it will protect human dignity or quietly undermine it. These questions are no longer

theoretical. They confront governments, institutions, families, and individuals each day. Artificial intelligence differs fundamentally from previous disruptive forces because it is embedded everywhere, developed by multiple actors, and capable of learning and adapting in ways that exceed its creators' original intentions.

One of the most pressing concerns lies in artificial intelligence's growing influence over personal autonomy. Decisions that once belonged entirely to individuals—what to buy, what to believe, whom to trust, even whom to vote for—are increasingly shaped by algorithms that analyse behaviour, emotions, preferences, and vulnerabilities. Autonomy appears intact on the surface, yet invisible systems quietly guide choices beneath it. The ethical challenge is not merely manipulation but the erosion of meaningful self-determination. When artificial intelligence predicts human decisions before individuals consciously make them, the boundary between free choice and algorithmic persuasion becomes dangerously blurred.

Closely linked to autonomy is the question of privacy. Artificial intelligence thrives on data—medical histories, financial transactions, online behaviour, social interactions, biometric identifiers, and movement patterns. Once analysed, this data reveals intimate truths about individuals that even close acquaintances may not know. This raises a profound ethical question about ownership of identity in the digital age. Privacy is not simply the right to hide information; it is the right to control one's personal narrative and vulnerability. As artificial intelligence systems grow more perceptive, the erosion of privacy threatens the moral foundations of free and open societies.

Artificial intelligence has also become deeply embedded in policing, governance, and public administration. Predictive policing software claims to anticipate criminal activity, facial recognition systems identify individuals in public spaces, and algorithmic tools increasingly assist judicial decision-making. While these technologies promise efficiency, they also risk reinforcing historical bias. When artificial intelligence systems are trained on data shaped by social inequality, they

replicate and amplify those inequalities. Justice, however, is not merely a matter of efficiency or prediction; it is a human process rooted in empathy, context, and moral judgment. Delegating justice to systems incapable of moral reasoning risks transforming fairness into a mechanical calculation.

Beyond domestic governance, artificial intelligence has emerged as a central pillar of global power. Nations now view artificial intelligence as a strategic asset comparable to energy resources or military capability. Leadership in artificial intelligence translates into economic dominance, geopolitical influence, and military advantage. Yet this competition unfolds in the absence of strong international norms. The resulting mistrust accelerates the weaponisation of artificial intelligence and intensifies a technological arms race whose consequences remain deeply uncertain.

The militarisation of artificial intelligence presents one of the gravest ethical challenges of the modern era. Autonomous weapons systems capable of selecting and engaging targets without human intervention undermine the moral foundations of warfare. For centuries, accountability, proportionality, and human judgment served as ethical restraints on conflict. When machines assume decision-making authority over life and death, responsibility becomes dangerously diffuse. A machine cannot comprehend the human cost of violence, nor can it experience moral hesitation. The automation of warfare risks stripping conflict of its remaining ethical constraints.

The economic impact of artificial intelligence introduces another dimension of ethical concern. While artificial intelligence promises dramatic gains in productivity and efficiency, it also threatens widespread job displacement across sectors. Clerical work, transportation, manufacturing, and even professional occupations face automation. The ethical issue extends beyond employment statistics to economic dignity. Work provides identity, social belonging, and purpose. When technological transformation outpaces social adaptation, inequality deepens and social cohesion weakens.

Artificial intelligence's disruption of labour markets demands

proactive social planning. Re-training initiatives, social protections, and inclusive education systems are essential to mitigate displacement. History shows that societies which prioritise technological advancement without protecting human welfare invite instability and distrust. Artificial intelligence magnifies this risk because of its scale and speed.“ In healthcare, artificial intelligence reveals both its greatest promise and its most delicate ethical tensions. Diagnostic systems can detect diseases earlier, predictive models can identify health risks, and robotic technologies can enhance surgical precision. These advances can save lives and improve care. Yet they also raise concerns about consent, data ownership, accountability, and the preservation of human compassion in medicine. Healthcare is not merely a technical service; it is a deeply human relationship grounded in trust and empathy.

Creativity has long been considered a uniquely human domain, yet artificial intelligence now composes music, generates artwork, writes prose, and produces visual media. This challenges traditional definitions of creativity and authorship. Artists, writers, and musicians express concern about consent, originality, and the dilution of human expression. The ethical question is not whether artificial intelligence can create, but whether its creative output respects the labour, identity, and emotional depth of human creators.

Education faces a similar crossroads. Artificial intelligence-powered learning tools promise personalised instruction and global access to knowledge. However, education is more than information delivery. It involves mentorship, social development, emotional intelligence, and moral reasoning. Overreliance on artificial intelligence risks reducing education to performance metrics rather than nurturing thoughtful, empathetic individuals.

Truth itself has become increasingly fragile in the age of artificial intelligence. Deepfakes, synthetic media, and automated misinformation threaten public trust. When artificial intelligence can fabricate realistic images, voices, and narratives, distinguishing fact from fiction becomes difficult. This erosion of trust undermines *see page 8*

Participation of Dr. Debabrata Sarma in the discussion meeting titled "Asomor Buronjit Musolman Somaj" organized by the Centre for Islamic Studies, Dibrugarh

M Hashim Ali, Dibrugarh : A discussion meeting was held on 21 December at the Dibrugarh Eidgah Auditorium in conjunction with the Annual General Meeting of the Centre for Islamic Studies, one of the prominent social organizations of Dibrugarh. The discussion meeting, titled "Asomor Buronjit Musolman Somaj" - was attended by the retired Principal of Jorhat College and Editor of the Asomiya Jatiya Abhidhan and Jatiya Etihas, Dr. Debabrata Sarma, as the Chief speaker. In his address, Dr. Sarma discussed the subject in detail and said that history has now been completely distorted. Although India is described as a secular country, actual history is being ignored and a new version of history is being created in the present time. Referring to Bagh Hazarika, Sarma

stated that if this heroic figure is excluded, the history of Assam would remain incomplete. He further said that oral history cannot be denied. Without Bagh Hazarika, even the character of Lachit Barphukan remains incomplete." On the same occasion, the mouthpiece of the organizing institution, "Anubhuti," was formally inaugurated by Dr. Nasmim Farhin Akhtar, Head of the Department of English, Dibrugarh University, and Acting Director of the University's Centre for Women's Studies. Speaking as the moderator of the discussion, Sajjad Hussain, Vice-Principal of Lakhimpur Commerce College, a noted writer said that Islamic Centres exist in various universities abroad, and he mentioned that this organization in Dibrugarh has also been doing significant so-

cial work. In the course of his speech, he stated that Islam appeared in Assam from the twelfth century, and that the arrival of Muslims occurred from the time of Ali Mech in the thirteenth century until the end of the twentieth century. He noted that Azan Fakir Saheb had arrived in Assam many years ago and that it is known that Assam's first mosque was established at Hajo in the thirteenth century itself. Participating in the open discussion were prominent social worker Nurul Amin of Jorhat; short-film maker and journalist Farhana Ahmed of Lakhimpur; Associate Professor Dr. Barun Dey of Dibrugarh University; retired Professor Sudakshina Das of Kanai College; retired Associate Professor Jyotimani Bordoloi of Moran College; and members of the organizing institution



Imran Hussain, Muhibul Hussain, and Abdul Majid. Earlier in the morning, the flag of the programme was hoisted by the senior-most member of the Centre for Islamic Studies, 90-year-old Abdul Haque. In his speech after hoisting the flag, Haque said that the organization had been formed 26 years ago under the leadership of eminent thinker and writer Dr. Masudul Haque, along with several other distinguished and knowledgeable citizens of Dibrugarh. At the beginning of the

programme, the President of the organizing institution, Chehir Ahmed, delivered the welcome address, highlighting the peace-promoting nature of Islam and humbly appealed to the public to continue extending support and cooperation to the organization in the future, which was established with the aim of fostering harmony among different communities. The programme, anchored by the Centre's Vice-President Abdul Khaleque, concluded with a vote of thanks proposed by Secretary M. Hashim Ali.

Assam Rifles commences coaching classes for SSC Exam at Lokhra



Chandan Sarma, Tezpur : Assam Rifles commenced a four week free coaching programme for aspirants of SSC examination at Lokhra, Assam displaying its commitment towards youth empowerment, education and nation-building. 50 candidates, both girls and boys have enrolled in the programme. The coaching classes include focused academic sessions along with structured physical training, designed to holistically prepare the candidates for the competitive examination process. Qualified instructors and experienced personnel from Assam Rifles are conducting the training, mentoring the aspirants and guiding them. The programme also seeks to instil confidence, perseverance and a spirit of self-belief among the participants. The initiative was well received by the local youth and their families, who appreciated the efforts of Assam Rifles. "The endeavour further strengthened civil-military relations and underscored Assam Rifles' continued role in nurturing youth potential and contributing to inclusive development.

Eminent Film actress and renowned dancer Ranjana Sharma Bordoloi passes away

M Hashim, Dibrugarh : Ranjana Sharma Bordoloi, a daughter of Dibrugarh and a once-popular film actress and accomplished dancer, passed away yesterday at the age of 80 at a private hospital in Dibrugarh. Born on 8 February 1948 at Chiring Chapor in Dibrugarh, her father was Nabin Chandra Bordoloi and her mother was Archana Bordoloi. She began her acting career in 1962 with her role as "Seuti" in the film Maniram Dewan. Thereafter, she acted in several films including Pratidhwani, Dr. Bezbarua, Sonatara, Ratanlal, KokaDeuta Nati aru Hati, Maram Trishna, Pathar aru Jiban, and Madhuchhanda. In addition to acting, she also worked as a dance director

in the films Ratanlal and Madhuchhanda. A captivating actress of Assamese cinema during the 1960s and 1970s, Ranjana Sharma Bordoloi succeeded in establishing her own identity through her talent in the Assamese film industry at a time when Assamese women were hesitant to take up acting. She received numerous awards and honours during her lifetime, including the Sangeet Ratna in Kathak dance from the Bangiya Sangeet Parishad, West Bengal, in 1998; the Artist Pension on 15 August 2009; and the Bishnu Rabha Award on 20 June 2010. She also performed in stage dramas alongside stalwarts such as Natasurya Phani Sharma, Bishnuprasad Rabha, Bharot Barpujari, Golap



Sarma, Tilak Duwara, Abhay Duwara, Eva Achao, Anil Sarma, and Nripen Thakur. In addition, she acted in several radio plays, Doordarshan television serials, and VCD productions. At the time of her death, the actress and dancer is survived by her husband Udeep Sarma, her son and daughter-in-law, grandchildren, other family members, relatives, and friends.

DTCC Nagaon Launches Massive Anti-Tobacco Drive in Dhing

Nagaon: In an attempt to check and prevent consumption to protect youths from the ill effects of Tobacco, the Nagaon District Tobacco Control Cell (DTCC), in collaboration with the Nagaon District Administration and Nagaon Police, conducted a large-scale enforcement drive at Dhing. The drive was organised under the Cigarettes and Other Tobacco Products Act (COTPA), 2003, within the purview of the Tobacco Free Youth Campaign 3.0. The enforcement campaign focused on a few high footfall public spots in the Dhing Legislative Assembly Constituency (LAC), especially the areas which are usually thronged by the student community. These spots included areas in front of Dhing Block Primary Health Centre (BPHC), Dhing College, Dhing

Higher Secondary School, and Dhing Lower Primary School. These spots were selected as sensitive areas in which enforcing the tobacco control act is a must. During the course, a total fine of Rs 1,400 under Section 6(b) of COTPA was collected by the team as a result of selling tobacco to minors, as well as within a radius of 100 yards around educational institutions. Vendors violating these were penalised, and on-the-spot instructions were given to ensure they adhered to these in the future. Besides enforcement, there has been public sensitisation as part of the drive. The officials have interacted with shop owners, students, and the general public in creating awareness of the dangers posed by smoking, especially

among the youth. The campaign was carried out in the presence of various high-ranking authorities, such as the District Nodal Officer, DTCC Nagaon, Urban Health Officer, Nagaon, Circle Officer, Dhing, Executive Officer of Dhing Municipal Board, District Superintendent of Dhing BPHC, and Officer-in-Charge of Dhing Police Station. The officials made it clear that such an initiative forms a part of a larger strategy in order to create tobacco-free zones so that a healthier atmosphere can be created for the youth of Assam. Talking about taking continued initiative, one of the health officials noted that "This campaign is not just about issuing fines but is about saving lives for a healthier tomorrow for children."

Kamrup Police bust major drug racket, seize yaba tablets worth Rs 7.5 crore

BOKO: In a decisive strike against the narcotics trade, Kamrup police achieved a breakthrough on Monday when a team led by ASP (HQ) Kalyan Pathak recovered 50,000 yaba tablets weighing nearly five kilograms at Chaygaon. The contraband, ingeniously concealed in secret compartments, was intercepted during an

ongoing investigation. According to the ASP Pathak, the estimated market value of the seized tablets stands at an astonishing Rs 7.50 crore, underscoring the scale of the illicit trade. Two carriers, identified as Faizuddin Ali and Mohiruddin of village Chatla under Sarthebari police station, were apprehended on the spot.

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journalism, democratic discourse, and collective understanding. Societies must strengthen transparency, verification mechanisms, and digital literacy to preserve the integrity of truth.

The environmental footprint of artificial intelligence also demands ethical scrutiny. Large-scale models consume enormous energy and water resources, contributing to environmental strain. In an era of climate crisis, technological progress cannot be pursued without regard for sustainability. Ethical artificial intelligence must align innovation with environmental respon-

sibility.

Ultimately, artificial intelligence reflects the values of those who design, deploy, and regulate it. Without strong governance frameworks, it will amplify bias, concentrate power, and serve narrow interests. Because artificial intelligence transcends borders, ethical governance must be global in scope, grounded in shared principles, accountability, and inclusive dialogue.

At its core, the ethical challenge of artificial intelligence is about preserving humanity. Artificial intelligence can replicate patterns of

thought, but it lacks conscience, compassion, and moral awareness. It cannot experience love, grief, or ethical awakening. For this reason, artificial intelligence must remain a tool guided by human values rather than a force that defines them.

The future of artificial intelligence depends not on technological capability but on moral choice. It holds the potential to advance medicine, education, governance, and scientific discovery. It also carries the risk of surveillance, manipulation, inequality, and dehumanisation. The path humanity chooses will shape civilisation itself.

Humanity stands at a decisive crossroads. Artificial intelligence can serve justice and human progress, or it can deepen division and erode dignity. The responsibility lies with those who build, regulate, and use these systems. Global ethics must guide artificial intelligence with wisdom, humility, and foresight.

Artificial intelligence is not merely a technological milestone; it is a moral test. Whether humanity passes this test will determine not only the future of artificial intelligence but the future of human civilisation.

Mobile : 70027-97540

Students Bring Bhaona to Life at Indus Academy Foundation Day



Jagiroad: The Indus Academy, an English-medium school established in the year 2003, in the town of Jagiroad, has displayed the perfect amalgamation of tradition and innovation when its students presented the classical Bhaona in the two-day foundation day celebration of the school. In connection with the celebration, the students of Indus Academy performed a mythological presentation of Bhaona, titled 'Sita Haran Bali Badh,' in which they were able to mesmerise everyone present with their disciplined acts as well as perfect stage presence. Moreover, the Indus Academy is the only CBSE-affiliated school in Jagiroad and has recently opened Classes XI and XII. Beyond growth, the institute also lays maximum stress on the social, cultural, physical, and mental development of its pupils. This was asserted as the foundation day celebrations gave the children an opportunity to immerse themselves in the rich Assamese culture. Furthermore, PIONEER, the magazine of the school, was launched officially by Jagiroad Sub-Divisional Commissioner Hriday Kumar Das, who praised the school for instilling cultural awareness in the students. The function was marked by the presence of several dignitaries, the school principal, Namita Sharma, vice-principal, Dolly Sarkar, president of the educational trust, Sanjeev Saikia, Secretary Manoranjan Mishra, Treasurer, Hrushikesh Kalta, Chairman of the Jagiroad Development Authority, Dibyajit Neog, and other esteemed guests such as Achyut Kumar Borah, Ishwari Upadhyay, Upama Saikia, Soheil Ahmed, and Saurav Saikia. The event was well-attended by the management, students, and parents. The programme concluded with various programmes, consisting of an energetic cultural event where the younger lot of students performed folk dances and songs for different community representations, showcasing the rich diversity in Assam. The Bhaona show was an outstanding piece, which received immense appreciation for its originality and artistic presentation.

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QR codes, special logos, or hallmarks can ensure the credibility of the gamosa. When a customer can scan with their mobile and know from which village in Assam and which weaver wove the gamosa on what date, their emotional attachment and sense of value towards that product will double. Technology can play a major role in protecting tradition.

The geographical indication of the gamosa is expected to add a new dimension and depth to our tourism industry. Domestic and foreign tourists visiting Assam are always interested in local culture, lifestyle, and handicrafts. They prefer wandering in local markets over modern shopping malls. Now, we can present the gamosa as a premium souvenir. By expanding the concept of rural tourism, arrangements can be made to introduce tourists to weaving centres. When they see with their own eyes the patience, concentration, and artistic vision required to join thread by thread to create a gamosa, they will feel its true value. This will not just be purchasing a cloth; it will be buying an experience. This experience will etch a bright and creative image of Assam in the tourists' minds, and through them, word-of-mouth promotion of our gamosa will spread worldwide. This connection between tourism

and handicrafts will also pave the way for earning foreign currency in the rural economy.

The time has come for us to be more conscious, sensitive, and responsible in the use of the gamosa in social life. The geographical indication reminds us that this cloth is a symbol of our honour, so its misuse or disrespect is akin to national insult. The culture of draping cheap powerloom gamosas imported from outside around guests' necks in various meetings or events must now stop. This is not just neglect towards the guest but extreme disregard and mockery of our own heritage. This recognition has assigned every member of society the duty of a sentinel—to remain vigilant in preserving the purity of one's culture. From students to the elderly, everyone should be aware of the dignity of the gamosa and the struggle of the weaver behind it. Buying a genuine gamosa means not just purchasing a piece of cloth but helping light a lamp in an Assamese weaver's home—this feeling must awaken in every Assamese heart.

This topic has also opened new doors in education and research. Our new generation is gradually moving away from its roots. To make them interested in adopting handloom as a respectable profession and research subject, detailed

discussions on our indigenous industries should be included in the educational curriculum. Research on the history of the gamosa, its various types, weaving methods, natural techniques for preparing dyes, and its scientific aspects would further enhance its standards. Students of design and textile technology have scope for innovative work on the gamosa. Using tradition as the foundation and applying modern craftsmanship to make the gamosa timeless is an important subject of study today. Universities can initiate special fellowships or research projects in this field.

A long-term and humane approach is needed to solve the problems associated with the handloom industry. Mere satisfaction with the GI tag will not suffice. We must prioritise improving the living standards of the weavers, the core artisans of this industry. Their health protection, especially eye care, back pain, and other occupational issues, must have treatment arrangements. Facilities like social security or pensions in old age also need to be ensured. The woman who strained her eyes at the loom throughout her life to preserve our nation's dignity deserves society's and government's responsibility in her final years. Only then will the new generation muster the

courage to take up this arduous work. Otherwise, due to lack of weavers, one day even with the GI tag, we might have to see gamosas only in museums. Therefore, human resource development, welfare, and preservation must be an integral part of this entire process. Without weavers, the existence of the gamosa is impossible; we must never forget this truth. In conclusion, with deep emotion and reason, it can be said that the geographical indication of the gamosa is a glorious chapter and historic victory for the Assamese nation. It is a confluence of our past heritage, present struggle, and future possibilities. This recognition proved that even in the strong current of globalisation, a nation holding tightly to its roots never fades. The gamosa is not just cloth; it is the pulse of the Assamese, an emotion flowing in our blood. This legal armour has indeed protected us from unfair market competition, but its true protection lies in the heart and behaviour of every Assamese. If we feel from the depths of our mind and soul that only the gamosa illuminated by the weaver's hand's touch is truly ours, then no force can harm this culture of ours.

(Sources - Assistance taken from several books, multiple essays, and various writings available on the internet.)

‘Xojag Xoseton Hou Ahok’ Street Play in Sivasagar Raises Awareness on Social Issues

Sivasagar: To create awareness amongst the people about different serious concerns of societal and legal issues, a street play named “Xojag Xoseton Hou Ahok” was performed at different spots in Sivasagar District. This play was organised by the Sivasagar District Legal Services Authority in association with the Sivasagar District administration. The performing artist of Jyoti Sangha, a leading social and cultural organisation of Amolapatty. The play, written and directed by acclaimed playwright Debabrata Borthakur, addressed numerous social issues that plague modern society. Some of the most important issues were the prevention of child marriages, the preservation of the inherent right of girl children to education and health care, and the encouragement of parents to send their children to school. Additionally, the play brought into focus the ill effects of alcohol, drugs, and other intoxicating substances and encouraged their elimination for the creation of a healthier social atmosphere. Alongside this, the play highlighted the free legal

assistance provided by the government and the legal system to the poorer and underprivileged classes in society. The play reached out to the audience through characters, situations, and experiences, teaching them the importance of legal assistance in safeguarding their fundamental rights and seeking justice. Additionally, the need for peace, unity, and harmony was highlighted as the cornerstones of creating a strong and morally upright society. The participatory approach of the street plays helped to draw the attention of the audience. Artists of Jyoti Sangha, such as Debabrata Borthakur, Hemanta Bhuyan, Rituraj Changkakoty, Rina Goswami, and Shyamal Rajguru, depicted different characters from the play. Their acting skills were well appreciated, as they presented strong social messages in an extremely simple and effective way. The play was performed in various areas of the district: Amguri, Morabazar, Jhanji, as well as Gaurisagar. The response the programme got from the people has been quite encouraging.

Buffalo carts & horse-drawn carriages introduced at Kaziranga Orchid Park



Bokakhat : Buffalo carts and horse-drawn carriages have been introduced for tourists at the Kaziranga Orchid Park. The service was formally inaugurated

on Monday at the entrance of the park by Gauhati High Court Advocate and Registrar Shantanu Borthakur and Ricky Gogoi, Professor at Gauhati University. Speaking to the media, Shantanu Borthakur said that the Kaziranga Orchid Park had been striving to showcase Assam's diverse culture and highlight rural life. Tourists visiting the Orchid Park get a glimpse of Assam, and the addition of buffalo carts and horse-drawn carriages will further attract visitors, he added. Meanwhile, MLA Akhil Gogoi, who was present at the event, stated that efforts were being made to add new attractions to Kaziranga tourism. He further informed that plans were underway to introduce activities such as hill climbing, cycling, and birding, and invited the people of Assam to participate in these initiatives. Remarking that tourism cannot be sustained by showing only rhinoceroses, Gogoi said that various efforts were being made to develop tourism in Assam in new ways, with a focus on agri-tourism and rural tourism to give visitors a taste of village life in Assam.

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CM Dr. Sarma attends the foundation stone laying ceremony of the Ammonia-Urea Fertilizer Project at Namrup by Prime Minister Narendra Modi

conveyed Prime Minister Modi of the hopes and aspirations of the people of Namrup and requested for his approval for a proposed project with an annual capacity of five lakh metric tonnes. However, instead of a five lakh metric tonne plant, Prime Minister Modi approved the establishment of a project with an annual capacity of 12.7 lakh metric tonnes, and with today's foundation stone, the project has moved towards realisation and implementation. The Chief Minister stated that, respecting the sentiments of the people of Assam, the Prime Minister has also provided the State Government with the opportunity to hold a 40 per cent equity stake in the project. He further mentioned that earlier too, the Prime Minister had allowed the State government to hold 26 per cent stake in the Numaligarh Refinery. Dr. Sarma said that Prime Minister Modi believes that the people of Assam have rightful ownership over the state's oil, gas and natural resources, and therefore, opportunities of partnership have been extended to the State government and the people of Assam in both the Numaligarh Refinery and the Namrup Ammonia-Urea Project. The Chief Minister moreover observed that several major projects have been gifted to Assam by Prime Minister Narendra Modi in recent times. He stated that the Prime Minister has approved a project worth Rs 760 crore to enhance the refining capacity of the Digboi Refinery to one lakh metric tonnes. Similarly, due to the Prime Minister's goodwill towards Assam, projects to increase the capacity of the Numaligarh Refinery to nine lakh metric tonnes, and mega projects worth nearly Rs. 40,000 crore for ethanol and polypropylene production from bamboo, have become a reality. He also informed that the construction of the Bogibeel Bridge over the Brahmaputra, the Dhola-Sadiya bridge named after Dr. Bhupen Hazarika, the second bridge at Koliabhomora, and the inauguration of the new terminal at Lokpriya Gopinath Bordoloi International Airport in Guwahati have all become possible because of Prime Minister's love for Assam and North East. The Chief Minister further referred to the initiatives such as the semiconductor project at Jagiroad, the thermal power project at Dhubri, a new airport at Silchar, the 32-kilometre-long elevated corridor at Kaziranga, construction of an underwater tunnel beneath the Brahmaputra, and the establishment of medical colleges in every district, the reflection of PM's attention to Assam. Stating the advanced stages of the construction work of the Guwahati-North Guwahati bridge and the Dhubri-Phulbari bridge, Dr. Sarma said that after 2014, Prime Minister Narendra Modi has ushered in a new era of hope and transformation in the lives of the people of Assam. Dr. Sarma stated, "During the tenure of a single Prime Minister, the people of Assam had never witnessed multiple bridges over the Brahmaputra and the successful implementation of a series of mega projects in the state.

CM Distributes Appointment Letters to 215 Tea Garden Youths Under

The latest recruitment is part of a long list of hiring by the current government, resulting in a cumulative total of 1,45,664 government jobs being offered by the current administration. The distribution of the appointment letter and the ceremonial function were also attended by several members, including the Minister of Assam, Health & Family Welfare, Ashok Singhal, Minister of Tea Tribes & Adivasi Welfare Departments, Rupesh Gowala, MLA Sanjay Kisan, MLA Rupjyoti Kurmi, along with other dignitaries, as well as senior doctors and officials from the Health Department. However, the inclusion of families lent an element of pride to the function as it was a matter of great importance to the selected youth. Addressing the same moment, the CM reiterated his government's commitment to carrying on government jobs in a fair, transparent, and corruption-free manner to provide equal opportunities to candidates from all backgrounds. He said that developing the 'health sector' through qualified and dedicated human resources is a fundamental thrust area of his state government. The Chief Minister reiterated the government's commitment to tea garden community welfare and representation by making an official announcement about a 3 per cent reservation, which has been guaranteed for the community in government jobs. To make the matter clear, the Chief Minister explained how the reservation scheme would be valid for Grade I and Grade II services and would continue each year on a Permanent basis, including in the upcoming Assam Direct Recruitment Examination (ADRE). While keeping in view the long-term strategy of the programme, he remained confident in the hope of seeing children from tea gardens ascend to positions of honour, such as Assam Police Service (APS) and Assam Civil Service (ACS) officers, which would symbolise an important milestone of social inclusion and empowerment. Mentioning the emphasis of the Assam government on developing educational and health infrastructure, the Chief Minister also spoke of development in medical education in Assam. Criticising the previous Congress government, he stated that there were only six medical colleges in Assam under their rule.

Only when a village can produce all the goods it

make women financially self-reliant, 15 lakh enterprising women from 55 Assembly constituencies of the state have already received the first instalment of Rs. 10,000 each, as the steps are on the anvil to cover the remaining beneficiaries from all the districts across the state. He said that the women who have already received this seed capital should make productive use of the financial assistance given by the government. He expressed hope that the women of Chabua-Lahowal and Makum constituencies would also utilise the funds judiciously. Emphasising that the Rs 10,000 cheque distributed is only the beginning, as the Chief Minister maintained that such initiatives would continue until every woman becomes a "Lakhpatti". He noted that more than eight lakh women in Assam have already achieved the status of 'Lakhpatti' by taking loans from banks or self-help groups and engaging in productive activities. Some of them are earning more than Rs 10 lakh annually and are being recognised as "Maha Lakhpatti Baideo". Citing examples of successful women entrepreneurs from the Chabua-Lahowal constituency, he mentioned Anita Sahu, a member of the Mala Self-Help Group of Dikom under Chabua Development Block, who started a beauty parlour and cosmetics business and is now supporting her family financially through her earnings.

Three-Day training programme on bamboo farming

Nagaon : A three-day farmers training programme on bamboo farming and production, organized by CIFOR-ICRAF in collaboration with the Assam State Bamboo Mission (ASBM), was conducted from December 20 to December 22, culminating in a valedictory session on December 22 at SIRD, Amoni. The programme aimed to equip local farmers with technical knowledge, market linkages, and sustainable practices in bamboo cultivation and production. Addressing the valedictory session, Dr Bhabesh Deka, Head & Senior Scientist, Krishi Vigyan Kendra (KVK), Nagaon, stated that the training would significantly empower farmers by equipping them with practical technical knowledge and skills in bamboo cultivation and production. He highlighted that the participants gained hands-on understanding of scientific bamboo farming practices, opportunities for enhancing livelihoods through local value addition, and the confidence to promote wider adoption of bamboo-based livelihoods by sharing their learnings within their communities.

Free eye check-up camp organized at Athabari Gaon Panchayat

Demow : Under the patronage of Bharatiya Janata Yuva Morcha (BJYM), Demow Mandal, and Athabari Gaon Panchayat and in collaboration with Sivasagar ERC Eye Care Hospital, a free eye check-up camp was organized in the office of Athabari Gaon Panchayat on Monday. More than 250 people took part in the camp. Krishna Koiri, president, Bikash Gogoi, secretary of BJP, Demow Mandal, Somiran Bordoloi, president of BJYM, Sivasagar district, Biki Verma, president of Athabari Gaon Panchayat, Pranab Chetia, state BJP member, ward members, members of Anchalik Panchayat, doctors, and health workers of Sivasagar ERC Eye Care Hospital, and villagers were present at the camp.

অসম চৰকাৰ
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দস্তাবেগ আৰু উন্নয়ন বিভাগ

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অৰ্থতা

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তথ্য আৰু জনসংযোগ সঞ্চালকালয়, অসমৰ ছাৰা প্ৰচাৰিত | Connect with us @diprassam | dipr.assam.gov.in

Literary Educationist Dr. Nagen Saikia Honoured in Dibrugarh: Full-Length Photograph Featured in Calendar



M Hashim, Dibrugarh : In Dibrugarh, eminent litterateur, scholar, researcher, educationist and intellectual who has consistently raised his voice for national life, Dr. Nagen Saikia, has been honoured by a local printing press, PC Printsoft, which has published its 2026 calendar featuring a full-length photograph of Dr. Saikia. The distinguished litterateur himself inaugurated the calendar at his residence and said, "It is truly an unimaginable matter that PC Printsoft has brought out a calendar in my name this time. I am genuinely delighted and feel honoured. I hope that the hopes and aspirations of our young generation will be put to use for the welfare of our state and our people. The proprietor of PC Printsoft, Pranjal Patra, has done a very significant thing for me, and I extend my heartfelt blessings to him." Present

at the inauguration ceremony were Birendra Barua, retired Vice-Principal of Dibrugarh College; Bhusan Jyoti Handique, Principal of Sri Sri Aniruddhadeva Junior College; playwright and actor Dr. Neelim Chetia; journalist Yadav Gogoi; photographer Saurav Duvara; along with PC Printsoft proprietor Pranjal Patra. While anchoring the programme, Patra stated that the calendar includes a full-length photograph of Dr. Nagen Saikia with the intention of offering a special honour to the eminent scholar and litterateur. The calendar has been designed in such a way that even after its one-year utility period ends, admirers can preserve Dr. Saikia's photograph. Therefore, he appealed to everyone not to discard the calendar after the year ends, but to cut out and carefully preserve the photograph of "Saikia

Sir." It may be mentioned that Pranjal Patra, proprietor of one of Dibrugarh's leading printing presses, besides his professional printing work, remains actively involved in various social and cultural activities of the town. On the birth anniversary of Assam's beloved artiste Zubeen Garg, he organised a programme titled "Opaja Dinar Rong". On that occasion, a song written by Patra titled "Ki Dila Ganere Tumi" was released as a tribute to Zubeen Garg, rendered by renowned Assamese playback singer Tarali Sarma. At an event held at Dibrugarh Hanumanbox Surajmal Kanai College, the inauguration of Patra's music production house 'Vocal Nest' was carried out by the college's Principal Dr. Sashikanta Saikia, and the formal release of the song "Ki Dila Ganere Tumi" was done by eminent novelist Juri Bora Borgohain. The song has already been warmly received by listeners. "In this manner, the young entrepreneur continues to carry out social and cultural activities alongside his business ventures.

Krishi Vigyan Kendra, Sonitpur observes Kisan Diwas

Tezpur : Krishi Vigyan Kendra, Sonitpur, observed the Kisan Diwas or National Farmers Day on December 23 to praise the farmers, the backbone of the Indian economy. The day was observed to mark the birth anniversary of the 'Champion of Indian Peasants' former Prime Minister Chaudhary Charan Singh and his contributions towards the upliftment of farmers and the development of agriculture in the country. Against this backdrop, the proposed G-RAM-G Bill emerges as a timely and transformative framework aligned with the spirit of Kisan Diwas.

Rooted in the principles of Green-Resilient-Agriculture-Mission-at the Grassroots (G-RAM-G), the Bill aims to strengthen village-level agricultural systems by promoting soil regeneration, climate-resilient farming practices and farmer-centric governance. A webcasting programme where Union Minister Shivraj Singh Chouhan addressed the farmers of the nation and discussed the vision regarding the bill. Four progressive farmers were felicitated on this occasion in honour of their contributions toward agriculture in the district.

Assam Rifles Extends support for conduct of annual sports meet at PM Shri Kendriya Vidyalana at Lokhra



Chandan Sarma, Tezpur : Assam Rifles extended necessary assistance for the successful conduct of the Annual Sports Meet 2025 at PM Shri Kendriya Vidyalaya Lokhra on 18 Dec 2025, reaffirming its commitment towards co-curricular activities and over all development of students. "Assam Rifles provided necessary administrative and logistical support for smooth conduct of various sporting events. Assam Rifles personnel interacted with students and motivated them to pursue sports alongside academics. The winners were felicitated for their performances. The school authorities and students appreciated the proactive support of Assam Rifles. The initiative further strengthened civil-military relations and reinforced the shared commitment towards nurturing young talent and promoting a healthy and active lifestyle.



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ভাত

মাছ, মাংস, পর্ণা, পুরি, বুটি

- Chowmin
- Burger
- Chicken Item
- Maggi
- Biryani
- Pasta
- Fried Rice
- Roll
- Mutton Item
- Panner
- Pakora
- Coffee
- Tea

A.T. Road, Near Morigaon Bus Stand
Nagaon (Assam)