

COST OF WAR

ECHOES OF HUMANITY



AN E-MAGAZINE PUBLISHED
BY

DEPARTMENT OF ENGLISH
NEW ALIPORE COLLEGE

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FROM THE DESK OF THE PRINCIPAL



DR. JAYDEEP SARANGI
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Mighty wars change lives, shake , and leave deep scars that may never heal. In the face of conflict, many individuals turn to art and poetry as a means of expressing their anguish, grief, and unwavering hope for peace. Anti-war writings and photographs have played a crucial role throughout history, serving as powerful tools to denounce brutality, raise awareness, and advocate for unity. Through words, images and poignant metaphors, these art forms capture the horrors of war and call for a collective rejection of its persistent cycle of massacre. This issue of our online magazine on **'Cost of War : Echoes of Humanity'** is the outcome of hard labour of love for creativity and social justice in our global society.



A Few Words of Encouragement



DR. NEELA SARKAR

**ASSOCIATE PROFESSOR & H.O.D
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This issue of the Departmental Magazine on "**The Cost of War**" is a stark reminder that we have learned nothing from past events. Conflicts have dogged the human race since ancient times. Initially, the conflicts were over territory, food, and water, now almost any issue is worth fighting over. Thus we fight over, scarce resources, ideology, language, race, trade and endless other things. Not satisfied with causing earthly havoc, we now attempt to colonize space and carry on with our wars from space.

It is time to consider whether such conflicts have yielded any benefits. Advocates of war would argue that wars encourage technological innovation and boost the war industry. While this may be true, it ignores the fact that to sustain wars much needed funds have to be steered away from education, health, and human development.

It is easy to fight wars from air conditioned precincts of fortified walls- it is the soldier who bleeds in the trenches, the airman whose body defies inhuman force and the sailor who braves extreme sea sickness who actually bear the cost of war, as do their families and the millions of innocent civilians who find themselves homeless and destitute as a result of armed conflict.

Hope this issue will make us all consider the cost of war.

A Few Words of Encouragement



DR. DHRUBAJYOTI BANERJEE

**ASSOCIATE PROFESSOR OF ENGLISH,
COORDINATOR, IQAC
NEW ALIPORE COLLEGE**

It gives me immense pleasure to see the new issue of the E Magazine. Once again, it has come up with an issue that is very relevant and pertinent.

Our world is a space where conflicts abound and the human resilience in the face of threat and danger is something that always needs to be respected. One of the primary needs of human beings is security and the first casualty in conflict zones is that very sense. But these challenges bring out the latent heroic fighter in us all. The greater the challenge, the stronger the person who attempts to survive the same.

However we need to pray for peace, pray for a state of security where we and our loved ones can live tranquil and secure lives. Lines from the well known song come to the mind:

*Nothing to kill or die for
A brotherhood of Man ...
Imagine all the people
Living life in peace
You may say I am a dreamer
But I'm not the only one.*

We have little choice but to be painfully alert of the malaise infecting us all. But the soothing feeling is that there is definitely a cure.

My good wishes to all involved in preparing this E Magazine.

TOWARDS A 'THEATRE OF CONSCIENCE': MANOJ MITRA AND HIS LEGACY

VICTOR MUKHERJEE
Faculty, Dept. of English , NAC

One thing I want to write right now is that the poor man, the weak man, the neglected and defeated man is rising up like a man, overcoming his inferiority, his weakness, his fear, his hesitation, his doubt... I search this man in any event of this country, I want to capture this struggle of the people.

— Manoj Mitra, *Krishti* (1985)

With the performance of Bijon Bhattacharya's *Nabanna* (*New Harvest*, 1944) based on the famine of 1943, the Indian People's Theatre Association (IPTA) and its Bengali counterpart, the *Gana Natya*, gave Bengali theatre a much needed fresh lease of life and drew the audience's attention with its political message. The *Gana Natya* and its successors, the group theatres, have performed in West Bengal and their productions have been closely related to the evolving socio-political and cultural scenario in the state since the 1940s. From its inception, the *Gana Natya* explored theatre as a powerful media of communication and political socialization as opposed to traditional theatre which exploited it only as a form of entertainment. Although there has been much experimentation in the form of political theatre (most probably in the plays of Badal Sircar and Mohit Chattopadhyay) and many non-ideological theatrical explorations into the psyche of oppression and suffering undergone by the spirit on its own way to liberation and revolution (in the *Naba Natya* plays that started with Shambhu Mitra's group, 'Bohurupee'); theatre critics have kept the determinants of political theatre as ideology-governed, adhering to certain norms and codes. In the history of modern Bengali theatre, Manoj Mitra (1938-2024) occupies a unique space, straddling both the 'people's theatre' (the *Gana Natya*) and 'the new theatre' (the *Naba Natya*), his style arising from a distinctive philosophy of being.

Manoj Mitra has written about seventy plays and film-scripts and is famous for his lead roles in films by Satyajit Ray, Tapan Sinha, Basu Chatterjee and others. Mitra started his career as a theatre actor in 1957 and made his film debut in 1979. He served as a



lecturer in the Department of Philosophy at New Alipore College till 1987. He taught Philosophy at various colleges before becoming the Head of Drama Department at Rabindra Bharati University, Kolkata. He has been Sisir Kumar Bhaduri Professor of Drama at RBU. Many of his plays – *Chak Bhang Modhu* (*Honey from a Broken Hive*, 1969), *Banchharamer Bagan* (*Banchharam's Orchard*, 1977), *Kinu Kaharer Theatre* (*Kinu Kahar's Theatre*, 1988), *Galpo Hekimshaheb* (*The Tale of Hekimshaheb*, 1992) – belong to the realm of people's theatre without adhering to the codes of political theatre. Mitra's major plays showcased his concerns about the marginalized community. He attempted to release the category of the 'political' with its understanding of power, violence, revolution, liberation from the ideology-governed confines of the political theatre. His major contribution to Bengali theatre was the negotiation between traditional and modern theatrical forms in post-independent Bengal. He was awarded the Filmfare Award for Best Actor in 1980 for the film, *Banchharamer Bagan* (written by him and directed by Tapan Sinha), the Sangeet Natak award (1985), the Asiatic Society Award (2005) and Dinabandhu Puraskar (2012) for his overall contribution to theatre. Manoj Mitra passed away at the age of eighty-six on November 12, 2024.

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From Editor's Desk

Our E-MAGAZINE, titled **“COST OF WAR”** explores the global crisis shaping our world today – from their impact on real people and communities to the environmental challenges we're all facing. This magazine represents our attempt to look beyond the headlines and understand what these crisis really mean for our generation. We have tried to balance the hard truths with stories of resilience and hope. We hope these pages spark conversations that continue long after you've finished reading, because these discussions matter now more than ever.



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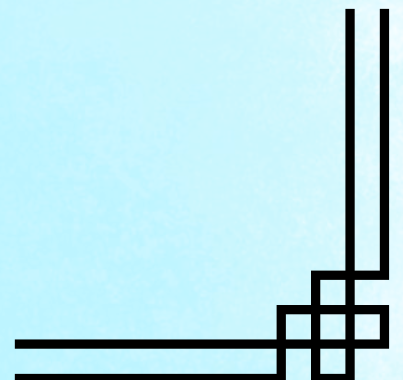


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POETRY WITHOUT BORDERS:

An Afternoon of Verse and Vision at New Alipore College

The soft murmur of anticipation filled the auditorium of New Alipore College (NAC) on the afternoon of February 6, 2025, as students, faculty members, and poetry lovers gathered to witness a rare and remarkable literary event. Organized by the Department of English, the occasion welcomed the celebrated Palestinian-American poet and academic, **Professor Nathalie Handal**, who shared the stage with two of India's most revered literary voices—**Sri Subodh Sarkar** and **Sri Goutam Gary Datta**. The event was not just a reading of poems; it was a lyrical encounter that transcended boundaries of geography, language, and culture.

Professor Handal, an internationally acclaimed poet and Professor of Creative Writing and Literature at New York University, graced the NAC campus during her visit to Kolkata to celebrate the release of *Geography of Loss*, a collection of her poems translated into Bengali. With themes of home, exile, love, and the deep yearning for peace woven throughout her work, she spoke with eloquence and passion about what drives her to

write. The atmosphere was intimate and engaged, with her words resonating deeply across a room filled with young minds eager to listen and learn.

Nathalie Handal: A Voice of Exile, Belonging, and Transcendence

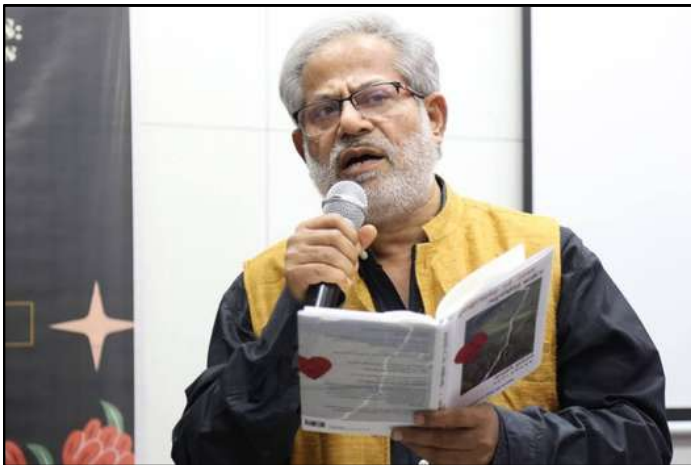
Nathalie Handal's presence on stage was both graceful and commanding. Born to a Palestinian family and raised across continents—from Latin America to Europe and the Middle East—Handal embodies the diasporic spirit that permeates her poetry. Her works, including *The Lives of Rain*, *Love and Strange Horses*, *The Republics*, and *Life in a Country Album*, are known for their multilingual richness and thematic depth. Her latest translated collection, *Geography of Loss*, reflects a deeply human meditation on longing, memory, and cultural displacement.

Handal's poetry does not merely recount displacement; it lives within it, forging a voice that is at once global and deeply personal. Through subtle cadences and metaphor, she explores

questions of identity and home, echoing the complexities of exile and the resilience of the human spirit. That afternoon, her reading gave the audience a glimpse into a soul that writes not from a fixed place but from everywhere, drawing on a world of influences and emotions.

Poets of the Homeland: Subodh Sarkar and Goutam Gary Datta

Joining Professor Handal were two towering figures of Indian poetry: Sri Subodh Sarkar, Sahitya Akademi Award-winning poet and former Chairperson of the Bangla Academy, and Sri Goutam Gary Datta, a distinguished poet, translator, and cultural critic. Both brought to the stage their unique voices, grounded in the Indian poetic tradition yet expansive in vision.



Sri Subodh Sarkar began by reading one of Professor Handal's poems in Bengali translation, highlighting the cross-cultural beauty of literary exchange. He followed it with a moving reading of his own work, rich with social commentary, lyrical irony, and emotional immediacy. His words offered a resonant counterpoint to Handal's meditative verse, adding to the event's rich tonal variety.

Sri Goutam Gary Datta's performance added yet another layer of poetic color. Known for his powerful metaphors and cultural acuity, his poem explored themes of belonging, temporality, and fractured realities. His reading was compelling and evocative, engaging both the intellect and the senses.



The Event: A Tapestry of Verse and Connection

Professor Handal read selections from *Geography of Loss*, each poem a quiet explosion of thought and feeling. With her calm voice and expressive delivery, she transformed the auditorium into a shared space of vulnerability and connection. The audience listened in rapt silence, broken only by applause that followed each poem.

Sri Sarkar and Sri Datta, with their commanding presence and resonant delivery, brought the event full circle—connecting the global to the local, the foreign to the familiar. The readings flowed organically into each other, building a mood of introspection and shared recognition.

Critical Reflections: Themes and Resonances

What united all three poets was their exploration of human fragility, resistance, and the quest for meaning in an unstable world. Professor Handal's poetry spoke of exile and belonging, articulating the pain of losing one's homeland while still carrying it within. Her poems, often threaded with longing and silences, allowed the audience to experience the weight of what is not said as much as what is.

Sri Subodh Sarkar's work provided a counterweight—a poetry of witness, of socio-political consciousness, rooted in Bengali tradition yet global in concern. Sri Goutam Gary Datta's contribution, meanwhile, stood out for its philosophical undertones and its fluid navigation between memory and imagination.

Together, the three voices formed a polyphony of truth. The themes of memory, place, conflict, and hope wove in and out of the readings like refrains in a shared song. Language—whether English, Bengali, or hybrid—served not as a barrier but as a bridge. The poetic conversation felt less like a presentation and more like a communion.

Moments of Performance: A Shared Literary Tapestry

One of the highlights of the afternoon was the active participation of NAC students. **Ayushi Tiwari**, a student from the Department of English, translated one of Professor Handal's poems and read it aloud with poise and sensitivity. The translation was warmly appreciated by Professor Handal herself, who acknowledged Ayushi's effort as a gesture of meaningful cultural connection.

Adding to the celebration of art and creativity, **Sumedha**, an alumna of NAC, contributed a hand-drawn portrait of Professor Handal. The portrait, gifted after the reading, was received with delight by the poet, who expressed her admiration for the artistic talent and warmth reflected in the sketch. It was a touching moment that highlighted the spirit of gratitude and mutual appreciation that infused the event.



Audience Response: An Afternoon Remembered



The audience—comprising students, faculty, and guests—responded with quiet awe and deep appreciation. Many students described the event as a “rare literary blessing,” while others reflected on how it renewed their interest in poetry. Professor Handal's presence was especially moving for young writers, who found in her both inspiration and accessibility. Her warmth, generosity, and willingness to sign autographs and pose for photographs only deepened her connection with the attendees.

Faculty members lauded the event not just for its literary quality but for its pedagogical richness. It was an afternoon that brought the curriculum to life, allowing students to experience poetry as a

living art. Discussions that followed in classrooms were filled with reflections, questions, and the kind of quiet transformations that literature alone can trigger.

The organizers were praised for curating such a rich and diverse program. From translation to performance, from personal narratives to political commentary, the event reflected the full spectrum of what poetry can offer.

Conclusion: A Celebration of Poetic Dialogue

The poetry reading at New Alipore College was more than an academic event—it was a moment of cultural significance. It allowed for the crossing of poetic paths, where a Palestinian-American voice could echo in Bengali hearts, and Indian poets could respond in kind with their own nuanced

verses. It affirmed that poetry is not limited by nation, nor confined by language; it is a shared breath, a bridge across silence, a torch held up to the complexities of our time.

As the applause faded and the guests began to depart, what remained in the air was the intangible resonance of the afternoon—a feeling of having been part of something that mattered. Poetry, in that moment, became more than literature. It became presence. It became peace.

Reported By
PRATUSH MONDAL
Student, Dept. of English, NAC



BENGALI TRANSLATION OF THE POEM "BETHLEHEM" BY NATHALIE HANDAL.

Translated By

Anisa Sk

Student, Dept. of English

পায়ের ছাপের ফাঁকে লুকায় গোপন কথা,
স্বপ্নে বাজে দাদুর বলা ব্যথা।
তাঁর জপমালা, শহর — বছর যায় বয়ে,
আমি দেখি বেথলেহেম ধুলোয় মোড়া, ক্ষয়ে।

একখণ্ড খবরের কাগজ উড়ে
যায় পথঘাটে,
কে কোথায় গেছে? দেয়াল লেখে কাঁটা পাতায়।
সেই আসল বেথলেহেম কোথায় গেল তবে,
যা ছিল দাদুর স্মৃতিতে, গল্পের অঞ্জলে?

রুমাল মোছে ব্যথা হাতে, কান্না আর জল,
জয়িত জলপাই গাছে বাজে স্মৃতির পরশকল।

চললাম শহরের পথে, হেঁটে গেলাম দূর,
এক বৃদ্ধ আরব, সাদা পোশাকে করে হরহর।
জিজ্ঞেস করি, "আপনি কি সেই মানুষ, দাদুর গল্পে যার
নাম?"

চেয়ে দেখলেন, চলে গেলেন, চুপে রইল সব কাম।

আমি পেছনে পিছু হেঁটে বলি,
"কেন যান এ রকম?"

তিনি শুধু হাঁটেন, দেন না কোনো উত্তর স্বরকম।
আমি থেমে পেছন ফিরি, বুঝি হঠাৎ বিস্ময়ে,
তাঁর পায়ের ছাপের ফাঁকে লুকায় সত্য, আশ্চর্যে।





HINDI TRANSLATION OF NATHALIE HANDAL'S POEM

Love And Strange Horses

Translated By
Ayushi Tiwari
Student, Dept. of English

Original Version

Because we no longer heard the hoofs of horses,
Because we no longer saw them galloping, no
longer saw
them standing on the coral shore, we asked,
where does the music of the human voice hide?

Can you find its song
in the sea, uncertain of its waters,
in the field, uncertain of its hay,
in the cherry blossom, uncertain of its soil,
between miles of fallen trunks,
or perhaps in the freeze after the heat?

Because we no longer saw what is holy and wet,
because we called the Titans and the horse
thieves
and the only message they sent back was:
In the end, nature will be
roaring, drowning, ruining, ruling,
we asked, can we dare love to find
the legend abandoned in música
as grass reaches out for our weeping.

Nathalie Handal

Translated Version

प्रेम और अनोखे घोड़े

चूकी अब घोड़े की टेप सुनाई नहीं देती
चूकी अब उन्हें सरपट दौड़ते नहीं देखते
चूकी अब उन्हें कोरल द्वीप के किनारे खड़े नहीं देखते,
तो जिज्ञासा हुई संगीतमयी मानव स्वर कहां छुप गया ?
क्या आप वह गीत ढूँढ सकते हैं
समुद्र की अर्थात जल राशि में
फसलों के अंबर खेतों में
खिले चोरी फूल की अपार मिट्टी में
मीलों गिरे तनों में या
भीषण गर्मी के बाद कड़कड़ाती शीत में ।
चूकी हम अब पवित्रता और आद्रता नहीं देखते
चूकी हमने उन्हें दैत्य और अस्वोचर कहा
और उनका एकमात्र संदेश यही मिला की
प्रकृति ही सर्वशक्तिमान है
अंत में वही दहाड़ेगी डुबायेगी नष्ट करेगी और राजकरेगी।
हमने पूछा क्या हम संगीत में छुपे प्रेम को
पाने का साहस कर सकते हैं
जैसे घास हमारे रन पर करीब आती है।

HINDI TRANSLATION OF THE POEM "THE TRAVELLER" BY NATHALIE HANDAL.

Translated By

Ayushi Tiwari

Student, Dept. of English



पथिक

यदि आपके सपने अंत : साकार होने की श्रेणी में है तो ऐसा कदापि नहीं है कि सत्य , सपने जैसा नहीं टूट सकता ।

पथिक तुम्हारे पदचिह्न केवल है उससे अधिक कुछ नहीं।

पथिक कोई रह नहीं है, पर बल्कि समुद्र में जाति जहाज का छोड़ा पानी ।

नीचे एक खानाबदोश

फुसफुसाहट को रात दिखाना

प्रेम करना हम अपने पैरों के आसपास तरंगित संगीत को भुलाता हैं।

सटीक और याद दिलाता है की यात्रा में कुछ सटीक नहीं होता

यह शरीर को खोलना रेखाओं और दिशाओं को

खोजने कुछ भी सटीक नहीं केवल

यह जानना की समुद्र हमारे कमर पकड़े हैं ।

जब हम सोचते हैं कि हम एकत्रित है

तो नाव में क्या छिपाया है और

पाठ में क्या नहीं छिपाया ।



SUNSHINE ON THE SUNNY SHORES

Sunshine on the sunny shores, o lady,
Where Time, that grim artificer, once wrought
Such tender hours from common clay—
Those afternoons when we two walked
The margin of a world unmarked
By shadow or foreboding.

I see you still beside the turning tide,
Your dress a flutter of white hope
Against the darkening sky. How blind
We were to read the signs: the gulls
That wheeled in patterns strange and wild,
The waves that spoke in foreign tongues.

Fate, that ironic sculptor, carved
Our joy from stone already cracked.
What seemed eternal—your hand in mine,
The lighthouse faithful at its post,
The sun's untroubled daily course—
Was but a brief reprieve.

The years have turned, as years will turn,
And brought their burden of dark news.
The peace we knew, that golden thing
As fragile as a butterfly's wing,
Lies crushed beneath the heel
Of history's relentless march.

Now when I think of sunshine bright
Upon those shores we used to know,
I wonder if the light we saw
Was not already growing dim,
If we were actors in a play
Whose ending had been written long before.

Yet still I hold that sacred time
Against the gathering of the storm.
Though innocence may die, and peace
Prove fleeting as the morning mist,
Love remains—a stubborn flame
That flickers but will not go out.

O lady of the fading shore,
When darkness falls across the earth,
Remember how we walked in light,
Two mortals blessed with mortal sight
Who saw, however briefly,
Paradise before the fall.

By
Tushar Bera
Student, Dept. of English



ECHOES OF HUMANITY

In Gaza's streets, where children play,
Now silence falls, where laughter lay.
Schools once lively, turned to dust,
A breach of peace, a broken trust.

Pahalgam's valleys, calm and wide,
Now echo cries that wind can't hide.
Where nature's beauty once held sway,
Filled with darkness day by day.

UNESCO stands, a witness true,
To all that war and weapons can do.
We call for peace for voices heard,
Humanity's being brutally murdered.

In every land, in every tongue,
Let songs of harmony be sung.
We humans, honour human life,
And seek a world devoid of strife.

By
Debanjali Dutta
Student, Dept. of English

Expert Take

The Humanitarian Implications of Iran-Israel Conflict 2025



Dr. Somdatta Banerjee

Assistant Professor, Dept. of Political Science
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The long-lasting hostility between Iran and Israel has suddenly escalated in 2024–2025, culminating in a major Israeli "pre-emptive" strike on June 13, 2025, targeting Iran's nuclear facilities and military infrastructure. The attack killed at least 974 Iranians, with Iran's retaliatory missile strikes killing 28 in Israel. Israel described its actions as anticipatory self-defence, claiming Iran was mere weeks away from producing a functional nuclear weapon. Yet intelligence assessment, including by Israeli ally, the United States, and reports by the International Atomic Energy Agency (IAEA), showed no evidence of Tehran pursuing a nuclear weapon.

But beyond geopolitical and military dimensions, the conflict has had devastating consequences on the lives of the people. Civilians across Iran, Israel, Gaza, Syria, and Lebanon have borne the brunt of drone strikes, bombardments, and forced displacement. (Human Rights Watch, 2024; UN OCHA, 2024). The use of high-impact weaponry in densely populated areas has led to rising civilian casualties and destruction of critical

infrastructures. These raise serious questions about the proportionality and distinction principles enshrined in international humanitarian law (IHL), particularly the Geneva Conventions.

Air raid threats prompted a mass exodus—an estimated 100,000 to over 400,000 fled Tehran, headed to northern provinces via gridlocked highways. Makeshift shelters emerged in Mazandaran, Gilan, and Alborz, with mobile clinics and fuel shortages widespread. Vulnerable populations—including Iranian minorities like Baha'is, Christians, and Kurds, as well as Palestinians in Gaza—faced heightened repression, discrimination, and a lack of humanitarian access. The use of proxy groups, such as Hezbollah and Hamas, further complicated accountability, as both sides operate in legal grey zones with limited transparency.

Iran has claimed the deaths of more than 900 people in the war, as well as thousands of people

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injured. It also has confirmed serious damage to its nuclear facilities, and has denied access to them for inspectors with the U.N. nuclear watchdog. As Fabian Emanuel wrote in his article in the Times of Israel, on 24 June, the Israel Ministry of Health confirmed that 3,238 others had been hospitalized, including 28 in serious condition, 111 in moderate condition, and 30 in undetermined condition. The remaining individuals were slightly injured or treated for panic attacks. Over 9,000 others were displaced. Both sides experienced breakdowns of services in medicine, shelter, food, and communication. Iran additionally faced economic fallout and regime control via internet blackouts.



The nuclear dimension adds existential risk. Any military action involving nuclear sites could cause catastrophic humanitarian and environmental damage across the region as it could release radioactive materials into the atmosphere and could cause acute radiation sickness, long-term health issues like cancer, birth defects, and genetic mutations. Contamination of air, water, and soil could render areas uninhabitable for decades.

The Iran-Israel conflict is not only a geopolitical crisis but a profound human rights emergency. Despite clear legal frameworks under international law, global responses remain inconsistent and politicized, strong on condemning Iran but muted on Israeli actions in the Occupied Territories. This selective accountability undermines justice and civilian protection. International bodies, like the United Nations, struggled to mediate effectively due to political divisions. Nevertheless, frameworks, like the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights (ICCPR), and the Geneva Conventions, provide a robust legal basis (Geneva Conventions, 1949; UNHRC, 2023–2024) and they must continue documenting abuses, advocating for accountability, and pressuring governments to prioritize civilian protection over strategic interests.



Key International Relations (IR) theories also emphasize the centrality of human dignity over state-centric power politics and advocate a human-centric approach to war and peace.



Constructivist theorists argue that international norms and shared values—such as human rights, humanitarian law, and civilian protection—can shape state behaviour and redefine national interests. Liberal theories further promote multilateralism, international institutions, and legal frameworks (like the Geneva Conventions and ICCPR) to resolve conflicts and uphold justice. Even critical theories, including feminist IR and postcolonial perspectives, critique the structural violence inherent in militarized strategies and highlight how war disproportionately harms marginalized populations. Together, these perspectives support a paradigm shift: sustainable peace is not merely the absence of war, but the presence of justice, accountability, and human security. Moving away from militarism towards a rights-based, humane approach is essential for lasting stability and ethical international engagement.

The June 2025 Iran–Israel conflict inflicted severe civilian suffering, particularly in Iran, where hundreds died, infrastructure collapsed, and hundreds of thousands were internally displaced amid blackouts and repression. Israel, though better shielded, still endured loss of life, hospital strikes, displacement, and public psychological strain. Humanitarian, legal, and diplomatic repercussions reverberate across the Middle East and beyond. Urgent steps—ranging from protecting civilians under international law, restoring essential services, enabling humanitarian corridors, and maintaining the ceasefire concluded on 26 June—are vital to prevent further escalation and ensure human security. Sustainable peace is the buzzword, and it requires a shift from militarized strategies to a ‘human-centred approach’ that safeguards protection, legal accountability, dignity, and safety of affected populations.



From Conflict to Crisis: The Economic Dimensions of War



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"In a world armed with nuclear weapons and divided by ideologies, the greatest weapon we still struggle to master is peace."

In today's fast paced and often turbulent world, the concept of peace remains both a universal aspiration and a complex challenge. In today's interconnected world, peace and prosperity are deeply linked. While violence and war often dominate headlines, one of the most powerful forces shaping peace - or disrupting it- is the global economic system. Economic inequality, poverty, and competition over resources are major drivers of conflict. Conversely, inclusive and fair economic systems can be powerful tools for promoting long term peace.

Poor economic conditions often create environments of desperation and frustration. When people are unable to meet their basic needs or provide for their families, the risk of social tension and conflict increases. High level of unemployment, especially among youth, can

lead to feelings of hopelessness and make individuals more vulnerable to joining extremist groups of engaging in violent behaviour.

Economic inequality is another major threat to peace. When wealth and resources are concentrated in the hands of a few, it leads to resentment and distrust among the rest of the population. People who feel excluded or left behind by the economy are more likely to protest, rebel or support radical change. In contrast, societies with fair and balanced economic opportunities tend to enjoy greater stability and peace.

In addition the war between Russia and Ukraine has become one of the most significant and devastating conflicts of the 21st century. It has not only taken a heavy human toll but also

exposed the deep connections between peace, politics, and economic conditions. As the world watches this war unfold, it becomes clear that economic factors play a crucial role- both as causes and consequences of conflict.

The war has also caused massive economic destruction not just in Ukraine and Russia, but globally. Ukraine's economy has been shattered, with infrastructure destroyed, industries halted and millions of citizens displaced.

The Russia Ukraine war is a painful reminder that peace in today's world depends heavily on economic conditions. If the world truly on one peace, it must address not only political disputes but also the economic inequalities and insecurities that fuel violence. Only by building fair and resilient economics can we hope to achieve lasting peace.

Furthermore, global issues like climate change

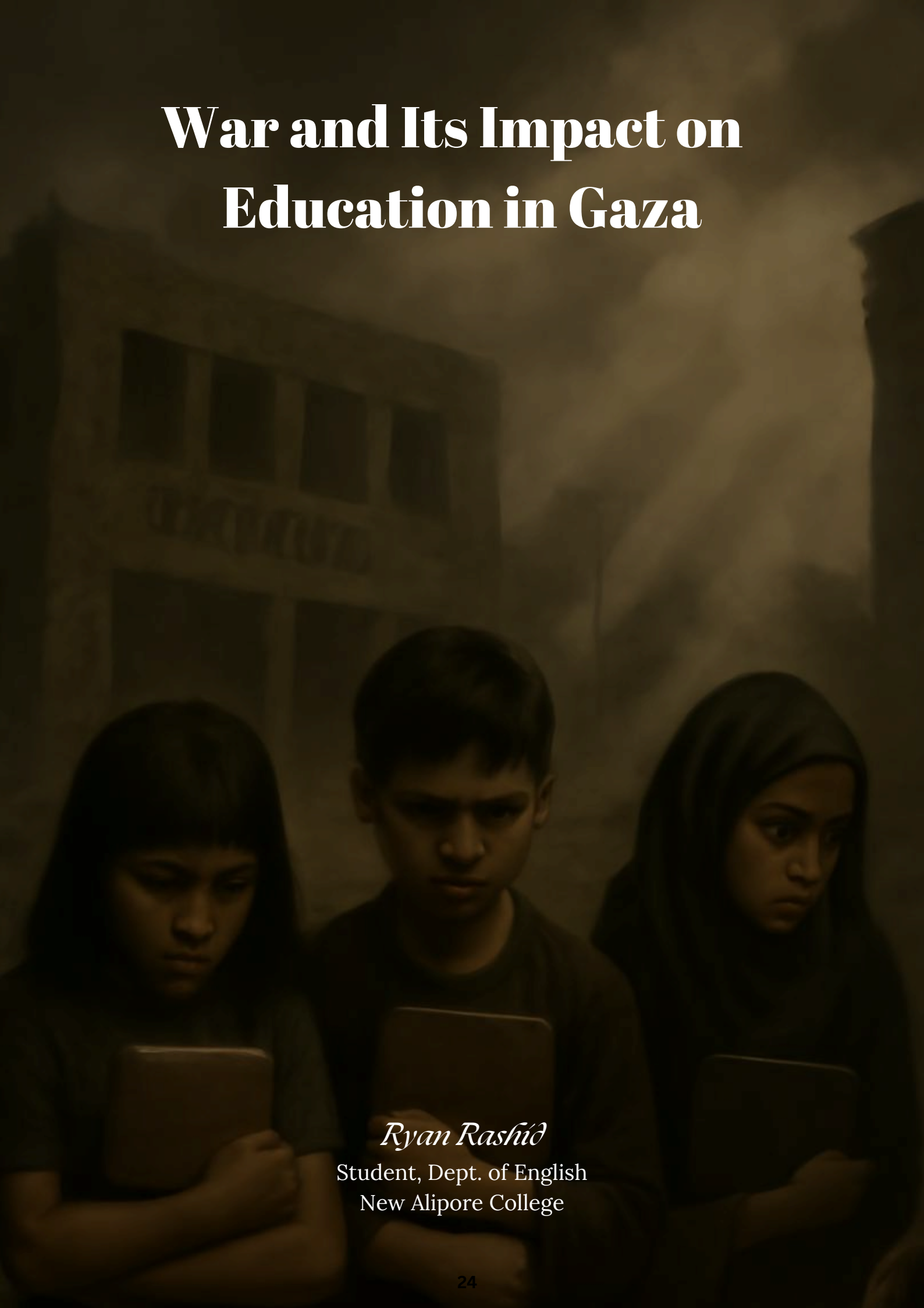
and pandemics also have significant economic consequences, often hitting the poorest communities the hardest. This crisis deepen existing inequalities and can trigger migration, competition for resources, and political instability.

To achieve peace, nations must focus on improving economic conditions for all citizens. These includes investing in education, healthcare, job creation, and fair wages . Economic development must be inclusive meaning it should benefit all sections of society, especially marginalized and vulnerable groups.

Peace and economic conditions are deeply interconnected. By creating fair and inclusive economic, the world can lay a strong foundation for lasting peace in today's increasingly complex and interconnected society. Sustainable begins with dignity and dignity begins with the right to live, work, and dream in freedom.



War and Its Impact on Education in Gaza



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The ongoing conflict in Gaza has inflicted catastrophic damage on the region's education system, disrupting the lives of hundreds of thousands of students and educators. Since the escalation of hostilities in October 2023, the educational infrastructure has been decimated, leading to a humanitarian and developmental crisis with long-term implications.

Destruction of Educational Infrastructure

The scale of destruction is unprecedented. According to the Global Education Cluster, over 90% of Gaza's school buildings have been damaged by Israeli bombardment, with approximately 85% requiring major reconstruction. This includes schools operated by the United Nations Relief and Works Agency (UNRWA), the primary provider of education for Palestinian refugees. Furthermore, all 19 universities in Gaza have suffered severe damage, with 80% of university buildings destroyed, effectively halting higher education for approximately 90,000 students.

Human Toll on Students and Educators

The human cost is equally staggering. As of July 2024, the conflict has resulted in the deaths of over 5,479 students and 261 teachers, with thousands more injured. The loss of educators not only affects current students but also undermines the future capacity to rebuild the education system. The psychological trauma experienced by surviving students and teachers is profound, with many grappling with the loss of family members, homes, and a sense of normalcy.

Disruption of Learning

The war has led to the suspension of all formal education in Gaza. UNRWA reports that over 625,000 students have been deprived of education since the onset of the conflict. Many schools have been repurposed as shelters for the people displaced by the violence, further complicating efforts to resume educational activities. While

some attempts have been made to provide education through online platforms or informal settings, these efforts are hampered by limited internet access, electricity shortages, and the overarching insecurity.

Long-Term Consequences

The destruction of Gaza's education system threatens to create a "lost generation." Education experts warn that the prolonged disruption will have lasting effects on children's cognitive and emotional development, as well as on the region's socioeconomic future. The loss of educational opportunities diminish prospects for employment and economic stability, potentially fueling cycles of poverty and conflict.

International Response and the Path Forward

International organizations, including UNICEF and

the Inter-agency Network for Education in Emergencies (INEE), have called for urgent action to protect the right to education in Gaza. They emphasize the need for immediate cessation of hostilities, reconstruction of educational facilities, and provision of psychosocial support to students and educators. However, the path to recovery is fraught with challenges, including ongoing security concerns, resource constraints, and political complexities.

In conclusion, the war in Gaza has devastated the region's education system, with far-reaching implications for its youth and society at large. Addressing this crisis requires a concerted international effort to restore educational infrastructure, support affected individuals, and uphold the fundamental right to education amidst and beyond conflict.



A close-up portrait of a young boy with dark, curly hair and a somber expression. He is wearing a brown, ribbed sweater over a dark shirt. The background is a blurred, dark, and desaturated scene of rubble and debris, suggesting a war-torn or conflict-ridden environment. The lighting is soft but the overall tone is dark and melancholic.

Ashes of Innocence: A Lament for Gaza

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In the heart of Gaza, where the echoes of laughter once rang through narrow alleyways and vibrant markets, a deafening silence now hangs in the air. The ongoing attacks have transformed homes into rubble and families into memories. What we are witnessing is not merely a conflict—it is a profound erosion of humanity.

Civilians, many of them children, bear the brunt of the violence. Schools have become shelters, hospitals overwhelmed and often targeted. Parents cradle lifeless children, and survivors dig through ruins for loved ones. Each scene underscores the staggering human cost of war, beyond any political or territorial argument. Human rights organizations repeatedly call for ceasefires, safe corridors, and international accountability, but the pleas often fall on deaf ears.

International law clearly defines the protection of civilians in conflict zones. Yet, these norms are continuously violated. Targeting hospitals, denying humanitarian aid, and displacing

thousands are not just military strategies—they are actions that unravel the fabric of moral responsibility. The deliberate or negligent targeting of densely populated areas turns entire communities into collateral damage.

The psychological scars left behind are no less devastating. Children traumatized by explosions, families torn apart by grief, and communities living in perpetual fear—these wounds may never heal. The destruction extends far beyond buildings; it erodes trust, hope, and the shared sense of humanity that binds us all.

The world watches through flickering screens, hashtags trend briefly, and debates ignite over who is to blame. Yet, in the chaos of opinions and alliances, the core issue is often lost: innocent people are dying. When empathy is clouded by politics, and moral clarity by misinformation, humanity itself suffers.

Peace is not merely the absence of bombs but the presence of justice, compassion, and respect for life. The loss of humanity in Gaza reflects a deeper global failure—our inability to uphold the basic values that define civilized society. We must not become numb to the images or immune to the pain. Every life lost is a story unfinished, a voice silenced.

The Gaza attacks must awaken a collective conscience. It is not enough to condemn violence after the fact—we must prevent it, speak out against it, and support those who suffer from it. The loss of humanity in Gaza is not just a regional tragedy; it is a reflection of a world that must find its moral compass before it's too late.





After the Gaza War What is Situation of Gaza Education

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AFTER THE GAZA WAR WHAT IS SITUATION OF GAZA EDUCATION

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Destruction of Educational Infrastructure

The war has led to the widespread destruction of Gaza's educational facilities:

SCHOOLS: Over 95% of Gaza's schools have been damaged or destroyed.

UNIVERSITIES: All 12 universities in Gaza have suffered damage, with institutions like Al-Aqsa University being completely destroyed.

EDUCATIONAL RESOURCES: Libraries, archives and cultural centers have been targeted, leading to the loss of invaluable educational materials and heritage.

Impact on Students and Educators

CASUALTIES: Over 12000 students and 500 teachers have been killed, with thousands more injured.

DISPLACEMENT: Approximately 1.9 million people, including many students and educators, have been displaced, further disrupting educational continuity.

PSYCHOLOGICAL TRAUMA: Continuous exposure to violence has led to widespread mental health issues among children, affecting their ability to learn and develop.

Disruption Of Learning

SCHOOL CLOSURES: For two consecutive academic years, formal education has been largely suspended, affecting over 7000000 students.

ALTERNATIVE LEARNING: Efforts to provide education through temporary learning spaces and online platforms have been hampered by infrastructure damage, power outages, and limited internet access.

EXAMINATION: Approximately 39000 students were unable to take their general secondary certificate examination, impacting their progression to higher education.

International Response and AID Efforts

UNICEF: Established 39 temporary learning spaces, serving over 12400 students, and provided mental health support.

ONLINE EDUCATION: Some universities in the West Bank have offered virtual classes to Gaza students, though challenges persist due to connectivity issues.

FUNDING GAPS: Despite these efforts, education remains one of the least funded sectors in humanitarian appeals, with significant gaps hindering comprehensive support.

Challenges Ahead

INFRASTRUCTURE REBUILDING: The extensive

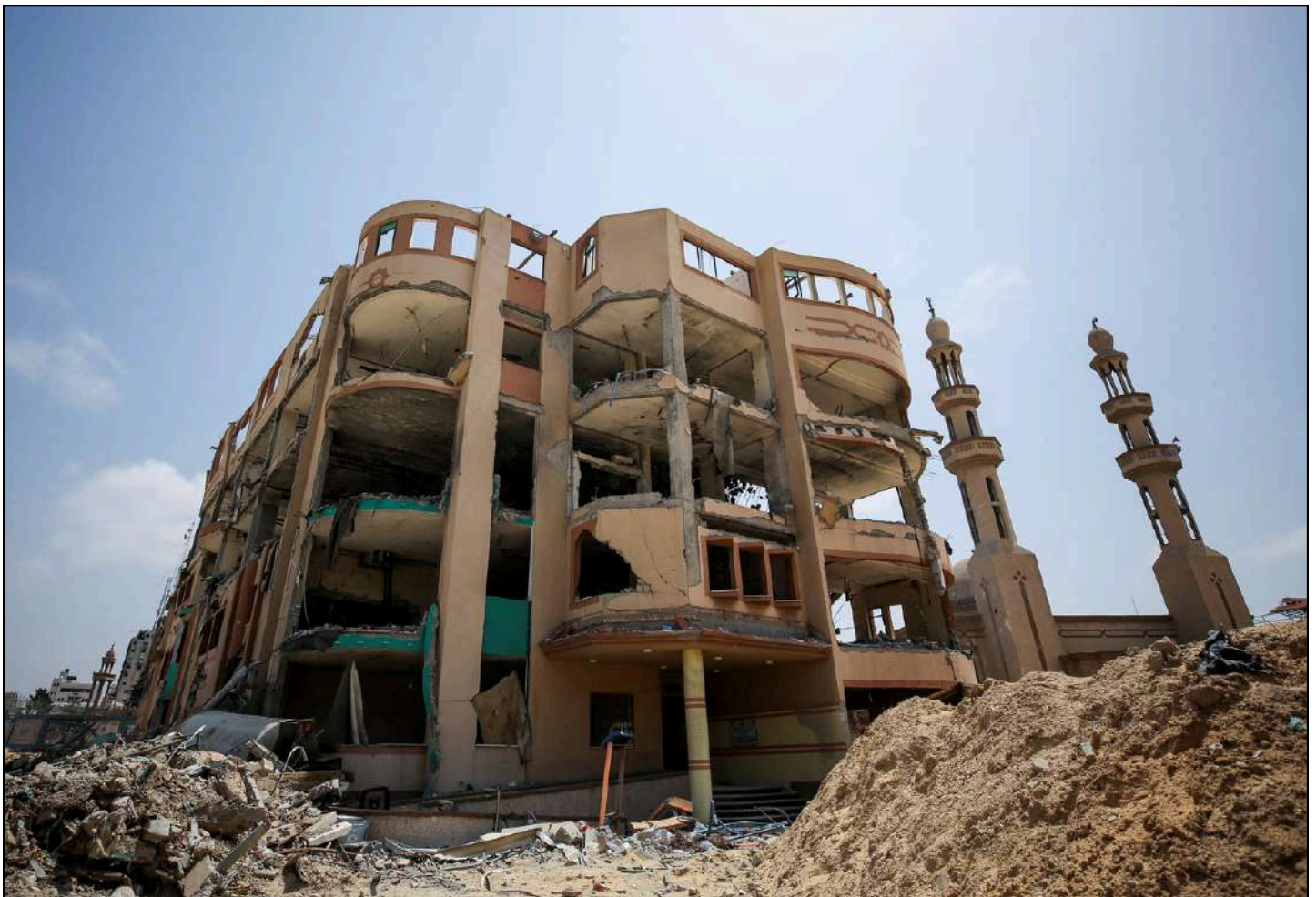
damage requires substantial investment and time to restore educational facilities.

PSYCHOLOGICAL SUPPORT: Addressing the mental health needs of students and educators is crucial for effective learning.

POLICY AND GOVERNANCE: Establishing stable governance structures is essential to coordinate reconstructions and educational planning.

Conclusion

The war has not only destroyed physical educational infrastructure but also disrupted the lives and futures of an entire generation in Gaza. Comprehensive efforts involving infrastructure rebuilding, psychological support, and substantial funding are imperative to restore and improve the education system in the region.



A chance for peace : The Story of Gaza Today

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A CHANCE FOR PEACE : THE STORY OF GAZA TODAY

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Every day in Gaza begins with uncertainty. Will it be a day of calm, or one filled with fear? For the people living there, peace is not just a word - it's a distant hope.

Gaza is a small coastal strip that has seen decades of struggle and violence. Located between Israel and Egypt, it has become one of the most contested and troubled places in the world. The conflict here is not new, and generations have grown up in an environment marked by fear, division, and suffering.

This essay will explore why peace in Gaza is so difficult to achieve and what steps can be taken to make it possible. It will look at the causes of the conflict, the challenges people face today, the role of international help, and how ordinary people can be part of the solution.

The problems in Gaza didn't start overnight. The roots go back many years, to the early 20th century, when tensions between Jews and Arabs began over land and national identity. In 1948,

when the state of Israel was created, many Palestinians lost their homes and became refugees. Many of them ended up in Gaza. Since then, the area has experienced the wars, military occupation, and deep political divisions.

In 2005, Israel removed its settlements from Gaza but still controls many of its borders. After Hamas took control of Gaza in 2007, the situation became even more tense, leading to blockades and multiple conflicts. The history of mistrust and violence has made any peace talks extremely difficult.

Living in Gaza today is very hard. With over two million people in a very small area, resources are limited. Being blocked by Israel and Egypt has made it difficult to get food, medicine, and building supplies. Hospitals don't have enough

equipment. Electricity is available only a few hours a day. Many people don't have clean water. Unemployment is very high, especially among young people. Education is affected too - many schools are overcrowded or damaged. Children grow up seeing violence, which affects their mental health and their future. For real peace to happen, these basic needs must be met.

Countries and organisations around the world have tried to help bring peace to Gaza. The United Nations, the United States, the European Union, and countries like Egypt and Qatar have all made efforts to stop fighting and send aid. Some agreements have led to short-term peace, but not long-lasting solutions.

One problem is that international efforts often focus on short-term goals. They may help rebuild homes and schools after bombings, but they don't always deal with the causes of the conflict. A better plan would support education, job creation, and political solutions that include both Israelis and Palestinians.



Even in a place like Gaza, where conflict is common, there are people who work everyday for peace. Some groups bring together Israeli and Palestinian families who have lost loved ones in the conflict. Others run programs to teach children about nonviolence and understanding.

These efforts may seem small, but they are important. They show that not everyone agrees with the violence and that peace is possible when people talk and listen to each other. More support for these programs could help build trust and understanding on both sides.



Peace is not only about stopping the fighting. It is also about fairness. Many people in Gaza feel that they are treated unfairly, and this adds to the anger and frustration. International laws protect people in war, and both sides in the conflict have been accused of breaking these rules.

It's important to make sure that these laws are followed and that people who break them are held responsible. Justice and human rights must be part of any plan for peace, so that everyone feels respected and safe.

Young people in Gaza have the most to lose - but also the most to gain - from peace. Many of them have never known a life without conflict. Yet, they also have dreams, hopes and ideas for a better future. By investing in education, job training, and giving young people a voice, we can help build a generation that believes in peace.

Programs that teach leadership, problem-solving, and communication can prepare young



people to become future leaders who choose peace over violence.

Peace in Gaza is not easy, but it is not impossible. It will take hard work, understanding, and cooperation from people inside and outside the region. History, politics, and daily hardships make the challenge great, but not hopeless.

To move forward, the world must not only respond to emergencies but also support long-term solutions. People in Gaza must be given hope, opportunities, and the basic rights they deserve. Peace starts with meeting human needs and building trust. With time and effort, Gaza can become a place where peace is more than just a dream.

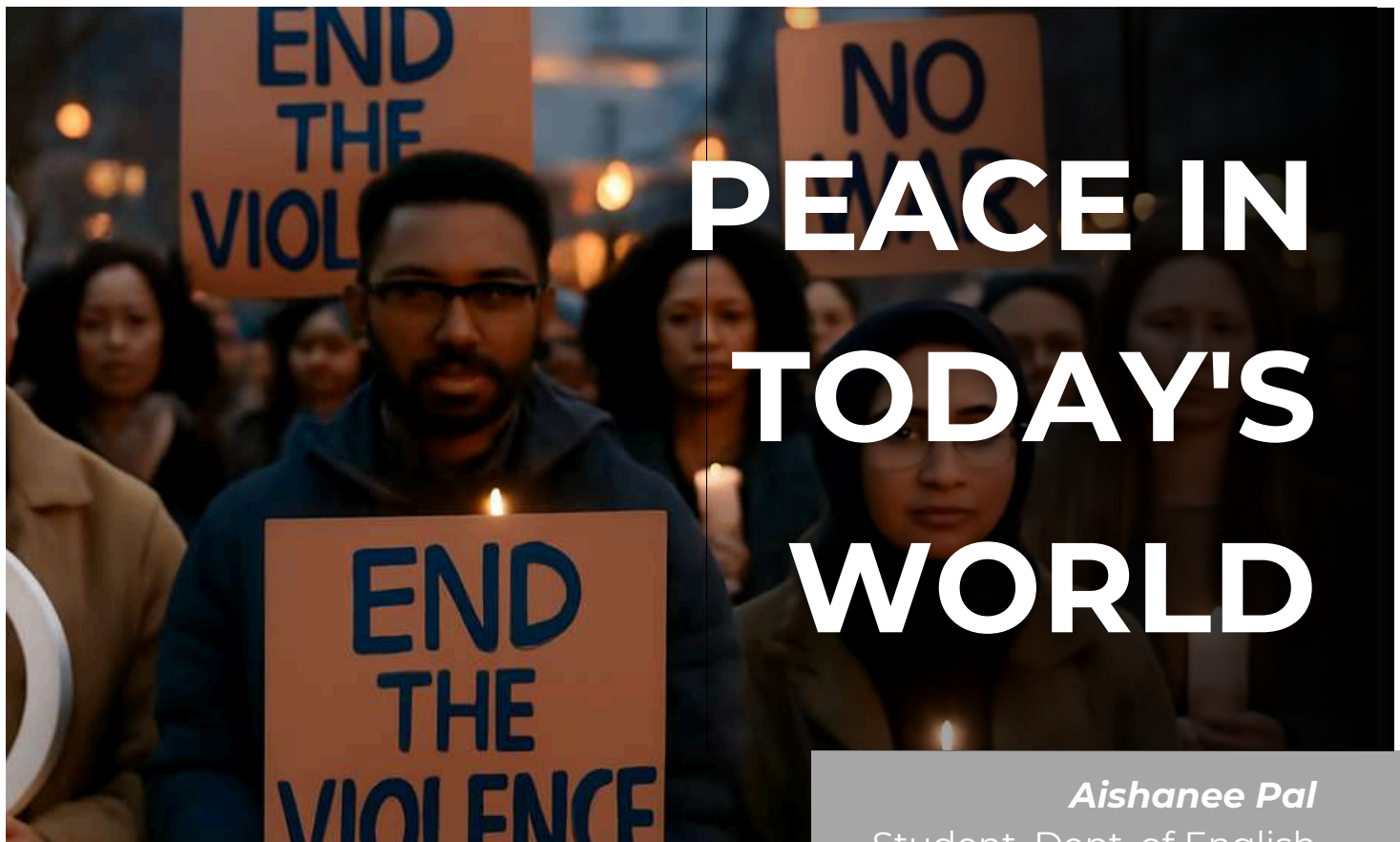


Peace in Today's world



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“If we have no peace, it means we have forgotten that we belong to each other” – These words by **Mother Teresa** are still echoing in the backbone of today’s world. A world where countries are going to war is being normalised, and peace remains elusive. The 21st century was once imagined by the 19th century to be an era of enlightenment, interdependence and progress, an era where technology and globalisation would pave the way for harmony. Yet, we can see the reality.

Peace is often defined simply as the absence of violence or war. But this definition is reductive. The true meaning of peace involves justice, equality and dignity; it means addressing the root cause and not just the symptoms of the conflict. The broader understanding aligns with the concept of ‘positive peace’, a term coined by a Norwegian sociologist, Johan Galtung. According to him, peace should be built after the problems caused by structural violence are eliminated. Johan Galtung’s theory of peace distinguishes between negative and positive peace. Negative peace is the absence of direct violence, such as

war or fighting. Positive peace, on the other hand, is a more lasting and deeply rooted peace characterised by justice, sustainable development, equality and built upon positive social relations and structure. The concept of structural violence was introduced by him, which refers to the indirect form of violence embedded in social structure, such as economic inequality and political oppression.

Peace also depends on how the conflicts are framed by the media. News coverage tends to focus heavily on war, violence and destruction; frequently depicted in media through a geographical lens. Media outlets may represent initiatives as successes or failures of a particular government, often with a political agenda. Western media, for instance, frame peace talks led by Western powers as tolerant and necessary.

From Eastern Europe to the Middle East, Armed conflicts, ethnic strife and political repression

continue to displace millions and destabilise societies. Nowhere is this contradiction between ideals of peace and brutal truth of war more evident than in regions where longstanding tensions have created cycles of devastation that seem endless.

The geopolitical scenario of a particular area in the Middle East is characterised by different layers of conflict, unresolved issues, and continuous crises of humanitarian concern. It is one of the most populated regions of the world, with a population exceeding two million people. Within the last twenty years, this region has undergone multiple rounds of internal conflict, movement and goods blockade, governance issues, pronounced internal conflicts, and administrative shifts. Since the changeover in administration in 2005, a political faction recognised as a terrorist group by Israel and several other nations has controlled the region. There have been multiple escalatory cycles: 2008-2012 marked some significant shifts that also led up to 2014, which, along with 2023, has witnessed dire humanitarian consequences as well as loss of life among civilians and infrastructure damage. The ongoing struggles, combined with a prevailing sense of contested identity, continue to stall recovery efforts for scores of people.

The relationship between two key countries in the Middle East has evolved from early cooperation to deep-seated rivalry, shaped by ideological shifts and strategic concerns. Following a major political revolution in the late 20th century, one nation



adopted a foreign policy opposing the existence of the other, while extending support to various non-state groups in the region. In contrast, the other party has viewed this posture, along with regional military influence and nuclear ambitions, as significant threats to its national security. Tensions have grown over the years, especially concerning atomic development, with one side expressing alarm over the potential military dimensions of the other's program, despite claims of peaceful intent. The rivalry has extended into cyber operations, indirect military engagements, and diplomatic opposition in global forums.

Regional alliances and support for different actors on the ground have further complicated the dynamic. Although the two sides have not engaged in open warfare, their ongoing tensions underscore the broader challenges of achieving stability and mutual trust in the region's complex security environment.

The portrayal of war in the international news often lacks subtlety, reading complex histories and human stories into binary narratives – terrorist v/s defenders; aggressors v/s victims. This oversimplifies dehumanised people and reinforces stereotypes, making it harder to gain empathy and solidarity. What is happening in the world is not isolated. It is a pattern where peace remains fragile or absent. The Russian invasion of Ukraine, the ethnic cleansing of Myanmar, the civil war in Sudan and also the rise of authoritarian regimes around the world. Moreover, the international community are often driven more by strategic interests than humanitarian principles.



Achieving peace globally is not solely the responsibility of the government or an international organisation. Grassroots movements, civil society, educators, artists, along ordinary citizens all have a role to play. Peace education in schools, interfaith conversation, economic partnership, and people-to-people exchange can lay the groundwork for a culture of peace.

While the path to peace may seem daunting, it is not impossible. The deeper work lies in addressing the structural cause of conflict. Peace in today's world is under blockade – not just in individual countries, but globally. Countries, with all their suffering and resistance, remind us that peace is not passive – it is something that we must struggle for, together.





THE PRICE OF PEACE

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“Peace cannot be kept by force; it can only be achieved by understanding.” – Albert Einstein.

These words still echo in a world where weapons often speak louder than reason, and silence is more likely to come from suffering than harmony. In today’s chaotic global climate, the concept of peace is not just an ideal, but a desperate need. Yet, despite decades of international dialogues, summits, and declarations, the world remains engulfed in conflicts, from different regions across the globe to areas long troubled by strife. The modern era, equipped with the most advanced technologies and human rights charters, still fails to protect the most basic right: to live without fear. This essay explores the fragile state of peace in the present day, focusing particularly on the suffering of civilians in a long-standing contested region, and draws on influential voices and literature that have long warned us of the consequences of war and the price of peace.

War and Peace is an eternal struggle. Peace is often defined simply as the absence of war, but in

reality, it is much more.

True peace includes justice, equality, freedom, and dignity. War, on the other hand, is a manifestation of failure, a breakdown of communication, diplomacy, and empathy. Human history has been a repetitive cycle of war followed by brief periods of peace, only to return to conflict again. From the great wars of the past to the cold conflicts of more recent decades, and now to modern proxy wars and civil unrests, war has never truly left us. And yet, peace remains the most universally desired condition. Institutions like the United Nations were created to ensure global cooperation and peace, and the Nobel Peace Prize was introduced to honour those who strive for it. Still, global reality tells a different story, one where peace seems like a distant dream, especially in troubled areas.

The ongoing suffering in one of the most long-standing conflict zones is one of the most

heartbreaking examples of how far the world is from peace.

This issue, which has claimed tens of thousands of innocent lives over decades, intensified devastatingly during recent times. Airstrikes flattened neighbourhoods, hospitals were damaged, and water, food, and electricity became luxuries. According to international human rights organizations, tens of thousands of civilians, including countless children, lost their lives in just a few months. Schools turned into rubble, and hospitals became places of mourning. Images shared worldwide showed fathers carrying their dead children and children bearing the weight of trauma in their eyes. What makes this crisis worse is not only the scale of the violence but also the global silence and political hypocrisy. World leaders issue statements but take little real action. Ceasefires come and go. Peace talks fail. And in the middle of all this, common people, especially children, pay the price. This proves that war is not just about soldiers and borders, but about broken humanity.



The modern world is full of tools for communication, yet also full of miscommunication. Technology, meant to connect people, is often used to spread misinformation, hate, and fear. Social media, which once held the promise of global understanding, is now often a battleground of hate speech. Politicians use religion and nationalism as weapons. Peaceful protests are suppressed. Minorities are targeted. Religious intolerance and ethnic hatred are on the rise. Even

in democratic societies, hate crimes are increasing. Wars are no longer fought just with bombs, but with fear, division, and manipulation. Peace requires empathy, but today's world rewards aggression. As Mahatma Gandhi once said, "An eye for an eye will make the whole world blind." But we seem to have forgotten this wisdom in the race for power, revenge, and control.



Throughout history, there have been brave voices that stood up for peace in times of war. Martin Luther King Jr. led a peaceful resistance movement in the United States, stating: "True peace is not merely the absence of tension; it is the presence of justice." Similarly, Nelson Mandela, after decades of imprisonment, chose reconciliation over revenge: "If you want to make peace with your enemy, you have to work with your enemy. Then he becomes your partner." These men taught the world that peace requires courage, sometimes even more than war does. Malala Yousafzai, who was shot by extremists for demanding education, became a global symbol of peace through knowledge. In her Nobel speech, she said, "With guns, you can kill terrorists. With education, you can kill terrorism." Literature also plays a powerful role in shaping our understanding of war and peace. Leo Tolstoy's *War and Peace* is a philosophical masterpiece that shows how war destroys not just lives but also the human spirit. It reflects on the futility of violence and the complexity of human emotions in times of conflict. Even modern songs like John Lennon's *Imagine* have become peace anthems, encouraging us to dream of a world "with no countries, nothing to kill or die for."

Peace is not about remaining silent when injustice happens, it is about standing up and creating a just society. It demands education, dialogue, cooperation, and fairness. Peace doesn't come from weapons; it comes from understanding. Political leaders must rise above personal and party interests. Media must stop selling hate for attention. And we, as individuals, must stop normalizing violence. Today, more than ever, peace needs to be active, not passive. It is not enough to not fight; we must also fight for peace.

Peace in today's world is both urgent and endangered. From places of deep suffering to

other conflict-ridden corners of the earth, the bloodshed, fear, and hopelessness remind us how far we are from the ideals of humanity. But peace is not impossible. History shows us that even in the darkest times, a few voices can change the world. We must honour those voices, learn from our past, and act with compassion and justice.

LET THERE BE PEACE ON EARTH, AND LET IT BEGIN WITH US. BECAUSE IF NOT US THEN WHO? IF NOT NOW, THEN WHEN?





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Peace often begins in places where it is least recognized—in the quiet strength of everyday life. It lives not only in silence after hardship but in the courage it takes to keep going when comfort is gone. In the spaces where life is fragile and uncertain, it is often women and girls who carry the weight with steady, unspoken resilience.

In times of hardship, civilians bear the burden of disrupted lives. Among them, women and girls quietly hold an even deeper responsibility—one shaped not only by material loss but by the quiet absence of daily comfort, care, and dignity.

When families are left without essentials, survival goes beyond food and shelter. For many women, it includes invisible duties and daily sacrifices made to keep others going. Mothers give up their share of food so their children can sleep without hunger. Families stretch what little they have—boiling herbs or leftover grains—not from tradition, but because there is nothing else. A single piece of bread becomes

rare, and deeply valued.

A woman once shared how she smiled at her child when asked for a warm meal—not because one was coming, but because her smile offered safety. That moment held the kind of strength that does not need recognition, yet carries immeasurable weight.

Beyond hunger, there are other needs just as real—needs rarely spoken aloud. Women and girls often face the lack of basic menstrual supplies, managing with what little is available. Some reduce food intake to delay their cycles. Others carry on quietly, even when comfort is far away.

Pregnant women move forward with calm determination, even when medical care is uncertain. A new mother may cradle her child through cold nights without the warmth every newborn deserves. Another continues to care



for her differently-abled daughter with unwavering tenderness. These moments, often unseen, are where true strength lives.

And from that strength, we begin to see what peace really means. Peace is not just the absence of crisis. It is the presence of dignity. It lives in the ability to nourish a child, to care for health in safety, to bring new life into a world that offers clean, supported spaces.

Peace is found in clinics that stay open. In homes with clean water. In warmth during winter and lights that stay on after dark. It is the right to rest, to recover, to be cared for. And often, it is women who uphold these moments—not with demands, but with calm action and quiet strength.

These are not matters of charity or sympathy. They are part of shared human experience. Women are not asking to be rescued. They are not silent. They are already shaping resilience each day. What matters is that this strength is acknowledged—and that the spaces it fills are supported with care.

As a young woman reflecting on these realities, I believe that peace begins not with grand

gestures, but in the quiet decision to care. In the choice to notice where dignity lives. In the spaces where softness survives hardship, and where compassion leads.

Caring is not weakness. Compassion is not noise. These are the steady, lasting roots of real peace. When empathy exists, care follows. When care is consistent, dignity becomes possible—even in the hardest moments.

Peace includes hygiene as much as health. It includes daily needs as much as rebuilding. It begins in kitchens, in clinics, in classrooms. It lives in every action shaped by kindness.

Even without grand declarations, peace begins when someone chooses to care. To write. To notice. And to believe that dignity should never be rare.

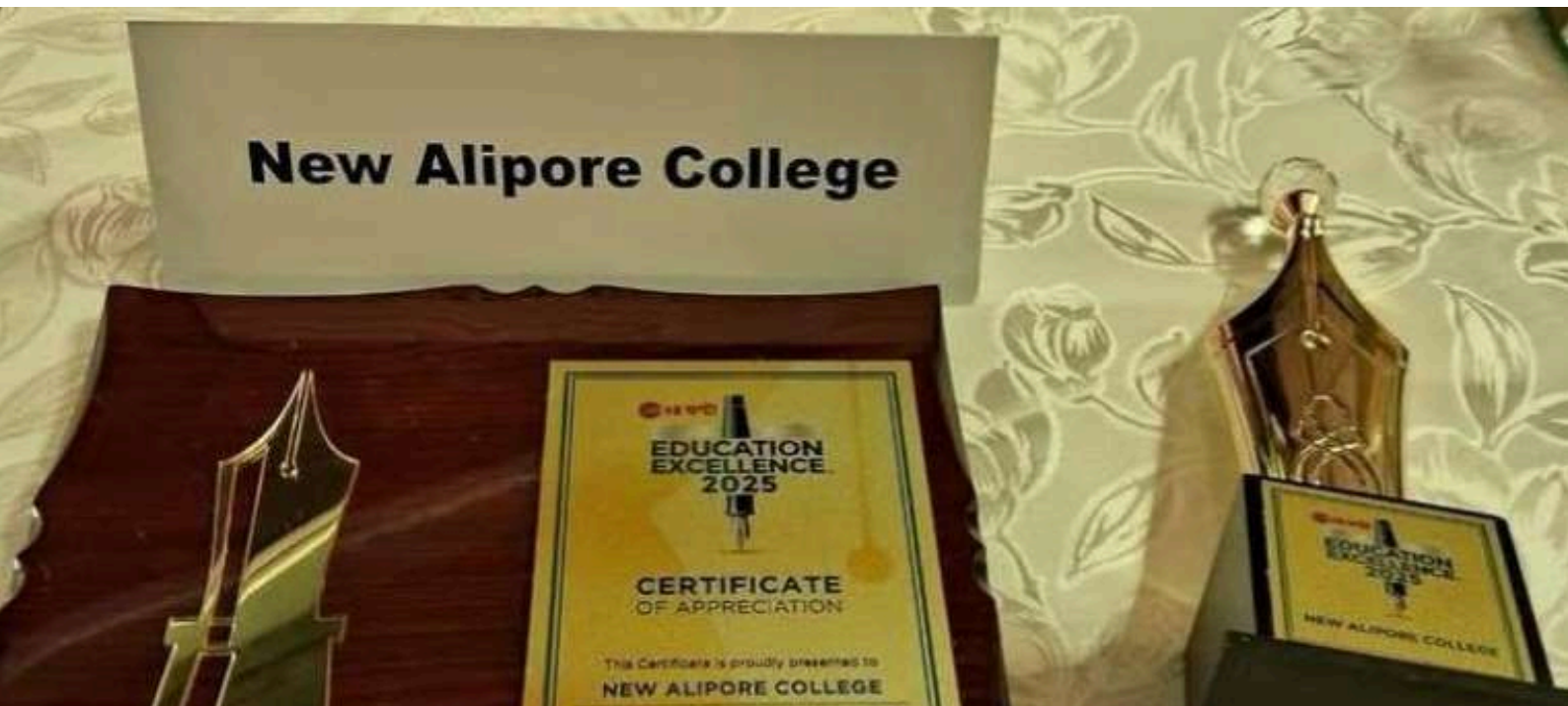
Until no woman must sacrifice her well-being to protect someone else.

Until no girl must manage pain in silence.

Until every home holds safety and softness—

There is still a role for us to play.

And through kindness, clarity, and quiet action—Peace can begin. And it can last.



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Shines with Zee 24-Ghanta Academic Excellence Award 2025

In a momentous occasion, New Alipore College has been honored with the prestigious Zee 24-Ghanta Academic Excellence Award 2025.

This recognition is a testament to the college's unwavering commitment to academic excellence and its relentless pursuit of innovation in education. The award, received by our esteemed Principal Sir on behalf of the institution, is a proud moment not just for the college administration but for the entire NAC family, including students, faculty, and staff ! This achievement signifies the collective effort and dedication of everyone involved in shaping the academic landscape of the institution. From the tireless efforts of the faculty to the enthusiasm and dedication of the students, every individual has played a crucial role in earning this recognition. The award is a reflection of NAC's focus



on providing high-quality education, fostering a culture of excellence, and nurturing the intellectual and creative potential of its students .

Our Principal's leadership style is characterized by his ability to inspire and motivate students, faculty, and staff alike. He encourages innovation, creativity,

and critical thinking, creating an environment that is conducive to learning and growth. His door is always open to students, and he takes a keen interest in their well-being and development.

As we celebrate this achievement, we express our heartfelt gratitude to our Principal Sir for his unwavering commitment to the college and its

students. His leadership has been instrumental in shaping the institution's reputation as a leading educational institution, and we look forward to continuing our journey of academic excellence under his guidance.

This recognition is not just a testament to the college's past achievements but also a catalyst for continue innovating, experimenting,

and exploring new frontiers in education. The entire NAC family is filled with pride and gratitude as we celebrate this achievement. We congratulate our Principal Sir, faculty, staff, and students for their hard work, dedication, and commitment to excellence. This award is a testament to the power of teamwork, collaboration, and collective effort !

As we look to the future, we are excited to build on this momentum and continue our pursuit of academic excellence. We are confident that this recognition will inspire us to new heights of achievement and innovation.

Congratulations to everyone at New Alipore College for this well-deserved recognition.



Reported By
SAMBRIDHEE SEN



THE UNDERGRADUATE

I had to come out of my expanse
To enhance my repute, I had a chance
I came out shy
Years have gone by
In those lonely years of my room I had found comfort
Infront of the world, this place has me brought.
I found new passions and new dedication
I have goals now and each day a new revelation
I got new friends
And a new pair of specs
My whole life I had been in a shell,
Now I am free and my senses are no longer pale
That's what college life has given me,
this 60 year old, wonderful institution, you see

By

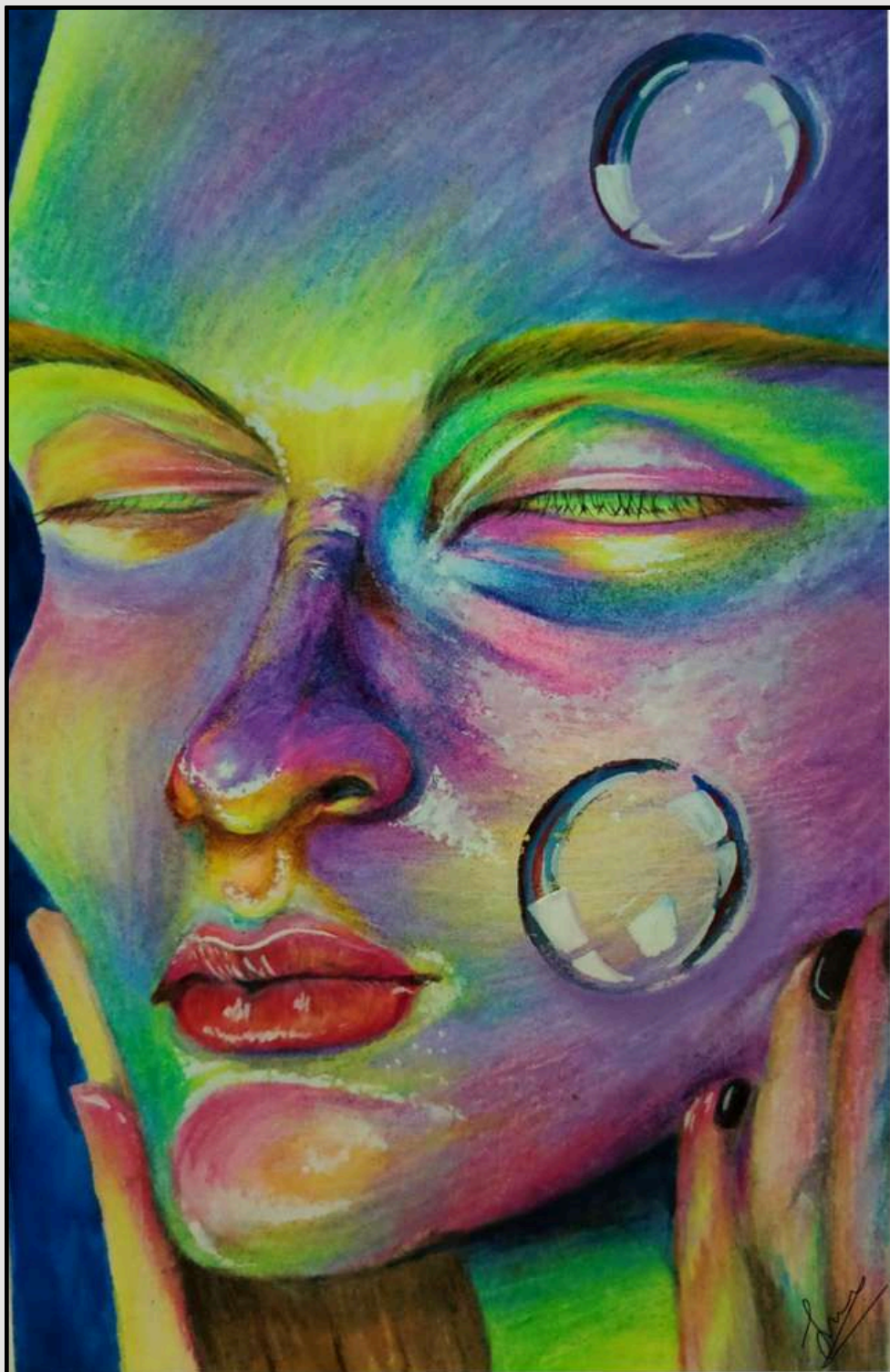
Aryan Kunti

Student, Dept. of History



Canvas of Compassion





The Magic Within

Painted By
Jaitri Mandal
Student, Dept. of English



Sketch of Laxmi and Narayana

By

Jiya Jaiswal

Student, Dept. of B.A. (Gen)