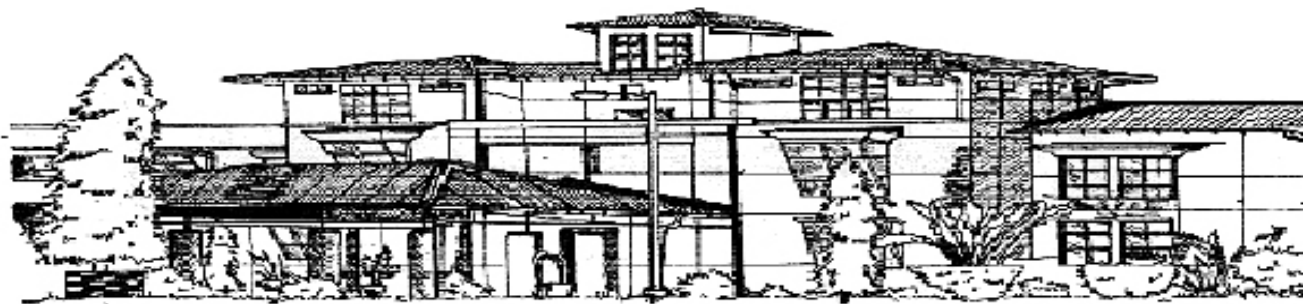




for the love of
MATH

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THE DEATH OF GRATITUDE

- Dr. Amit Jugran, Headmaster

“Gratitude was not just about good manners; it was an affirmation that a healthy relationship between the teacher and students exists.”

When gratitude dies, it's not just the word that dies; something far greater dies as well. The vanishing of the word “Thank you” ensures that respect, humility, and the disrespect of the people who stand quietly behind the growth of children every single day die a slow and painful death. Every teacher pours their energy, patience and heart into shaping the young minds and character. Guiding them through their struggles and rejoicing in their achievements, teachers often correct them

when they drift off course. But correcting the students in the form of a reprimand, of course, meant to get the child back on track and not hurt, is very often taken as an offence. Children, instead of understanding the motive behind correction, usually respond with silence, resentment or complete withdrawal. And what does the teacher receive in return? There is no warm greeting of ‘Good morning,’ no trace of acknowledgement through a smile, or any sign of appreciation. In return, they silently face a painful form of disrespect. Students very often practice to avoid eye contact, ignoring their presence and pretending that the teacher's presence doesn't matter. Such insults weigh heavily on teachers and likely remind them that their effort is undervalued and

that their absence does not matter. I wonder where all the good manners have escaped.

Gratitude was not just about good manners; it was an affirmation that a healthy relationship between the teacher and students exists. A relationship which is healthy, mutually respectful and shows emotional maturity. When all these manners fade, the connection begins to weaken.

This loss not only affects the present but also the future generation. I wish our children were more open to correction, understood that manners open more doors than their degrees, and emphasised the importance of teachers, who in this society are the real harbinger of change.

“I wish our children were more open to correction, understood that manners open more doors than their degrees, and emphasised the importance of teachers who in this society are the real harbinger of change.”

celebrating 150 years of our national song: VANDE MATARAM

- Shreyashree Chaurasia, XI

This year marks the 150th anniversary of our National Song *Vande Mataram*. It is not just a song which we sing, it was the rallying cries of the freedom fighters and the people during the struggle for independence. It inspired freedom fighters to embrace national service despite repression. India's freedom fighters were known to go to the gallows, face a firing squad or meet the hangman's noose, chanting "*Vande Mataram*", which then became a clarion call racing across the villages and towns of British-occupied India.

The song was written on November 7, 1875, by the Bengali author and poet Bankim Chandra Chattopadhyaya. Bankim Chandra Chattopadhyaya was a government official who later became a

deputy magistrate and collector of Midnapore. He had composed this song inspired by the spirit of Durga Puja. The six-stanza hymn, written in Sanskrit and Bengali whose melody was composed by Jadunath Bhattacharya, became the spiritual and patriotic anthem that fueled India's Freedom struggle. It first appeared in Bankim Chandra's magnum opus: "*Ananda Math*." While the first two stanzas rose in popularity during the national movement, stanza three of the song remains as relevant today: *Saptkoti kunth kal kal ninaad karle Disaptkoti bhujairdhut khar karwale Saptkoti kunth kal kal ninaad karle Disaptkoti bhujairdhut khar karwale Abala keno maa eto bole Bahubal dhaarini namaami taarini Ripudal vaarini mataram.*

Translation:

She is terrible/formidable with the roaring clamour of seventy million throats.

She is defended by the sharp swords held by twice seventy million arms. She asks, "Why do they say that you, Mother, are weak?"

She is the Holder of multitudinous strength. I bow to her who saves.

She is the driver away of the enemy's armies – the Mother

Vande Mataram is an intrinsic part of India's cultural heritage and freedom legacy. It became the symbol of patriotism and collective identity and a reminder of service and sacrifice for the nation. On 24 January 1950, the Constituent Assembly declared *Vande Mataram* as the national song; President Rajendra Prasad emphasised its status equal to the national anthem.

for the love of MATH

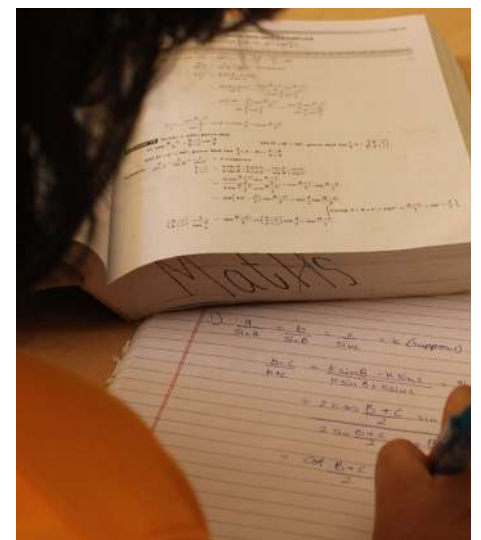
- Shabbahat Ansari, X

The day I was born, a shadow trailed me. Not mine, but from a strange parallel world. A world called MATH. Yes, that four-letter demon haunting not just me, but you too. Don't act innocent—you've felt it breathing down your neck in exams, whispering: "Simplify me if you dare." And this shadow never comes alone. It drags along an entourage of nosy questions: "Are you good at it?" "You must be!" or the deadliest- "Will you take Math in 11th?" It isn't

just me; it haunts all of us. Remember those times in class when the teacher asks, "Who can answer this one?" and suddenly the ceiling fan, the window, even your shoelace becomes the most interesting object in the room? The funny part is, we don't really hate math. We hate how it sneaks in, rearranges our confidence, and leaves us with more questions than answers.

To me, math is the Fibonacci sequence of suffering: 1 wrong answer, 1 fake smile, 2 panic attacks, 3 broken pencils, 5

desperate prayers before every exam. And like that sequence, it spirals endlessly. Maybe one day we'll stop running, face the shadow, and say: "Fine, Math. You win. Just... go easy on the word problems."



at a crossroad

- Pahal Bajaj, XI

U.S. President Donald Trump, despite an already full plate, brokering peace talks in Ukraine and Gaza, and waging a global tariff war, has turned his attention to a new arena: India's neighbourhood. His recent moves mark a calculated push into South Asia. In Pakistan, he has reset old ties; in Iran, he is sanctioning a vital port project; and in Afghanistan, he seeks the return of the strategic Bagram Air-base. Starting with Iran, India has been developing the Chabahar port in southern Iran to gain access to Central Asia without depending on Pakistan. Under a 10-year agreement, India committed \$120 million in investments and \$250 million in loans, in addition to the \$26 million already spent.

However, Trump's sanctions on Iran now threaten this crucial project. Though he initially issued a waiver for Chabahar in 2018, that exemption has since been withdrawn. Beginning in October, all port-related entities will face sanctions, putting India in a dilemma to either risk US penalties by continuing the project or damage ties with Iran by halting it. Turning to Afghanistan, Trump, who once ended American

intervention there, is now demanding control of the Bagram airbase north of Kabul which was the former hub of US power. He argues the base is strategically important, being just an hour from China's nuclear testing site. The Taliban, however, has refused to allow any foreign troops back on Afghan soil. In Pakistan, a long-time US puppet, Trump has revived military cooperation and approved new aid packages. In neighbouring Bangladesh, the US military has held three joint drills within two months, signalling growing engagement in the region. Meanwhile, Trump's India policy remains contradictory. He imposes tariffs on Indian goods yet maintains personal warmth with Prime Minister Modi. He has also made dubious claims, such as mediating a truce between India and Pakistan during Operation Sindoor, claims India promptly denied, reaffirming that no third party has a role between the two nations. So, why this renewed American interest in India's periphery?

The answer lies in China. Trump's focus on Bagram and Pakistan stems from his desire to check Beijing's influence. Yet, in doing so, he risks undermining ties with India, once seen as a cornerstone of Washington's China strategy.

At a time when South Asia faces political instability, with governments changing in Sri Lanka, Bangladesh, and Nepal, renewed US interference could only add to the region's turbulence.

Campus Caricature

MARCHING ON*

- Austin Nameirakpam, VII



Not all Bengalis know black magic or witchcraft. Women who are argumentative, free thinking and have dominating personality, always have been called witches from ages be it Salem witch trials or modern day India. So, whenever a non-Bengali man gets “lured” by a Bengali woman, such gossip automatically comes into the equation. The idea that “Bengalis are famous for doing black magic” is a stereotype, which means it’s a common but false belief. This idea comes from stories, folklore, and how people from outside Bengal have viewed Bengalis over time. It is not based on actual facts or reality.

To understand why this stereotype still exists today, we need to look at a few things: the history of Bengal, the cultural traditions and practices that are part of Bengali culture,

and how people who are not from Bengal see or think about Bengalis now. Bengal has a long history of stories and oral tales about witches, spirits, shamans, and magic. These stories have been passed down through generations and were very popular among the local people. They played a big role in creating the idea that magic is an important part of Bengal’s culture and history. Bengal was known for tantric practices, which involved a strict lifestyle and yoga practices.

These practices were believed to have powerful effects. The British, who saw them through their Abrahamic prism, could not understand them. Literature that promoted this so-called ‘black magic’ narrative was

MYTH & MITHYA*

-Nandika Dutta, XI

banned. Moreover, Bengali literature, theater, and stories often featured witches, spirits, and magic as themes. These stories captivated people’s imaginations and reinforced the idea that magic was a significant part of Bengali culture.

It is important to remember that these are parts of folklore and cultural traditions. The stereotype is an oversimplified view that does not show the true richness and diversity of Bengal’s culture and history.

DAMASCUS THE ETERNAL CITY

- Soba Tadar, XI

Damascus, often called the “Pearl of the East,” is one of the oldest continually inhabited cities, with a history stretching back more than 4,000 years. Its significance, however, lies not only in its antiquity but in the layers of meaning it has carried across civilizations, religions, and literature. The city finds repeated mention in the Bible. It was on the road to Damascus that Saul experienced his dramatic conversion to Paul, shaping the course of early Christianity. Earlier, in the Old Testament,

Damascus appears as a powerful Aramean kingdom, often in conflict with Israel. These references elevated the city into a symbol of faith, struggle, and transformation. Over centuries, Damascus flourished as a center of trade, crafts, and learning, serving as the capital of the Umayyad Caliphate in the 7th century. The magnificent Umayyad Mosque, built on the site of a Roman temple and a Byzantine church, remains a testament to this golden age. Yet Damascus also became a stage for violence: from Mongol invasions to Ottoman suppression, and in recent decades, the devastating Syrian Civil War. Once famed for its bustling souks, gardens, and Damascene steel, the city was scarred by bombings, sieges,

and displacement, marking a tragic chapter in its long history. From its biblical resonance to its cultural brilliance and eventual fall into turmoil, Damascus remains more than a city. It is a living chronicle of human endurance, memory, and longing.



Illustrated by Sneha Ngangom, Deputy Editor, XI

LEADERSHIP WORKSHOP

On the 9th of November, the new Prefectorial Body of 2026, along with the Headmaster, Dr Amit Zugran, Ms Jean Melanie Vincent Haymo and Mr Tapash Das, set off for a Student Council Training and Leadership Bootcamp at the prestigious House of Lalpur in Punjab.

The students left with freshly polished badges on their blazers; badges that still felt a little unfamiliar, sometimes too big, too small or slightly tilted. They carried with them legacies that felt heavy, not yet fully their own. After a quiet and tiring journey, they reached the House of Lalpur and stood in collective awe of its vibrant surroundings. The days that followed were filled with a wide range of activities, from cycling and trekking to workshops on how to conduct effective student council meetings and training sessions on leadership.



Their stay overflowed with learning, adventure and meaningful conversations with Dr Sumer Bahadur Singh, his son Mr Jasmer Singh, Mr Tejas Kumar Jain and the rest of the host family, who ensured they were cared for throughout. The school remains deeply grateful for every lesson learned and every memory made. By the end of the trip, the students seemed to stand a little taller, their badges now sitting on their blazers with a new sense of certainty.



INTERHOUSE ATHLETICS AND MARCHEPAST

On the 16th of November, The Assam Valley School hosted the 29th Annual Interhouse Athletics, for which the highly esteemed Lt Col Shrabanoo Kumar Baruah of the HQ 4 Corps graced us with his presence as the Chief Guest.

Each student showed a tremendous amount of effort and dedication in their performances for each event that they participated in. The afternoon saw an incredible display of talent, grit and sportsmanship from every student. The Best

Individual Athlete awards were taken away by:

Subjunior girls- Pasang Lhamu- Subansiri and Radoune Sha- Subansiri

Subjunior boys- Nirlav Kalita- Dhansiri and Lanchenba L-Dhansiri

Junior girls -Chello Jankam, Bhoroli

Junior boys-Pragyan Baruah, Manas

Intermediate girls-Chello Muji, Bhoroli

Intermediate boys- Marcus Mandal, Lohit

Senior girls-Damaphi La Ai Laloo, Kopili

Senior boys- Ashmit Phukan, Manas

The results for the 29th Annual Interhouse Athletics were:

1st Bhoroli-Lohit

2nd Kopili-Dhansiri

3rd Jinari- Manas

4th Subansiri Namdang

The results for the Interhouse Marchpast were:

1st Kopili Dhansiri

2nd Subansiri Namdang

3rd Ginari Manas

4th Bhoroli Lohit



IPSC U-17 CRICKET

The Assam Valley School cricket team participated in the All India IPSC Cricket Tournament from 4th to 8th of October 2025 at YPS, Patiala, Punjab. Our school team reached quarter-final stage by defeating L.K. Singhanian School, Gotan, Rajasthan, Welham Boys School, Dehradun and managed to get The Lawrence School, Sanwar out in just 34 runs. AVS lost the quarter final in super over against Modern School, New Delhi.

AVS captain, Nisanta Bora captured 12 wickets in the tournament and managed to top the list amongst 19 school teams.

EMPOWERING EDUCATORS THROUGH INNOVATIVE TEACHING

A TEACHER TRAINING PROGRAMME BY MR HUIDROM,
CENTA FACILITATOR

It was a proud moment for The Assam Valley School when Mr. A. S. Huidrom, a seasoned educator and CENTA (Centre for Teacher Accreditation, Bangalore) facilitator, conducted a Teacher Training Programme at Army Public School, Chindit Top, Tenga, Arunachal Pradesh on 8th November 2025. The workshop, centred on “Pedagogical Methods and Student Engagement and Understanding,” brought together thirty enthusiastic teachers eager to explore new and creative approaches to teaching.

Originally planned for 1st October 2025, the training had to be postponed due to heavy rainfall and landslides that made travel beyond the Tipi Orchid Research Centre, about 80 km from AVS, impossible. CENTA later rescheduled the session for 8th November, allowing the event to take place under safer and brighter conditions. Setting out from AVS at 5:00 AM, Mr. Huidrom’s journey through the scenic Tawang Monastery Road was both peaceful and inspiring. Passing through the tranquil surroundings of Nag Mandir and Gompa, he experienced the serene charm of Arunachal’s natural beauty before reaching Army Public School, Chindit Top, at 8:30 AM.

Upon arrival, Mr. Huidrom was warmly welcomed by the faculty, coordinated by Mrs. Geeta Gurung, and introduced to Dr. (Mrs.) Thakur, the Principal of Army Public School, Tenga Arunachal Pradesh. The session began at 9:00 AM and continued till 2:00 PM, creating a vibrant space for interaction, creativity, and professional growth.

The day opened with a light-hearted ice-breaking activity, where participants danced and moved to the tune of “By the Rivers of Babylon.” The activity set a joyful tone, reminding teachers of the energy and playfulness that keep classrooms alive. This was followed by hands-on tasks, group discussions, presentations, and case studies. Teachers explored a range of modern pedagogical approaches, including:

1. Collaborative Teaching and Learning
Socratic
2. Teaching Project-Based Learning
3. Flipped Classroom
4. Storytelling
5. Gamification

Each method was discussed with practical examples and classroom applications, allowing participants to reflect on their teaching strategies and student engagement techniques.

In his concluding remarks, Mr. Huidrom shared that the session was an enriching and transformative experience. It not only strengthened professional ties among educators but also rekindled the joy and creativity at the heart of teaching.



Ripple #261

-Nongthombam Chingkheinganbi, XI

A knife in her hand
Blood trickled in beads
as she glanced at his lifeless
frame
Trembling seized her hands
A plea escaped her lips
Only to be swallowed by a
scream
She had done it and not in her
dreams

Tongue Of Slip!!

1. "It's all the art and the craft people." - Mrs. Sagarika Dutta (*You might need an English person.*)
2. "I didn't saw stuff." - Sneha Ngangom, Deputy Editor, XI (*You need to go look at your Total English.*)
3. "It's okay. You just have to copy-post." - Rianna Lingjel Irom, Editor-in-Chief, XI (*Has your screentime finally gotten to you?*)
4. "Wish me best." - Erik Angie Riba, Editor-in-Chief, ISC Batch 2026 (*We wish you would open a dictionary.*)
5. "Are you suffering from hair oil?" - Khichu Kath, XII (*Your English is the one suffering here.*)

Keep It Reel!

Trackstars

-Rianna Lingjel Irom, XI



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Associate Editor: Nongthombam Chingkheinganbi

Design & Layout: Rianna Lingjel Irom

Illustrators: Sneha, Austin and Baibhav

Photography: Rianna Lingjel Irom, Chingkhei

Mistress-in-Charge: Ms. Sarmistha Paul Sarkar

Publisher: The Assam Valley School, P.O. Balipara, Dist. Sonitpur, Asom-784101, India

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