



MAGAZINE 2012

"Fostering Creativity and Leadership"



Shillong College
Boyce Road, Shillong - 793005

SHILLONG COLLEGE



THEN



NOW



**MEMBERS OF THE NON - TEACHING STAFF ALONG WITH THE
PRINCIPAL AND VICE PRINCIPALS
OF SHILLONG COLLEGE**



*Presented to shri D.B.Bhattacharjee, Head Assistant
by M.C.N.T.E.A., Shillong College Unit.*

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TEACHING STAFF 2012





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Principal
Shillong College
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Teacher-in-charge :

Dr. D.L. Buam

Student Editor :

Shri Andrew A. Kharsohtun

Cover Design :

Mrs A. M. Mitri

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Room 32/33 1st Floor
Shillong - 793001
☎ : 9863063286, 9863113088, 9863231312
email : larirepmay@yahoo.com,
shanderapress@gmail.com

Contents

page

1. Foreword by the Principal- Dr K.D.Ramsiej	5
2. Editorial Board 2011-12	6
3. From the Teacher-in-charge, Dr D.L.Buam	7
4. Importance of Vision- Dr K.D.Ramsiej	9
5. Fostering Creativity Among the Youth- Dr (Mrs) M.P.R.Lyngdoh	11
6. Leadership and Creativity - Dr M.Dey	13
7. Fostering Creativity and Leadership- Shri D.Mukherjee	15
8. Oh the Vision (Khasi Poem) - Dr A.Nongbri	16
9. On Leading and Misleading- Shri N.K.Sarkar	17
8. Beyond Classroom Teaching- Dr(Mrs)A.A.Ahmed	19
10. India (Khasi Poem) – Dr D.Mawroh	20
11. Modern Time Hi Fi LeadersRevolutionaries- Dr M.N.Bhattacharjee	21
12. From Cowboy to Spaceship Economy- Dr(Mrs) E.Kharkongor	24
13. The Persistent Organic Pollutants- Dr C.Masharing	26
14. The Mawphlang Sacred Groves- Smt D.Kharshandi	28
15. Youth Community Service- Shri M.W.Synrem	30
16. Botox Glabella (Frown Treatment)- Smt M.Diengdoh	33
17. Igniting Creativity through Leadership- Smt W.C.K.Sohliya	34
18. Srinivasa Ramanujan: 125th Anniversary– Shri D.Shadap	37
19. The Monpa Tribe of Arunachal Pradesh (Hindi)- Dr(Mrs) S.Pandey	39
20. Creativity in Architecture (Garo) – Mrs L.D.Marak	55
21. About songs of coming of Uma (Bengali)- Ms C.Dhar	58
Students' Corner	
22. Effective Communication- Andrew A.Kharsohtun	63
23. Jokes- Wadbor Wahlang	64
24. The Iron Lady of Manipur- M.Chinmuanthang	65
25. History of Mathematics- Lian Ding Munsong	68
26. Positive Thinking- A key to success- Mangcha Lhungdim	70
27. Radiation : Health and Safety- Wadbor Japang	71
28. Regression to Nature- Kamsuanlal Hauzel	75
29. Chemistry of Medicines- Winsar Wardkhar	77
30. Just Be Yourself- Utpal Nath	78
31. Democratic Leadership – Shaisngi Lyngdoh	79
32. Relationship Counts- Yadev kafley	80
33. North East Highway Star 2012-Agalliasis Ryntathiang	81
34. Improve your eyesight - Margretta Nongrum	82
35. Love is Blind- C.Kailianson	82
36. Shillong College: My Delight- Yadev Kafley	83
37. Shillong College (Poem)- Winsar Wardkhar	83
38. Walk down memory lane- Rohit Yadav	84
39. Ka mon ba jwat- (Poem) - Shainingstar Sumer	84
40. 7 Innovative ways- Nekmmminlun Gangte	85

41.	<i>U Nongialam (Leader)- Shemphang Iakashi</i>	86
42.	<i>Ko Sor Shillong (Poem)- Mosland Rynnga</i>	87
43.	<i>Aiom Kstar Aiom Rupa (Poem)- Shainingstar Sumer</i>	88
44.	<i>Jingsneng I mei I pa (Poem) - Shainingstar Sumer</i>	88
45.	<i>Ka jingduk ka khanglad (Poem)- Shainingstar Sumer</i>	89
46.	<i>Longing Baskhem (Poem) –Dofilyne Kharsyntiew</i>	89
47.	<i>Bengali Section- Oh my Life -Soma Deb</i>	91
	<i>Badhu Kaun Alo Laglo Chackha- Priyanka Das</i>	92
	<i>Little flower in the grass- Sangeeta Deb</i>	93
	<i>Inner Feeling of Mother- Sukriti Chanda</i>	94
	Hindi Section –	
	<i>The value of time - Easterson Sohtun</i>	97
	<i>Teachers in our life - Easterson Sohtun</i>	96
	<i>Jokes - Harishankar Prasad</i>	98
	<i>Riddles - Kammal Chetri</i>	98
	Garo Section-	
	<i>Awakening Literacy of Youths in Rural Areas - Jonash Sangma</i>	99
	<i>No Forgiveness without love- Aisowanma Nengminza</i>	100
	<i>God is a loving care-taker- Samuel Sangma</i>	101
	Events 2012	
48.	Reports of various events from Departments/Cells/Units	
a)	<i>World Environment Day 2012- SCAS</i>	103
b)	<i>Workshop of Entrepreneurship Development Cell- EDC</i>	107
c)	<i>Information and Career Guidance Cell Programmes- ICGC</i>	109
d)	<i>Computer Literacy Programme –Techies Club</i>	111
e)	<i>National Service Scheme (NSS)- NSS</i>	112
f)	<i>National Cadet Corps (NCC)- NCC</i>	115
g)	<i>North East Congress 2012- EDC</i>	116
h)	<i>Youth Red Cross Society-YRCS</i>	119
i)	<i>Alumni Day 2012- SCAA</i>	121
j)	<i>Teachers' Day 2012- SCSU</i>	122
k)	<i>Inauguration of Hostel and Release of 2010 Conference Book – SCAS</i>	123
l)	<i>Students' Union – SCSU</i>	124
m)	<i>Freshers' Meet 2012- SCSU</i>	125
n)	<i>Art Installation of Khasi Culture- Sociology Department</i>	126
o)	<i>Farewell to Shri D.Bhattacharjee- MCNTEA</i>	128
p)	<i>Upcoming National Seminar- Mathematics Department</i>	129
q)	<i>Inauguration and Pledge-Taking Ceremony of YRCS</i>	130
r)	<i>Special Programme of ICGC at Bethel, Umia</i>	131
s)	<i>A Visti to Bethel</i>	132
t)	<i>A Memorable Day</i>	133
u)	<i>Upcoming 50 years Celebration of Teaching Science – Science Deptts.</i>	134
v)	<i>We pay respect to</i>	137
49.	<i>List of Teaching Staff</i>	135
50.	<i>Cherish the Golden Moments</i>	137
50.	<i>List of Non-Teaching Staff</i>	138
51.	<i>Achievements – Academic/Non-Academic</i>	140
52.	<i>Students Union for the session 2011-12 & 2012-13</i>	144

Foreword by the Principal



Dr. K. D. Ramsiej

It is a pleasure for me to write this foreword for the Annual Magazine 2012 which is ready to be published. The college Magazine is a mouthpiece of the teachers and students of the institution. In it we find a report on the activities and programmes of various committees, cells of the college. Publication is one of the important activities of every educational organization. Both students and teachers are given the opportunities to write their views and opinions of their interest as article in the magazine. The College Magazine that gets published from time to time is an expression of the various phases that the college is passing through in these years. Through the different curricular and extra-curricular activities the students of the college find ways of expression in their articles and writings. The teachers are always behind the students to guide and encourage the students and they too make their own views of their experience as they make progress through the journey. The magazine is a collection of varieties of writings or articles on different topics of their experience and on the activities during the year. The University Grants Commission has made compulsory that any teachers' career advancement or placement or promotion is subject to any publication in the form of books or articles otherwise things will be kept pending. A college magazine is a trial for both teachers and students for higher standard ISBN /ISSN publication. We are very fortunate that this year many articles are received from both teachers and students compared to previous years. This is a good sign for the progress and development of the college in this area. The college has recently brought out the first ISBN publication on 'Global Financial Crisis' released on the 15th September 2012 by Shri W.M.S.Pariat, the Hon'ble Chief Secretary, Govt. of Meghalaya. We do expect that in the near future some more books will be published by the teachers or Departments of the College. We have enough potential in this field provided we explore the possibility through active encouragement and support.

Shillong College established in the year 1956 is now completing 56 years now and is preparing ahead to celebrate the Diamond Jubilee in the year 2016. It is indeed a matter of pride to see the college growing and reaching new milestones in its journey. The college had gone through various problems and difficulties and yet with the vision of the former Principals and teachers it continued on its journey and stands as it is now to move through to enter into the new world of changes in education system. The college still has to strive further more to be able to cope up with a leading edge. The College aims at providing the best education to the students of different background including those from the poor section of the society. It is important to note that the college is keen enough to help many of the students from the rural areas getting admission and achieving good results and even could continue further studies elsewhere. To keep pace with the new changes in education system, the college is now catching up to start and introduce new subjects and courses in the near future.

I express my deep gratitude to Dr M.Dey, Vice Principal and Shri K.D.Roy, Vice Principal (Professional Courses) who are my strong right and left wingers for carrying out the heavy duties of the college with enthusiasm and mission. We are very fortunate to have in our management Prof K.S.Lyngdoh, President of the Governing Body and other members who lead the institution with valuable guidance and decisions.

Due to the hard work and sincerity of Dr D.L.Buam, Teacher-in-charge of the College Magazine that the college could bring out the magazine earlier this year. My gratefulness and appreciation go to her and the Editorial Board including the students' Editorial Board for the editing work done on time. I also congratulate all the contributors to this Magazine and we do expect them all to continue the same in the years to come.

Let the good wishes of the people and the blessing of God be with Shillong College as it has been through the years.

SHILLONG COLLEGE EDITORIAL BOARD

2011-2012

- | | |
|--|-------------------|
| 1. Dr D.L.Buam,
Department of Chemistry | Teacher-in-charge |
| 2. Mrs B.Wanniang
Department of English | Teacher Member |
| 3. Dr (Mrs) S.Pandey
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| 11. Smt Kristie Anjela Thangkhiew | Student Member |

email : shillcollmag12@gmail.com



From the desk of the

TEACHER-IN-CHARGE

*A*s we enter an era where we see changes in the social, political, economic, and educational system, we need more of creative thinkers who can lead a positive change. In the present education system where we see fast changing curricula and introduction of new subjects it clearly creates a demand that education system needs the required thrust from a mono-dimensional to a multi-dimensional one. The theme of the Annual Magazine 2012 '**Fostering Creativity and Leadership**' seems to be in focus in this present scenario of a fast changing system. Creativity can mean differently to different people, it can mean imaginative or innovative, original thinking, or doing something new or taking risks or producing talents or making changes etc. It is well known to us that the three I's of creativity are Inspiration, Intuition and Imagination. Man needs to exercise his power and energy in creative work in whatever field he is placed. Recollecting the words of Pope Paul VI at the reception of the Apollo 11 crew way back in 1969 after they had set foot on the moon, he expressed that man has a natural urge to explore the unknown, and indeed Neil Armstrong in his words, he rightly said that man's landing on the moon is one giant leap for mankind.

As we all know that the nature of human civilization today is changing more than our educational methodologies so much so that students today are learning more about the world around and about new sources of information but what is happening in classrooms today is often disconnected from what students experience in their technology-rich lives and so in a sense they have not been able to think outside the box. It is thus necessary to stimulate and instill creative thought and action in our students to help them realize their potential capacity for leadership in various spheres of life. Indeed, education is a vehicle for identifying areas of interest and passions of student thus preparing leaders who can be imaginative and lead change and it becomes so increasingly important that education system today needs

Dr Deborah L.Buam



to address more on how to prepare leaders through creative thinking by combining existing knowledge and new sources of information in magnificent ways. As such, all stakeholders namely teachers, students, management in the education system need to make new changes by fostering creativity in teaching practices, designing curricula, governance, etc for better quality and better future prospects of the students. Of all the stakeholders mentioned above, the students have a unique role to play in ensuring quality in educational institutions. Firstly, the students should realize that they have the right for quality education and it is the responsibility of the institutions to provide quality educational experience to learners. Secondly, the students should equally be aware of their responsibilities which in turn will help the institutions to provide quality education. This means that the students should demand quality education and demonstrate their commitment to quality education by accepting their responsibilities.

Nevertheless, students in this digital generation have to be selective in making a choice of information, so as to maximize the use of what is beneficial and minimize what is harmful to them. One cannot deny the fact that e-revolutions are indeed what we marvel in this age, something that touches lives of people of all ages, more than that we are entwined in the infinite spider's Web of Information Superhighway where we no longer can live without. It seems to have been a dominant force in our lives and gained a strong foothold in our daily life. What led Gene Roddenberry to create the movie world of Star Trek is that he envisioned a future where all information was retrieved from computers. Truly, the message came loud and clear that whether displayed on a monitor screen, a hand-held gadget, or spoken aloud, information on paper had almost become obsolete. The new world of



video games for children is mere pastime, can be also educative, creative at times. The incredible popularity of video games as stimulating and technologically impressive is well known that even adults make it a leisure activity, and the world of SMS revolution is right round the corner now. We are indeed in a generation that we are connected to the vast world of information and we even socially connect ourselves online, meeting new people, making new friends on the globe. We all know too well about social networking internet websites including Facebook and the micro-blogging platforms called Twitter that have their way now, they are no doubt creative and good, they even have become extremely popular all around the world. It is known that now they have millions of people which use the website on a regular basis in order to connect with friends and family around the world. Students get new ideas and venture into new academic fields in new locations on the globe. However, there seems to be a big challenge to the cyber professionals who as creative leaders have had the capability to foster creativity in those around them. It is a fact that no matter how fast the world is now moving through such cybernetics revolution yet it is all too important that we realize that we are not entangled in unrealistic amusements and entertainments that may have impact in our real, academic, social, private and public life. More than that, if the young brain is exposed to a world of fast action and reaction, a world of instant new screen images flashing up with the press of a key, then a rapid interchange takes place which perhaps in the real world such responses are not immediately approaching, we often hear the so-called behavior of *attention-deficit hyperactivity disorder*. It might be interesting to investigate whether the submersion of our culture in screen technologies over the last decade might be linked to the threefold increase over this period on *methylphenidate* prescription, the drug used to treat attention-deficit hyperactivity disorder. The fact remains that we truly live in a global world or a global village where none of us are immune or isolated from problems in other parts of the world as we share or experience just what others share or experience for what is or what has happened in the

world around us. The principal lesson that we need to learn from globalization through cybernetics revolutions is that the good and bad effects are shared equally by all of us on the globe.

There are many articles in this magazine that will enlighten us more on creativity and leadership that are much needed in the technology-driven world which we live today. I must thank all authors who have contributed varied nature of articles, from the teaching faculty to our students. I express my sincere thanks to our former Principal, Dr (Mrs) M.P.R.Lyngdoh, who is always ready to contribute articles when asked for. I also thank our former Vice Principals, Shri N.K.Sarkar and Shri D.Mukherjee, our Principal, Dr K.D.Ramsiej, our Vice Principal Dr. M. Dey, our former colleague Dr (Mrs) A.A.Ahmed, our present colleagues, students etc for their contributions. The assistance of the members of Editorial Board is deeply acknowledged with thanks. The experienced help and suggestions from the former teacher-in-charge, Dr M.N.Bhattacharjee, Department of Chemistry, are highly appreciated. The help from other Non-teaching staff and also the teaching staff who are not in the Editorial Board but were always ready to lend their helping hand when needed is also appreciated. I also express my thanks to Smt A.M.Mitri, Head, Department of Computer Science for the cover design and to the Student Editorial Board and Students' Union for their cooperation. I also express my sincere thanks to Shri. L. Pariat and Shri G. Rumnong for the assistance rendered in taking photographs of the various events in the college and the different group photos of Students and Teachers. I must also admit that there may be some drawbacks here and there which I would gladly accept and make things better in the coming year. I therefore request the Students and Teachers to send your suggestions, comments and criticism about the Magazine to the college Magazines email address shillcollmag12@gmail.com or sms to 9863066253. Last of all I would like to convey my sincere thanks to the Shandora Press for making all-out efforts to make this Magazine as it is.

Thank you



Importance of Vision

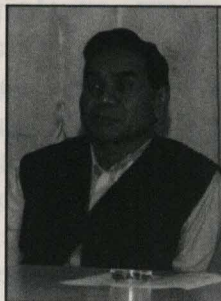
Where there is no vision the people perish - Prov 29:18

Dr K.D.Ramsiej
Principal, Shillong College

Nothing focuses the mind better than a future ideal that moves the heart and vision is the power of seeing, perceiving and imagining that very same future ideal. Vision is the insight and the foresight of the individual, an institution, a community and a nation to take a plunge into the future with a feasible plan and strategy to achieve anything great, laudable. It is an idea of a beautiful sight and perception that a visionary person would like to possess. Life affords no higher pleasure than that of overcoming difficulties and passing on from one success to another. One of the hallmarks of visionary leadership lies in the translation of positive motives and intentions into tangible results.

There is no borderline between vision and dream or mental image. But when we say that we have a vision, it cannot be referred to a mere ordinary dream or image yet it has a target to be fulfilled. When we talk about a visionary politician, we are concerned his ability to win the election and his future tactics how he will develop his constituency and the state. Visions may be regarded as the aims and objectives of the individual or group of individuals. Visions are also the divine revelation and the ecstatic state of experience of the seers and the prophets.

Vision as seeing may be contrasted both with hearing and feeling by touching. Another way in which seeing differs from feeling by touching it, our experience is of feeling it with a particular part of the body. Our visual experience, however, is not of seeing with our eyes. We can imagine a disembodied mind having visual experiences but not having tactile ones. Sight is most important than that of other senses viz. hearing, feeling, taste and smelling. Vision may be mediate and immediate perception. We may perceive directly or



indirectly the reality of thought and things. Philosophers have a thousands of debate on vision and perception. When we have a vision of the substance, it may refer to primary and secondary qualities of it.

Vision as an achievement : To see is to function which is equivalent as to win.; to see is to look at an object for a given length of time. To see is an achievement if we mean to see as to keep in sight. Keeping something in sight is like keeping the lead, is something that can be done skillfully or carefully which is different from simply seeing something.

God talks to people through visions and dreams. God imparts his message in the vision at night. The apostles and prophets have the visions while asleep as well as waking state. Visions had close connection with dreaming state. The supreme set of visions in the Bible is that in the book of Revelation. The visions are concerned with both immediate actions and the far-off divine event of the kingdom of God.

Let us consider the visions of our social thinkers and leaders as Mahatma Gandhi, Rajiv Gandhi, Bernard Shaw and others :M.K.Gandhi's vision can be found in India of my dreams .Let us hope for united India to become the world leader. There will be the same respect for women as vouchsafed to men, and the charity and purity of men and women except one's wife, will be treated by men of all religions as mother, sister, daughter according to her age. Where there will be no untouchability and where there will be equal untouchability and where there will be equal respect for all faiths. They will be proudly, joyously and voluntarily bread labourers (Harijans)

He further visualized India by saying "He who strives never perishes. My national service is part of my training for freeing my soul from bondage of the



corruptible and perishable earth. I am striving for the kingdom of Heaven which is Moksha. If there is any paradise on earth it is here, it is here and it is here.”

Visionary statement of Rajiv Gandhi : I take pledge to keep that of great tradition alive and to work for a strong and prosperous India which is dedicated to peace.” India is one, it belongs to all of us. It is our goal to remove poverty as soon as possible. Our goal is – to make the country modern continuously, to increase production, and to ensure everyone social justice. India will continue to work for world peace, friendship and cooperation.

He said “Keep walking, keep walking, you have not reached your destination yet ,” I have seen a dream, a dream of great Indians, who are walking toward the future with confidence. I had a dream of such an India which proves itself to be excellent in all fields” He always cherished a dream which he wanted all Indians to cherish with him to make India a land of prosperity and excellence through the dedicated and selfless work of each Indian in every aspect of life and profession.

According to Richard Beckhard and Wendy Prichard, a vision is a picture of a future state for the organization, a description of what it would like to be a number of years from now. It is a dynamic picture of the organization in the future, as seen by its leadership. It is more than a dream or set of hopes because top management is demonstrably committed to its realization it is a commitment.

Visions are important to those who have foresights in the future action plans. The community, the institutions, the country etc are having their own visions to be achieved. Shillong College also had framed its vision during last decade which is as follows : to impart quality but affordable education for all students. The college is trying its best to act and go ahead as per its vision. Once we have instituted our vision, we have to stick to it, we are not deviating ourselves from the path of vision rather we are taking strident steps towards realizing the vision. The students, the teachers and the admin-

istrators of the college should have their own vision. A successful person on earth is always a person who possessed vision and fulfilled his or her vision in life.

I as the Principal of the College, have big dreams and envision higher and better future for the college. The college as a team shall march through the twenty first century exploring new vistas, becoming massively competent, moving from learning to doing, championing constant intellectual development and skills improvement, Shillong College will strive to have in the near future an Indoor Stadium, Auditorium, Hostels, Staff Quarters, International standard Football fields, modern swimming pool, vocational training center, post graduate courses, International school for Sports and Games and others relating to our present needs. We as a team as stakeholders of the college shall strive for excellence, go that extra mile and give our best. The College I am sure will one day be one of the best colleges in the North East.

German Philosopher Johann Von Goethe said many years ago, “whatever you can do and dream you can do begin it. Boldness has genius, power and magic.” Vision without action is stagnant and action without vision is like a body without a mind. Vision is to be followed by mission. It is said that actions speak louder than words. But the proverb further says action without thought is like shooting without aim. We human beings think before we act in order to achieve the goals. It is not possible that you are going somewhere without first thinking your destination. That is why vision is always accompanied by deeds and missions. The students of our college should have visions for their future careers. Come let’s say together the words of Bernard Shaw, ***I want to be thoroughly used up when I die. For the harder I work, the more I live. I rejoice in life for its own sake. Life is no brief candle to me. It’s a sort of splendid torch which I’ve got to hold up for the moment and want to make it burn as brightly as possible before handing it on to future generations.***

I try to learn from the past, but I plan for the future by focusing exclusively on the present – Donald Trump



Fostering Creativity Among the



Dr (Mrs) M.P.R. Lyngdoh
*Former Principal
Shillong College*



In the four stages of human life, youth is the most important period, it is a period of joy, merriment and hope. It is also a period full of challenges and conflicts, as a person begins to mould his/her future, receive their education, choose their careers and build their life. It is a period of love and marriage, and full of responsibilities. This is the time that the youth face many temptations, and if they are not cautious, take proper care, waste their time, make mistakes and do not walk on the right path, they will repent and regret forever. Therefore, the youth must first of all know themselves as Socrates said, "Know thyself", for if we do not know ourselves we will not be able to know others. The youth must be God fearing citizens and be guided by their conscience to know and do what is right and what is wrong. They must not be too materialistic but try to be spiritualistic, as materialism and consumerism will destroy the society. They must have ambition, self discipline, self control, strong foundation and strong will power, so that nobody can force anything on them. They must be sincere, hardworking, dedicated, honest and truthful to succeed in life. They must have good character and good moral values, for if character is lost, everything is lost.

The country needs leaders in all spheres of life, and it is good leadership that will uplift the society and take the country forward. We need leaders in politics, education, social, economic and other fields. We need leaders with vision, mission, dynamism and commitment who will lead, guide and pave the way for our future. In the society, there are two types of leaders (1) Born leaders which are those that are born with certain innate qualities of leadership that are acceptable to the people (2) Leaders can also be made, there are people who have the talents and qualities of leadership, which can be further improved and enriched to become good leaders. Many people belong to the second category, where they can become good leaders in the family, society, Institution and in the various field of works and profession. How can we become good leaders and improve the qualities of leadership?

- (1) A leader must be a leader who can lead and not to be led or carried away.
- (2) A leader must walk ahead in any situation without turning back and surrender.
- (3) A leader must show, lead the way for others by examples.
- (4) A leader must have knowledge and wisdom, that he can give and share with others.
- (5) A leader must have followers who will trust him and stand by him in good or bad times.
- (6) A leader must love and respect others, he must not command respect but earn respect.
- (7) A leader must not necessarily be a rich person or very highly qualified, but he must possess good qualities of leadership to earn love, respect and trust from the people.
- (8) A leader must know the rights and duties, and must respect the rights of others and must not be partial. He must love his own culture and respect other cultures as well.
- (9) A leader must be ready to sacrifice for others.
- (10) A leader must be a hero and role model to others, he must be brave and courageous in good things.
- (11) A leader must not take decision by himself, but must take ideas and suggestions from others. Any decision must be unanimous and collective.
- (12) A leader must decentralize his power and responsibilities and must encourage others to take up responsibilities.

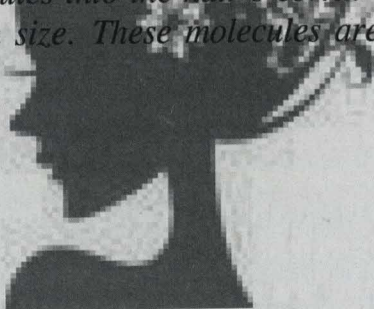


- (13) A leader must be able to analyze things and be able to solve problems and provide suggestions.
- (14) A leader has to be a good speaker and has communication skill to be able to communicate, convince and make others understand.
- (15) A leader must have vision, responsibilities, self confidence, patience, punctuality, understanding, forgiveness, humility and sense of humor.
- (16) A leader must be a giver not a taker.
- (17) A leader must not judge things based on sentiments, but anything must be based on reality.
- (18) A leader must think, dream, look, teach, inspire, talk, walk and act like a leader.

I am hopeful that many youth can come forward and be leaders in their different fields and lead by examples, so that our state in particular and the country in general will progress and develop faster.

HAIR COLORING

Hair coloring has become a science. The correct combination of chemicals can make the difference between healthy hair and damaged hair. To lighten hair, bleach is often used. Bleach strips the color from hair by reacting with the hair's melanin (the substance that gives hair its color). Bleach works because of a chemical reaction between the developer, which is an oxidizing agent, and an alkalizing agent. The alkalizing agent lifts the cuticle of the hair which lets the oxidizing agent get to the hair's melanin. Permanent hair coloring works by embedding small molecules into the hair's cortex (the hair shaft) that react with the hair and expand in size. These molecules are too large to wash out of the spaces they occupy.





Leadership & Creativity



Dr. M. Dey
Vice Principal

Leadership has a range of definitions, but at its simplest it is concerned with the ability to influence others to achieve goals. The role of a leader is of utmost importance in any driving change, achieving objectives or other challenges. Personal attributes, thorough knowledge, clear vision farsightedness and effective decision making are some of the essentialities that describe a leader. An ardent leader has a commitment towards solving problems through capacity building and empowering others, take calculated risks and make tough decisions at times. It is not an innate characteristic but a complex admixture of attributes gained through education, exposure and reasoning.

Do leaders need to be creative? There seems to be some relationship between the two because we associate leaders with providing new directions and championing change. Leadership is often portrayed as breaking new grounds. Creative thinkers are people that see a problem and have the ability to exercise his or her imagination. These people see a problem and find ways to address the issue in hopes of changing it. Creative leaders on the other hand believe that the best answers are those that come from people. They understand how to inspire and depend on others to do the critical thinking. It is therefore, to be an effective leader one need to be both a creative thinker as well as a creative leader. Again all creative people may be called leaders even if only indirectly. By doing something different, they are setting examples. So, even if they do not have the influencing skills to persuade people, they could be said to be leading by example. However, leadership implies fellowship. That is there cannot be any leadership if no one is moved to get on board.

One thoughts leads to another, each usually related to life's changing texture and a logical movement of human mind is sometimes discernible, yet thoughts overlap and the new and old run side by side, often contradicting each other until something very innovative emerge and this is creativity. Fostering creativity is altogether another aspect and is more challenging, going through the phases of experimentation, amendments and modifications until its acceptance. Leaders with strong determination, personality and convincing skills influence mass acceptance to bring radical social changes. The person taking the leadership role needs to have courage to challenge the status quo more than to be personally creative.

Countless examples of such leadership inspire generations continuously until new paths emerge. Lord Buddha had the courage to attack popular Vedic religion, superstition, ceremonial, priestcraft and all the vested interest that clung to them. He condemned miracles, revelation and dealing with the super naturals. His appeal was logic, reason and experience, his emphasis was on ethics and his methods were psychological. Buddhism influenced Indian sub-continental including far Asian life for over thousands of years. Coming closer, Rabindranath Thakur and Mohandas Karamchand Gandhi have been undoubtedly the two outstanding and dominating figures of modern India. Rabindranath during his long life of creative activities represented essentially the cultural intellect of India and people's acceptance of life in the fullness of joy and sorrow. Gandhi introduced new means of action, which though peaceful yet implied non-submission to wrongs and evils. They were leaders moulding thoughts and life of millions.

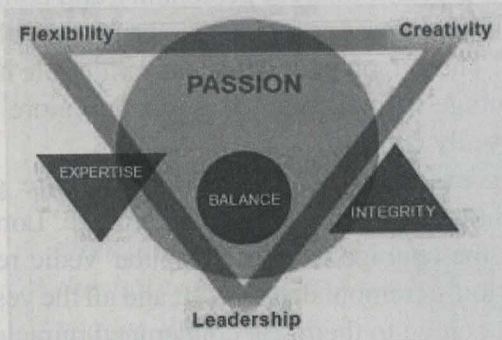


Creativity is the essence of art, literature and music. A painter imagine colour, shapes ,figures and depicts the finished portray before placing on the canvas, that is absolute and unique. Musicians put voice and implements into experimentations to create “notes” that are applauded. Here creativity is the conclusion and whether or not they influence followers is not prominent. So leadership is not evident much but creativity is predominant.

Presently, both these attributes are equally demanded in corporate and administration. Judgments are based on aptitudes in these fields. Dynamic personalities prepared to endure stress ,strain and contribute innovatively are preferred to achieve organizational goals. These people desire not to put a limit a to their aspiration and continue to perform selflessly until tired and fatigued. We are surrounded with concentric circles of problems and the coil is ever growing making survival challenging for every single life. It is primary for citizens to find ways and means to loosen the circles of problems. Human, through its inquisitiveness and intellect have come a long way from the evolutionary point ,

creating and innovating means of comfort and safety. Achievements, came at the cost of multiple side effects that have engulfed every sphere of humanity. Is not it time to think, create and enforce measures? Imparting Knowledge and training for secured embarkation onto difficult sailing in the impending calamity is the need at this hour. Thinkers, educators, policy framers et.al., must put their efforts in right direction with right earnest to assure survival. Leaders are not born, leadership has no genetic basis rather imbibed through adoption of principles to achieve goals. Creativity too is not innate rather acquired through effort ,experiment and experience. Perhaps, combination of both give birth to creative leader as John Quincy Adams put it:

“If your actions inspire others to
dream more.....learn more.....
do more.....become more.....
YOU ARE A LEADER”.



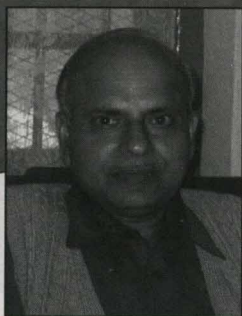
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Leadership is the capacity to translate vision into reality- Warren Bennis



Fostering Creativity and LEADERSHIP



Shri. D. Mukherjee,
*Former Vice Principal &
Head, Physics Department
Shillong College*

Creativity and Children

The word 'creation' means the act of bringing into existence our imaginations in terms of some physically perceptible phenomenon. Creativity is about more than imagining or making something that has not previously existed. In fact, creativity is much broader than creation itself. Creativity lies embedded in the subconscious mind of the young children as also in the adults in the form of a nucleus or core, which when encouraged and cultured results in an act of creation. The embedded nucleus of creativity may be simple, compound or complex in nature, which may ultimately develop into various forms and levels of creation. Here comes the very important role of fostering creativity. At the tender age of a child, the parents, elders and teachers should take a special care to expose the kids and young boys and girls to different forms of creative pursuits. In the next phase, it would be the duty of the elders to identify the area or areas in which a child has a liking for, showing spontaneous interest and talent in the subject. After proper identification of the field of interest, to start with, the children should be left to themselves and it may be observed what they like to do on their own, in a particular field. Following this, the scope or the range of the particular subject may be gradually increased in conformity with the age level, understanding level and interest level. This process, when properly monitored, may ultimately flourish into an innovative creation by the child at an appropriate time. It is very often seen that the first meaningful and admired creation acts as a stimulant, which propels the child to higher, broader and even diverse levels of creation.

Creative thinking and Leadership

Creative thinking and innovation are in high demand in almost every sphere of today's society. There is definitely some close relationship between leadership and creativity, because leaders are often expected to provide new line of thinking and executing some useful change in the existing system. By definition leaders are expected to be facilitators and catalysts. They need not be creative on this view. On the contrary, they need to be good at fostering creativity in others. Leaders, conceived as the people in charge of groups, do need to champion change but they don't need to be originator of the ideas behind any particular change. They might be creative but they don't have to be.

So far as the field of education is concerned, the concept of leadership and creativity assumes utmost significance. When a teacher engages himself/herself in classroom teaching, he/she performs the role of a leader. Through innovative and interesting method of teaching and thought provoking interactions, teachers can influence the young minds to think deeply on an interesting topic or otherwise on a topic made interesting. This may lead to some creative thought process in the mind of the student which may, in due course of time, flourish in the form of a creation or creative act. It may come the other way as well. A simple, crude idea floated by a student or a common man may induce a creative thought process and imagination of an educated person or a specialist in some field of activity. This also may lead to some form of innovative creation useful for and individual and beneficial to the society. In this case, the student or the common man may be called a leader. In educational institutions, stress may



be given in developing infrastructural facilities to encourage and execute the concept of creativity and leadership. This will not only benefit the stakeholders in the institution but the society as a whole will gain a lot from it.

In the field of business also, nowadays, creativity is at the top of the management agenda. By definition, the ability to create something novel and appropriate is essential to entrepreneurship that gets new business started and that sustains the best companies after they have reached global scale. In the present era, competition has turned into a game of who can generate the best and the greatest number of ideas and for this the business organizations have turned to creativity scholars, who form a part of the research and development wing of the company. The leaders in business are now effectively creativity dependent. The first priority of leadership is to engage right people at the right time, to the right degree in creative work. But here also it is not a one way traffic. The progress of ideas that come from the ranks, without directives from higher authorities are found to have a greater success output may come from workers' own initiatives. It is often said that people do not do what they do because someone told them to do. This is equally applicable for children and students. They should develop an independent mind and creative thinking of their own. Now, the trend is that a venture becomes highly successful if it can tap into the creativity of many smart people working on the various aspects of the same problem. This modern method may be given a go for solving a difficult problem or handling complications of a sophisticated creative act by the children or the students.

Quality of leadership in children

If the qualitative aspects of leadership are fostered from a very young age, the little ones can grow up to have a great personality. Actually, leaders do mostly the same thing as others, though in a smart, different and more effective way. That is what makes them stand out. Innovative methods adopted by smart leaders have an instant impression on others. This in turn influences others to follow the same effective way of performing the task. Quality of leadership is also about taking charge of things and motivating others to work towards a goal, as a team, inspired by the idea of cooperation and sharing. If such qualities are introduced to children at an early age, it could prove to be a fantastic asset to their overall development. This nourishes them in

becoming a responsible citizen who would take a fruitful and make significant role in developing the society in future. Our children are our future leaders.

AH! JINGPHOHSNIEW Oh! The Vision



Dr A. Nongbri
Department of Khasi

Hapdeng ka miet ba dum synñia,
Ki jingphohsniew ki sdang pharia;
Katno jinghun mynsiem nga ioh,
Jingthait jingirem ki sdang jah noh.

Jingpang kordit kynsan ki jah,
Ban pynshisha ia ki ngam lah;
Lynti kyllaiñ ba riat sham sham;
Hangta pat wow! Ki duh ki dam.

Hangta khuslai mynsiem kam don,
Tip shano keiñ yn pyndem mon;
Katba pyrshang pynnoh sawar,
Pleng hangne mo la jong nga hab ban ksar ?

Dei tang ha pha ah! Jingphohsniew,
Ba kum ia nga pha iaid kysiew;
Ym don jingeh ne diengpyngkiang,
Ia Ktien la jong ban pynsaphriang.



ON LEADING AND MISLEADING

Shri. N.K.Sarkar
*Former Vice Principal
Shillong College*



The most simple definition of a leader is : one who leads is a leader. The second important question often asked is, where does a leader lead you to, does he lead you to walk along a much-trodden path to a fixed goal in a routine, joyless drudgery ? If he does so, then he is no leader. It is as good and as bad as misleading you to a spiritless, unproductive life.

The first and foremost quality of a leader is to transform those whose leader he or she is. A true leader, first of all, must be a change catalyst. He has the knowledge, vision, initiative, respect, persistence, courage and faith in himself to be a transforming leader.

A leader needs to be a vision any who is able to see into the future. People will accept you as a leader when they see you have the abilities to predict the outcome of events that are happening around now and what kind of results these will bring in future. Only then you can plan your acts right in the present and visualize the destination of the pursuit you are in.

A leader in the field of education must know well enough how the system he is following should shape up the character, attitude, knowledge and skill of the learners under his change. As social leader, for example, must be able to inspire the members of his society for such deeds and actions which are consistent with the time-respected values of freedom, love and kindness, brotherhood, knowledge and equity. A political leader in a democratic system will surely try to win elections and capture political power to govern but he or she must be aware of and concerned about the social and moral responsibility that the constitution and the wends of a political philosophy repose upon one. He as a leader must not fail in developing confident, caring, knowledgeable and humane citizenship.

A captain of industry should not only remain busy in expanding his empire for more profit and productivity but should positively contribute towards better physical, social, political and economic environment of his areas of operations. Unless he discharges his social and moral responsibility to uplift, the conditions of the

underprivileged and deprives, he ceases to be any kind of a leader, industrial or otherwise.

Leaders in the field of arts, literature music and culture have always been great harbingers of changes in all enlightened societies. They will not say, "Ours is the best". They will rather say culture and heritages of others are very good and we are proud of our own too. The very first thing a truly cultured person learns to do is to respect differences. The differences of appearances, language, customs and traditions, habits and styles mostly spring from the natural differences of history, habitat, evolution and paces of development. No true believer in art and culture should even qualify any culture on people as superior or inferior. They are different only in content and format. There cannot and should not be any branded item in art and culture. No creative expression can thus be qualified like a consumer's commodity. Admire an artistic presentation if you can, if not tolerate it. That is how one respects differences of culture and art.

While discussing leadership it is good to understand that there's a qualitative difference a manager and a leader. We may probably say that all leaders are natural managers but all managers are not leaders. A leader must always be a gifted man of vision and principles. He is patient, caring, impartial and always an individual of courage and conviction. Then a good leader must have initiative. As somebody has so beautifully put it, 'without initiative, leaders are simply workers in leadership positions.' A manager in most cases, has a short time success end and story, a true leader on the other hand, is a long time proposition- one who encourages, inspires and motivates in long term, abiding perspectives based on truth, knowledge and justice.

A successful media manager may temporarily raise the T.R.P of his channel by his oratory but he will not command trust and choice-waking in the long term. He may not be interested to build right opinion-making based on research, integrity and widen national interest. Credibility and truthfulness of information



supplied by both the print and electronic media are of immense importance in public life. Such information and news determine people's actions and reactions. Biased and distorted information spread by media can cause havoc. We have seen riots, displacements, destruction and huge loss of human lives because of disinformation of human lives because of disinformation campaign by committed and corrupt segments of the media. It is therefore so important that media leaders are secular, progressive, scientific-minded and broad-hearted democrats particularly in a country like ours in which many political and social leaders remain busy in dividing people for narrow personal or sectarian gains instead of uniting people for inclusive growth and development as one people. Such leaders would also often indulge in narrow rampant corruption and then defend their misdeeds by grandiloquent speeches and hollow arguments. They would project personal gain as people's gain. Personal or group interest will be trumpeted as community's interest. Compulsory donations, extortions, syndicate operations at various places are other common manifestations of the same malady.

One example of good leadership is the ability to recognize a problem before it becomes an emergency. In most of our variety of leadership, they would rather complicate a problem so that they can reap in the harvest of suspicion chaos. Some of our so-called leaders swoop down upon a draught-hit or strife-torn area only to exploit human miseries for their sectarian gains. They do not spare any opportunity to add to their family coffer whether they organize an international games meet or take up a beautification project for a tourist destination. A true leader will never mislead or misguide his people. He will rather set examples of service and honesty by his own actions, words and deeds. It does not however mean that he will do all the work by himself and take

credit for doing so. One can do the work of two people but one cannot be two people. It is therefore needed that a true leader inspires the next man down the line and get him to motivate others. However, the fact remains at the end that you get the best out of others when you give the best of yourself.

India has, through ages, produced great leaders of substance, sacrifice and inspiration. Our freedom fighters, social and religious reformers, saints and scientists, thinkers and philosophers, artists and writers have greatly contributed towards developing the country stronger and united. They also stressed upon the abiding values of life rather than material success at the cost of others' exploitation and hardships. The post and pre-independence India has seen a gradual but steady erosion of values, primarily in our leaders of all colours and hues. Leaders who are still committed to idealism and harvest principles are in the minority and they cannot influence important decisions and policies nor can they anyway alter the course of events eating into the vitals of the society.

As time passes, there will be changes brought about by new knowledge of science and technology, new social and economic order. Let these changes help us to fight against the demons of hunger and divides, ignorance and superstitions, natural disasters and man-made inequalities in the society.

The largest fight of all is probably the fight for peace and justice which the world needs so urgently. We need true leaders to guide us in this quest for peace, progress and piety. Such leaders should have in their hearts as Bertrand Russell, the great philosopher asks for in his autobiography: "Three passions, simple but overwhelmingly strong, have governed my life: the longing for love, the search for knowledge and unbearable pity for the suffering of mankind."

To accomplish great things we must dream as well as act- Anatole France



Beyond Classroom Teaching



Dr (Mrs.) Ayesha Ashraf Ahmed
Former Teacher, Deptt. of Botany

There are so many things in our everyday life that are seemingly very simple, yet very interesting and intriguing from a different perspective. Take for example, the simple looking tendril of the common vegetable called squash plant growing freely in our backyard; cleverly coiled around any support it finds nearby. If we carefully observe how the tendrils entwine we can see that it first goes clockwise for a few turns and then the next few turns in the anti-clockwise direction. This sequence is repeated to get a firm, strong grip. Is it not amazing that such a fragile looking plant should show a great engineering marvel? Interestingly, the same technique is applied by engineers in securing the ends of wire ropes. Another marvellous example is the hook-and-loop fastener called 'velcro' which was conceived by a Swiss engineer, Georges de Mestral. The idea of binding two materials reversibly, came to him one day when he noticed some seeds (burr) with hook mechanism sticking to his clothes and his dog's fur. This inspiration from nature or the copying of nature's mechanisms called bionics or biomimesis, are some examples. It is remarkable how lateral thinking, inspired by Mother Nature, can lead to the invention of great things. If we keep our eyes and senses open, we will be able to appreciate the marvels even in the simplest things around us.

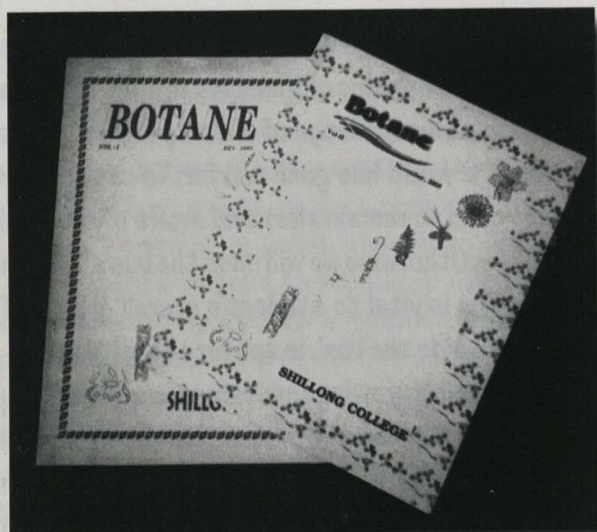
But does our education system help students examine different points of view and encourage them to think laterally? To make the most of student's creativity, planned assignments and activities should challenge them but they should not overwhelm them. Generally, formal

college education i.e. learning and exploring, is dampened by the pressure in the name of 'finishing syllabus first', and then exacerbated by challenge of chasing higher marks in examination. The world has gone too far. To catch up with its pace, one need to remain alert and aware of everything in the ambience. Otherwise we will miss the bus altogether. Creative thinking is vital to student's overall growth. The cliché, 'think outside the box', is apt for this situation.

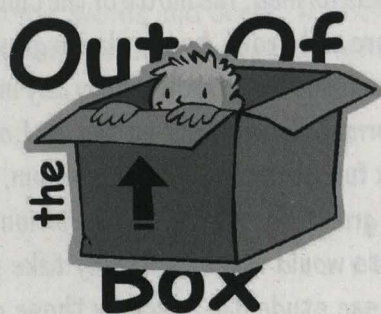
Nowadays, there is a growing ambition among young people for global recognition and the biggest barrier in becoming global is from within, lack of confidence. To prepare students for future success, in and beyond the classroom, the students need to have a platform that fosters creativity and leadership. To encourage and to provide opportunities for creative expression and constructive response to change and the demand of the time, the Faculty Members of the Department of Botany, Shillong College strived to impart out of class teaching to their students. With this objective Botanic Club was formed. The motto of the club was chosen as 'Learn, Share and Grow'. As the plants grow day by day, so also the students must grow day by day intellectually. This dream formally came true on the 3rd of December, 2003. To look further beyond the classroom, the Botanic Club arranged group discussions, competitions, seminars, where students would whole heartedly take part. It was really nice to see students, specially those coming from rural Meghalaya, showing full enthusiasm in these kind of activities. It was indeed nice to see the whole function being compered and presented by the student members. The student's creative contributions led to the growth of the Club as a whole. Each and every student took an active role



in the club's activities, enabling them to realise their full potential; they become intellectually mature to meet the challenges outside, once they graduate from the college. And with everyone's good wishes and cooperation, the Botanic Club have undertaken many a successful programmes since then. The first volume of Botane, a magazine of the Botanic Club, was released on the 11th August, 2003. Articles, poems, information and important tips, contributed mainly by the student members of the Club, enriched this magazine.



The students learned to climb the ladder of success, by 'thinking outside the box' i.e. looking beyond the classroom. No doubt, such activities would definitely foster creativity and leadership among students.



'KA RI INDIA'



Dr (Mrs) D. Mawroh
Department of Khasi,
Shillong College

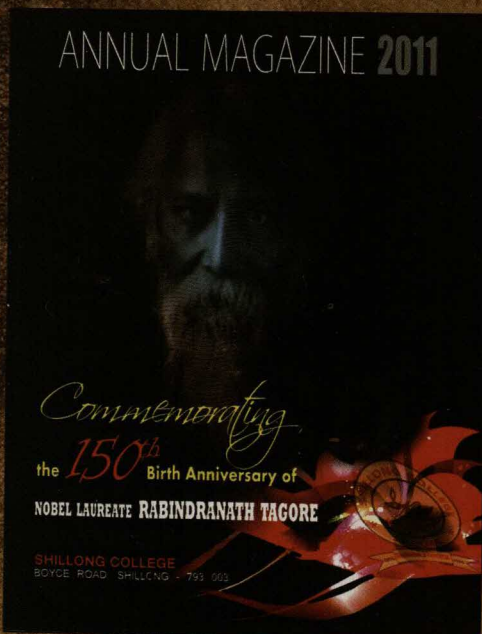
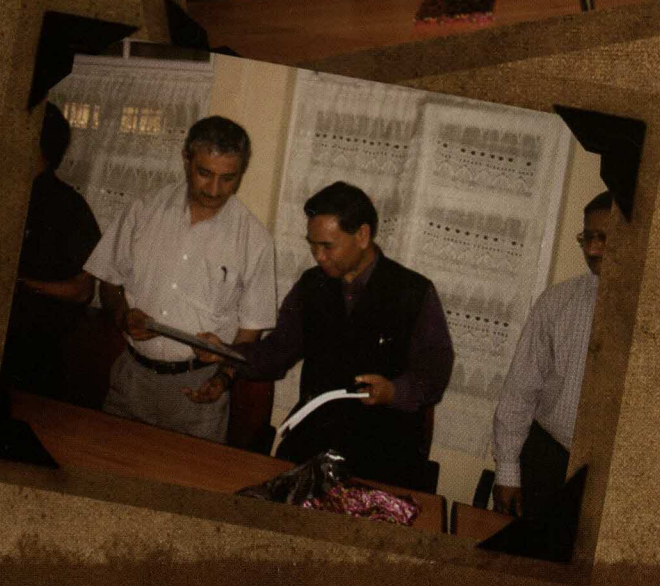
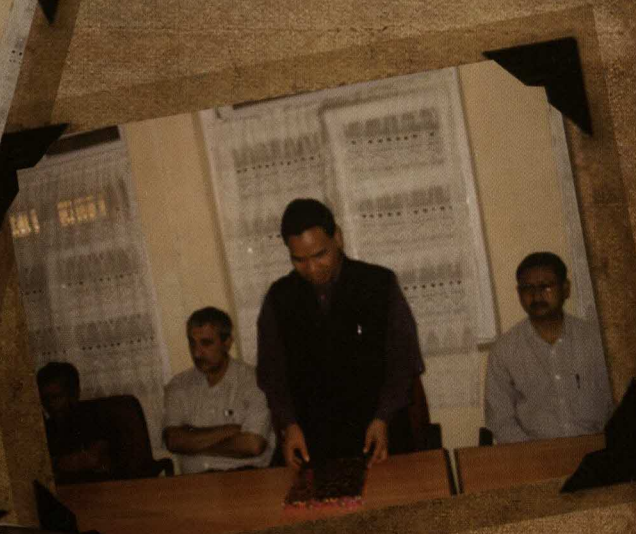
1. Ka ri India jong ngi ka dei
Ba bun jait Niam bapher bapher
jaitbynriew ruh ki don jyillei
Kum ki syntiew bun rong ki ker.
2. Ki state hangne don laiphewsan
UP, MP, Bihar, Maharashtra
Tamilnadu, West Bengal, Nagaland
A.P., Jammu kashmir, karnataka
3. Nalor kitei ba jer haneng
Don ruh ki state ba jah kyrteng
Nga ieh ha phi ba phin puson
Namar ha phi jingtip ka don.
4. Riti dustur bun jait kine
Don kiba shim jait na u kpa
Don kiba shim jait na ka kmie
Ktien ka iapher, ka bam ka sa.
5. Riti dustur bun jait kine
Don kiba shim jait na u kpa
Don kiba shim jait na ka kmie
Ktien ka iapher, ka bam ka sa.
6. Hapdeng jingpher ba kat kata
Pynban ka long ba phylla soi
Ki ri burom kum shipara
Jingieit kam rngat ka iai-kyrsoi.
7. Hateng hateng te ym biang lut.
Ju don ruh de ki jingduna
Hapdeng kita ki shu rai kut
Ban ieng ialeh da ka jingbha.
8. Haei ngin shem kum ri India
Ha snieh pyrthei ngin ioh kum ka
Namarkata to parari
To Ngin ia snoh ngin ia diangti.
9. Ngin ia pyrshang katba kot bor
Ban ia tylli para ma ngi
To U Blei un aibor aisor
Ban roi katba Nang iaid ki sngi.

Acknowledgement to Rupanjali 2005



2011 MAGAZINE

The Journey 2011



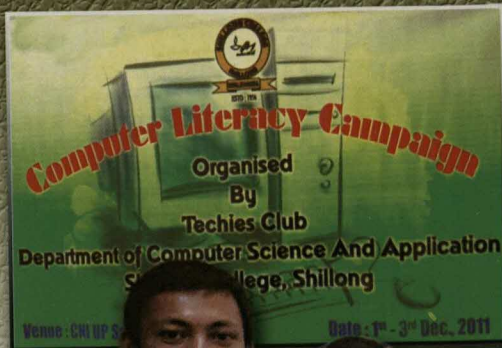
WORLD ENVIRONMENT DAY 2012



GREEN ECONOMY : DOES IT INCLUDE YOU ?

EDGE Workshop





A TECHNO DRIVE

MISCELLANEOUS





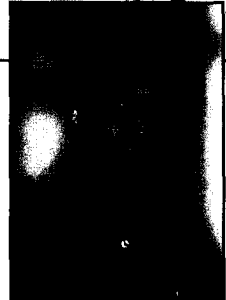
CANDLE-LIGHT AND

facebook REVOLUTIONARIES.!!!

Dr. Manabendra N. Bhattacharjee

Department of Chemistry

Former Editor College Magazine



"A successful man is one who can lay a firm foundation with the bricks others have thrown at him."

David McClure Brinkley (July 10, 1920 – June 11, 2003) was an American newscaster for NBC and ABC

Leaders are there all around – in villages, in towns, cities, community, local populations, state, country and all that we may name. Some are self proclaimed, some are anointed, some are dynastic, yet some are selected or elected by the people. But we remember those who make some lasting impact in our life, in the history of the country in its development and growth, and who have a perspective feeling and ideology that shapes the life of the people and directs the nation towards progressive outlook that is devoid of any narrow mindedness. This brand of leaders do not depend on miracles that may descend from some extraneous circumstances but on the miracle power of hard labour, scientific and analytical thinking and actions of the people that they lead and not only preach but practice a life of dedication, sacrifice, commitment and a sense of creativity and innovation.

This topic of leadership has been debated over the ages and many quotes and statements are abuzz in the literature. We may try to look at the issue with some degree of creativity and analysis. India is proud custodian of the world's biggest democracy but is filled to the brim with indignant protest of the people for their misery, dismal economic situation despite high

profile and intense subjugation of the policy of globalization and liberalization, perennial problem with neighbouring countries like Pakistan, inter-state boundary problem within the country, ethnic issues, communal problems along with superstitious and obscurantist practices. These reflect a case of failed leadership. Basically, it's in the sustained provision of public services for all that the Indian state falls flat on its face despite taking giant strides in science and technology.

In his recent article "Vanity Fair", Economics Nobel laureate Joseph Stiglitz claimed that the upper one per cent of Americans monopolise nearly a quarter of the annual income, and control 40 per cent of the national wealth and then he noted with disdain, "the top one per cent have the best houses, the best educations, the best doctors, and the best life styles, but there is one thing that money doesn't seem to have bought: an understanding that their fate is bound up with how the other 99 percent live. Throughout the history, this is something that the top one per cent eventually do learn. Too late." Is Indian situation anything different? The two decades of liberalization has led to unprecedented increase in inequalities. As a result, India has produced some of the richest people in the



world while keeping the vast millions deprived of the basic necessities of life. The most disturbing feature of all these developments is that the general population has lost confidence with the system of governance and the blame for this should be equally shared by the political bosses as well as their sycophant bureaucrats – they are inseparable, you cannot put the blame on one and absolve the other.

In a multinational country like India, with globally unmatched socio-cultural-religious diversity, the proclivities for the growth of reactionary ethnic nationalism which divides people on narrow sectarian lines are immense. While championing the struggles against genuine oppression and discrimination of these sections, these challenges that seek to further divide the unity of the exploited sections must be squarely met and defeated. There is again over emphasis on traditions and traditional beliefs which even broods superstitions and obscurantism. These reformist tendencies tend to alienate one section of people from other in addition to putting a barrier to the flow of rational and scientific thinking. There is distinct difference between practicing science by taking science merely as a career and conceptualizing science with analytical mind towards every aspect of life.

In modern days, with internet facilities penetrating every hook and corners of the country, we are watching another brand of leaders who may be termed as “Candle-light and Face Book revolutionaries”. May it be any public issue of general welfare or not, these brand leaders demonstrate mostly in the evening with thousands of lighted candles, and the issue and the concern remains alive till the time wax in the candle supports the flame. Thereafter, it is only the media who steals the show with eye-catching pictures in the front pages and “fantastic (!!!)” interviews in the live and ‘not-so-live’ television programmes. Social networking like Face book, Twitter or others are also showing their mark on this arena taking the examples of pro-democracy movement in middle-East forgetting that in-depth and committed ideological leanings are fundamental to achieve any logistic conclusion and meaningful result of any movement. Dictators were removed in those strife-ridden middle-East countries but has the democracy been achieved in its true sense in those countries?

One of the greatest scientific philosophers of the world, Karl Marx, had once famously said that the moot point of emerging social order is to CHANGE this world but not merely to understand it but also to bring a social order that ensures welfare and equality. A leader is the one who satisfies this basic condition and propagate this ideal taking the whole lot of masses with him – creativity is the essential ingredient to achieve this. Understanding the past, analysis of the past with a scientific mind and embracing the concept of dialectic materialism is essential pre-requisite in this direction. In fostering creativity and leadership, we may note some of the qualities that one should possess:

1. A fighter who asks nothing and gives everything – a motivator, an inspirer and an energizer who can ignite minds and empower lives.
2. A personality who believes that ‘Knowledge is the Power House’ to achieve any meaningful goal.
3. One who can defend and uphold the ideals of promoting the fundamental human values and establish a rational and progressive modern society coupled with cultural harmony.
4. One who has courage to formulate and persuade alternative policies within the structural limitations. He/she has to think and act positive.
5. One who will totally commit and dedicate in safeguarding civil liberties and democratic rights of the people at large.
6. One who has determination to overcome all challenges.

World as well as India is suffering from flurry of leaders devoid of creativity and innovations. These bundles of leaders with high profile charisma are basically following the dictates of some despot global financial managers who serve only that one per cent as stated by Stiglitz. Understandably, this is the root of all the misery of people because they are insensitive to peoples’ outcry. But creativity and leadership cannot be alienated from each other if we are to uphold public welfare in all spheres of life. Fortunately, even in modern world there are examples of such leaders who are devoted totally to public welfare and are changing the course of development of the nation starting from a scratch. Without pondering much we may take care to study the ideology and course of action pursued by Hugo Rafael Chávez Frías, the President of Venezuela, Luiz Inácio Lula da Silva, a former trade union leader



and factory worker widely known by the name Lula, the Brazil's first working-class president and similar others in the contemporary world who have been successful in making their countries forge ahead in development and growth taking care of overall uplift of even lowest strata of general population.

Apart from those leaders in political and social arena, we have people who are guiding academic institutions amongst others and making these institutions to be emolliated all over. Leaders, in any front, are the product of some academic institutions and therefore these institutions have a pivotal role in producing meaningful citizens who can shoulder effectively the cudgels of leading our society – politically as well as socially – in a manner that ensures welfare to everyone. There is no dearth of examples in this category who have made the nation proud by their sheer zeal to make great sacrifices for the cause of education and welfare of people, and they have been motivated by high ideals, even suffering incarceration in many cases. They led their lives with high moral and ethical standard, never thought education or for that matter any issue of public welfare as business and also had intimate contact with people in the community irrespective of their social status.

Let us remember that most of the ills of the present day society originate from the process of “primitive accumulation of capital or wealth” with a vengeance. A democracy in which leaders lose their moral legitimacy in the eyes of the public becomes fragile. The constriction of egalitarianism has a dialectics of its own. Primitive accumulation undermines the egalitarian premise of democracy, and by discrediting democratic system and institution it only breeds corruption. It also restricts the democratic process itself,

creating opportunities for select groups to usurp popular sovereignty. Any strategy that promotes primitive accumulation or monopoly in any sphere of life is fundamentally antithetical to democracy. Karl Marx had once written in a letter to his father: “.....The more you have, the less you are”. That alas is not the maxim today. But we must not be dejected, rather be committed to change the present day regressive world order.

Education, needless to emphasize, plays the most important role in harnessing the leaders with creativity and having public welfare as the supreme goal. To end this piece of writing, let us end and embrace what scientist Albert Einstein had observed and put in black and white in his famous article “Why Socialism?”- “..... crippling of individuals I consider the worst evil of capitalism. Our whole educational system suffers from this evil. An exaggerated competitive attitude is inculcated into the student, who is trained to worship acquisitive success as a preparation for his future career.”

“I am convinced there is only ONE way to eliminate these grave evils, namely through the establishment of a socialist economy, accompanied by an educational system which would be oriented toward social goals. In such an economy, the means of production are owned by society itself and are utilized in a planned fashion. A planned economy, which adjusts production to the needs of the community, would distribute the work to be done among all those able to work and would guarantee a livelihood to every man, woman, and child. The education of the individual, in addition to promoting his own native abilities, would attempt to develop in him a sense of responsibility for his fellow men in place of the glorification of power and success in our present society.”



From Cowboy to SPACESHIP Economy

The *Cowboy Economy*, as described by K. Boulding viewed the economy as an open system, in which there is always some new space to move on to accelerate production and consumption. The economic policies followed were based upon the philosophy of laissez faire, materialism and individualism that regarded nature and her bounty as a source of wealth. The accounting flows of GNP, GDP etc. reflect the magnitude of the materials flows and they measure economic success and growth. The developmental paths that are being pursued by countries of the world are based upon the perceptions of this cowboy economy in which nature have unlimited capacity to supply resources and assimilate wastes.

However, Boulding urged for a change in man's perceptions regarding nature's bounty and economic success. In his classic paper, *The Economics of the Spaceship Earth*, he asserted that it is imperative to change economic perceptions from the *Cowboy Economy* to the "*Spaceship Economy*. In the spaceship economy, *Natures' Bounty or the Environment* is regarded as a single spaceship with limited reserves of natural resources and limited capacity to assimilate wastes. Within this spaceship every effort should be made to reduce and recycle wastes, conserve exhaustible resources and tap new sources of renewable resources and energy. The accounting measures of GNP, GDP etc cannot be considered as appropriate measures of economic performance. Boulding argued that it is the quantity and quality of natural capital stock that will be suitable measures of economic growth and progress.

The Implications of the *Spaceship Economy* clearly underline the inter-linkage between the environment and economic success. This is obvious when we consider that the environment performs three vital economic

Dr (Mrs.) E.Kharkongor
Department of Economics

functions. These are: i) Supply of resources ii) Waste assimilation and iii) Aesthetic commodity. These functions can be regarded as the component of one general function that support and sustains life. When the environment fails to perform these functions the consequence is environmental crisis. The failures to recognize the positive prices of the economic functions of the environment due to the absence of a market for environmental goods and services have resulted in the mismanagement of natural resources that is being witnessed the world over.

The perceptions laid down in the spaceship economy has been accepted and gained momentum since the last two decades wherein developed as well as developing economies have acknowledge that the economy is clearly a part of the environment as much as the environment is the basis of the economy. This has lead to the emphasis on the adoption of policies and programmes that will usher in sustainable development. In 1992, the world witnessed the largest gathering of state leaders at the Earth Summit (UN Conference on Environment and Development) held in Rio de Janeiro, Brazil. The major theme of this summit was sustainable development. This describes a process of economic growth that does not deplete resources and destroy eco-systems. It emphasized the unappreciated role of environmental quality and inputs in the process of raising real income and quality of life.

However, the economic growth syndrome measured by the flows of demand and supply, consumerism, price mechanism etc. continues to be the driving force in the process of economic growth of almost all countries in the world. For instance, negotiators from 191 countries met at Rio. In June, 2012, for the Earth Summit to prepare a



blueprint for the **Green Economy** and to set sustainable development goals. This Summit was a historical opportunity to set the world on a correct development trajectory to chart a road map for sustainable development and poverty eradication. But developed and developing countries alike refuse to settle their differences. Developed countries were not ready to let go of their extravagant lifestyle, while developing countries were expected to take on green economy commitments. The countries could not even reach a consensus on the definition of green economy. The outcome is a document that neither shows how to save the environment nor ways to alleviate poverty.

These events indicate that countries the world over have clearly understood and emphasized that the process of economic growth should be based on the principles of the spaceship economy. However, facts and data persists that economic growth trajectories are still based on the precepts of the cowboy economy in which nature have unlimited capacity to supply resources and assimilate wastes. To cite a few reports:

1. Environmental disasters are increasingly leading to crop failures: droughts in Australia or around the

Horn of Africa, tornadoes in U.S.A., and floods in Bangladesh etc. We are faced with the challenge of producing more and more food for the growing population.

2. Countries are vying to grab chunks of the abundant petroleum and natural gas reserves that lie under the melting ice caps of the Arctic. But no one knows how human activities will affect Arctic's pristine ecology.
3. The water crisis across India is intensifying as key aquifers are over pumped to fuel its rapidly growing cities, industries and farmlands.
4. The cotton belt of Malwa may have a large part of its drinking water contaminated due to the widespread use of phosphate fertilizers which contain a high level of uranium.
5. Urbanization, deforestation etc. are threatening the rich bio-diversity of the North-East.

Obviously, if economics is to matter, development paths should be sustainable that considers natural capital accounting. This is because when the environment deteriorates: economic growth and development declines.

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PERSISTENT ORGANIC POLLUTANTS (POPs)



Dr. C. Masharing
Department of Chemistry, Shillong College

What are POPs?

- Persistent Organic Pollutants (POPs) are toxic substances composed of organic (carbon-based) chemical compounds and mixtures and are most often halogenated.
- POPs are, as the name suggests, persistent, toxic, bioaccumulate in human and animal tissues, and bio-magnify leading to serious health concerns.
- They are primarily products and by-products from in industrial production after World War II.
- 12 of the most persistent, bioaccumulative chemicals have been identified for priority action. These 12 POPs are targeted in a new international treaty.
- In response to this global problem, the Stockholm Convention, which was adopted in 2001 and entered into force in 2004, requires Parties to take measures to eliminate or reduce the release of POPs into the environment.
- Today, POPs are found almost everywhere –
- In our food, soil, air and water.
- Wildlife and humans around the world carry amounts of POPs in their bodies that are at or near levels that can cause injury.

LIST OF 12 POPs

Pesticides By-products	Industrial Chemical Products	Unwanted
Aldrin	Polychlorinated biphenyls (PCBs)	Polychlorinated dibenzo-p-dioxins (PCDDs)
Dieldrin	Hexachlorobenzene (HCB)	Polychlorinated dibenzofurans (PCDFs)
Endrin		
Chlordane		
DDT		
Heptachlor		
Mirex		
Toxaphene.		



Pollution Pathways

There are three main pathways for the contamination of POPs

- Water: contaminated through leakage of stockpiles, industrial effluents and agricultural and other soil run-offs. For POPs other than pesticide POPs pathways would include solid waste and sewage sludge dumps, leakage from equipment, ship breaking activities etc.
- Soil: contamination when there is settling of air emissions from incineration processes. The other means of contamination of soil are leakages from stockpiles, industrial effluents (e.g., production waste), agricultural etc.
- Air: through stack emissions of certain industries emissions during spraying, emissions from solid waste and sewage sludge incineration, emissions from industrial, thermal and medical waste incineration processes, exhaust gas emissions from automobiles, releases in biomass/ forest/wood burning, emissions from sewage sludge incineration/ leakage from sewage sludge dumps.
- All these above pathway end up in the food chain.
- Air and water act as the primary long-range mechanisms for transport.
- The transport of POPs by air is much faster than by water, though the latter serves as a large reservoir of POPs with higher concentrations.
- In the global environment atmospheric transport is considered to be the major pathway for dispersion of POPs.
- POPs have the propensity to travel and concentrate in the environment and biota of regions far away from the original source. PCBs, DDT and chlordane are common in remote polar region of the world.

Why are POPs a threat?

POPs pose a particular hazard because of four characteristics:

- They are toxic, they are persistent, resisting normal processes that break down contaminants; they accumulate in the body fat of people, marine mammals, and other animals and are passed from mother to foetus; and they can travel great distances on wind and water currents.
- Even small quantities of POPs can wreak havoc in human and animal tissue, causing nervous system damage, diseases of the immune system, reproductive and developmental disorders, and cancer.
- They remain in the environmental media for year.

Do You Know?

- Dairy products, that constitute a principal component of the Indian daily diet, contribute as much as 80% of the dietary intake of pesticide residues.
- Indian dietary consumption of DDT is estimated to be amongst the highest in the world. Consequently, DDT levels in breast milk and maternal cord blood are also amongst the highest in the world.
- India's butter has DDT levels that are among the highest in the world while Levels of HCB and PCB levels are comparable with many other countries.
- Greenland where the traditional diet includes carnivores such as seals show that maternal blood has among the highest PCB levels in the world.

Conclusion

POPs are an issue of global, regional and local concern due to their physical and chemical properties, the biological effects they have on a variety of species, their potential for contamination at the local, regional and global levels due to long-range transport, together with the various pathways that increase exposure to them.

POPs does not care about race, tribe, big or small or even rich or poor. All are affected.

The biggest challenge now, is how to eliminate POPs.



The Mawphlang Sacred Groves



Mawphlang Sacred Grove



Mrs. Darina Kharshandi
Department of Botany

Garo people hold a traditional wisdom of environmental conservation which has been passed on from one generation to the next on the basis of various religious beliefs. As part of their cultural and religious beliefs, the people of Meghalaya practise an age old tradition of preserving primary forest patches near their settlements. These forests

popularly known as Sacred Groves are scattered throughout the state and are locally known as Law Kyntang/ Law Lyngdoh/ Law Niam in Khasi, Khloo Blai in Jiantia and Kanggimin Bol-Waarangni Biap and Asheng Khosi in Garo. One such sacred grove is at Mawphlang. The Mawphlang Sacred Grove commonly known as Law Kyntang or Law Lyngdoh is one of the most famous in Meghalaya

attracting tourists, botanist and naturalist from all over the world. It is about 20km from Shillong, situated at an altitude of 1842m, located at 25°34' N latitude and 91°56'E longitude and covering an area of 75 hectares. The Law Kyntang at Mawphlang has persisted through generations due to strong religious beliefs and taboos associated with it. It is believed that the Guardian Spirit locally known as "U Ryngkew U Basa" and spirits of the dead rest in these groves. Plucking or destroying any

the wish of these spirits, therefore they are considered to be sacred and left undisturbed for fear of being punished and cursed by the spirits residing there. Religious rites and rituals are performed inside the grove by the Lyngdoh for the welfare and wellbeing of the community. Monoliths are found scattered throughout the grove. These stones are the silent witness to the numerous traditional beliefs and legends about sacred forest revered and preserved by the local community.



Monoliths inside the grove

The Mawphlang Sacred Grove is traditionally managed and controlled by the "Lyngdoh" who is the head of the "Dorbar". The Lyngdoh is assisted by four ministers locally known as "Lyngdoh Myntri". The "Lyngdoh" and "Lyngdoh Myntri" are elected for a life term from among the four clans viz. Langblah,

Sohliya, Kharshiing and Kharmunai. A committee of 12 members of the Dorbar elected from among any clan present within the Lyngdohship (the Mawphlang Lyngdohship is comprised of 7 villages viz. Mawphlang, Mawngap, Lyngkien, Mawmyrsiang, Ryniang, Lad Mawpen and Ur-Ur) also assist the "Lyngdoh" in the management of the grove. Rituals in this grove are performed by the Lyngdoh. This sacred grove is held in high esteem by the khas people because of its religious sanctity.



The sacred grove at Mawphlang is a rich patch of undisturbed forest that serves as a natural habitat for many endemic and rare plants. It contains many plant and animal species which have become extinct from the surrounding areas. It is also a treasure house of many interesting medicinal plants. In the modern day it has become a biodiversity hotspot as various species seek refuge in this forest due to progressive habitat destruction. The vegetation of this grove is a sharp contrast to the surrounding grass-land vegetation. All types of plants ranging from the tall big trees which form the forest canopy, the shrubs and the herbaceous plants at the forest floor are found here. Some important and notable plants found here are *Quercus griffithii*, *Quercus glauca*, *Rhododendron arboretum*, *Clerodendron wallichii*, *Exbucklandia populnea*, *Engelhardtia spicata*, *Elaeocarpus lancifolius*, *Pinus khasiana*, *Myrica esculenta*, *Morus indica*, *Docynia indica*, *Schima wallichii*, *Taxus baccata*, *Anemone* sp., *Drosera peltata*, *Potentilla polyphylla*, *Gentiana quadrifolia*, *Monotropa uniflora*, *Balanophora*, lichens (*Usnea* sp., *Parmellia* sp. etc). Besides these, fern species such as *Botrychium* sp., *Peranema* sp., *Dryopteris* sp. and *Polypodium* sp. are also found. Lianas and epiphytic orchids like *Cymbidium* sp., *Oberonia* sp., *Otochilus* sp., *Eria* sp., and *Pholidota* sp. are a common sight.

The sacred grove is of crucial importance to the ecosystem at large and human beings in particular as it performs several vital functions which include purification of the air and water, moderation of climate, decomposition of waste, regeneration of soil fertility, maintenance of biodiversity, conservation of water by improving water infiltration in the soil which in turn maintain a continuous flow of water throughout the year. In recent times it has become an important eco-tourism spot and local guides are now available to guide visitors into the forest.



Figure 3. *Taxus baccata*



Figure 4. Moss



Figure 5. *Sarcandra* sp. with ferns



Figure 6. Fern



Figure 7. A view of the vegetation inside the sacred grove

The Mawphlang sacred grove is one of the few groves in the state which has survived through the test of times and is still preserved according to traditional belief and culture. Today with the advancement of society coupled with the influence of western culture and religion, urbanization and industrialization it becomes very important to take steps to preserve this forest patch. To prevent the Mawphlang sacred grove from meeting the same fate as many other sacred groves in the state, it therefore is important for external intervention either from the government or local NGO to come into the picture. Awareness programmes highlighting the importance of sacred grove should be organized. These programmes should involve the local people of the area because they are the ones who can serve as watchdogs for any unauthorized activities in the grove. Hence, there should be a sustained effort to conserve this ethnic practice and cultural heritage which is facing a threat in the rapid face of modernization and urbanization. This grove should be conserved at any cost because it stands as a silent witness to the rich cultural heritage of the Khasi people, reflecting the wisdom and farsightedness of our forefathers. A heritage so great preserved for generations.



Figure 1. *Balanophora* sp. (parasitic angiosperm)

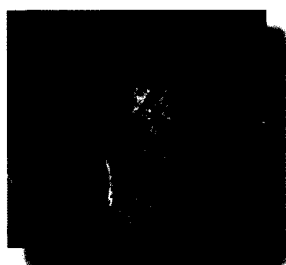


Figure 2. Fruit of *Arisaema* sp.



Shri Mardor Wanri Synrem (Asstt. Professor)
Programme Officer NSS, Shillong College



The aim of true education is to teach a man to live not only for himself but also for others. It is necessary for him to learn, to identify himself with a larger life of the community especially with the less fortunate section.

In the arch of the entrance gate of a famous school of U.S.A., there is an inscription "ENTER TO LEARN". On the other side of the arch, there is another inscription "DEPART TO SERVE", which would be viewed while coming out of the school through the gate. Probably, these two messages taken together make the objective of education clear.

Thirteen members UNESCO Commission in quest of approach to education for the twenty-first century published its report in 1997 titled "Learning Treasure Within". The report suggested a four-point programme:

LEARNING TO KNOW

LEARNING TO DO

LEARNING TO BE

LEARNING TO LIVE

All religions of the world have preached the doctrine of "SERVICE TO MANKIND". All religious orders of the world have their service sectors.

On September 24, 1969 during the Gandhi Centenary Year, the then Union Education Minister, Dr. V. K. R. V. Rao launched the NATIONAL SERVICE SCHEME Programme in 37 Universities covering all the states of the country. Dr. Rao wrote to all the Chief Ministers of the states for their cooperation and help for implementation of the programme.

During the British rule in the country, nationalistic institution established by the National leaders of Bengal and Gujarat and regular community and social ser-

vice programme for their students. Mahatma Gandhi, the father of the nation, preached that the first duty of the students should be not to treat their period of study as one of the opportunities for indulgence in intellectual lessons, but for preparing themselves for dedication in the service of those who provide the nation with essential goods and service to the society. He suggested that, "Students should do something positive so that life of the villagers might be raised to higher material and moral level". The central theme, which the father of the nation tried to impress upon the students, was that they should always keep in their mind their social responsibilities.

Radhakrishnan Commission, the first Education Commission after independence, recommended introduction of National Service in the academic institutions on a voluntary basis with a view to developing healthy contacts between the students and teachers on the one hand and establishing a constructive linkage between the campus and the community on the other hand. The idea was again considered by the Central Advisory Board of Education in 1950. The Board recommended that students should devote sometime to manual work on a voluntary basis along with their teachers. In the First Five Year Plan adopted in 1952. The need of Social and Labour Service for students for one year was stressed. Educational Institutions introduced social service camps, campus and village project and disaster relief work. Prime Minister Jawaharlal Nehru in 1958 advocated social service as a pre requisite for graduation.

The Education Ministers' Conference in 1959 was unanimous about the need for trying out a workable scheme for National Service. The Conference suggested the appointment of a committee to work out the details of



the projects. National Service Committee was appointed with Dr. C.D. Deshmukh as the Chairman. The committee recommended compulsory National Service for a period of nine months to one year for all students completing high school education but the recommendation could not be implemented because of its financial involvement.

In 1960, at the instance of Govt. of India, Professor K.G.Saiyidain after studying National Service by students of other countries, submitted a report "National Service for the Youth", while recommended the introduction of National Social Service on a voluntary basis.

Education Commission headed by Dr. D.S. Kothari (1964-1966), at the instance of Dr. Triguna Sen, recommended that the student have to join any of the three-N.C.C (National Cadet Corp), N.S.S. (National Service Scheme), N.S.O. (National Sports Organisation). Vice Chancellors' Committee accepted the recommendation in 1967, and some of the Universities in India introduced the programme in a modest way in the same year. Subsequently, when the N.S.S. was introduced in a big way, its objectives were thought of:

To understand the community.

To understand themselves.

To identify the needs and problems of the community.

To develop a sense of social and cultural responsibilities.

To utilize their knowledge in finding solution to community problems.

To develop competence required for group living and sharing of responsibilities.

To gain skills in motivating community participation.

To acquire leadership qualities.

To practice national integration and social harmony.

Against this background, the students through NSS can take up the following programme:

1. Advocacy, Awareness programme on Health, Hygiene and Environment.
2. Blood Donation, AIDS and Thalassaemia awareness programme.
3. Literacy programme.

4. Low cost building programme.

5. Sanitation programme.

6. Disaster relief work.

7. Using computer center of the institution for data storage and networking.

8. Using college Laboratory for prevention of food adulteration.

The area of work should be specific, measurable, action oriented, time and resource based.

Human Resources of the academic world have tremendous potentiality in nation building. The students and teachers have to know the treasure they have within and education can make them "MAN FOR OTHERS" by broadening the mental horizon. The purpose of candle is to dispel darkness. Similarly the purpose of education is to make oneself worthy of the society. Without community service, education cannot be a total education.

Subhas Chandra Bose formed a body of selfless workers from among his classmates who would ungrudgingly follow his advice and example and his band of workers came to be known over an area much larger than their age would justify.

After getting himself admitted into Presidency College in Calcutta, Subhas joined the University Training Corps (U.T.C.). Netaji said in the late thirties, "When I talk of the responsibility of the nation, I want also to stress the responsibility of the youths. The youths of today will be the nation and leaders of tomorrow. An idea that is supported and welcomed by the youths will one day be supported by the whole nation. But an idea which does not find support among the youths will die a natural death. I hope and pray that the students who are the future representatives of the nation will realize their tremendous moral responsibility".

"There may be people who doubt whether a nation can rise to a high moral level, whether a nation can be far sighted and unselfish and undertake the work of establishing a new order. I have every faith in mankind. If it is possible for one individual to be unselfish, to live one's life at a high moral level, I see no reason why an entire nation cannot also rise to that level".

"This is the task for the whole nation and especially for those who are the hopes of the nation.....the youths and the students".



NTSS

Spearheading a campaign



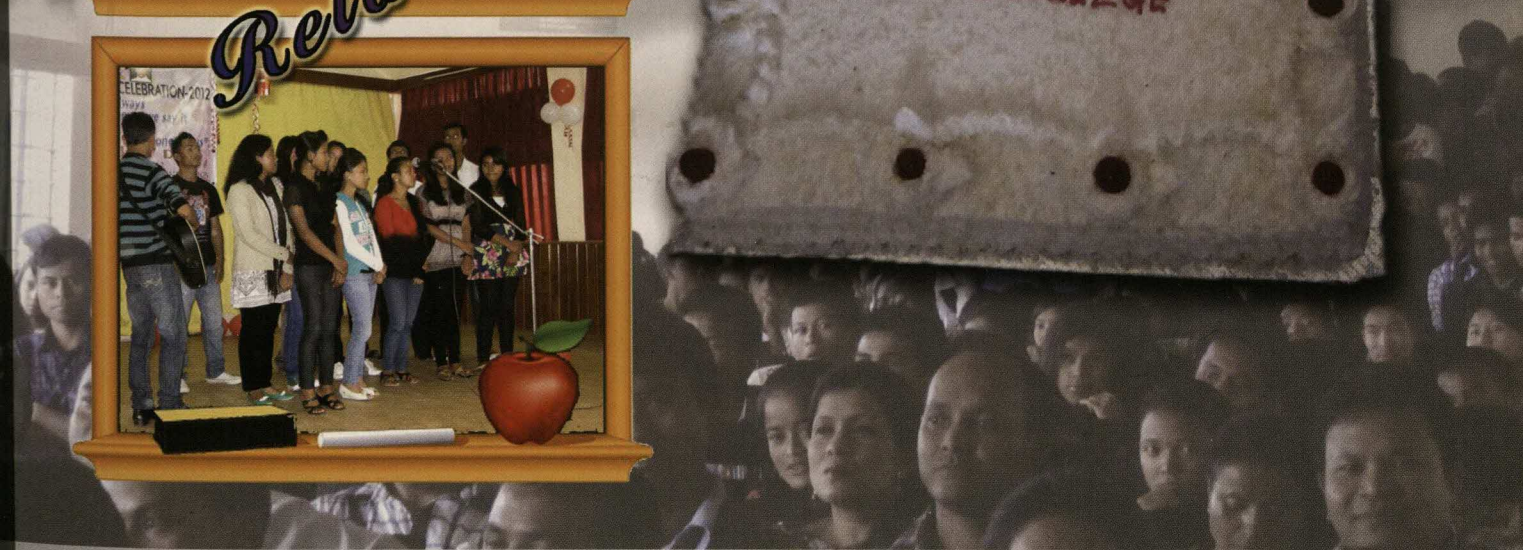
TEACHERS DAY



Moments Captured

50TH
TEACHER'S DAY
CELEBRATION-2012
GHILLONG COLLEGE

Relaxing



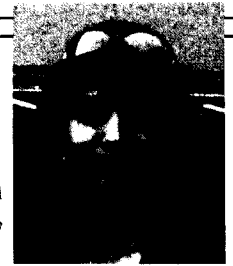
CAREER
GUIDANCE

ICGC

A SPRINGBOARD TO THE FUTURE



Botox-Glabella (Frown lines) Treatment



Mrs Mary Diengdoh
Department of Microbiology

“Botox”, a trade name given to some of the most potent Neurotoxin used for various cosmetic and medical procedure. Botox is a toxin produced by a bacteria called *Clostridium botulinum*, which is an anaerobic bacteria usually present in food, soil and feces. *C.botulinum* causes a disease called botulism, a paralytic disease usually presenting as a form of food poisoning. The name Botulism is derived from ‘sausage’. It was first isolated by Van Ermengen in 1896 from a piece of Ham that causes an outbreak of botulism. *Clostridium botulinum* are of eight different types (A, B, C1, C2, D, E, F & G) based on the immunological difference and the toxin produced by them. Type C2 shows enterotoxin (entero-intestine) activity, while all the others show Neurotoxin activity.

Botox in cosmetics:-

Cosmetic effect of botox Type A on wrinkles was originally documented by a Plastic Surgeon from Sacramento California, Dr Richard Clark. He demonstrated that vials containing pure crystalline form of protein and neurotoxin extracted from *C.botulinum* in minute quantities and injected in the space between the eyebrows and above the nose for treating Glabellar (frown lines). It acts by blocking the production or release of acetylcholine from the neurons and thereby decrease muscle activity by paralyzing the facial muscles for a period of 3 to 4 months which can go up to 6 months. Botox cosmetic is a prescription medicine that is injected into muscle and used to improve the look of moderate to severe frown lines

between the eyebrows, to people between 18 to 65 years of age for short period of time.

Side effects of Botox



Botox cosmetic can cause serious side effects that can be life threatening to humans. Symptoms such as difficulty in swallowing, speaking and breathing are commonly seen due to weakening of associated muscles. Double vision, Drooping eyelids, hoarseness or change of voice (dysphonia) can also be some of the other side effects of botox.

Botox is an expensive cosmetic procedure used medically for treating frown lines (glabella) which can last for a period of only 3-4 months. Lethal dosage varies from 0.000,000,033 mg for mice and 1-2 microgram for humans and it requires well trained professionals to complete the entire process.

BOTOX® BEFORE AND AFTER TREATMENT



IGNITING CREATIVITY THROUGH LEADERSHIP



Mrs Wandabha C.K.Sohliya
Department of Commerce & Management

Introduction

A few years ago, 'Strategizing' was instrumental to the growth and survival of an organization. Forecasting, Strategic Planning and its Execution created the power sources within the organization. The future of the business could fit into an established framework or system. However in today's innovation-driven economy, competition and uncertainty has become very intense. Stability, if at all, is short-lived and the life-cycles of products and services are short-term. The transition to a more innovation driven economy has been astonishing. Adapting to a changing environment is 'key' to the firm's survival. To succeed in today's highly competitive environment, businesses need to understand the increased complexity and volatility; drive operational excellence; enable collaboration across enterprise functions; develop higher quality leadership and talent and manage amidst constant change. How to generate new and viable ideas has become a top priority for management, with creativity as its most essential element in organizational competitiveness and therefore survival. Despite its importance, the notion of managing creativity is a thought that is still being challenged by leaders who view creativity, as very elusive and intangible and therefore seen as impossible to manage. It is true that creativity cannot be managed but however it is possible to manage for creativity.

The interplay of innovation and creativity in a changing environment

With statistics revealing that the Global rates for failure within the first five years of start-up is 90%. Creativity is essential for Entrepreneurs who need to innovate and start up new businesses. For existing firms, creativity through adaptation to a changing environment has resulted in the greatest periods of growth. Change is the key reason why businesses have to keep

reinventing themselves. The ability to reinvent is the core-strength of a business. Creativity and Innovation are the lifeblood of an organization.

To truly understand the concept it is important to define 'change', 'innovation' and 'creativity'. 'Innovation' is often confused and equated with 'change'. Change in the business context refers to the adaptation that would alter the company for a structured purpose. It could range from continuous (i.e., incremental improvement) to discontinuous change (e.g. paradigm breaking). The changing business environment refers to a technological advancement, that could lead to obsolescence of a product or process; Competitors could come up with more innovative products; Innovation in marketing, sales and distribution. Change in consumer lifestyle and perceptions of products and services.

According to Peter F. Drucker, 1993, ***"Innovation is the act that endows resources with a new capacity to create wealth"***. In simpler terms, it is knowledge and ideas that are converted into a benefit, which may be for commercial use or for public good. The benefit maybe in the form of improved products, processes or services. While 'invention' is the creation of new ideas or concept, 'innovation' is turning the new concept into commercial success or widespread use. Innovation is a combination of invention and exploitation. The starting point for innovation is the generation of creative ideas. ***"Creativity is defined as the tendency to generate or recognize ideas, alternatives, or possibilities that may be useful in solving problems, communicating with others and entertaining ourselves and others"***, Franken, Robert E., Human Motivation, 3rd ed., Pg. 396. Creativity is a cognitive skill that combines rationality and tendency to change. Change involves creativity as it demonstrates possible solutions and their probable results.



In turbulent times as these, technical approaches such as restructuring and reengineering alone are not sufficient to bring about change. An organization also requires a leadership which is capable of reframing dilemmas, reinterpreting options and reform operations.

Fostering Creative Leadership

In this context, I would like to quote Lee Iacocca, an American Businessman famous for engineering the Ford Mustang and Ford Pinto, who then went on to become President and Chairman of Chrysler Corporation from 1978 to his retirement in 1992. He very aptly states that *“Leadership is about managing change - whether you’re leading a company or leading a country. Things change, you get creative”*.

A century ago, ‘the Great Man’ or the ‘Trait’ theory would be the most accepted answer to the question, “What makes a Great Leader?” This theory suggests that a few rare individuals achieved greatness because they possessed a set of traits since birth. These innate personal characteristics include masculinity, self-confidence, and dominance. Any person having been born with these are set to become great leaders. In today’s world, the belief that leaders are born, is classified as a ‘Leadership Myth’. The main criticism of this approach is that it ignores the relationship between an individual and the situation.

The Contemporary Leadership Theories have started to include creativity concepts along with traits and abilities. In fact, the relationship between leadership and creativity has been implicit, meaning that leadership scholars who were unfamiliar with the field of creativity have unknowingly unearthed a well-established creativity characteristic as they have delineated the attributes of highly effective leaders. The fact that these connections are implicit is profoundly important and insightful. Independence, inquisitiveness, nonconforming, confidence, determination, and the willingness to acquire new knowledge, intuitiveness and open-mindedness

are some of the identified Creative Traits

Creativity – the Leader’s Weapon

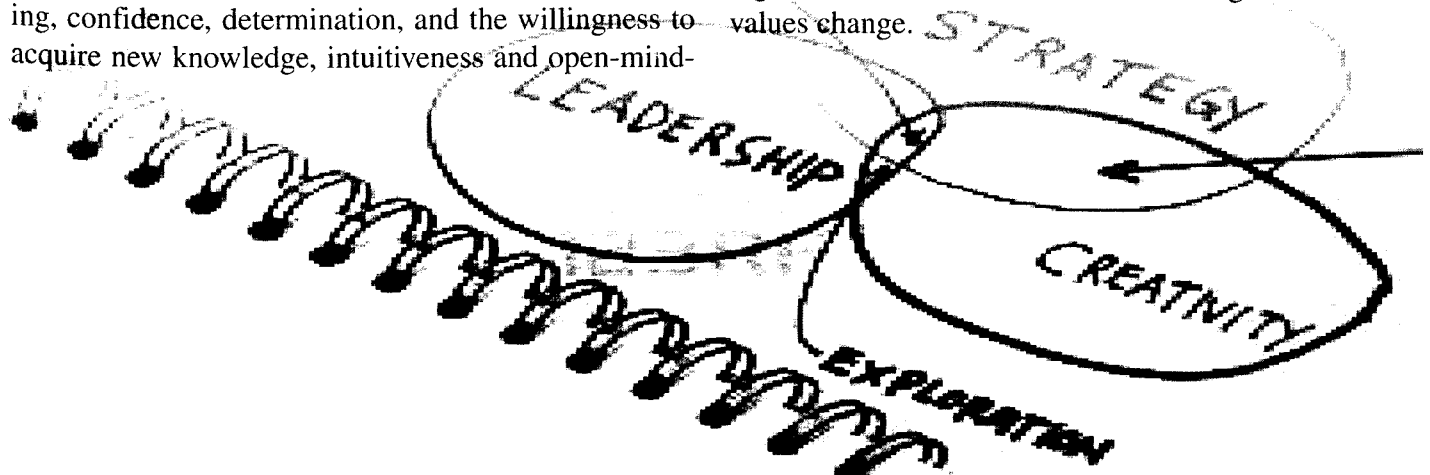
Creative leaders continually meet new challenges and recognize and pursue new opportunities through bold innovations which are critical for driving innovation and growth in the emerging global knowledge economy.

Leaders should encourage and stimulate creativity within the organization, for two very important reasons: to prevent obsolescence and to increase productivity. A Leader could foster creativity in the organization by encouraging and implementing ideas that spring from employees. The organization should be kept open to diverse perspectives, by involving people from different disciplines, backgrounds and areas of expertise to share their thinking. And lastly, to know when to impose controls on the creative process.

A classic example that leaders of innovative companies consciously set the example by modelling innovation behaviours—and imprinting those same behaviours as processes within their organizations. Apple’s performance under Steve Jobs, versus other leaders, powerfully illustrates the importance of innovative leadership. Other Lessons can be learned, from the case of ‘Google’, where its founders tracked the progress of ideas that they had backed versus ideas that had been executed in the ranks without support from above and discovered a higher rate of success in the latter category.

Conclusion

In conclusion, it is important to note that the success of an organization involves more than the ability to react to the disruptions caused by change. Success depends on the philosophy of the leader regarding change, the organization’s responsiveness to change and the willingness of members to invest in an organization that values change.



A list of the Forbes, Top 20 of the World's Most Innovative Companies in 2012 are as under:

THE WORLD'S MOST INNOVATIVE COMPANIES 2012

Rank	Company	Country	12-Month Sales Growth (%)
1	Salesforce.com	United States	37.7
2	Alexion Pharmaceuticals	United States	46.5
3	Amazon.com	United States	34.9
4	Red Hat	United States	22.6
5	Baidu	China	73.9
6	Intuitive Surgical	United States	27.6
7	Rakuten	Japan	18.3
8	Edwards Lifesciences	United States	13.1
9	Larsen & Toubro	India	19
10	ARM Holdings	United Kingdom	16.9
11	Tencent Holdings	China	55.8
12	Hindustan Unilever	India	11.4
13	FMC Technologies	United States	29.8
14	Cerner	United States	24.6
15	Pernod Ricard	France	7.9
16	Monsanto	United States	18.6
17	Perrigo	United States	15.2
18	Kweichow Moutai	China	56.2
19	Infosys	India	12.7
20	Wuliangye Yibin	China	36.5
21	Starbucks	United States	12.7
22	Nidec	Japan	3.4
23	Estee Lauder Cos	United States	10.3
24	Google	United States	29.5
25	Danone	France	7.8
26	Apple	United States	48.3
27	Procter & Gamble	United States	2.3
28	Essilor International	France	7.7
29	Tata Consultancy Services	India	19.5
30	Reckitt Benckiser Group	United Kingdom	5.4

In the business world, the rear view mirror is always clearer than the windshield - Warren Buffet



Srinivasa Aiyangar Ramanujan

The man who knows what is infinity



Srinivasa Ramanujan was Born on 22nd December 1887, Madras (Chennai), Tamil Nadu

Srinivasa Ramanujan Died on 26th April 1902, Madras (Chennai), Tamil Nadu.

Srinivasa Ramanujan was one of Indians' Greatest Mathematician geniuses, our country has produced in the twentieth century.

Early days in India:

He was born to humble parents in Erode, a small village about 400km southwest of Madras. When he was one year of age his mother took him to Kumbakonam where his father worked as a clerk at a cloth merchant shop. He contracted small pox at 2 years of age. He started schooling at the age of five at Town High School, Kumbakonam. He did well at school showing himself an able scholar.

He left behind 4000 original theorems despite his lack of formal education and a short life span. He was an enigma to his teachers even in school because of his prodigious memory and unusual mathematical talent. That was at the age of 10 he topped the whole district at the Primary Examination and this helped him a half-fee concession at the school, Town High School, Kumbakonam. At the age 12, he borrowed Loney's Trigonometry, part II from a student of B.A. Class, who was his neighbour. That student was surprised to find that this little boy, 7 years younger to him could master the whole book in one reading and solved all the problems in the book. Another book while at school he came across a book entitled "A Synopsis of elementary results in pure and applied mathematics by George S. Carr". It was a compilation of 6000 mathematical statements in algebra, calculus, trigonometry and



Mr. Dikes Shadap,
Head, Department of Mathematics,
Shillong College, Shillong

analytical geometry with abridged demonstrations of propositions. This book had a great influence on Ramanujan's career. He was so captivated by its contents and statements for which there was only sketchy proofs. These sketches challenged Ramanujan to work out the proofs. Ramanujan not only could he supply proofs but he proceeded further to improve them and create his own theorems and results

He started working on his own on mathematics at the age of 13 i.e. on the year 1900. He began writing theorem after theorem on the pages of quarto notebooks which are today collectively called Ramanujan's notebooks. This writing continued for almost ten years.

On the strength of his good school work he was given a scholarship to the Government College in Kumbakonam and entered college in the year 1904. His scholarship was withdrawn after one year as he failed to devote time to other subjects and Mathematics absorbed all his time, interest and energy. With no financial assistance he ran away to the town of Vizagapatnam about 650km from Madras without telling his parents. While Ramanujan made up his mind to pursue mathematics forgetting everything else but then he had to work under extreme hardship. He could not even buy enough paper to record the proofs of his results. He came back to Kumbakonam after a year and joined Govt. College but failed. Later he joined Pachaiyappa's college, Madras completed 2nd year and appeared examination in December 1907 but again failed in other subjects other than mathematics. But his own personal works continued on slate and continued writing notebooks. He continued his mathematical work at this stage he became ill and he had to undergo an operation on April 1909 for his abdominal tumour (tuberculosis). He got married to S. Janaki Ammal on 14th July 1909.



In 1910 Ramanujan, age 23 met Prof. V. Ramaswami Iyer, a Deputy Collector and founder of Indian Mathematical Society who was the first to recognised the mathematical genius of Ramanujan. Ramanujan financial position force him to joined the Clerk's job in the office of madras Port Trust in March 1912, which became the talk in the academic circle of Madras. In fact the Chief Accountant of Madras Port Trust, S.N. Aiyar, was a trained mathematician and published a paper On the Distribution of Prime in 1913 on Ramanujan's work. Despite the fact that Ramanujan had no university education, he was well known to the university mathematicians in Madras. At the age of 26 Ramanujan was finally brought to the University of Madras as a Research Scholar(the first such appointment in the history of the university) on a stipend of Rs. 75 per month for two years. He met many scholars who could help him with his research. Ramanujan became a professional mathematician , which is not much but only seven years.

Later years in London:

In 1914, G.H. Hardy brought Ramanujan to Trinity College , Cambridge. He set sail for London in march 17, 1914 at the age of 25. After 2 years in London in 16th march, 1916, Ramanujan graduated from Cambridge with a Bachelor of Science by research (the degree was called a Ph.D from 1920) which he had enrolled despite not having the proper qualifications. He made substantial contribution to the analytical theory . His dissertation was on "Highly Composite Numbers" and 37 research papers he published in England.

In 1918, Feb 18 he was elected fellow of Cambridge philosophical Society and in the same year he received the greatest honour as the fellow of the Royal Society of London, (honours first to any Indian). Then on 10th October 1918 he was elected a fellow of Trinity College Cambridge, the fellowship to run for 6 years (honours first to any Indian). He then set sailed to India on 27th Feb 1919 and arriving on 13th March. On reaching India , his health condition became worse , despite of medical treatment, he died the following year on 26th April 1920 at very young age.

Original work:

He made substantial contribution to the analytical theory of numbers and worked on elliptic function, continued fraction and infinite series. He found his own method to solve the quartic in 1902. He tried to solved

the Quintic, not knowing that it could not be solved by radical, he tried to do so. He investigate the series and calculated Euler's constant to 15 decimals places

He began to study the Bernoulli numbers, this was his own independent discovery. He worked on hypergeometry series and investigated relations between integrals and series i.e. elliptic function. He pose problems and solved problems in journal of the Indian Mathematical Society. He developed relations between elliptic modular equations in 1910.

He worked out the Riemann series, the elliptic integrals, hypergeometric series and functional equation of zeta function. Ramanujan's own work on partial sums and products of hypergeometric series have led to major development in the topic. His most famous work was on the number $p(n)$ of partitions of an integer n into summands. Ramanujan gave an asymptotic formula for $p(n)$, which was proved later by Rademacher. Ramanujan left a number of unpublished notebook that filled with theorems that mathematicians have to study. His three notebooks (Lost Notebook of Ramanujan) have now been edited and published with commentaries in five volumes by Bruce Berndt in a marathon work extending for 12 years in the eighties and nineties and the lost notebook was published by Narosa Publishing house in 1988. He left about 4000 original theorems . He was hailed an all time Great Mathematician.

Conclusion:

Ramanujan died at the young age of 32 on 26th April 1920 at Madras due to tuberculosis. This year 2012 is Srinivasa Ramanujan 125th Birth Anniversary. So as a tribute to our great Indian Mathematician, Our Prime Minister Dr. Manmohan Singh declared 2012 as National Year of Mathematics. There is a year long celebration of Ramanujan Birth Anniversary which would culminate in an International Conference of Mathematician in New Delhi in 2012.

The inaugural ceremony of celebration to mark the 125th Birth anniversary of Srinivasa Ramanujan was held at Chennai on 26th Feb, 2012. The Department of Mathematics Shillong College, Shillong will conduct a two days Seminar to commemorate the 125th Birth Anniversary on 7th and 8th December 2012 in college campus. Prime Minister also announced December 22 every year as National Mathematic Day from 2012 onwards , December 22 being the birth Day of Ramanujan.



अरुणाचल की मोनपा जनजाति का सामाजिक-सांस्कृतिक परिदृश्य

(Monpa Tribe of Arunachal Pradesh) -- डॉ.श्रुति पाण्डेय



Dr (Mrs) S. Pandey
Department of Hindi

मेने सुना था तुम्हारे बारे में बहुत पहले से
ओ सूर्य, आकाशचारी,
बहुत वर्षों से, यह इच्छा
बसी थी मेरे हृदय में !
पर इस वर्ष मिल सके हम !
इस वर्ष ही मिल पाये हम !१

सूर्य को सम्बोधित मोनपा जनजाति का यह गीत उगते सूर्य की भूमि अरुणाचल प्रदेश के लोकजीवन की आस्था और विश्वासों के साथ प्रकृति के प्रति उसके तादात्म्य को प्रकट करती है। किसी भी समाज की संस्कृति को समझने के लिये उसके लोक जीवन का ज्ञान आवश्यक माना जाता है। इस दृष्टि से अनेक प्रकार की विविधताओं से युक्त भारत को जानने के लिए विविध अंचल या क्षेत्र की लोक संस्कृति को समझना जरूरी है। विशेषकर पूर्वोत्तर के संदर्भ में यह बहुत महत्वपूर्ण है, जहाँ बसे हुए विभिन्न जनजातीय समूहों की भाषा, संस्कृति, जीवनशैली और पहचान शेष भारत से पूरी तरह अलग है। इन जनजातियों का रहन-सहन, वेश-भूषा, खान-पान, रंग-रूप बहुत कुछ भारत के मुख्य क्षेत्र से अलग तरह का है। पूर्वोत्तर की अधिकांश जनजातियों के समान अरुणाचल प्रदेश में बसी जनजातियाँ भी शेष भारत के लिये अज्ञात या अल्पज्ञात रही हैं। मोनपा जनजाति भी सुदूर अरुणाचल में बसी हुई ऐसी ही एक जनजाति है।

अरुणाचल प्रदेश पर्वतीय प्रदेश होने के कारण पहाड़ियों, पर्वत श्रेणियों, गहरी खाइयों, नदी-घाटियों और जंगलों से भरा हुआ है। भौगोलिक दृष्टि से यह तिब्बत और असम के बीच स्थित है। इसके उत्तरी भाग में हिमालय की श्रेणियाँ पश्चिम से पूर्व तक फैली हैं, जो भारत और चीन की सीमा को रेखांकित करती है। सन् १९१४ में अंग्रेजों और चीन के बीच हुए सीमा समझौते के अनुसार इस सीमा रेखा को 'मैकमोहन रेखा' कहा जाता है। पश्चिम में भूटान के उत्तर से लेकर दक्षिण की ओर शिवालिक पर्वत श्रेणी फैली हुई है जो अरुणाचल और भूटान की सीमा-रेखा है। इसके पूर्वी क्षेत्र में अरुणाचल और म्यानमार की सीमा पर पटकोई की पर्वत श्रेणी है।

अरुणाचल के पश्चिमी भाग में वेस्ट कामेंग जिला है जिसका मुख्यालय बोमडिला है। सन्

१९८४ में इसे विभाजित करके तवांग जिला बनाया गया। यह समुद्र तल से ३००० मीटर की ऊँचाई पर स्थित है। इसी क्षेत्र में मोनपा जनजाति का निवास है।^{१२} इस क्षेत्र को मोन्युल या मोन की भूमि (निचली भूमि) भी कहा जाता है क्योंकि यह हिमालय की उत्तुंग चोटियों में तिब्बत और भूटान के ऊँचे पहाड़ों के बीच स्थित है। सन् १९६२ के चीनी आक्रमण के समय तवांग का नाम सुर्खियों में था। इस क्षेत्र के लोग बौद्ध मत के अनुयायी हैं। तवांग प्राचीन गोम्पा बौद्ध मठ के लिये जाना जाता है, जिसका निर्माण सत्रहवीं शताब्दी में हुआ था और जो एशिया का सबसे पुराना बौद्ध मठ है।

इस क्षेत्र में नयामजंग चू, चापड़ा चू, तवांग चू, टाकसंग चू, नानकुहा चू, मागो चू, सेती चू आदि नदियाँ बहती हैं। पास ही कामेंग जिले से कामेंग नदी निकलती है जो आगे चलकर ब्रह्मपुत्र नदी में मिल जाती है। तवांग जिले में तीन सबडिवीजन हैं तवांग, मुक्तो और थिंगवो। सर्दियों में यह क्षेत्र बर्फ से ढक जाता है। यह बोमडीला से सड़क मार्ग से जुड़ा हुआ है जो सेला पास से होकर गुजरता है। सर्दियों में यहाँ बर्फ को काटकर रास्ता बनाना पड़ता है। वर्षा काल में भूस्खलन होने से रास्ता कई-कई दिनों तक बन्द रहता है। इस क्षेत्र में ऊपरी हिस्से में याक और भेड़ें पाली जाती हैं। नृवैज्ञानिकों के अनुसार तिब्बत की जनसंख्या का एक बड़ा भाग प्रव्रजित होकर तवांग, भूटान, सिक्किम, मेचुका आदि क्षेत्रों में आकर बस गया था। मोनपा साधारणतः ९१४ मीटर से ३,६५८ मीटर की ऊँचाई पर रहते हैं। सन् १९९१ की जनगणना के अनुसार इनकी जनसंख्या ३८,८६२ थी।^{१३}

मोनपा जनजाति की सामाजिक व्यवस्था के अन्तर्गत हर गाँव का प्रतिनिधित्व "गोमी" करता था, पर भारत सरकार ने "गाँव बूढ़ा" या ग्राम प्रमुख नियुक्त करने की परंपरा कायम की जो कभी चुना जाता है और कभी-कभी मनोनीत किया जाता है। गाँव बूढ़ा, चो और गोमी, सभी अंततः "मांगमा" पर निर्भर होते हैं। मांगमा से तात्पर्य समुदाय की सामूहिक इच्छा से है।^{१४} असम में "राइज" की अवधारणा मांगमा से मिलती-जुलती है। ग्राम समुदाय की एकता के संदर्भ में जो भूमिका कुछ दूसरी जनजातियों में "घोटुल" की है, वही भूमिका मोनपा जनजाति में मांगमा की है। मोनपा जनजाति की ग्राम सभा को मांगजोबाना या मांगमजोम कहते हैं। ये जातीय पंचायतें बहुत संगठित रूप से कार्य करती हैं। इनका कार्य परंपरागत कानूनों के अनुसार ही होता है।^{१५} इनको एक निश्चित अनुशासन का पालन करना पड़ता है। गाँव के त्सोरजेन (गाँव बूढ़ा) के चुनाव के लिये प्रमुख गाँव वालों से विचार विमर्श के बाद एक पैनल बनाया जाता है। इस विषय पर आम सहमति का प्रयास किया जाता है। फिर तासोत्सांग जोन मतपत्र द्वारा त्सोरजेन का चुनाव करती है।^{१६} गाँव बूढ़ा को कोई वेतन नहीं दिया जाता। इसके एवज में ग्रामवासी प्रतिदिन उसके घर काम करते हैं या एक व्यक्ति की मजदूरी के बराबर सामान उसे देते हैं। गाँव बूढ़ा अपने गाँव का



आर्थिक विकास करता है तथा कार्यपालिका तथा न्यायपालिका से संबन्धित कार्य करता है।⁹ निम्नलिखित लोकगीत में मोनपा ग्राम सभा की कार्यशैली का चित्र सजीव हो उठा है -

साथ बैठते हैं हम सब,
चैन और आराम से,
छांगट और चाय पीते हुए,
मांगमात्र^९ कक्ष में।
उल्लास हिलोरें लेता है हमारे दिलों में,
पूर्व में सूर्योदय के समान।^{१०}

सामूहिक लोक संस्कृति का सहभाव एक अन्य मोनपा गीत में इस प्रकार देखने को मिलता है।

साथ जिएँ हम सब
यह समय है खुशी मनाने का।
पीएंगे हम भांगचांग
और मोज करेंगे रातभर।
हमारे खेतों में लहलहाए अच्छी फसल
अच्छा दूध दें हमारी गायें।
सभी जिएँ
और फलें फूलें साथ साथ।^{११}

मोनपा जन धरती के प्रति गहरा लगाव रखते हैं। पहाड़ी खेतों की उर्वरता उनके कठोर परिश्रम का परिणाम है और वे कृषि कार्य में कुशल होते हैं। उनके सीढ़ीदार खेतों को एरिंग कहते हैं और इनमें मुख्य रूप से धान उगाया जाता है। साथ ही मक्का, सोयाबीन, जौ और सरसों की खेती भी की जाती है। जंगल से शहद भी इकट्ठा करना भी इनका शौक और आजीविका का साधन भी होता है। मोनपाजन के मकान दोमजिला ऊँची छत वाले, पास-पास बने होते हैं और धूसर रंग के पत्थर से बने इन मकानों का फर्श लकड़ी के तख्ते का होता है। अक्सर ये मकान हरे-भरे खेतों से घिरे होते हैं। यहाँ के बगीचों और वनों में आर्किड की शोभा देखते ही बनती है। वसन्त में आड़ू के फूलों के गुलाबी- सफेद रंगों से समूचा परिवेश रंग जाता है। आड़ू के अलावा सेव, अखरोट, नाशपाती और आलू बुखारा के पेड़ भी यहाँ बहुतायत से पाये जाते हैं। यहाँ के वनों में नीला चीड़, चेसाइन सेपा, हालोकक, धूना, गोमारी, सोनसुम और जुटुली के वृक्ष पाये जाते हैं। मोनपा अपने खेतों, बगीचों और वनों की देखभाल बहुत अच्छी तरह करते हैं। फसल की कटाई का काम आमतौर पर महिलाएँ करती हैं। फसल को पत्थर के बने

खलिहानों में रखा जाता है। तवांग में पनबिजली से चलने वाली आटा चक्कियाँ होती हैं जो पहाड़ी झरनों और जलस्रोतों के किनारे बनी होती हैं।

मोनपा अर्थव्यवस्था काफी हद तक आत्मनिर्भर है। कृषि पर आधारित यहाँ की अर्थव्यवस्था में पशुओं का महत्वपूर्ण स्थान होता है। पशुपालन करने वाले इस समूह को "चौरीवाला" कहते हैं। यह चरवाहा समुदाय घुतन्तू जीवन व्यतीत करना पसंद करता है। जीवन शैली विशिष्ट यायावरी किस्म की होने के कारण ये लम्बी दूरियाँ तय करते हैं और सदा गतिशील रहते हैं। अपने साथ छोटे टेन्ट लेकर चलना और अक्सर खुले आकाश के नीचे अलाव जलाकर रात बिताना इनकी जीवन शैली का हिस्सा होता है। याक और घोड़े यातायात के साथ सुदूर पहाड़ी स्थानों तक सामान ढोने के साधन होते हैं। सर्दियों में याकों की लम्बी कतारे अपनी झबरीली पूँछों को हिलाती, गले में बंधी घंटियों की रुनझुन ध्वनि के साथ पथरीले रास्तों पर चलती नजर आती हैं। सर्दियों में भेड़ों को चराने का काम अधिक व्यवस्थित और संगठित रूप में होता है। गाँव वाले आगंतुक चौरीवालों को छांग की बोतलें भेंट करते हैं और बदले में ये गाँव वालों को एकाध भेड़ आदि देते हैं। साथ ही ये कच्चा ऊन, "चीज" (पनीर) और मक्खन के बदले में अनाज भी ले जाते हैं।

मोनपा "चौरीवाला" के गीतों में यहाँ के लोक-जीवन का सौंदर्य मुखरित होता देखा जा सकता है-

अपनी चौरी झोपड़ी से देख सकता हूँ मैं
घास के मैदान और धूसर चट्टानें,
पेड़ों से रहित,
सिवा केमसांग मेन्टो के
माणिक लाल फूल
जो खिलता है ---- मनोहर,
दूर-दूर जहाँ तक दृष्टि जाती है।
ओ फूल, तुमने रंग दिया है मेरे हृदय को
अपने ऐश्वर्य से !
गिरने दो हिम को तीन वर्षों के लम्बे समय तक
और बदलने दो बर्फ में
तुम्हें ढकते हुए।
पर फीका नहीं पड़ेगा तुम्हारा रंग।
खिलते रहोगे तुम,
मेरे हृदय में सदा प्रफुल्ल ॥१२



अपने मनोरम परिवेश, गीतों और याकों के बीच चौरीवालों का जीवन अद्भुत होता है। लगभग ११,५०० फीट की ऊँचाई के आसपास ये "लाचांग" या लकड़ी के फाटक बनाते हैं ताकि याक नीचे की ओर न भागें जहाँ गर्मी से उनकी मृत्यु हो सकती है। गर्मियों में याकों को १२००० फीट के ऊपर रखना होता है। १३००० फीट के आसपास सीमा क्षेत्र हैं जहाँ कई महत्वपूर्ण दरें हैं। इनमें निंगसांगला दर्रा महत्वपूर्ण है जिसके बारे में प्रचलित लोककथा के अनुसार एक बार "सकदेन" कहे जाने वाले सात भाई (भूटान) की यात्रा पर निकले थे। पर जब वे इस दरे के पास पहुँचे तब देवताओं ने उन्हें सात "लापजे" (पत्थर के ढेरों) में बदल दिया। ये सात पत्थर आज भी वहाँ मौजूद हैं जिन पर ध्वज आदि लगा दिये गये हैं।

लगभग ११,००० फीट की ऊँचाई पर तामा सेंग (लाल गुच्छेदार फूल) का जंगल शुरू होता है और जून में ये फूल अपने पूरे शबाब पर हाकते हैं और यही वह समय होता है जब चौरीवाले याकों को लेकर ऊपर की ओर आते हैं। इन पेड़ों के पत्ते विषैले होते हैं और पशुओं द्वारा खाये जाने पर जानलेवा सिद्ध हो सकते हैं। इसलिए यह फूल अपशकुनी माना जाता है। इसे संबोधित एक गीत इस प्रकार है -

अफसोस कि तुम्हें खिलना पड़ता है अकेले

तामा फूल, सूने जंगल में।

मैंने चुन लिया होता तुम्हें

गया मैं बुद्ध को चढ़ाने के लिये।

तुम्हें चढ़ाया जाना चाहिये था

गाँव के गोम्पा की वेदी पर।

मैंने तुम्हें धेंट कर दिया होता

अपने प्रिय को !

पर तुम्हें खिलना और मुरझा जाना है

अकेले, अनादृत और अनाम।१३

उत्तर में तामा फूल कहता है -

क्या हुआ अगर जहर है मेरी छाल में ?

ओ प्रेमी, नहीं चुना, तुमने मुझे

अपनी प्रिया को धेंट देने को,

नहीं लिया तुमने मुझे

गोम्पा को उपहार देने को !

पर इससे क्या ?

मधुमक्खी अब भी चूसती है मेरा मधु
 देवताओं को समर्पित करती उसकी मिठास।
 उसकी आँखों में परमप्रिय हूँ मैं
 अगर तुमने मुझे त्याग भी दिया तो क्या !१४

चौरीवालों का झोपड़ीनुमा घर पत्थर का बना होता है। यहाँ वे जून से अक्टूबर तक गर्मियों का समय बिताते हैं। इनमें पत्थर की बनी चौकियाँ होती हैं जिनके पास ही चूल्हा होता है। इनके घुमन्तू जीवन की झलक इनके गीतों में मिलती है-

आया हूँ मैं ऊँचे पर्वतों को पार करके
 जो आच्छादित हैं घने वनों से।
 विचित्र स्थान में आ गया हूँ मैं
 सूर्य की किरनें लम्बी होकर गिरती हैं जमीन पर।
 घर छोड़ने की कतई इच्छा नहीं थी मेरी,
 पर ईश्वर ने भेज दिया मुझे अनजानी जगह
 अजीब भोजन करने के लिये।
 पहनने और ओढ़ने-बिछाने को
 अजीब कपड़े।१५

एक अन्य चौरी गीत में तवांग के परिवेश का सौंदर्य सजीव हो उठा है -
 अगर मैं हो सकता पहाड़ी झरने-सा
 मैं अपनी खुशी से चुन सकता अपनी राह।
 पर मेरे माता-पिता ने बाँध रखा है मुझे,
 कैद कर रखा है मुझे
 अपने प्रेम के बन्धन में।
 फिर भी चढ़ा हूँ मैं ऊँचे पर्वत पर
 और भागता आया बर्फ मुझसे मिलने।
 पर निकल आया सूर्य
 मेरे पहुँचने से पहले
 और पिघल गयी बर्फ,
 अपूर्ण रह गयी मेरी अभिलाषा
 अधूरा रह गया हमारा मिलन।१६



चौरीवाले और याक के विषय में मोनपा जनजाति की वाचिक परंपरा में प्रचलित कथा के अनुसार एक बार किसी मोनपा परिवार में तीन पुत्रों में से मंझला पुत्र बहुत उपेक्षा का पात्र था। एक दिन उसने घर छोड़ दिया। रास्ते में उसे तीन अंडे मिले। दो अंडों में से देवी आत्माएँ निकलीं पर तीसरे अंडे में से याक की आत्मा निकली और लड़के से कहा, मैं इसी घरती का हूँ और आज से तुम्हारे साथ रहूँगा। ""इस तरह "लेगी ग्येपो" (पहले चौरी-याक) का जन्म हुआ और वह लड़का पहला "ब्रोकपा" (चौरीवाला) बना। कालांतर में ब्रोकपा बहुत धनी हो गया और लेगी ग्येपो उसका अभिभावक और मार्गदर्शक बन गया। १९७

मोनपा गाँवों में याक नृत्य (याक चाम्ब) बहुत लोकप्रिय है। इस लोकनृत्य में याक को सजाकर उसकी पीठ पर सुसज्जित देवी की मूर्ति रख दी जाती है। फिर ढोल, मंजीरे की थाप पर याक का नृत्य होता है। मोनपा जन की पोशाक इस क्षेत्र के परिवेश और मौसम के अनुरूप होती है। उनके वस्त्र अक्सर नारंगी रंग के होते हैं। पुरुष ऊनी पाजामा, लंबे लाल ऊनी ओवरकोट और ऊनी जैकेट पहनते हैं। पुरुषों के कोट को "छुपा" कहते हैं। महिलाओं के पोशाक को शिनका कहते हैं। कमर पर बंधे बेल्ट को खेओप कहते हैं। याक या भालू की खाल के कोट को पकछा कहते हैं। सिर पर ऊनी झालरदार टोपी लगाते हैं। ओवर कोट एक कपड़े की रस्सी से बंधी रहती है। महिलाएँ बिना बाँह का लम्बा कुर्ता और लुंगी पहनती हैं। उसके ऊपर ऊनी जैकेट पहनती हैं। पुरुष सिर पर ऊनी टोपी पहनती हैं। वे आभूषणों की भी शौकीन होती हैं। मोनपा महिलाएँ तरह-तरह के गलीचे और दरियाँ बुनती हैं। पुरुष लकड़ी पर कलात्मक खुदाई का काम करते हैं। भगवान बुद्ध की तथा अन्य मूर्तियाँ, मुखौटे तथा खिलौने बनाते हैं। १८ ये कागज भी बनाते हैं, जिन पर धार्मिक मंत्र लिखे जाते हैं। पूर्वोत्तर की जनजातियों में से मोनपा उन कुछेक जनजातियों में है जिनके पास अपनी लिपि है। १९ मोनपा भाषा चीनी-तिब्बती भाषा परिवार से संबंधित है।

मोनपा के लिये संस्कृत में किरात शब्द का प्रयोग किया गया है। वे बड़े सरल, सभ्य तथा सुसंस्कृत होते हैं। वेरियर एल्विन के अनुसार उनका व्यक्तित्व और संस्कार बहुत ऊँचे स्तर के होते हैं। २० प्रकृति के साथ लंबे समय के संघर्ष ने इन्हें संघर्षशील परिश्रमी और स्वावलंबी बना दिया है। मोनपा गाँव घाटी में नहीं बल्कि पहाड़ की ढलान पर बसे होते हैं। इन गाँवों को हवा में लहराते झण्डों और पताकाओं के कारण दूर से ही पहचाना जा सकता है। इन झण्डों पर धार्मिक मंत्र "ऊँ मणि पेमे हुम" (पक्ष स्थित मणि की जय) लिखा रहता है। मोनपा विश्वास के अनुसार इन झण्डों से आसपास का वातावरण शुद्ध होता है—

दूर बहुत ऊपर सदैव पहाड़ पर
पथरीली राह ढलती है।
जहाँ सफेद बादल जनमते हैं

मोनपा समाज में परिवार सबसे महत्वपूर्ण इकाई होता है। उनका जीवन कठिन श्रम का नमूना होता है। छोटे बच्चे बहुत छोटी उम्र से ही परिवार की जिम्मेदारियों को बाँटना सीख जाते हैं, चाहे पानी ढोना हो या ईंधन के लिये लकड़ी बीन कर लाना अथवा अपने नन्हें भाई-बहनों को पीठ पर घुमाना। लगभग दस वर्ष की उम्र से बच्चे खेती के काम में मदद करना शुरू कर देते हैं। खाना-पान सीधा-सादा होता है। उनका मुख्य भोजन चावल है। वे सब्जी में "चीज" और "मर" (मोनपा घी) का प्रयोग करते हैं। "मोमो" उनका प्रिय व्यंजन होता है। भुना सोयाबीन और भुने मक्के के दाने भी उन्हें प्रिय होते हैं। "चीज" का मोनपा भोजन में प्रमुखता से प्रयोग किया जाता है। नूडल्स और सब्जियों में इसका अक्सर प्रयोग किया जाता है। सूखे "चीज" के चक्के मोनपा जन अपने झोले में चना-चबेना की तरह रखते हैं। "छांग" और रोकसी मोनपा जनजीवन का अनिवार्य अंग हैं। पवित्र अवसरों पर भी इनका प्रयोग होता है।

मोनपा परिवार में जब बड़े पुत्र का विवाह हो जाता है, तब माता-पिता मुख्य घर से बाहर के घर में चले जाते हैं और अपनी खेती-बाड़ी छोड़ देते हैं। बेटा अपने माता-पिता की देखभाल करता है और उन्हें खेती करने के लिये जमीन देता है जिसे "फोरंग मोरेंग" कहते हैं। ग्राम समुदाय अपाहिजों, मानसिक रोगियों और अनाथों के पालन-पोषण की जिम्मेदारी उठाता है। मोनपा बोली में विवाह को "बखसर" या "निएन" कहते हैं। वधू-मूल्य को निएनचांग कहा जाता है जो कच्चे सिल्क के कपड़े, बर्तन या लोहे के उपकरणों के रूप में होता है। सामान्यतः एक पत्नी विवाह का ही चलन है परन्तु तलाक आम है। तलाक कई कारणों से हो सकता है जैसे : संतान का अभाव तथा आपसी मनमुटाव। एक मोनपा गीत में नायक अपनी प्रिया से कहता है-

मैं तुम्हें दूंगा
शेरनी का दूध,
नफीस मदिरा के प्याले में
दुर्लभ भेंट
पेश है तुम्हारे लिये मेरी प्रिया।
लगा लो इसे अपने होठों से
खाली कर दो जल्दी
जब हो जाए खाली यह,
दे दो मुझे प्याला।
एक हाथ से मैं अलग करूँगा इसे
दूसरे से खींच लूँगा तुम्हें
अपने प्रतीक्षारत अंक में।२२



मोनपाजन का क्षेत्र तवांग अपने विशाल गोम्पा के लिए प्रसिद्ध है। तवांग गोम्पा महायान बौद्धधर्म का बहुत बड़ा केन्द्र है। यह तवांग शहर से एक किलोमीटर दूर उत्तर पश्चिम में स्थित है। इस गोम्पा में ५०० बौद्ध भिक्षुओं और भिक्षुणियों के रहने की व्यवस्था है। इन्हें धार्मिक शिक्षा के अतिरिक्त दूसरी शिक्षाएँ भी दी जाती हैं। तवांग गोम्पा की स्थापना मेरा लामा ने सत्रहवीं शताब्दी में की थी। १२३ मेरा लामा का जन्म यहीं कितपी गाँव में हुआ था। तवांग गोम्पा का निर्माण पाँचवें दलाई लामा के काल में पूरा हुआ। इसके पूरा होने के बाद मोनपा जन ने मेरा लामा के नेतृत्व में गोम्पा के लिये जमीन, अनाज (खाई) आदि देने का वचन दिया था। साथ ही परिवार के मँझले बेटे को गोम्पा को देने का वचन दिया था। यह गोम्पा किले के समान है। प्राचीन समय में भूटान के दुक्पा आक्रमण से रक्षा के लिये इसका विशेष महत्त्व था। इसकी चारदीवारी ६१० मीटर लम्बी है। रहने के लिये इसमें ६५ कक्ष और अन्य कार्यों के लिये अलग से १० कमरे हैं। अन्दर के आँगन में लामाओं का नृत्य होता है तथा मुख्य पूजाएँ होती हैं। यहाँ से दक्षिणी भूटान की पर्वत श्रेणियाँ दिखाई देती हैं - सेला, निंगसांगला तथा गुडवी। आँगन के दूसरी तरफ मुख्य प्रार्थना कक्ष, पुस्तकालय, भोजनालय, भंडार कक्ष आदि बने हुए हैं। तिब्बती भाषा की बहुत सी प्राचीन पांडुलिपियाँ यहाँ के पुस्तकालय में उपलब्ध हैं। इस गोम्पा में भगवान बुद्ध की १५ फीट ऊँची विशाल मूर्ति है जो बैठी हुई मुद्रा में है। कहते हैं कि इसका निर्माण तिब्बत में हुआ था। इसके अलावा बोधिसत्वों, तारा, लामा व धर्मोपदेशकों की मूर्तियाँ भी रखी हैं।

पूरब दिशा की ओर ऊँची पहाड़ी पर

एक मंदिर है पंढेन ल्हामो का

मैंने वहाँ देखे तीन बुद्ध।

उन्हें घेरे बैठे थे छोटे देवता,

बुद्ध वर्तमान के

अतीत और भविष्य के।

सभी थे वहाँ १२४

गोम्पा के द्वार पर भारतीय मूर्ति कला के कीर्तिमुख के समान सिंह जैसा चेहरा अंकित है जो वास्तव में "त्सिमिन्दव" है जो एक प्रतीकात्मक काल्पनिक पात्र है। सिंह मोनपा संस्कृति में शक्ति का प्रतीक है। ड्रेगन भी सांकेतिक हैं। यह अच्छाई का और बुराई से रक्षा का प्रतीक है।

तवांग के अलावा रूपा, बोमडिला, जिमीथांग, कलकटांग, शेरगाँव, मेचुका, ट्रिंग, मानखोदा, गलिंग आदि क्षेत्रों में भी गोम्पा हैं जिनमें जातक कथाओं में वर्णित बुद्ध के विभिन्न जन्मों से संबंधित मूर्तियाँ मिलती हैं। तारा, प्रज्ञापारमिता, अवलोकितेश्वर, पंढेन ल्हामो आदि की पूजा तवांग में हर जगह होती है।

गोम्पा का प्राचीन आदर्श वे भिक्षु होते थे जो एकांत में पूजा, प्रार्थना तथा तपस्या का

जीवन व्यतीत करते थे तथा दान से जो कुछ भी प्राप्त होता था उससे ही जीवन यापन करते थे। परन्तु आज के लामा लोगों द्वारा दिये गए दान पर ही निर्भर नहीं हैं। यद्यपि लामाओं द्वारा खेती किया जाना प्रतिबंधित है, परन्तु वे व्यापार तथा वाणिज्य द्वारा धनार्जन कर सकते हैं। उदाहरण के लिए, वे घोड़े या याक के द्वारा सामान ढोने की ठेकेदारी करते हैं। २५

इस लोकगीत में एक मोनपा लामा बनने का संकल्प करता है--

मैंने देखा सफेद बादल का टुकड़ा
पूर्व दिशा में,
कांगड़ी पहाड़ी के ऊपर।
उसे देखकर मेरा हृदय भर गया प्यार से

अपने गुरु चे लोब्सांग द्राकपा को याद करके
हमारी भूमि के स्वामी,
जिनकी महान शिक्षा से,
धर्म आया धरती पर।
जो भी हमारे पास हैं, उनके कारण है।
उनकी तपस्या और उपदेश के कारण।
मैंने कभी नहीं की लोगों की सेवा।
न कभी मदद की दूसरों की,
मैंने सिर्फ सोचा उनका बुरा।
अब मुझे बदलने होंगे अपने तौर तरीके।
मैं भी छोड़ दूँगा गाँव
और लामा बनकर चला जाऊँगा पवतों पर।
धर्म की राह पर ध्यान लगाऊँगा मैं
चलूँगा मैं अपने स्वामी के
कदमों पर। २६

तवांग के उत्तर पश्चिम में भूटान की सीमा के निकट जिमिथांग के गोरचाम नाम स्थान पर बहुत बड़ा स्तूप है, जो सात सौ वर्ष पुराना है।

जब तक कोई भी जीवित प्राणी
साँस लेता है
जहाँ भी रहे वह,



वहाँ, करुणा में,
प्रकट होंगे बुद्ध,
अवतार ।२७

धर्म की रक्षा तथा मानवता के उद्धार के लिये दलाई लामा तथा अन्य पवित्र आत्माओं का जन्म होता है। छठे दलाई लामा त्सानग्याङ्ग ग्यात्सो ने तवांग में जन्म ग्रहण किया था। वे भावकु कवि, स्नेही, सहृदय व्यक्ति तथा तिब्बती जन के प्रिय थे। उनका भी जन्म तवांग के कितपी गाँव में हुआ था। जब वे दस-बारह वर्ष के थे तो उन्हें दलाई लामा बनकर ल्हासा जाना पड़ा। ल्हासा में लिखी गयी उनकी कविताएँ तवांग की याद और जन्मभूमि से दूर होने की पीड़ा को व्यक्त करती हैं -

जब असत होता है सूर्य
किरणें विलीन हो जाती हैं हवा में
उस समय चरवाहे
इकट्ठा करते हैं अपनी भेड़ बकरियों को
भेड़ बकरियाँ मिमियाती हैं,
तब मुझे याद आता है मैं कैसे पुकारता था अपनी माँ को
ओ सफेद हंस, उधार दे दो मुझे अपने पंख
नहीं जाऊँगा मैं कहीं दूर
लौट आऊँगा सिर्फ अपनी माँ को देखकर ।२८

तवांग के हरे भरे खेत, रिश्तों की गर्माहट, जीवन का उल्लास दलाई लामा को इन सबकी याद हमेशा कचोटती रही और यह दर्द उनकी कविताओं में हर जगह झलकता है -

उगा है सूरज पूरब में
पृथ्वी की चारों दिशाओं को प्रकाशित करता।
मैं फिर याद करता हूँ अपनी माँ का घर।
इस समय
खेत लदे होंगे सुनहरी फसल से
कटने को तैयार।
जब फसल होती है पकी और मीठी
वही समय होता है उसे काटने का
क्या ऐसा नहीं है मेरे प्रिय ?
फिर भी तुम बिगड़ते हो मुझ पर मेरी अधीरता के लिये।

बौद्ध धर्म के आने से पहले तवांग का धर्म 'बोन' था जो आत्माओं और प्रकृति की पूजा पर आधारित था। इस मत के अनुसार इस क्षेत्र की प्रमुख पर्वत श्रेणियों पर इन आत्माओं का वास है। 'बोन' मत के स्थान पर बौद्ध धर्म की स्थापना करने वाले पश्चिम बंगाल के तांत्रिक गुरु पद्म संभव थे जिन्हें लोपेन रिनपोछे के नाम से जाना जाता है। किंवदन्तियों के अनुसार उनके पास अलौकिक शक्तियाँ थीं जिसके द्वारा उन्होंने बहुत सी आसुरी शक्तियों को परास्त किया था। तवांग के गोम्पा लोपेन रिनपोछे के चित्रों से भरे हैं। तवांग के बोन मतावलम्बियों और पुरोहितों ने बौद्ध धर्म के आगमन का अवश्य प्रतिरोध किया होगा परन्तु गुरु पद्मसंभव ने बोन देवताओं को पूरी तरह खारिज नहीं कर दिया बल्कि दोनों मतों के बीच एक सेतु बनाकर दोनों के पुराने और नये तत्वों का समन्वय किया। कुछ प्राचीन बोन देवता आज भी अपने प्राचीन रूप में मौजूद हैं। गुडपी एक ऐसा ही देवता है जो खेतपा गाँव द्वारा पूजा जाता है। बोन उत्सव प्लाह भी अपने मूल रूप में मनाया जाता है।

तवांगवासी, तिब्बत के प्रसिद्ध तीर्थ स्थान 'त्सारी छे' को बड़ी श्रद्धा और आदर की दृष्टि से देखते हैं। तिब्बत में हर बारहवें वर्ष पर तीर्थयात्रियों का कारवाँ ल्हासा में इकट्ठा होकर 'त्सारी छे' रवाना होता है -

त्सारी छे में ऊँचाइयाँ ढकी हैं

बाँस के फूलों से

और हर तरह की ऊँची घास से।

निचले हिस्सों में हैं बहुत सी नदियाँ और झीलें।

पहाड़ियों के ऊपर घास के बीच,

बसता है अनमोल कस्तूरी मृग।

ऐसी है वह पवित्र भूमि जहाँ इकट्ठा होते हैं तीर्थयात्री

घेर कर ऊँची पहाड़ी को,

ईश्वर को याद करते हुए।३०

पर्वतों की इन कठिन यात्राओं में अनेक यात्रियों की मृत्यु हो जाती है-

लम्बे समय तक घूमता रहा मैं पहाड़ों में,

पीता रहा झरनों का पानी,

दोस्ती की सफेद शेर से

जो रखवाला है हिम का।

अब समय आ गया है विदा लेने का,

गाता हूँ मैं विदाई का गीत,



खुश रहना, ओ बर्फ के शेर।
इजाजत दो मुझे
भटका हूँ मैं जन्नत में लम्बे समय तक,
पानी पिया है झरनों का।
अब आ गया है समय विदा लेने का,
नीचे उतरना होगा मुझे,
जाना होगा वापस।
तब विदा ओ सूर्य,
आकाश के महान देवता !
गाता हूँ मैं विदाई का गीत।
इजाजत दो मुझे।३१

तीर्थस्थान की ओर जाते हुए यात्रियों का एक अन्य गीत है -
तीर्थयात्री जाते हैं छांग की ओर,
खड़ी ढालवाले हैं पर्वत
जोखिम भरी है राह।
फिर भी जाते हैं हम धर्म के स्थान पर,
ओ ईश्वर, रखवाली करना हमारे कदमों की।
सुरक्षित पहुँचने दो हमें अपने तीर्थ मंदिर में।३२

ल्हासा के पवित्र तीर्थस्थान के बारे में एक अन्य लामा गीत इस प्रकार है-
ल्हासा में हमने रखा है
पवित्र सूर्य को।
सुनहरी दीवार बनायी है हमने उनके चारों ओर।
चारों ओर के बगीचों में
उगाया है हमने सूरजमुखी।
चटकीले फूल, खिलते हैं हमेशा,
गुणगान करते हमारे सूर्य भगवान का।३३

तोर्जा तवांग का सबसे महत्त्वपूर्ण त्योहार है। इसे तवांग तोर्जा कहते हैं। यह त्योहार १० से १२ जनवरी तक मनाया जाता है। तोर्जा की पूजा १० जनवरी को होती है। इस पूजा से एक पखवाड़ा पहले लामा जौ का आटा, गुड़, दूध और घीर मिलाकर तोर्जा की आकृति बनाते हैं जो

०.९१ मीटर ऊँचा और ०.६१ मीटर चौड़ा तथा लाल रंग में रंगा होता है। यह खोंग कापा लामा का प्रतीक माना जाता है। जिस दिन पुतला बनना शुरू होता है, उसी दिन से गोंपा में धर्म ग्रन्थों का पाठ शुरू हो जाता है और लामा सूखी हुई बाँस की पत्तियाँ इकट्ठी करने लगते हैं। उन्हें १० जनवरी को मुख्य पूजा के समय जलाया जाता है। साथ ही प्रधान लामा के स्पर्श के बाद पुतला भी जला दिया जाता है। अन्य लामा ताल, झोंझ, नगाड़ा, तासा और शंख बजाते हैं। तोर्जा का पुतला लाते समय वाहकों की कमर में घंटियाँ बंधी होती हैं। इसके अलावा दो व्यक्ति साथ रहते हैं जो नर याक का और मादा याक का मुखौटा पहने रहते हैं। साथ ही जनता भी इनके पीछे चलती है। दूसरे दिन लोग नाचते गाते और खुशी मनाते हैं। इस समारोह में लामा और भिक्षु भी शामिल होते हैं। हिमाच्छादित शिखरों की पुण्य भूमि में लामाओं का नयनाभिराम नृत्य देखते ही बनता है। इनमें मुखौटा नृत्य सबसे महत्त्वपूर्ण होता है। एक विशेष मुखौटा नृत्य में लामा खोपड़ी का मुखौटा पहनकर नृत्य करते हैं। तीसरे दिन बुद्ध मंदिर में विशेष पूजा होती है। इसमें जौ के आटे को चीनी या गुड़ के साथ मिलाकर लड्डू बनाए जाते हैं जिसे स्थानीय मदिरा के साथ प्रधान पुजारी उपस्थित लोगों में बाँटता है। मानव खोपड़ी में रखी गयी स्थानीय मदिरा की कुछ बूंद पाकर लोग स्वयं को धन्य मानते हैं। प्रधान लामा लोगों को सौभाग्यशाली और स्वस्थ होने का आशीर्वाद देते हैं। इसके साथ ही तवांग तोर्जा संपन्न होता है। ३४

तोर्जा के अतिरिक्त दिरांग और थेमबांग के मोनपा लोगों का प्रमुख त्योहार तोंगा है। यह दिसंबर के मध्य से शुरू होकर पन्द्रह दिनों तक मनाया जाता है। थेमबांग गोंपा के सारे लामा बुद्ध के स्तोत्रों का पाठ करके पूजा शुरू करते हैं। गोंपा में रखे धर्म ग्रन्थों को बाहर निकालकर बुद्ध की मूर्ति के साथ जुलूस निकाला जाता है जहाँ बुद्ध की मूर्ति रखी जाती है। यहाँ पर लामा गाँव वालों के कल्याण के लिये कई धार्मिक अनुष्ठान करते हैं। जुलूस के वापस आने के बाद लोग अपने मित्रों व संबंधियों के यहाँ मिलने जाते हैं। इन दिनों ठंड के कारण तथा बर्फ गिरने से खेती बंद रहती है। केवल चरवाहे अपनी भेड़ बकरियाँ चराते हैं। अंतिम दिन से एक दिन पहले लोग अपने घर से खाने की चीजें गुफा में लाते हैं। यहाँ लोग खाना खाते ओर छांग पीते हैं। अंतिम दिन गोम्पा से बुद्ध की मूर्ति ओर धर्मग्रन्थों को जुलूस के रूप में पेनस गाँव लाया जाता है। खेतों की परिक्रमा करके मूर्ति ओर पुस्तकें थेमबांग के गोंपा में वापस स्थापित कर दी जाती है। भगवान बुद्ध से सबके कल्याण की प्रार्थना करके तोंगा त्योहार संपन्न होता है।

लोसर नामक त्योहार कामेंग के मोनपा फरवरी के पहले सप्ताह में मनाते हैं। घरों की सफाई करके तरह तरह के मिष्ठान एवं पकवान बनाये जाते हैं। पहले दिन लामा पुराने लामाओं से मिलकर उनका सम्मान करते हैं। दूसरे दिन लोग एक दूसरे के घर जाकर शुभकामनाएँ देते हैं क्योंकि प्राचीन काल में लोसर के दिन राजा अपनी प्रजा से मिलने आता था। तीसरे दिन लोग



अपने घरों पर धार्मिक मंत्रों से लिखे फरहरे लगाते हैं। पूजा के १९ वे दिन बूढ़े लोग गोप्पा में जाकर परिक्रमा करते हैं। तवांग की बौद्ध प्रार्थनाओं में सिरकिम पूजा का विशेष महत्त्व है। लगभग सभी अवसरों पर यह पूजा की जाती है। यात्रा के आरंभ में, बीमारी में और संकट की घड़ी में। ३५

ये त्योहार और नृत्य-गीत आदि इस क्षेत्र की अमूल्य धरोहर है क्योंकि अपने रंगों और रस्मों-रिवाजों के साथ ये उस प्राचीन परंपरा का वाहक है जो समय के साथ अपरिवर्तित है। इस परंपराओं में मोनपा लोक संस्कृति हजारों वर्षों की निरन्तरता के साथ हमारे सामने आती है। तवांग की इस लोक संस्कृति का विश्लेषण और व्यवस्थित "डाक्युमेन्टेशन" अभी नहीं हुआ है। सन् १९६२ के चीनी हमले के बाद आधुनिकीकरण, यातायात और संचार के साधनों का विकास, शिक्षा के प्रचार और विकास के प्रभाव के कारण इस क्षेत्र में भी काफी परिवर्तन आये हैं। परन्तु मोनपा जन के पारंपरिक विश्वास और आस्था आज भी उनके समाज में रची बसी हैं। विकास की आँधी में यहाँ के लोक जीवन का सौंदर्य कहीं धूमिल न पड़ जाये, यह सुनिश्चित करना आवश्यक है, क्योंकि मोनपा जनजाति की अनूठी लोक संस्कृति न केवल पूर्वोत्तर की सांस्कृतिक विविधता को प्रतिबिम्बित करती है बल्कि भारत की अद्भुत सांस्कृतिक विरासत का भी प्रतिनिधित्व करती है।

L-9, स्थायी परिसर

पूर्वोत्तर पर्वतीय विश्वविद्यालय

शिलांग, मेघालय

मो. ९४३६१६३१४९

संदर्भ और टिप्पणियाँ :

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NOKRIK-NOKDAKAO CHANOA SAPANI

(CREATIVITY IN ARCHITECTURE)



Mrs L.D Marak
Department of Garo

BORANG TREE HOUSE

'Creativity' ba changa sapaniara mamungba donggijaoniko gisiko chanchichipe niani aro uandake gital chanchibewalaniko bimang ong•ate dake rike niani ong•a. Uan salanti nikrongenggipa obosta aro bosturangko nie gital ramaona ba gitalgipa bimangona ra•baanian ong•a. Uan ramram(common) obostaoniko dingtangmanchagipa(special) bostuona aro dingtangmanchagipa bostuko ramram ong•atnaba man•a.

Daka rikanio changaniko gun(talent), changa-sapani(skill) aro matsramgipa gisik(intelligence) baksa jajaani dongna nangjawa. Daka-rikanio sapaniara sakgipinrangna bate nambate dakanikoba miksongja, uan chanchiani (thinking), uie rani ba nikkugijako nikatani (exploring), nikchengani(discovery) aro gisiko chanchie nikani (imagining)rangni bidingo ong•a. Daka-rikanio sapaniko chanchiani(creative thought) bang•bata somoion dal•drobaenggipa bi•sarangni janggi tangaoniko nikna man•bata.

Gisik a•ning bitgiparang chanchirakgiparang dake rike nianio chanchie man•ninggipa, bikpil bawil chanchina sapgipa an•tangtang dake nigipa, neng•nikanirangko uigimalgipa aro uarangko cheke apalbatatna changgiparangko man•gopa ine agana. Gipinrang indine aganskaa: Gun gnanggipa mande jean kenchakanirangko chelchakna amgipa, pilak neng•nikanirangko chena sikkga, dal•rorona churorona sikkga, an•tangtangkon didigipa, a•sel ong•omangba uko ra•chakna amgipa, niksenganiko man•na aro uandakgipa niksenganina tikkelgipa rangkosa dake rike nianio sapgipa manderang ong•ata. Una agreba gipinrang indake bebera•skaa, mandeara pilak chanchiani

ba pilak obostarangon daka rikanio changgipa ong•jaoba, indiba gipin dingtangmanchagipa bak jekae sea-jotani aro mistrini kamrangong changgipa sapgipa ong•na man•a. Daniel Boorstin indine janapa " Daka-rikanio changaniara pilak Mandeni ma•sisokna amgijagipa, gisikko bringbrangatgipa aro chanchianio brinbawe dakatanisan ong•a." Uni gimin an•ching bon•kame indine aganna man•gen, dingtang dingtang obostarang aro chanchina changani bilrang mandeko su•dikdike brin-bawegipa chanchianiko ong•ate uko daka-rikanio changgipa sapgipa ong•ata.

Chengonin A-chikrangba nokrik – nokdake uamangni dake -rike, change -sape sol-a reparirangko nike aro uamangni (art) changa -sapaniko gisik ra-ate ripingna nanga. A-brini jatrangoni A-chikrangkoba sol-a -repanio, wata -chenganio aro nokrik -nokdakanio mingsingbea. Uamangni nokrik- nokdakaniko niatode uamangni changa -sapaniko nike aiao inmanpilgijan dongna man-jawa aro uarangko rokom snimangona sualna man-a. Uarangara –

1) Nokmong ba Nokachik 2) Nokpante 3) Jamsreng ba Jamap 4) Jamdam ba Jamatal 5) Borang 6) Bandalas aro 7) Jamnok

NOKMONG Ba NOKACHIK (Main House)– A-chikrang nokgimik dongchakna rikgipa nokko Nokmong ba Noka-chik ine minga. Uamang nokachikko dal-dale, ro-roe aro mangkingipa krongrangchi rikachim. Ia chasongo, Sadolpara Gambaregre aro Sasatgre songrango, dal-dalgipa krong bolmarangko aro nokachik chong-motko nikna man-kuenga. An-pachakgipa a-aoni a-bachenge nokmikkangko dona, a-aoni chugipako krong su-chane rike nokjanggil donskaa. Ia nokningon an-ching dingtang dingtang dringrangko nikna man-a jekai tusichakram biap dun, dongrama, nokkra aro uni sambengo gan-sang rike matchu agrang gatna taria, chu-simra jeon dikkako kachape chu chekram biap, a-a gate chankol tarie mi bijak song-chakgipako chu-dap minga, krong jangchi balpongao mande gital nabao aro chawari nokkrom kango asongatram, chidik ba kaldik (a•brangchakram biap), al•lengan nokkisango bon•chotgipa bak ong•a aro uanon chokrek wate jengbariani a•palchipak e•chamrangko galchakna sitee dona, indake nokningon pilakkon man•na ama; Sambengrangni aro nokmikkangni pakmarangko wa•se watja wa•rongchi dotgimikgimik kaaia.

A-paloni ga-dapchenggipa dringko Nokkra aro uko ga-dapna skang bangbang dongipa dringko ballim minga unon chasam,rimolrangko donkama.Nokkrani samgipengchi



salario jakkalgipa atte, gitchi, kokreng aro sal-tarengrangko tarie donskaa. Noksiko suantikoba dal-bate song-a chanani somoiona tarie dona. Nokkraoni Dongramaona gakate re-na gan-sang rike do-ga tarigipako an-dipe minga. Nokkra aro dongramako dim-penggipa sukmaon nanchape maljuriko songa aro uno renggok ku-sik aro matron grongko kachapa. Maniani salrango ia krongon cha-chat so-e chu rugalchaka. Ramram manderangni nokode maljuri dongja, maina uno mite donga ine A-chikrang bebera-e uko dal-e ra-a aro kama-lina agre dangtapja. Dring bijangchio ki-tik bri dake gan-sang



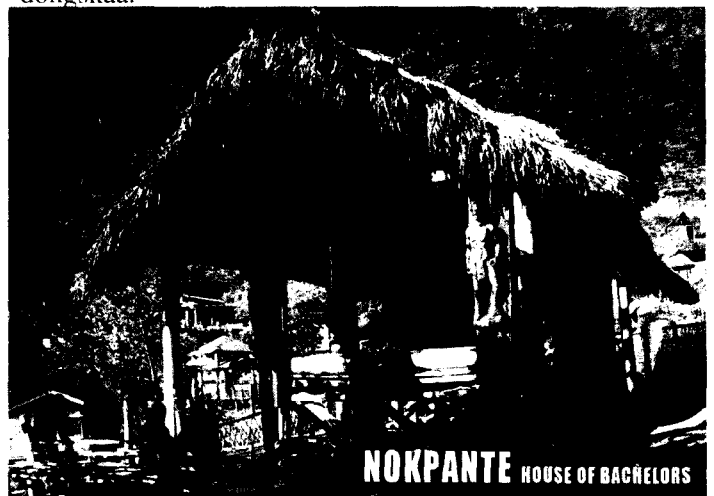
rike an-pachakgipa wa-seo a-a gate chankol tarie unon song-chak chanchaka. Unon ongwarekoba rike kok.ruan.mi, misi me-rakku bitchilrangko nisigipa jo ongrangoniko chel-chake rakkina wal-kusi nangate dona. Ongwareo nanchape dongramachipak chu-simrako songe wa-ako chokrek wate lau aro pongko sike dona.

Nokmikkang aro nokkisango jolgroee am•pangrangko ratgija japjap dake, gure skoni kimilni gingtingchipakna ja•ona gita dakgipako Pangsoni ine minga. Uni jakra jakasi dake ratgija jape dongipako mindui mingskaa. Nokking pino am•pangko dol•romrome gipenge gatgipako ma•dopa, uni ning•o groe ro•jole andaggipa wa•sreko wa•ambing minga. Ma•dopani ning•ao wa•ambingni ka•makalao angipa wa•rongko kagropa minga. Nokachiko mongsonggipa krong dot chi•sni donga, uarangoni mitamrangara: maljuri, chehekra, dun dingdap, wengdal, cha•ram, kram-kima, nokkra aro ballim krongrang ong•a. Nok rikna rong-teni kosako groe gatgipa krong bolmako dandi kanga, uni kosako gipenge gatgipako dambeng ana aro uni kosako chonkale gatgipako ja-gra minga.

Wa•se watanio mongsongbate ma•gniko jakkalbata. Damdilara ma•gni watgipa, nokme•chik aro noksamchipakko chengsri sol•e watskaa. Nokni pakmarangko chang (X) dake on•gipa krongko chongchal ba kangchri minga. Wa•skao a•kol pue sikkrokrikgipako chikrok ine minga. Chandimani chin (+) dake watgipa chadenggipako songchi aro gipengpanggipako wa•drin ba malrek ine minga. Indake A•chikrangni nokrik-nokdakani changa sa-

panirangko da•ororo nikangjaengaha aro da•ororo chasong gitalni chadamberangde uangsrangja engjok.

NOKPANTE((House of Bachelors): Nokachikna agreba A•chik dambe panterangni dingtangmancha dongchakram nokko nokpante ine minga. Matjangchi jolrang, Eman-Durabanda, Emangre aro Nokatgre biaprango Nokpanteni gunko nikna man•kuenga. Nokpanteon ma•manti changa sapani aro janggi tanganio nanchongmotgipa rangko skie ra•chakram nok ong•a. Songni nokni jatchio, a•chukalao nokpanteko rikronga. Badita man•a an•tangtangni changa-sapaniko jakkale name aro nitoe nokpanteko rika. A•akon ja•rike samsachi a•a chapchap rike a•bachenggipachipakko Nokde aro sangipinchiko a•aoni chue rikgipakora Nokmikkang ine minga. A•a ga•nangjaode apsan chuen rikronga, ba-diaba Nokpanteni chua metre 6, apalanira metre 10 -12 aro metre 25-30 mangona ro•e rikronga. Nokmikkango wa•ani kosako krong dotgimikko gipenge dona, ukon an-rimol ine minga. Nok chuani giminan nokmikkangoni an-rimolona dotgimikgipa sol-gimin krongko jang-ke den-ottoka aro ukon Kalkame minga. Kalkameko gadona sokmil ba re buduko rim-chake maldona bilbangoni kaonbaa ukon redokra ba Kalkame ki-me ine minga. Dal-dala krongrangko sol-e nokmikkangni krongo, bilbango, jang-batra aro jang-kerango matcha, mongma, pusil a-ga, aringga, mandeni bimang aro uandake rokomanti bimangrangko kite taria, uarangkon do-sateka ine minga. Bilbang aro bolgroko nitobee sol-gimin kitgimin krongrangchi nangrimata ukon do-kaku ine minga. Nokjatchio wa-al sikchakram biap aro noksikchi kaldik dongskaa.



A-chikrangni bebera-ani gitade, nokpantean Goerani dongchakgipa nok ong-ani gimin, panterang uko rongtale rakkie marang nangatja aro me-chikrangko skatang gadona on-ja. Unbaksana nokpanteko Goerana minge rikani gimin balmikka, banggria aro a-anmani bilrangba ramramde nisija; Bobil dingoba nokpanteode so-otchakja. Iachin nokpanteko mangrakbatgipa ine sakki on-a.

Nokpanteko rikna pilak bostu aro nokwa ra-e chimongani kamrangko panterangan matchote ka-na

nanga. Songo noko nokrik -nokdakoba, krong sol-a bilbang den-a, bolgro sol-a aro dingtang dingtang kamrangko dakrim-pana nanga. Pilak sol-a - repa, wata - chenga, wa-ding ona, rerangko chita pilakkon nokpanteon skia. Nokpanteon sol-a repa aro wata-chengani susaanirangkoba ong-ata. Indake bi-sarang sakantian dal-rorobae, changbaroroe ja-manode kamna choligiparang ong-a aro mitamde an-tangtangni gisikoniko bikote rokom rokom sol-a-repanirang aro wata-chenganirangko daknaba changpila.

JAMSRENG(Small Hut): A-chikrang a-bao noktopko rikronga, ukon Jamsreng ba Jamap ine minga. Kario man-gipa biterang aro mi misirangko chimongchakram biap dake ba tusichakram biap dakeba jakkala, indioba uko dal-e, ro-e rikrongja, gro metre gni aro gipeng meter gittammang ong-esan rikrongaia.

JAMATAL BA JAMADAL(Miniature house in Jhum): Salgimik a-bao neng-e, ding-ol gramchie, chigitok ran-e kam ka-engnitingo an-tangtangko ding-a, sin-a aro balmikkaoniko naljoke rakkina neng-takpana ine jamadalko a-bao rikronga. Mi- misirangko do-o -matrangni nisiaoiko nikwatna man-na gita aro neng-bee a-bao kam ka-e neng-takmitingo balwa ka-sin balachi ka-dimeataniko man-pana balwa nanggipa biaposa rikronga. A-chikrang jamadalko neng-taknamangmansan rikja, indiba uno tusie wa-kaprangko sale walo matburun-grangko a-rika. Jamadalko rikani nokachikko rikani bewal-rang baksa apsanangaia, an-pachakgipachipak nokmikkang aro janggilchipak a-pako a-mang repie song-chak chanchak-na jakkala aro nokkisangchi e-chamrangko galchakna kal-bongko taria.

BORANG(Tree House): A-chikrangni mingsinggipa nokara borang ong-a. A-birangni jatni giseponi A-chikrangba bolo nokko rika, gipin a-brio donggipa jatrangba bolo nokko rika, indioba A-chikrangni rikaan mangkimbata aro nitobata ine tosusae nigiparang agana. Borangko chugipa biapo rikani miksonganiara, kengnirangoni nengrabate jokna aro bobil gipinrangko nisona nambatgipa biap ong-a. Uno

dongean matburung aro bobilrangko wa-chol chaka, ro-ong ona aro bra salachim. Chengo Jorengba an-tangni jikgipa Dombe Raniko Bugarik Panteni seke kataoniko naljokatna prapma sanimani kosako jang-ke tek kolatchi tekdoe nokborangko rikaha. Borangko rikanina mamung niam dongja an-tangtangni sikao pangchake rikna man-aia.

BANDASAL(Rest House): Songregiparang aro wal-chango neng-takna rike dongipa nokko bandasal ine minga. Ia nokko nokmani a-tillao ba nokpanteni sambengo rikronga. Ia nokko dal-e, ro-e aro gipeng meter 3 na bate rikrongja, iano mongsongbate krong dotbrikosan jakkale rikrongbata-ia.

JAM NOK(Granary or store house): A-chikrang an-tangtangni bilsigimiko neng-e a-bao kam ka-e ragimin mi- misirangko donramramja, uamang jam nokko rike uano chimonge dona. A-kin aro meserang maldona man-jana gita rong-teko songa, uni kosako krong songe, krong aro wa-rongni gisepo wa-ako dawile rate datkapa, ukon bangpil ine agana; Indiba uarang da-ororo dongjaha, tinkosa dawile rate datkapskaaiaha.

An-ching A-chikrangni nokrik-nokdakao changa-sapaniko niatgenchim ong-ode, uamang engineer ba architectrangni skia man-a gita man-jaoba; Uamang an-tangtangon changa sapanirang gnang aro uandaken chasongni chasongna ja-chongrikrike ja-rikbaaha. Chengonin me-a ba me-chik ong-chong uamang saksa sakgipinoniko pilak daka-rikanirangko skirikrikskaaha aro uandake uiani, changa- sapanirangko man-baaha. Uamang an-tangtangni changa sapanirangko jakkale wa-a, bol aro rerangoniko rokomanti nokrik-nokdakani aro wata-chenganirangko dakbaaha. Uamang Dru (hanging bridge) ko chibimarangko batna bol cheksi ge-saoni ge-gipinona kanaba namen changbegiparang ong-a. Da-ororo iandakgipa A-chikrangni changa-sapanirang dongangjaengaha aro da-ororoni chadambe bi-sarangde uiangsrangjaengaha. Chengo ga-sue rikgimin nokachik, nokpante aro borangrang dongjahaoba, jeko nikkuenga uarangko ripingna jotton ka-na nanga, ong-jaode iandakgipa changa-sapanirangko gimaatgnok.



“আগমনী”

[Any of the songs about the coming of Uma (উমা),
Shiva's (শিব) wife, to her father's house as told in the Hindu legend]



অধ্যাপিকা চন্দনা ধর
(Chandana Dhar)
বাংলা বিভাগ, শিলং কলেজ, শিলং
(Bengali Department)

মানুষের জীবন পৃথিবীতে ক্ষণকালের জন্য, মহাকালের আবর্তে জীবন এই আছে এই নেই, যেন পদ্মপাতার জলের ন্যায় । দুআঙ্গুলের ইন্দ্রজাল মুহূর্তের শব্দশক্তিকে বয়ে চলে, কখনও থেমে থাকে না । মানুষের জীবন ও থেমে থাকে না, চলতে থাকে, সময়ের মত মানবের জীবনও ঘূর্ণায়মান । জীবন কখনও ঝরে যায়, আবার কখনও জোড়া লাগে, ধাক্কা খায়, আবার নদীর মতন চলে । পৃথিবী প্রতিনিয়ত ঘুরছে, মানুষ, প্রকৃতি সবকিছুই এই নিয়মে চলছে । প্রকৃতি সেইরূপ ভিন্ন রূপে ভিন্ন সময় তার ভিন্ন ভিন্ন সাজে এসে উপস্থিত হয় এই ধরিত্রীতে । বাংলার ছয় ঋতু ছয়টি রূপে বাংলার মানুষের জীবনকে ব্যথা আনন্দে ভরিয়ে তোলাযেমন গ্রীষ্মের দাবদাহের পর বর্ষা রুণুঝুণু পায়ে এগিয়ে এসে তার খামখেয়ালীপনার চিহ্ন রেখে যায়, কখনও বা বর্ষা একা দোকা খেলতে খেলতে অতিবৃষ্টিতে সমস্ত কিছু ভাসিয়ে দেয়, কখনও আবার অনাবৃষ্টিতে সবকিছু শুকিয়ে দেয়। এই ক্লান্ত বর্ষার পর আকাশ জুড়ে শরতের নূপুরের রুণুঝুণু ধ্বনি শোনা যায় । আকাশে ভেসে বেড়ায় সাদা মেঘের ভেলা, শিশির মাখানো ঘাসের মাথায় ঝরে পরে সাদা গুচ্ছ গুচ্ছ শিউলিফুল, কাশের বনে ঢেউ লহরিখেলে যায়, আকাশে বাতাসে ভেসে বেড়ায় আগমনীর সুর ।



এই আগমনী সুরে প্রকৃতি যেমন নেচে উঠে,সেইরূপ আকাশে বাতাসে, গাছেপালায়,পশুপক্ষীতে, মানুষের মধ্যে - সবকিছুতেই যেন আনন্দের সুর নেচে ওঠে। সেই সময় শরতের প্রসন্নসুন্দর শুভ্র আকাশ নীলিমায় নীল হয়ে ওঠে,তারই মধ্যে মাতৃরূপী দেবীর আবাহনে চারিদিক ঝঙ্কত হয়ে ওঠে। এই মাতৃমূর্তিই শক্তির উপাসক,আর অন্যদিকে আনন্দদায়িনী মা। এই আগমনী সুর শুধু যে বাঙ্গালীর ঐতিহ্য তা নয়,এটা সমস্ত পৃথিবীর মানবজাতির গৌরবমণ্ডিত ঐতিহ্য।

শরতকালে অযোধ্যার রাজা রামচন্দ্র সীতাকে উদ্ধারের জন্য অকালবোধন করেছিলেন,“মাতৃশক্তি”-র। রাবণের হাত থেকে সীতাকে উদ্ধারের জন্য রামচন্দ্রের এই কঠোর তপস্যা রামায়ণের আগে মাতৃশক্তির পূজা বসন্তকালে হত। বসন্তকালে পূজা হওয়ার জন্য “বাসন্তীপূজা” নামে পরিচিত সেই “মাতৃশক্তি”; পুরাণে আছে সূর্য যখন দক্ষিণায়ণে তখন স্বর্গের দেবদেবীরা থাকেন নিদ্রিত,আর যখন উত্তরায়ণে তখন স্বর্গের দেবদেবীরা হন জাগ্রত। আশ্বিনমাস দেবীর নিদ্রাকাল,তখনই রামচন্দ্র সীতাকে উদ্ধারের জন্য দেবীকে জাগ্রত করে তার ‘অকাল বোধন’ করেন। এই অকালবোধন দেবীই দুর্গাতিনাশিনী ,মহিষাসুরমর্দিনীরূপে সিংহবাহিনীতে আরোহণ করে প্রকাশ পান এই ধরিত্রী মাতারকোলে। তিনি কখনও মহামায়ারূপী, কখনও কন্যারূপী, আবার কখনও ভয়ঙ্করীরাূপী ত্রিভুবনবিজয়ী দেবী-আবার তিনি জননীরাূপী একান্ত আপনার। তিনি স্বর্গ অর্থাৎ কৈলাস থেকে মর্ত্যে অর্থাৎ পিত্রালয়ে আসেন। তখন তিনি একদিকে মাতা, অন্যদিকে ভগবতী আবার আরেকদিকে কন্যারূপী চির আদরণীয় কন্যা “উমা”। সেই কন্যাই আবার ভয়াল ভয়ঙ্কররূপী রণরঙ্গিনী, তখন তিনি রক্তনেশায় মদমত্ত উন্মাদ,তখন ধ্বংসলীলায় উন্মত্ত,অশান্তরূপিনী।

একদিকে অকল্যাণকর অশুভশক্তির প্রসার,অন্যদিকে দেবশক্তি পরস্পর পরস্পরের সঙ্গে হানাহানিতে ব্যস্ত।এই ভয়ঙ্কর পরিস্থিতিতে ধরা কেঁপে উঠল। দেবশক্তি ও অশুভশক্তির মধ্যে প্রচণ্ড যুদ্ধ শুরু হয়, প্রলঙ্কর যুদ্ধে রক্তের বন্যা বয়ে যায়,যা দেখে আকাশ-বাতাস এমন কি মহাশূন্য পর্যন্ত ভয়ে দোলায়িত। মনে হয় রণক্ষেত্রের রণরঙ্গিনীরা বিনাশের আনন্দে উন্মত্ত নৃত্যে ব্যস্ত। তাদের চোখেমুখে ক্রোধের আগুন জ্বলছে।

সন্তানদের মৃত্যুতে বিশ্বমাতা বিরহ কাতরা, দুইচোখ করুণার অশ্রুতে ভরা। দেব ও দানবের ভয়ানক যুদ্ধে সমস্ত পৃথিবী স্তব্ধ, দেবশক্তির কাছে পরাজিত দানবশক্তি, কিন্তু রক্তের নেশায় সবাই উন্মত্ত, স্বয়ং মহাদেব পর্যন্ত ত্রিশূল ঘোরাচ্ছেন ধ্বংসের জন্য। শেষে দশভুজাধারিণী মহাশক্তি মহামায়া নিজের দশভুজার দশ আয়ুধ প্রয়োগ করে অসুরশক্তির বিনাশ করেন। শেষে দেবীর পদতলে আত্মসমর্পণ করল অসুরশক্তি, অশুভশক্তির বিনাশ করে দেবীশক্তির প্রতিষ্ঠা হলো। সেই দেবীই মাতৃরূপিণী মহামায়া রূপে জগতপূজিতা। মহামায়ার আগমনে চারিদিক আগমনী সুরে মুখরিত হয়ে ওঠে। কারণ তিনি সনাতনী সর্বশক্তির সৃষ্টিকারী দেবী, তারই ভরসাতে পৃথিবী ভয়শূন্য হয়। দেবীর আগমনবার্তা সমস্ত ধরিত্রীকে আনন্দের জোয়ারে মাতিয়ে তোলে। আকাশ নীলিমায় নীল হয়ে উঠে, শিউলিফুলের গন্ধে বাতাস মাতাল হয়ে ওঠে, প্রকৃতি যেন মনের আনন্দে গেয়ে ওঠে ‘আগমনী’ গান, মানুষও শিউলির গন্ধে ও আগমনীসুরে নেচে ওঠে। মহাশক্তিরূপী কন্যার আগমনে চারিদিক সাজোসাজো রবে সেজে উঠে। কন্যাকে উপলক্ষ করে কত জল্পনা-কল্পনা-তার কোন শেষ নাই। কেউ শিউলিফুলের মালা গাঁথছেন, কেউ চন্দন বাটা দিয়ে সাজাচ্ছেন। চারিদিকে কেবল হৈ হৈ রৈ রৈ, হটগোল, সবাই তখন মুক্ত বিহঙ্গ। কয়দিন মুক্তির আনন্দে সবই মতোহারা, নতুন জামাকাপড়ের গন্ধ-অকারণে বন্ধুদের নিয়ে হৈ হৈ করা, বেট রেখে খাওয়া-দাওয়া করা ইত্যাদি, শিউলির মিষ্টি গন্ধটুকু বাতাসে ভেসে বেড়ায় শুধু তিলক পরাবার জন্য, কিন্তু সেই মিষ্টি গন্ধ এক সময় হয়ে ওঠে পূজো পূজো গন্ধ মাখানো বাতাস। শঙ্খ ও উলুধ্বনিতে আকাশ-বাতাস ভরে ওঠে।

এই শঙ্খ ও উলুধ্বনি হচ্ছে অশুভশক্তির বিনাশ আর শুভশক্তির প্রতিষ্ঠা। পৌরাণিক যুগে দেখা যায়, যেমন কুরুক্ষেত্রের পূণ্য যুদ্ধে যখন পিতামহ ভীষ্ম ও আচার্য দ্রোণ কৌরবদের পক্ষ নিয়ে যুদ্ধ ঘোষণা করেন, তখন তার উত্তরে কৃষ্ণ বাজালেন পাঞ্চজন্য শঙ্খ ও অর্জুন বাজালেন দেবদত্ত শঙ্খ। বর্তমানে যে শঙ্খ বাজানো হয় তা আগে ছিল না, তখন যে শঙ্খ বাজানো হত তা ছিল পাঁচটা আগুলের সাদৃশ্য শঙ্খ, যাকে বলা হত কিংসেল। তার আওয়াজ অনেক দূর থেকে শোনা যেত, আওয়াজ ও ছিল গুরুগম্ভীর। অনেক পণ্ডিত ব্যক্তির মতে, অগ্নি, বায়ু, আকাশ, পৃথিবী, জল এই

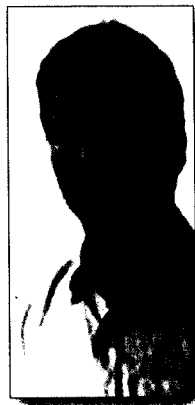


পঞ্চভূতে শঙ্খটি তৈরী , সেজন্য এর নাম পাঞ্চজন্য শঙ্খ । আমাদের শরীরও এই পঞ্চভূতে তৈরী । কৃষ্ণ অর্জুনকে শঙ্খ দিয়েছেন বলেই,সেই শঙ্খের নাম দেবদত্ত শঙ্খ । জাহাজের শুভ অশুভের জন্য যে সংকেত দেওয়া হয় এখন যা হুইসেল নামে পরিচিত. আগে শঙ্খ বাজিয়ে সেই সংকেত দেওয়া হত । মহামায়ার আগমনের বার্তা শঙ্খ ও উলুধ্বনির সংকেতে সমগ্র পৃথিবী জাগ্রত হয়ে উঠে এবং ধূপধূনোর গন্ধ সমস্ত প্রকৃতিকে যেন একটা আনন্দের নেশায় মাতিয়ে মাতাল করে তোলে । এইভাবে উমা অর্থাৎ মহামায়াকে যুগ যুগ ধরে নতুন নতুনরূপে মানুষ আহ্বান জানায় । মর্তে দেবীর আগমন অল্পদিনের জন্য ,এই অল্পদিন অর্থাৎ তিন দিন দেবীর আবাহনে ধরিত্রী সেজে ওঠে. গেয়ে ওঠে, নেচে ওঠে দেবীর আরাধনায় ।

তারপর নবমী নিশি শেষ হলেই সব থেমে যায় ,তখন বাতাসে ভাসে বিদায়ের সুর,চরাচরে খসে পরে অন্ধকার , নীথর রাত্রিতে বেহেলার ছড়িতে বেজে ওঠে বিষণ্ণ অচেতা এক সুর । তারপর ক্লান্ত ফাঁকা বুক নিয়ে প্রাত্যহিক জীবন যুদ্ধে আবার নিজেকে জড়িয়ে ফেলা । সময়ের মোড়ক ছিঁড়ে বছর ঘুরে আসে নতুন করে উৎসবের ফুলঝুরি জ্বালাতে,সঙ্গে থাকে ছেঁড়া ছেঁড়া কিছু স্বপ্ন- নূতনআশা,নূতন কিছু অনুভূতি যা নিয়ে এগিয়ে যাওয়া । জীবন তো থেমে থাকে না,এগিয়ে যাওয়ার নামই জীবন ,স্বপ্ন দেখার নামই জীবন, ঝরা শিউলির গন্ধটুকু বুকের মধ্যে বাঁচিয়ে রাখার নামই জীবন । দেবীর বন্দনা, দেবীর আরাধনা ,দেবীর আগমন, দেবীর বিদায় এই সবকিছুকে নিয়েই মানুষের এগিয়ে চলা ॥



BUILDING UP EFFECTIVE COMMUNICATION



Andrew A. Kharsohtun
BBA III & Student Editor

Effective communication largely depends on the listening of the listener. Without it, effective communication cannot take place. Listening is a highly complex, interactive process, "by which spoken language is converted to meaning in the mind". Hearing is only an important component of listening. Listening is a specialised form of hearing and is the primary function of the ear. Effective listening can make us more efficient and more productive. People who improve their listening. They enhance their chances of advancing in their careers.

THINGS WE SHOULD KNOW

We should know that hearing and listening are not the same things. Hearing is a physical process that takes place naturally. Listening is a natural process and requires effort.

Do You Know?

Andrew A. Kharsohtun
BBA II & Student Editor

"The empty vessel makes the greatest sound"-SHAKESPEARE.

"Behind an able man, there are always other able men"
-ANONYMOUS.

"A stumble may prevent a fall. A well-spent day brings happy sleep."
-ROBERT LOUIS STEVENSON

1. Look at the speaker.
2. Question the speaker to clarify any doubts.
3. Don't think ahead of the speaker.
4. Never interrupt the speaker.
5. Don't change a subject until the speaker has finished his thoughts.

WHY WE LISTEN POORLY

1. We get bored when lacking interest in the subject or in the way it is presented.
2. We refuse to put in energy to really concentrate.
3. We tend to take our mind off the speech and pay attention to how the speaker is dressed or what mannerism he/she exhibits.
4. We get impatient and want the speaker to get to the point.

HOW TO LISTEN BETTER

1. Be optimistic when you listen to something of interest.
2. Don't jump to conclusion.
3. Concentrate, remain relaxed and be attentive.

To achieve the above is not actually very difficult. A Good listening skill is a quality that a very few of us possess but it will take us a long way in life. All we need to do is to keep our mind open and restrain our emotions because listening totally requires emptying



the heart of negative emotions and clearing the mind occupied with pre-conceived ideas and imaginings.

BODY LANGUAGE Body Language or non-verbal communication plays a vital role in building inter-personal relationships. Body language or non-verbal signal shows the other party that you are attentive to what he/she is saying. It is also about making other people more comfortable when they talk and express their personal thoughts to you.

Simply speaking, non-verbal communication is the unspoken communication which we all use in daily life. Non-verbal signals or cues, transmitted by our voice, gestures and body postures could be tell the other person much more than with you non-verbal gestures than. Determining and regulating your own body language could well means the difference when it comes to job interviews, networking meetings, banquets and business dinners, or even a social occasion.

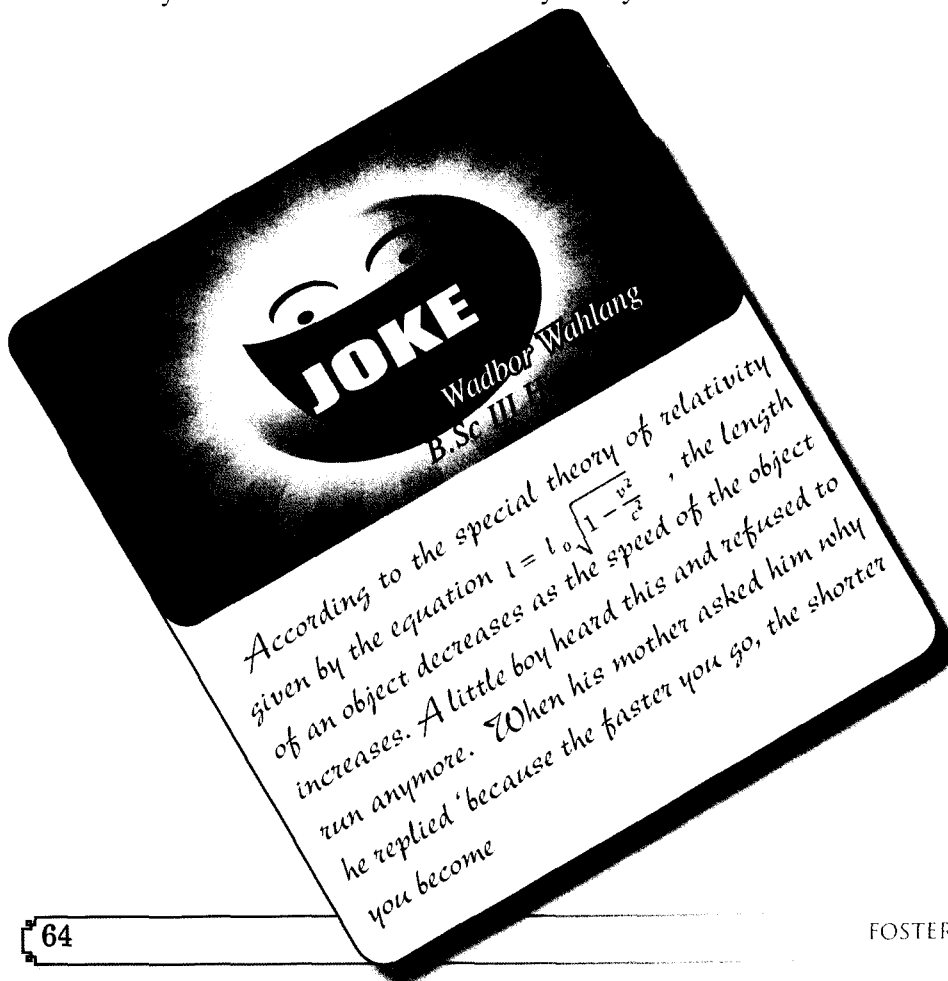
“How do I regulate my body language to be more assertive and give a true representation of how I feel when I interact with others”? Here are some techniques to use while “talking” with your body.

FACE : People look at your face when you are talking. Maintain eye contact. It is believed that your eyes are

windows to your soul. Eye contact is one of the most important ways to communicate with others. Looking at them in the eyes shows respect and interest. It tells people you are both confident and interested in communicating with them. Facial movements are easy clues to what the other person may be feeling. You must not, under any circumstances, look around while the other person is talking.

HANDS : The most effective way to communicate is to “talk with your hands”. The most famous gestures is the proverbial handshake. Through hand gesture, you can tell people when you are confident, relaxed, excited or mad. A good, firm grip, gives the impression that you are relaxed and confident in what you are saying. A tightly closed or clenched fist will send a strong message that you are not at all happy, and give an impression of anger add irritation.

By placing the finger tips from both hands together conveys a subliminal image authority and power, or counting with your finger, one, two, three are excellent techniques for emphasizing or summarizing important facts.



FROM CHANU SHARMILA - THE IRON LADY OF MANIPUR



M. Chinmuanthang
Bsc II Hons (Botany)
SHILLONG COLLEGE

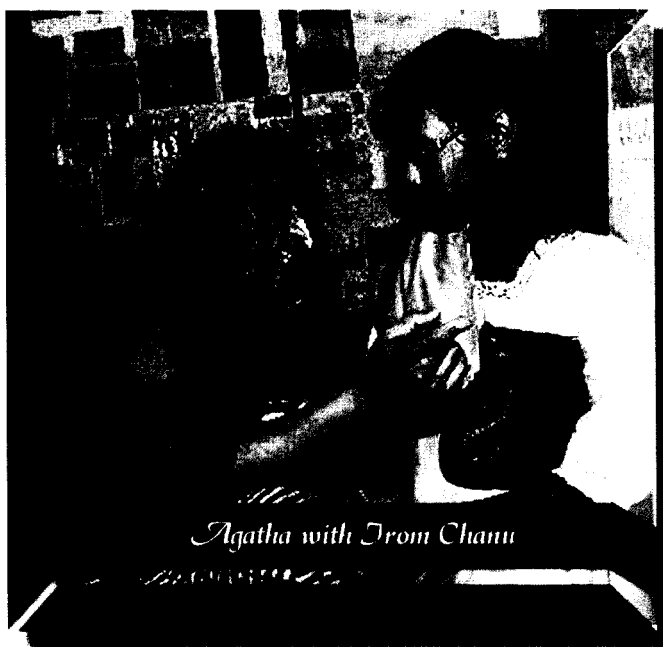
Irom Sharmila Chanu (born March 14, 1972), also known as the "Iron Lady of Manipur" or "Mengoubi" ("the fair one") is a civil rights activist, political activist, and poet from the Indian state of Manipur. Her primary demand to the Indian government was the repeal of the AFSPA, which allowed soldiers to indefinitely detain any citizen on suspicion of being a rebel. She has been blamed by opposition and human rights groups for permitting torture, forced disappearances, and extrajudicial executions. Since November 2, 2000, she has been on hunger strike to demand that the Indian government repeal the Armed Forces (Special Powers) Act, 1958 AFSPA, which she blames for violence in Manipur and other parts of India's northeast. Having refused food and water for more than 500 weeks, she has been called "the world's longest hunger striker."

Decision to fast

Sharmila, the 28-year-old daughter of a Grade IV veterinary worker, began to fast in protest of the killings, taking neither food nor water. As her brother Irom Singhajit Singh recalled, "The killings took place on November 2, 2000. Sharmila used to fast on Thursdays since she was a child. That day she was fasting too. She has just continued with her fast". 4th November is also given as the start day of her fast. Three days after she began her strike, she was arrested by the police and charged with an "attempt to commit suicide", which is unlawful under sec-

tion 309 of the Indian Penal Code, and was later transferred to judicial custody. Her health deteriorated rapidly, and the police then forcibly had to use nasogastric intubation in order to keep her alive while under arrest. Since then, Irom Sharmila has been regularly released and re-arrested every year since under IPC section 309, a person who "attempts to commit suicide" is punishable "with simple imprisonment for a term which may extend to one year [or with fine, or with both]".

However from 2005 additional constraints were imposed on her by the Manipur State.



Continued activism

By 2004, Sharmila had become an "icon of public resistance". Following her procedural release

On October 2, 2006, for around four months, Irom Sharmila Chanu went to Raj Ghat, New Delhi, which she said was "to pay floral tribute to my idol, Mahatma Gandhi." Later that

evening,

Sharmila headed for Jantar Mantar for a protest demonstration where she was joined by students, human rights activists and other concerned citizens. On October 6, she was re-arrested by the Delhi police for attempting suicide and was taken to the All India Institute of Medical Sciences, where she wrote letters to the Prime Minister, President, and Home Minister. At this time, she met and won the support of Nobel-laureate Shirin Ebadi, the Nobel Laureate and human rights activist, who promised to take up Sharmila's cause at the United Nations Human Rights Council.

Politically the Janata Dal minority opposition party has publicly agreed to campaign for AFSPA repeal during the monsoon session of the Indian Parliament. Within Cabinet Dr Singh the PM has publicly asked for a reform of AFSPA to make it more humane. Sr V Moilly who also chaired the second administrative reforms committee one of whose recommendations was the repeal of AFSPA also supports change. As do the Home Secretary Sri Pillai and the Home Union Minister Sri Chidambaram. Though Sri Pillai has asked for local CMs not to apply for disturbed area status and therefore AFSPA whether on the books or not would cease to apply. Mr A K Antony the defence minister and General Singh commander in chief of the Indian Armed Forces lead the opposition to change or repeal of AFSPA.

More Support gained

On 23 August 2011, Sharmila was involved in the wave of Anti-corruption movement on invitation by Anna Hazare via letter. Following Mr Hazare's promise to visit Imphal and support Sharmila there he announced in an interview with NDTV on September 13 that he would be sending two representatives to meet with Sharmila soon to prepare for the meeting Trinamool Congress have reiterated their support for her. The Communist Party of India (CPI ML) has also reiterated their support for her and for repeal of AFSPA. Neither group has responded to a request to make the moral support effective by pledging to denotify Disturbed Area Status from all of Manipur. Sharmila has been allowed to have her own words reported first urging Dr Singh to reaffirm his pledge to do something about the inhumanity of the AFSPA Also in that report conveyed via a University Chancellor and former IAS officer she urges the CM to allow visitors especially when they come from distant lands. In Assam many NGOs have come out supporting her and urging for repeal of AFSPA. The ToI appears to have replaced the Calcutta Telegraph as the mainland paper to break Manipuri news to the world. This year 2011 the Christian Church has also become active in supporting Sharmila and agitating against AFSPA. The NCCI which represents Protestant and Orthodox Christians (30 million of the 1.3 billion Indians but also the hill tribals of Manipur Nagas and Non-Naga Tribal Zomi, about 40% of the population of Manipur) made their first unequivocal statement on this issue in November. The Roman Catholic Archbishop of Guwahati HG Thomas Menamparampil also spoke out in defence of Sharmila. Sharmila's spokesman has appealed to both sources directly for more effective support. Student Christians less effectively also offer moral support and prayer. On 18 November 2011 H Premkrishna Esq presented a paper on Sharmila to the Indian Association of Lawyers who passed a resolution seeking the abolition of AFSPA. Regrettably there is still no Indian Lawyer will-

ing to take High Court action to overturn the blanket ban on visitors imposed illegally upon Sharmila we are still actively searching for one. In similar vein in December the National Human Rights Council in its second universal periodic review of human rights in India again requested the Government to repeal AFSPA so that it can conform with its treaty rights under international law. Although formed by the Government following the Paris protocols with the Prime Minister and Chief Justice as ex officio members it has no authority to compel the Government to conform with its treaty obligations under international law it may only advise the government when they are in breach of international law. The advice was echoed by the working group on human rights in India and the UN. The working group also has no authority to compel the Indian Government to observe its treaty obligations under international law, they merely present the report to the UN which the Indian Government has been petitioning for a permanent place on its Security Council the body set up to supervise treaty obligations. India has deferred its response till a full meeting of the UNHRC in September. Following these statements the banned UG (insurgency) outfit the Maoists Communist Party Manipur also issued a statement of support for Sharmila. And finally a film on the lighter side of Sharmila the poetess won the award for best documentary at the 2nd Siliguri International Short and Documentary film festival 23 November 2011. Pune University has announced a scholarship program for 39 Manipuri women students to take degree courses commencing academic year 2012/2013 in honour of Irom Sharmila Chanu's 39 years. These two reports are about Indian modern artists in a typically Indian bureaucratic attack on Indian bureaucracy. It started as a Facebook social with dozens of Facebook pages taking up the name of Irom Sharmila Chanu and then fading away. Six months ago visitors to this page were lucky to make double figures, in September after the bruhaha it had risen to thousands. Now it has settled back to hundreds. It took an adrenaline rush from Anna Hazare's mercurial success in the late summer also. These campaigns in the long run may weaken the Indian Army's resolve to maintain its low impact civil war on the buffer states of Mother Bharat. But often campaigns like these marches art attacks are blowing off steam so that the middle classes can feel they have done their duty and may return to their real lives Politicians may feel statesmenlike as they stand true to their longer term objectives despite the slings and arrows of fickle public protest. The reason they put a stop to them at all is their lack of humility, of being grounded in reality, they can't stand being laughed at. What remains is for the Manipuri people to assert their democratic rights and remove AFSPA from Ma-



nipur by denotifying Disturbed Area Status come the next elections or not. In her most recent communique (11 June 2012 Sharmila gave her spokesman trigger free status to respond to Manipuri press disinformation. She had previously asked for restraint to prevent her effigy being burnt in the street and her peaceful struggle (violent as any struggle is) be ruined. But as they burn her image with newspaper her objections to responding are lifted let my voice go. It remains the opinion of this spokesman that the gathering storm against Sharmila parallels the treatment of Suu Kyi over the border. The press and other negative releases stem as part of this new policy.

National and International Attention

Sharmila was nominated to the 2005 Nobel Peace Prize by a Guwahati-based woman's organization, the North East Network. She was awarded the 2007 Gwangju Prize for Human Rights, which is given to "an outstanding person or group, active in the promotion and advocacy of Peace, Democracy and Human Rights". She shared the award with Lenin Raghuvanshi of People's Vigilance Committee on Human Rights, a northeastern Indian human rights organization. In 2009 she was awarded the first Mayillama Award (Kerala).

In addition the largest monetary prize the first Rabin-dranath Tagore Peace Prize was given to her in 2010 by the New Delhi IIPM. She was awarded the Sarva Gunah Sampannah "Award for Peace and Harmony" as the 12th Signature Women of Substance award (Assam) also in 2010. Again in 2010 in the presence of the Law Minister Sri V.Moily in Bangalore she was awarded in absentia a lifetime achievement award. She was most recently awarded an Adivasi Ratna award accepted by her brother. She has some support in Europe and a request for letters to be sent to her within Manipur. The letters were presented to her in the form of a printed personalized slam book titled "Echel for Eche" a Pan Manipur initiative on 11 October 2011. An effective end to the satyagraha can come next year if Manipuris convert their symbolic and moral support to votes for MLAs who pledge to lift the disturbed area status from the whole of Manipur.

In Turkey 8–11 December 2010 The Which Human Rights Festival organized by the Turkish Human Rights Group the Documentarist was dedicated to Irom Sharmila The controversial BJP politician Varun

Gandhi, also a descendant of the Pandit-Nehru lineage, recently used the social media tool Twitter to announce his support of her. She has written a lot of poetry most recently a 12 poem bilingual anthology (Meiteilol and English), "Fragrance of Peace" (Nungsigi Leinam), was released by Zubaan books to coincide with the tenth year of her detention, with profits used to support her cause. This appears to have been a project first suggested by Norwegian designer Mr Lars Muller, who was appointed in December 2007 by the World Organization against Torture OMCT as her 'Defending the Defenders' sponsor. The JPF have appealed to the current SAARC conference in the Maldives on behalf of Sharmila while its founder presented at the People's SAARC in Kerala. The latest award offered to her on 5 May 2012 was the first Indian Activist Memorial Award by the trustees of the Kovilan Trust of Kerala. As it carries a cash award (50,000 rupees) it remains the advice of her spokesman that she graciously refuse the award. The Kovilan Trust are aware of the difficulties illicitly imposed by the Manipur Government on meeting with her. But they hope to visit Imphal on June 3 to present the award to her. If they allow her the opportunity to accept or decline she may yet decline.

Works Reflecting her life

Deepti Priya Mehrotra's Burning Bright: Irom Sharmila and the Struggle for Peace in Manipur details Sharmila's life and the political background of her fast. Kavita Joshi's short documentary My Body My Weapon (released by Why Democracy? in 2007) alleges violations by security forces that fuel Sharmila's resolve to keep fasting until AFSPA is repealed. Tales from the Margins, a twin project of the above film, also focuses on Sharmila, locating her resistance in the larger context of women's protests against the AFSPA in Manipur. Ojas S V, a theatre artist from Pune has been performing a mono-play titled Le Mashale (Take the torch), based on Irom Sharmila's life and struggle at several places in India. It is an adaptation of Meira Paibi (Women bearing torches), a drama written by Malayalam playwright Civic Chandran. On August 21, 2011, Indian author and activist Arundhati Roy, in her The Hindu editorial on Anna Hazare, contrasted Anna's media-publicized fast with the decade-long fast of Irom, including the motivations for both.



History of Mathematics



M. Lian Sang Ding
B.Sc I Hons (Maths)

Aristotle defined mathematics as “the science of quantity,” and this definition prevailed until the 18th century. The evolution of mathematics might be seen as an ever-increasing series of abstractions, or alternatively an expansion of subject matter. It is without doubt that mathematics today owes a huge debt to the outstanding contributions made by Indian mathematicians over many hundreds of years.

Histories of Indian mathematics used to begin by describing the geometry contained in the Sulbasutras but research into the history of Indian mathematics has shown that the essentials of this geometry were older being contained in the altar constructions described in the Vedic mythology text the Shatapatha Brahmana and the Taittiriya Samhita. For a long time Western scholars thought that Indians had not done any original work till the time of Bhaskara II. This is far from the truth. Nor has the growth of Indian mathematics stopped with Bhaskara II. Quite a few results of Indian mathematicians have been rediscovered by Europeans. For instance, the development of number theory, the theory of indeterminates infinite series expressions for sine, cosine and tangent, computational mathematics, etc.

Following Bhaskara II there was over 200 years before any other major contributions to mathematics were made on the Indian subcontinent. In fact for a long time it was thought that Bhaskara II represented the end of mathematical developments in the Indian subcontinent until modern times. However in the second half of the fourteenth century Mahendra Suri wrote the first Indian treatise on the astrolabe and Narayana wrote an important commentary on Bhaskara II, making important contributions to algebra and magic

squares. The most remarkable contribution from this period, however, was by Madhava who invented Taylor series and rigorous mathematical analysis in some inspired contributions.

By about 500 AD the classical era of Indian mathematics began with the work of Aryabhata. His work was both a summary of Jaina mathematics and the beginning of new era for astronomy and mathematics. His ideas of astronomy were truly remarkable. The ninth century saw mathematical progress with scholars such as Govindasvami, Mahavira, Prthudakasvami, Sankara, and Sridhara. Some of these such as Govindasvami and Sankara were commentators on the text of Bhaskara I while Mahavira was famed for his updating of Brahmagupta's book. This period saw developments in sine tables, solving equations, algebraic notation, quadratics, indeterminate equations, and improvements to the number systems. The agenda was still basically that set by Aryabhata and the topics being developed those in his work.

The main mathematicians of the tenth century in India were Aryabhata II and Vijayanandi, both adding to the understanding of sine tables and trigonometry to support their astronomical calculations. In the eleventh century Sripati and Brahmadeva were major figures but perhaps the most outstanding of all was Bhaskara II in the twelfth century. He worked on algebra, number systems, and astronomy. The first person in modern times to realise that the mathematicians of Kerala had anticipated some of the results of the Europeans on the calculus by nearly 300 years was Charles Whish in 1835. Whish's publication in the Transactions of the Royal Asiatic Society of Great Britain and Ireland was essentially unnoticed by historians of mathematics. Only 100



years later in the 1940s did historians of mathematics look in detail at the works of Kerala's mathematicians and find that the remarkable claims made by Whish were essentially true

Mathematics has since been greatly extended, and there has been a fruitful interaction between mathematics and science, to the benefit of both. According to Mikhail B. Sevryuk, in the January 2006 issue of the Bulletin of the American Mathematical Society, "The number of papers and books included in the Mathematical Reviews database since 1940 is now more than 1.9 million, and more than 75 thousand items are added to the database each year. Mathematics arises from many different kinds of problems. At first these were found in commerce, land measurement, architecture and later astronomy; today, all sciences suggest problems studied by mathematicians, and many problems arise within mathematics itself. A distinction is made between pure mathematics and applied mathematics. However pure mathematics topics often turn out to have applications, e.g. number theory incryptography. This remarkable fact that even the "purest" mathematics often turns out to have practical applications is what Eugene Wigner has called "the unreasonable effectiveness of mathematics".

Mathematics however was in a different position. It was only a tool used for making astronomical calculations. If one could produce innovative mathematical ideas then one could exhibit the truths of astronomy more easily. The mathematics therefore had to lead to the same answers as had been reached before but it was certainly good if it could achieve these more easily or with greater clarity. This meant that despite mathematics only being used as a computational tool for astronomy, the brilliant Indian scholars were encouraged by their culture to put their genius into advances in mathematics.

In the 19th century, when the study of mathematics increased in rigor and began to address abstract topics such as group theory and projective geometry, which

have no clear-cut relation to quantity and measurement, mathematicians and philosophers began to propose a variety of new definitions. Today, there is no consensus on the definition of mathematics, even among professionals.

Some emphasize the deductive character of much of mathematics, some emphasize its abstractness, some emphasize certain topics within mathematics. There is not even consensus on whether mathematics is an art or a science. A great many professional mathematicians take no interest in a definition of mathematics, or consider it undefinable. Some say, "Mathematics is what mathematicians do."

Three leading types of definition of mathematics are called logicist, intuitionist, and formalist, each reflecting a different philosophical school of thought. All have severe problems, none has widespread acceptance, and no reconciliation seems possible. Logicist definitions attempt to reduce mathematics partly or wholly to logic, especially symbolic logic. . One example of logicist definitions by Benjamin Peirce is "Mathematics is the science that draws necessary conclusions". Intuitionist definitions, developing from the philosophy of mathematician L. E. J. Brouwer, identify mathematics with certain mental phenomena. . One example of an intuitionist definition is "Mathematics is the mental activity which consists in carrying out constructs one after the other".

Formalist definitions identify mathematics with its symbols and the rules for operating on them. Haskell Curry defined mathematics simply as "the science of formal systems". A formal system is a set of symbols, or tokens, and some rules telling how the tokens may be combined into formulas. In formal systems, the word axiom has a special meaning, different from the ordinary meaning of "a self-evident truth". In formal systems, an axiom is a combination of tokens that is included in a given formal system without needing to be derived using the rules of the system.

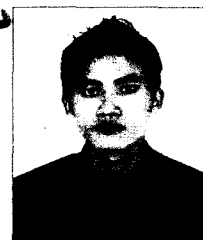
Creativity is thinking up new things, Innovation is doing new things- Theodore Levitt



Positive thinking

the key to

SUCCESS



Mangcha Lhungdim

BA II Hons

Positive thinking brings inner peace, success, improve relationships, better health, happiness and satisfaction. It also helps the daily affairs of life move more smoothly and make life look bright and promising. Positive thinking is contagious, people around you pick up your mental moods and are affected accordingly. Think about happiness, good health and success and you will cause people to like you and desire you to help you, because they enjoy the vibration that a positive mind emits. In order to make positive thinking yield results, you need to develop a positive attitude towards life, expect a successful outcome of whatever you do, but also take any necessary actions to ensure your success.

Effective positive thinking that brings results is much more than just repeating a few positive words, or telling yourself that everything is going to be alright. It has to be your predominant mental attitude. It is not enough to think positively for a few moments, and then letting fears and lack of belief enter your mind. Some effort and inner work are necessary. Here are a few actions and tips to help you develop the power of positive thinking :

- ▶ *Always use only positive words while thinking and talking - use words such as, I can, I am able, It is possible, It can be done, etc.*
- ▶ *Allow into your awareness only feeling of happiness, strength and success.*
- ▶ *Try to disregard and ignore negative thought. Refuse to think such thought and substitute them with constructive happy thoughts.*
- ▶ *In your conversation use words that evoke feeling and mental images of strength happiness and success.*

- ▶ *Before starting with any plan or action, visualize clearly in your mind its successful outcome. If you visualize with concentration and faith, you will be amazed at the results.*
- ▶ *Watch movies that make you feel happy*
- ▶ *Associate yourself with people who think positively*
- ▶ *Walk, swim or engage in some other physical activity, this helps to develop a more positive attitude*
- ▶ *Look at the bright side of life*
- ▶ *Find reasons to smile more often*
- ▶ *Contemplate upon the futility of negative thinking and worries.*

Think positive and expect only favourable results and situations, even if your current circumstances are not as you wish them to be. In time, your mental attitude will affect your life and circumstances and change them accordingly. When you expect success say I can you will find yourself with confidence and joy. Fill your mind with light, hope and feelings of strength and soon your life will reflect these qualities.

If you have been exhibiting a negative attitude and expecting failure and difficulties it is now the time to change the way you think. It is time to get rid of negative thoughts and behaviour and lead a happy and successful life. Why not start today ? If you have tried and failed , it only means that you have not tried enough



RADIATION

HEALTH AND SAFETY



Wadborlang Japang
B Sc III Hons (Chemistry)

"Education is the ability to listen to almost anything without losing your temper". **Albert Frost.**

Since the creation of the universe, natural radiation has been an integral part of our environment. Man has been always been living in the presence of radiation, whether it is cosmic radiation or background radiation or the spontaneous radiation emitted by the radioactive elements.

However, man has learnt the use of artificial radiation merely a century ago. Since then, the applications of radiation have played a significant role in improving the quality of life of the human beings. Although we are aware of the benefit of radiation but the panic due to the use of nuclear weapons on Hiroshima and Nagasaki in 1945 and the accidents that thereafter at Three Miles Island and Chernobyl were so deep in the mind of common man that we are still struggling to come out of it. At the same time we cannot afford to be deprived of the fruits of radiation.

Department of Atomic Energy (DAE) is contributing significantly in the development of the nation by the use of nuclear energy and radiation. Applications of radiation in the field of Agriculture, Medicine and Industry have opened up new horizons. It is therefore necessary to understand in the true perspective the advantage of radiation and the amount of risk involved therein.

We live in a naturally radioactive world. Radioactive Polonium and Radium are present in our bones; our muscles contain radioactive carbon and potassium and there are noble gases and tritium in our lungs. We are bombarded by cosmic radiation from space and irradiated from within by the natural and artificial substances we drink and eat each day.

Until the invention of the X-ray tube in 1895, the only radiation in existence was natural radiation. In 1896, natural radioactivity was discovered and was used for medical and research purposes until 1934, when the first radioactive materials were produced. Since then many such substances have been utilized for the benefit of the society, in science, research, industry, environmental protection, medicine and a number of academic and commercial fields.

In spite of the advantages of radiation, many people are afraid of its effects. The public are particularly worried about nuclear accidents in their own country or in neighbouring countries that could affect their health and everyday lives. The accidents in 1986 at the Chernobyl nuclear power plant continued to have psychological and social repercussions even today.

Some fears of radiation may be justified. Many, however, are due to lack of knowledge. Most people have acquired a basic understanding of radiation, but that may not be enough to understand it in a satisfactory manner and, as in any sphere, incomplete knowledge may lead to inflated and unnecessary fears.

Every person and everything consists of atoms. The average adult is a package of approximately 4,000,000,000,000,000,000,000,000 atoms of oxygen, carbon, hydrogen, nitrogen, phosphorus, potassium and other elements.

Radiation All Around Us.

Radiation is present throughout the environment. The most long-lived radioactive substances date back to the time before Earth began, thus certain level of exposure is, and always has been, both unavoidable and normal. Over the last century, background radiation



has increased infinitesimally because of activities such as weapons testing and nuclear power generation. The intensity of background radiation depends on many factors: where we lived, the composition of the ground, building materials, the season, the latitude and to some extent, the weather conditions. Rain, snow, high pressure, low pressure and wind directions, all affect radiation levels. Radiation is classified as natural or artificial according to its origin.

Natural radiation.

Some background radiation, cosmic radiation, comes from space. As most is blocked by the atmosphere of the Earth, only a fraction reaches the ground. On a mountain top or aboard an aircraft, exposure is many times more intensive than at sea level. Air crews spend much of their working life at altitudes where cosmic radiation is 20 times higher than normal background radiation.

Natural, long-lived radioactive substances are present as impurities in fossil fuels. In the Earth, such substances irradiate no-one, but when burned, they spread into the atmosphere and later migrate into the ground, causing a minor increase in background radiation.

The most common reason of all for increased background radiation is radon, a gaseous substance formed as the metal radium decays. Other radioactive substances formed the decay process stay in their original place in the ground; radon, however, rises to the surface. If it spreads and dilutes, it caused no trouble, but if a house is built where the radon reaches the surface, heavy concentration may build up in the house, especially where ventilation is inadequate. The radon concentration in the house may thus be hundred or even thousands of times than outside.

With the exception of radon gas, natural radiation has not been shown to be harmful to health. It is part of nature and radioactive substances in our bodies are part of our natural make up.

Artificial radiation.

Human activities have also caused radioactive substances to be found in the environment and in each of us. Some substances were discharged into the atmosphere through nuclear tests and to a far less degree by releases from nuclear power plants; authorized release limits in force for the latter normally ensure that these are insignificant. Most of the radioactive substances

produced by nuclear fission decay remain in radioactive waste which, during disposal, is isolated from the environment.

Consumers Goods.

Some consumer items contain radioactive substances. Home are often equipped with smoke detectors containing a tiny alpha-emitting source, and paint used in luminous watches and measuring instruments also contains radioactivity which bombards the phosphorous substance in the paint, making them emit light.

Industry

Many people routinely with radioactive materials in a surprisingly large number of industrial fields. The all-seeing eye of radiation is used in various applications, often to ensure human security.

X-rays are used to pry into suitcases at airports and to check for welding errors or cracks in buildings, pipelines in structures. In the process control it can help in monitoring for irregularities in the thickness of paper products, plastic films and metal sheets. Radiation can even be used to measure liquid level in large storage tanks.

Agriculture.

Strong radiation has been successfully used in the developing over 1,500 new strains of food crops and plants that give a better yield and are more resistant to heavy rain, frost or pests than the original species.

Radiation has been used to control the tsetse fly in Zanzibar, the Mediterranean fruit-fly in Mexico and the New World screw worm in the Southern USA and North Africa. Using the Sterile Insect Technique or SIT, male pest flies are irradiated to make them sexually sterile before being released to mate, producing no offspring. Unlike chemical pesticides, this method is non-polluting and extremely selectively.

Healing radiation.

In the health field, most applications are based on the ability of radiation to see behind the scenes and the capacity of intense radiation to kill cells.

In many countries, women in middle age are checked by mammography for breast cancer; a dentist will X-ray the jawbone for hidden abnormalities; bones are X-rayed for osteoporosis and fractures. Sometimes to be



injected into the body for diagnostic purposes. Radiation may be used alone to cure cancer or as a complement to surgery or drugs.

Early warning in diagnostics.

Many diseases can be revealed by X-rays at an early stage while they are still curable.

When X-radiation partly penetrates the body, it caused a semi-shadow containing darker and lighter areas. A piece of film, placed in the X-ray shadow of a patient, produces an image of the internal organs that can be read for diagnostic purposes. Bones show up well on film, but to examine intestines or cartilage, the patient is often given a contrast medium which is injected into the blood stream, swallowed, or pumped up through the colon. The medium settles into the place to be X-rayed and, as it readily absorbs radiation, provides a clear image of the organ on the X-ray film.

Radiation in therapy.

Where radiation with higher energy than X-rays is needed, as in radiotherapy, a telecobalt unit or, more recently, linear accelerator is used. The linear accelerator sends a high-energy electron beam deep into body tissue requiring treatment, such as tumours. As the beam is very easy to direct and define, it subjects cancerous tumours to powerful cross-fire over a period of several weeks without causing too much damage to surrounding tissue or the skin. Damage to healthy tissue has time to heal between treatments. Where required, the linear accelerator can be used to produce internal body images of a far greater intensity than those produced by an X-ray machine.

Another form of radiotherapy is used to treat excessive production of the thyroid hormone (hyperthyroidism) and some types of thyroid cancer. The patient drinks a solution containing iodine-131 which finds its way to thyroid gland and provides internal radiotherapy. In specialized cases, a small intensive radiation source can also be inserted into the body near the treatment site to provide short-term localized radiotherapy.

Sterilization and food preservation.

Very strong radiation can be used to sterilize equipment such as surgical instruments and gloves that are unable to withstand temperatures used in the conventional sterilization. Certain drugs may be sterilized by

radiation and food-stuffs can be irradiated to improved conservation. Currently some 20 percent of food-stuffs spoil before reaching the consumer, whereas irradiated food keeps for months. Food irradiation also eliminates parasites like trichinae and pathological bacteria like salmonella. Irradiated food does not become radioactive itself and presents no risk to the consumer.

Radiation and Living Tissue.

Radiation occurs in many forms. As far as human health is concerned, the most important types are those that are able to pass through matter and cause it to become electrically charged or ionized. Ionizing radiation penetrates living tissue, the ions produced may sometimes affect normal biological processes. Exposure to any of the common types of ionizing radiation: alpha radiation, beta radiation, gamma ray, X-rays and neutrons, may thus have effects on health.

Alpha radiation.

Consist of heavy, positively charged particles or packages of two protons and two neutrons emitted by the atoms of heavy elements such as uranium, radium, radon and plutonium. In the air, alpha radiation cannot travel further than a couple of centimetres and is blocked totally by a sheet of paper or by the epidermis, the outer dead layer of skin. If, however, an alpha-emitting substance is taken into the body, it will release all its energy to the surrounding cells. Once in the lungs, for instance, it will provide an internal dose to the sensitive tissue which, unlike the skin, is not shielded by an epidermis.

Beta radiation.

Consists of electrons, which are much smaller than alpha particles and able to penetrate a little deeper. It can be stopped by sheet metal, window glass and ordinary clothing and will usually penetrate only the top layer of skin. It can damage bare skin. If beta-emitting particles enter the body, they will irradiate internal tissues.

Gamma radiation.

Is electro-magnetic wave energy. Its range in air is long and its penetration power substantial. From the moment gamma radiation enters a substance, its intensity starts decreasing. Along its path, it bumps into atoms here and there. Such interaction with body cells may damage skin or internal tissues. Dense materials,



such as lead and concrete, are excellent barriers against gamma rays.

X-radiation.

Is similar to gamma radiation emitted by nuclei, but is produced artificially in an X-ray tube which is not itself radioactive. As an X-ray tube is electrically operated, production of X-rays can be turned on and off with a switch.

Neutron radiation.

Formed during nuclear power generation, is not itself ionizing radiation, but if it hits another nucleus, it may activate it or cause emission of a gamma ray or charged particle, indirectly giving rise to ionizing radiation. Neutrons are more penetrating than gamma rays and can be stopped only by a thick concrete, water or paraffin barrier. Fortunately, neutron radiation is practically non-existent elsewhere than close to nuclear reactor and nuclear fuel.

Radiation Protection.

Soon after the X-ray tube was invented, people working with it observed damage to the skin on their hands. Some scientists then intentionally irradiated their skin to collect more information and found that heavy exposure could cause reddening or burns (erythema) several weeks after exposure. Very severe exposure could even cause open wounds (skin ulcer) and temporary hair loss. It also became evident that cancer could develop in exposed, healed tissue many years later. In the 1920s, scientists also began to theorize about a connection between the concentration of radon gas in mines and the higher than average incidence of lung cancer among miners.

For people working with X-radiation or radiation from concentrated natural radium, it therefore became vitally important to have guidelines on how to work safely with radiation. One of the first safety norms, based on experience, stated that radiation was safe as long as it did not cause darkening of a photographic film in seven minutes. Primitive though that may sound, it did protect X-ray workers from skin damage and other acute health effects, and a similar technique is used in radiation protection today.

Benefits and risks of radiation.

If there were no practical benefits from radioactive substances and the radiation they emit, their production

and handling could not be justified. Over the decades, however, artificially produced radiations have led to great advances in medical diagnosis and treatment as well as to a range of techniques in science, research, agriculture and industry as already mentioned earlier, that have improved life on earth to an inestimable extent.

The subject of radiation is a topical and there is no doubt that many people feel a genuine anxiety, especially about its long term effects on their own health of their descendants. The possibility of accidents in the nuclear establishments, the management, transport and disposal of nuclear waste, the effects of emissions from power stations on the environment and weapons testing are all recurring themes in books and newspapers, television broadcasts and daily conversation, where people receive their greatest exposure to natural ionizing radiation from the radionuclide, radon, a natural radioactive gas created when radium-226 decays. Radon itself decays to form short-lived daughter products which remain suspended in the air. If radon is inhaled, the particles will enter the lungs and give an internal dose.

At the beginning of the century, Uranium miners, exposed to large doses of radon, showed an increased incidence of lung cancer, which may have been radon related or partly due to other causative or aggravating factors such as inhaling mineral dust, toxic ores or gas from explosives.

No studying has demonstrated absolute proof of the relationship between radon and lung cancer, but in view of the risk, remedial measures are taken to exclude the gas from buildings or reduce its concentration levels. Outdoors, the natural radon concentration is usually about 10Bq per cubic meter of air. Inside, it can be anything from 20 – 10,000Bq per cubic meter or more. In many countries, it is recommended that radon concentration in new houses should not exceed 200Bq per cubic meter of air. If the annual average is more than 400Bq per cubic meter, refurbishment is recommended to exclude the gas.

Conclusion-

Radiation is present everywhere. Using a radiation meter will prove it. The meter can be used to measure radiation from the background, from stones, from buildings and even from friends: to see where it crackles most and least. Such a device makes it easy to see that radiation is less intensive at sea level than in the



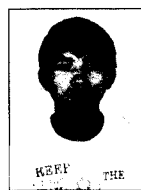
mountains, to run checks on the relative intensity of radiation indoors and outdoors. Most people do not own a radiation meter, however; nevertheless, each one of us has right to know when we can feel safe and when action on radiation levels needs to be taken.

As long as we are outdoors, we are exposed to a normal amount of radiation. Depending on where we live, natural radiation gives a dose of some 1 – 2 mSv per year, in exceptional cases up to 10 – 20 mSv per year. That dose cannot be avoided. There are some theories, but no evidence, of health effects from natural background radiation. Some scientists believe that natural radiation may have some adverse health effects; some it has no significance at all and some even insist it is healthy. There are no observations to any theories. We cannot know, we can merely assume.

The effects of radiation have been studied now for over a century. The international community, through bodies such as the International Commission on Radiological Protection (ICRP), the United Nations scientific Committee on the Effects of Atomic Radiation and the International Atomic Energy Agency, lay down stringent standards for dose limits, working practices, nuclear waste transportation and disposal, as well as verifying that nuclear energy is used only for peaceful purposes. Less reliable nuclear power plants are being decommissioned and closed, and modern plants have greatly enhanced operational safety.

Human activities have added some artificial radioactive substances to the environment, but on the whole, that amount is far slighter than most people realize, and so slight that its impact on health can only be characterized as minimal.

From all of the above general discussion of radiation and its relation to the society we can conclude that "if radiation has proved a bad master, it has also been a good servant".



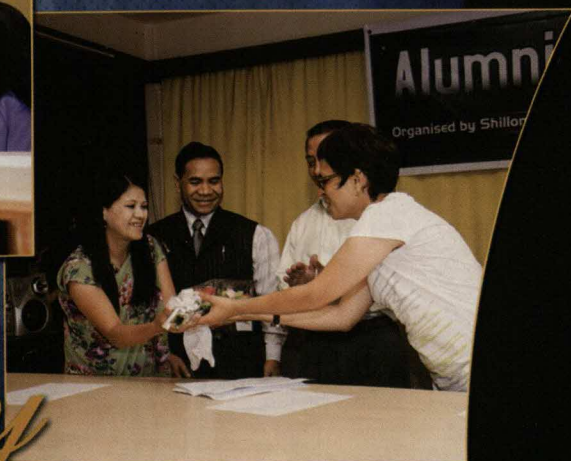
Kamsuanlal Hauzel
B.Sc II Hons (Botany)

Regress to Nature

1. Nature has bestowed on us
A biological wonders in many forms;
And diversity in great abundance
Which satisfy the subtle needs of mankind
2. But none cares the essentiality of your existence
The intrinsic valuability in yours;
None cares you play a role
For the maintenance of environment
3. Alas !time has dealt you a cruel hand
Due to unlimited human wants;
Where selfishness knew no bounds
None to show you love not frown
4. Owe to habitat fragmentation
Consequent loss suffered by you
Oh ! how I wish human understands
The need for ensuring the safety of you ! !
5. My being flooded with a new zeal
Now after all through these years
Forests preservation plots are needed
Demarcated and actively maintained

FRESHERS

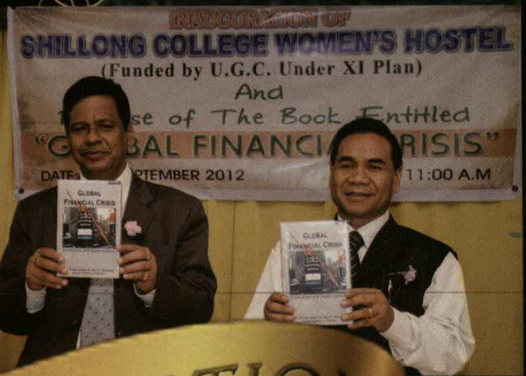




ALUMNI Day

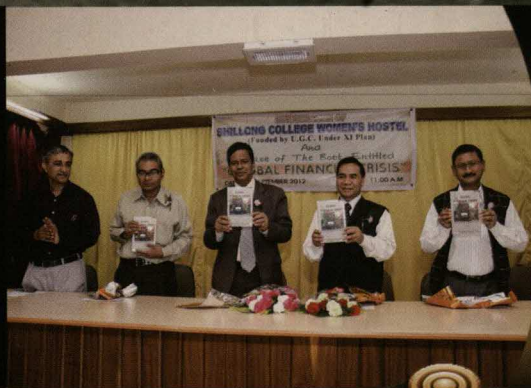
OF THE PAST ARE CHERISHED REALITIES OF THE PRESENT





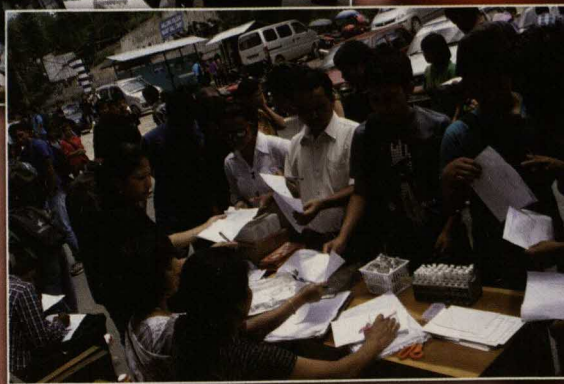
HOSTEL INAGURATION & BOOK RELEASE

Reaching New Milestone



BLOOD DONATION CAMP

A SCENE OF BRAVE PARTICIPANTS

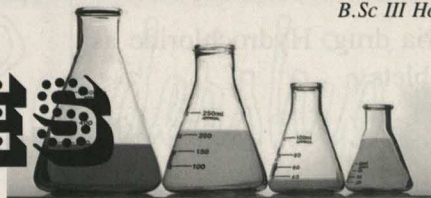


Organised by
NATIONAL SERVICE SCHEME (NSS)
and RED RIBBON CLUB (RCC), SHILLONG COLLEGE
In collaboration with Pasteur Institute, Shillong
Venue : Shillong College, Laitumkhrah Shillong - 3
Date : 1st August 2012
Time : 10:00 a.m - 4:00 p.m.



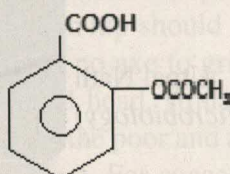
Chemistry of MEDICINES

Winsar Wardkhar
B.Sc III Hons (Chemistry)



A medicine is a chemical substance which cures the diseases, is safe to use, has negligible toxicity and does not cause addiction. A drug is also a chemical substance which cures the disease but it has habit, forming, causes addiction and has the series side effect.

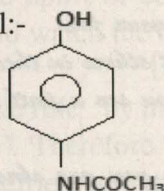
1. Aspirin:-



Trade name: Aspro, Anacin, Disprin etc.

Uses:-It is used both as analgesic (pain killer) and antipyretic (fever reducing) agent. It has the anticoagulant property and hence nowadays is used in heart attack patients. It is also used for rheumatic fever and in variety of condition ranging from headache, discomfort and fever associated with cold and muscular pain.

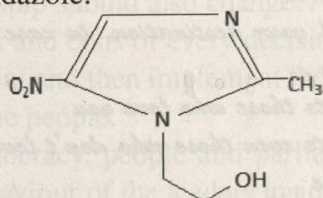
2. Paracetamol:-



Trade name: - Crocin, Metacin.

Uses:-Paracetamol is used both as an analgesic and antipyretic agent. It acts on the hypothalamus to reduce temperature – heat dissipation increase as a result of vasodilation and increase peripheral blood flow.

3. Metronidazole:-

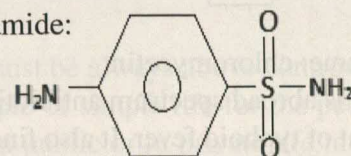


Trade name:-Unimezol, Metrogyl

Uses:-Metronidazole is an antibiotic. It is used as a drug to cure amoebic dysentery and diarrhoea in the case of bacterial infection. Metronidazole is targeted at the DNA of the bacteria present inside the human body. This drug breaks the DNA strands (which control the

bacterial cell-wall synthesis, is inhibited leading to the death of bacteria), of the bacteria, causing bactericidal action.

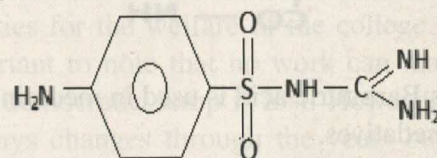
4. Sulphanilamide:



Trade name:-Sulphanilam, Rhinamid.

Uses:-This drug is used for the cure of bacterial infections in human such as pneumonia and diphtheria. This is a bacterio static drug (bacteria cannot multiply).

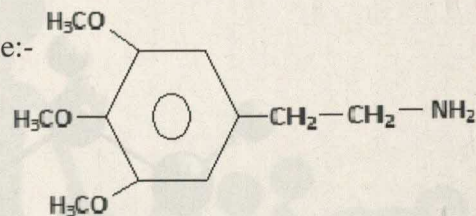
5. Sulphaquanidine:-



Trade name: Sulphaquanid

Uses:-This drug is used in treatment of bacillary dysentery for the treatment of local gastro- intestinal infection.

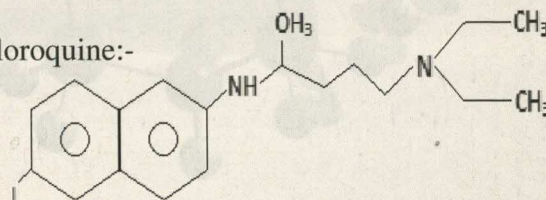
6. Mescaline:-



Trade name: Peyote.

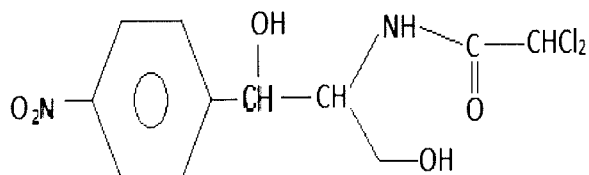
Uses:This is a psychotomimetic drug and is used for mental illness. This drug is habit forming if used repeatedly

7. Chloroquine:-



Uses: It is used as an antimalarial drug. Hydrochloride as injection and sulphate as tablets.

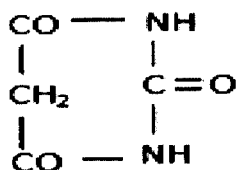
8. Chloramphenicol:



Trade name: chloromycetin.

Uses:- It is a broad spectrum antibiotic. It is used in the treatment of typhoid fever. It also finds application in topical infection of eye and skin.

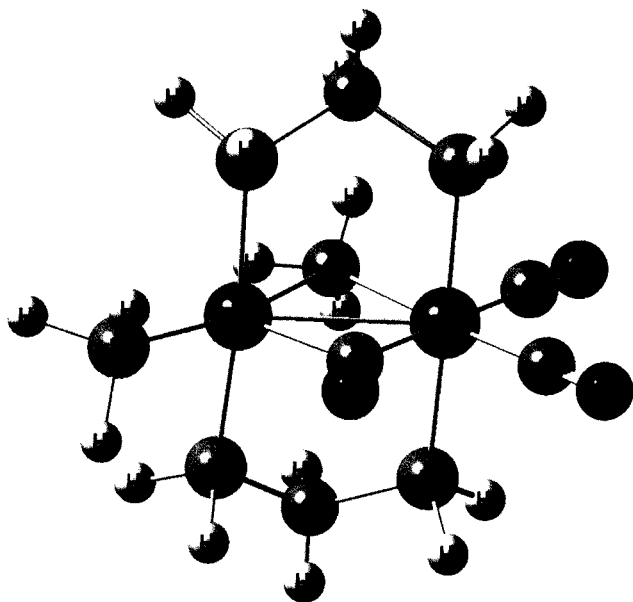
9. Barbituric acid:-



Uses: Barbituric acid is used in medicines as hypnotics and sedatives.

10. Ethanol:
 C_2H_5OH

Uses: It is used as an antiseptic in the form of rectified spirit.



JUST BE YOURSELF



Utpal Nath
B.Sc III Hons (Microbiology)

- Be strong enough to face the world each day
Be weak enough to know that you can't do everything alone
- Be generous enough to those who need your help
- Be frugal with what you need yourself
- Be wise enough to know that you don't know everything
- Be foolish enough to believe in miracles
- Be willing to share your joys
- Be caring to comfort others in their sorrows
- Be a leader when you see a path which others have missed
- Be a follower when you are shrouded in midst of uncertainty
- Be the first to congratulate when an opponent succeeds
- Be the last to criticize someone who fails by trying hard
- Be sure where your next step will fall, so that you won't stumble
- Be sure of your destination, in case you are going wrong way
- Be loving to those who love you
- Be loving to even those who don't love you and they may change
- Above all, Just Be Yourself..!!!!!!



Democratic Leadership



Shaisngi Lyngdoh,
Gen. Secretary, SCSU

Leadership is the most important thing in democracy. Leadership should be in the hands of those who have no axe to grind. A good leader should have heart and head, straightforward, a clear conception, feeling for the poor and above all he should be an example to others. For successful working of a democratic government, it is absolutely essential that we should elect representatives those men and women who are honest and young, fearless and sincere. A good leader must judge the political, economic and social condition of the country correctly and should never hesitate to take any stern measure or action against wrong doers. A sincere, honest and devoted person who believes in the uplift of common masses cannot wait indefinitely and watch the deteriorating condition of the country.

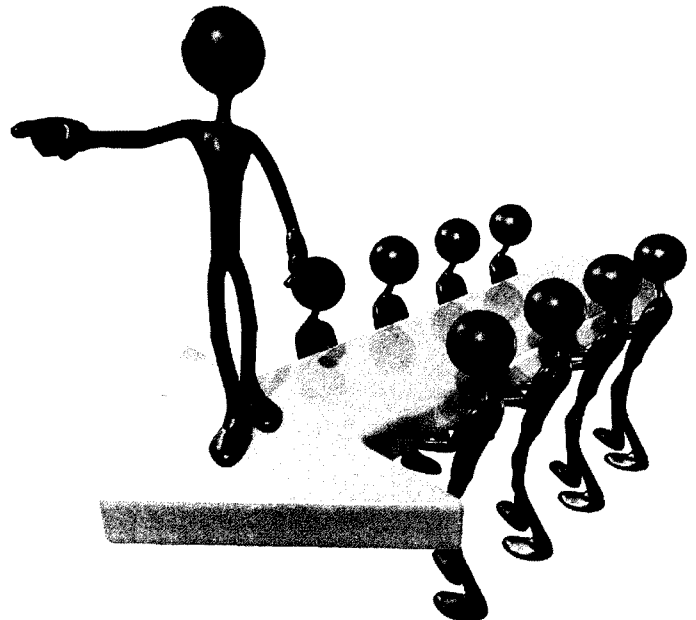
Democracy is the rule 'by the people, of the people and for the people'. Therefore it is essential that the leaders should be selfless and they should see that unpatriotic and undesirable elements do not get any upper hand. It is in the anvil of stern integrity that the leaders of a country shall be judged from time to time and not by their speeches only.

In a democratic setup government may change, re-elect representatives but that does not mean that the overall ideals of leadership should also change. A good leader must judge pros and cons of every decision of the previous government and then implement the ideas for the betterment of the people.

In a democracy, people and parliament are supreme. The behaviour of the leaders inside and outside the parliament should be exemplary. The respect of the opposition party and leaders should be the keynote of their daily political life. They should adhere to their pledges to the people. Leadership in democracy should come in working at the grass root level for sometime, it cannot be hereditary.

A true leader must be always above controversy. He must set an example of simple life for the people. His behaviour either in public or in private life must never cause the people to raise an eyebrow.

In this regard it is seen that the Shillong College Students' Union over the years had worked hand in hand with the college management in many ways which is a reflection that the students show their responsibility for the college and thus work with democratic leadership where a team of students involve themselves in different activities for the welfare of the college. It is therefore important to note that no work can make a progress if the democratic setup is lost. However, the leadership always changes through the years but the trend goes that those who are selfless, dedicated and with a strong mind to act deem to be leaders.



Relationship counts more than money



Yeddy PK Reddy
B.Sc II Hons (Biology)

A woman came from work late, tired and irritated, to find her 5 year old son waiting for her at the door.

Son : Mummy, may I ask you a question ?

Mum : Yeah sure, what is it ? replied the woman

Son : Mummy, how much do you earn an hour ?

Mum : That's none of your business, why do you ask such a thing ? the woman said angrily

Son : I just want to know, please tell me how much do you make an hour ?

Mum : If you want to know, I make Rs 50 an hour.

Son : Oh, the little boy replied with his head down.

Son : Mummy, please may I borrow Rs 25 ?

The mother was furious

Mum : If the only reason you asked that is you can borrow some money to buy a silly toy or some other nonsense stuff, then you march yourself straight to your room and go to bed. Think about why you are so selfish. I don't work hard everyday for such childish frivolities

The little boy quietly went to his room and shut the door.

The woman sat down and started to get even more angry about the little boy's questions. How dare he ask such questions only to get some money ?

After about an hour or so, the woman had calmed down and started to think. May be there was something he really needed to buy with that Rs 25 and he really didn't ask for money very often. The woman went to the door of the little boy's room and opened the door.

Mum : Are you asleep son ? she asked.

Son : No mummy, I'm awake, replied the boy.

I have been thinking may be it was too hard on you earlier, said the mother

Mum : It's been a long day and I took out my aggravation on you, here's the Rs 25 you had asked for.

The little boy sat straight up,. Smiling. Oh thank you mummy ! he shouted

Then reaching under his pillow he pulled out his crumpled bills.

The woman saw that the boy already had money and she started getting angry again

The little boy slowly counted his money and then looked up at his mother.

Mum: Why do you want more money when you already have some ?

Son : Because I didn't have enough, but now I do, the little boy replied

Son : Mummy, I have Rs50 now, can I buy an hour of our time ? Please come home early tomorrow, I would like to have dinner with you.

The mother was crushed, she put her arms around her little son and begged for his forgiveness.

Friends, it's just a short reminder to all of you working so hard in life, we should not let time slip from us without having spent sometime with those who really matter to us, those who are close to our hearts. Do remember to share your time and of course your money with someone you care for. If we die tomorrow, the company that we are working for could easily replace us in no time, but the family and friends we leave behind will feel the loss for the rest of their lives.



NORTH EAST

HIGHWAY

STAR

2012 (Voice Hunt) -



Agalliasis Ryntathiang
BA III Hons(Education)

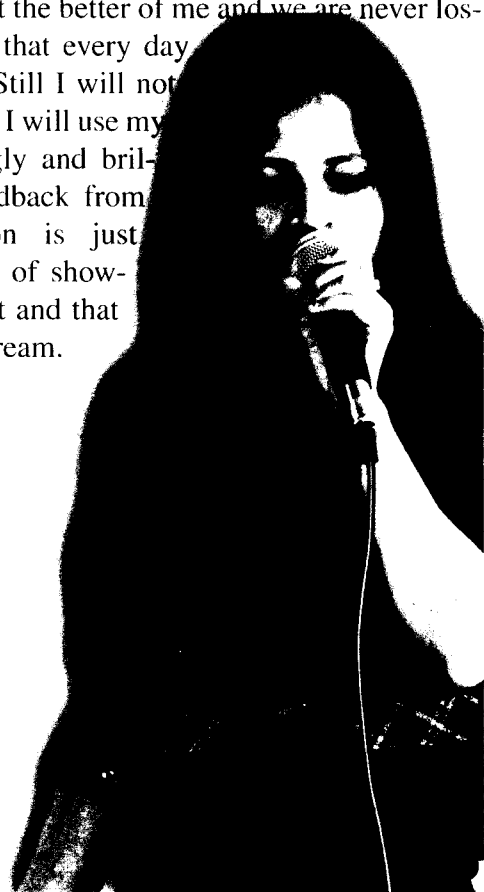
Hi, Fellow students, teachers and everyone reading this magazine, my name is Agalliasis Ryntathiang and I am doing my BA III in Shillong College. As you all came to know I've been participating in the singing competition which was held here in Shillong Club, Shillong organized and produced by Mr Tsali Sangtam from Nagaland who happens to be one of the judges in the competition. I am still in the competition, the Northeast Highway Star and have made it to the next round. Our judges were Tsali Sangtam, Aloba Naga And Timmy from Snow White (Shillong)

About my interest in singing, first and foremost, I started singing since I was in childhood stage, then it went on and have never stopped. Singing was, is and will always be my passion besides other hobbies. I have performed here and there, featured the Still Status band from Shillong in NEHU in December 2007. I composed the song "Wait and See" in the Christian Academy Concert with my band 'Proclamation" in 2007 but split up after few months. Coming back to the competition, we had an audition on the 17th May 2012 and from all the 57 competitors, 23 of us were selected out of which 16 were from Shillong and I was one of them. After few weeks, we had the first round (Battle round) on the 1st June 2012. I did 'Listen" by Beyonce then. And after my hard work of selling the voting cards, I got into the 2nd round (Challenging Round) and I was selected on the 4th July (Promotional Concert) that was held in Crinoline Swimming Pool. I wouldn't have gotten this far without everyone's help including teachers and college mates. So as I am in the top 16 now, I am still requesting you all humbly for your support so that I can make it through to the finals. In the Challenging Round I did "Before he cheats" by Carie Underwood. You can tune in to our show telecasted every Thursday

at 9pm from all local channels. Do vote for me, my contestant no is 02.

Readers, I don't have much to say but the only message I wish to convey is "Don't stop doing what you love to, follow your dreams and don't give up because dreams really do come true. Never stop chasing them, everyday is not your day so keep following them they will come true one fine day. God has a plan for everyone and everyone is gifted in their own special way"

My plans after the show is to pursue my dreams because even if I may not win it's okay for me and I won't let that get the better of me and we are never losers having said that every day is not our day. Still I will not stop singing and I will use my talent accordingly and brilliantly. The feedback from this competition is just more advantage of showcasing my talent and that I'm living my dream.



IMPROVE YOUR EYESIGHT



Margretta Nongrum
B.Sc II Hons (Botany)

Increasing urbanization is resulting in weaker eyesight. This is because greenery, which is soothing for the eyes, and helps them to retain their power is decreasing in urban areas. Comparatively, there are considerably less dust and other impurities in the air in villages. In contrast, dust and other harmful airborne matter in cities have an injurious effect on human eyesight.

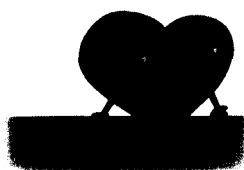
Other factors that weaken eyesight in urban areas are the greater use of artificial light for reading, and various habits that are comparatively unknown in villages, such as late night reading books or other printed matter in small type lying in bed. If the eyesight is to be protected, artificial light should be, as far as possible, as bright as its natural counterpart. The habit of reading in a lying down position should be minimized, because it causes a heavy strain on the optical muscles. So far as late nights are concerned, it should not be necessary to stress that the more the eyes are strained, the weaker they become and the more they are rested, the better is for their extremely delicate mechanisms.

Basically a weak eyesight stems from a lack of fats in the system. Therefore, we should strive to see that our diet is properly balanced, with particular attention to fats. Cod liver oil and shark liver oil are excellent for improving eyesight, but in hot tropical climates, they can excessively heat the system. Too much fat, however is not good for general health.

To make up for the restricted greenery in urban areas it would be beneficial to go for a stroll in a park, or some other green zone and allow your eyes to rest on the lush foliage for as long as possible.

Because our eyes are constantly exposed to airborne impurities while we are awake, a film forms over them and reduces their power. To remove this grit we should take a deep breath and immerse the face in a basin of water, the warmer the better. A few of these facial immersions, with our fluttering, eyelashes acting as oars, help the eyes to remain sparkling and bright. Inclusion of raw carrots in the diet is good for the eyes.

Love



is

Blind



C. Kailianson
XI Arts (Morning)

She wakes up early in the morn
With all the energy she has
She cooks food, she prayed
I wonder why my mom works so hard

Every time she advises me
Most of the time I get angry
But she still gives her all-out efforts
Though I complain to her that I've had enough

LOVE IS BLIND



Shillong College



Wingsar. W.Dkhar

Shillong College, Shillong College
Shano ka nam jong pha ka leit
Hapdeng ka sor pha ieng tyngkrein
Don mo banud ia pha ban bein.

Naduh kyndong shaduh sha sor
Ngi hap ban wan da ki motor
Ban ioh ioh kiar hapah jong pha
Ngi sngew sarong nong katta

Naduh ki por ba rim ba jan
Ka nam jong pha ka dang iaisah
I'u duk I'u suk , rangli juki
Ban ioh jingstad ha pha u jngi.

U nongkyndong naduh najngai
Na dohnud jong pha u kwah jing shai
U pynlut por bad miet bad sngi
Wat la u hap ban bylla sngi .

Shillong College, Shillong College
Ngi ud ngi nam kyrteng jong pha
Kyndit bynriew khie noh mynta
Ioh lap ba dier ka por kaia.

Shillong College - My Delight



Yadev P.Kafley,

B.Sc II Hons (Botany)

My life with many friends and peers
In an open land called Shillong
Seems to be like a paradise
With clean and beautiful sunrise

Wah ! what an exquisite ambience it is
Almost covered with clouds and pines
Sheltering us from scorching summer sunshine
At a distance, mountains with herbs and trees in line

A college under impeccable principal
Whose parlance, the best
A man of professionalism and integrity
Who governs the college with diligence and dignity

He is a man also with empathy
Taking care of each and every student
Glitters our lives in the right path
Keeping aside all his task.

A college with talented teachers
Strict disciplinarian in nature
Their tongue is filled with wisdom and enthusiasm
Words they articulate are full of wits

Compassionate and passionate in their endeavour,
A smile always on their face
Pats on back even in hard times
As if they are ours from ancient time

Shillong College on a road side
On what looks like a children's park
Where every belonging of college is valued as one's
With respectful and cooperative students

Oh ! What a luck to get to this college
Where a year is almost gone with enjoyment and
knowledge
Learning and enjoying from gurus and friends
In a peace of mind and good mood

Yeah ! Shillong College really is a paradise !



Walk down Memory Lane

ROHIT M. YADAV

BSc III Hons (Microbiology)



I WAS THINKING OF YOU,
AND ALL THE THINGS WE HAVE BEEN THROUGH...
I'LL NEVER FORGET,
THE FIRST DAY WHEN WE MEET!
I'VE FOUND WHAT I WAS LOOKING FOR,
IT WAS YOU AND YOUR LOVE,
AND NOTHING MORE
YOU CHANGE MY WORLD WITH A BLINK OF AN EYE
THAT'S SOMETHING I CANNOT DENY!!

YOU HOLD ME CLOSE WHEN I WAS SAD
YOU WIPE THE TEARS AWAY FROM MY FACE...
EVERYWHERE WE WERE TOGETHER
IT WAS LIKE THE PERFECT PLACE

IN YOU I FOUND SOMETHING SPECIAL,
FOR ME IT'S VERY TRUE.....
I CANNOT EXPLAIN THE HOW'S AND WHY'S
BUT I KNOW THEY ARE ALL IN NEW!!!!

YOU MAKE ME FEEL SPECIAL
YOU MAKE ME FEEL NEW
YOU MAKE ME FEEL LOVE,
WITH EVERY THING YOU DO!!!!

MY WORDS CANNOT DESCRIBE,
THE MANY QUALITIES YOU SHOW
YOUR KIND AND GENTLE TEMPERMENTS,
YOUR SOFTLY SPOKEN SENTIMENTS!!!

WORDS CANNOT SUM UP THE WAY I FEEL,
BUT WILL DEFINITELY SAY THESE FEELINGS
I'LL END UP WITH THE LINES YOU ALREADY KNOW
I LOVE YOU MORE THAN WHAT CAN I SHOW

KA MON BA JWAT

(GRIT)



Shainingstar Sumer,
Class XII Arts

Ka mon ba jwat ha phi ka shong
Ban rat I'u thiat naduh dyngkhong
Kam lah ban pah kam lah ban phon
Ba khlain pyrkhat bad don ka mon

Ka thoF shukor kam lah don bor



7 Most Innovative Ways to Deal with the Negative People in Your Life

Nekmminlun Gangte
BBA III



The hardest thing to do is stay positive when every single person around you is giving you negative vibes or saying negative things.

It not only acts as a huge challenge but it also brings you down and acts as a barrier towards all the positive things you wish to do. But fear not, there are some very easy methods to deal with this problem.

Innovative Ways

1. Refrain from Arguing:

The more you argue the more the negative person will get fuelled. This fuel will only add to his belief of the negative views making it whole lot more difficult for you. Most of the time the best solution is to keeping yourself sane is to just ignore the negative comment, because the person giving them will sooner or later tire.

2. Give Affection to the Person Exhibiting Negative Factors:

More often, a person will give of these negative vibes because they just want some attention and they may be afraid that they are not loved. Rise above the aggravation you feel and just show the person you are there and always will be. Try and make them understand that you know just how they feel and that it is completely normal.

3. Put Focus on the Positive Aspects of Every Situation:

Ever heard of the phrase “every cloud has a silver lining”? Well, there is a reason it exists, every situation no matter how bad it seems will always have appositive aspect. Find these aspects in the situation the person is feeling negative about and highlight it to them.

4. Try and Get the Person to Explain their Negative Feelings:

If you get a comment from a person like “doctors do not know anything” it means the person is showing distorted thinking. Ask them why they are thinking what they are thinking and try to show them that they are just using generalizations and that it really is not the case.

5. Use Reverse Psychology:

Try agreeing with everything the person has to say. To do this you will have to detach your emotions with the situation completely.

Because you are agreeing with the person they will become calm and feel a lot better because they will think that someone understands them, thus removing the negativity and putting a simile on their face.

6. Avoid Negative People As Much As Possible:

Some people like your parents and children are permanent in your life, others you can get rid of. If you find that there are a certain group of people or maybe just one person in particular that pulls your mood and attitude down at every given chance, cut them out of your life completely and give them no way to return. You will soon find yourself a lot more chipper!

7. Keep an Eye on the Negative Thoughts That You Are Having Personally:

Other people do affect our thinking a lot but the main person that can cause you to feel negative is you and you alone. Monitor your own thoughts and you will spend a great amount of time smiling.



AIOM KSIAR AIOM RUPA

Golden Age)
Mynsiem wat la thmu ka alom hi kan wan,
Long shlur mynsiem tur shaphrang wat kynran;
U Blei hi U tip kaei ba ngi donkam,
Lashai wat khuslai, Ah nangno ngin ioh ban bam

ngk

Sa shisie

Pyrthei jingialeh pyrthei kang jingbishni,
Khang lad ia ng,
Pyrthei ling for pyrthei jingkwah burom,
no ngi trei shitom.

4. Ka thong ba la thmu ka alom hi kan wan,
Long shlur mynsiem tur shaphrang wat kynran;
U Blei hi U tip kaei ba ngi donkam,
Lashai wat khuslai, Ah nangno ngin ioh ban bam



Ming Star Sumer
Class XII Arts

Jingsneng i Mei i Pa

1. Ki jingsneng ki kmei ki kpa,
Parent's Guidance
Ki dei ki mawkordor ba nylla
Ka dei ka nam kaba bha
Ka shong ha ngi ban kyntiew ia kata

2. Spah pyrthei kam don bor eiei,
Lada ngi dei ki khun tipsngi I mei
Da akor babha ngin pynpaw ha pyrthei,
Ia jingsneng kordor I mei.

3. Jinglong tipbriew dei u mawnongrim ban long
La ngi shong ha sor ne ha nongkyndong,
Kum ki soh kiba bang bad ba thiang,
Ngi dei ban kiew shakhmat bad pynsaphriang

4. To kren to leh da ka akor ka burom,
To long khuid long suba junom la junom,
To long kiba kylluid jingmut ha kiba bun
rukum,
Kine tiensneng ba ngin pynsah junom.

5. Shisien ba ngi la mut bad kitkhia,
Ai kan jia katba ka jia,
Bad buit bad bor khlem salia,
Ban pynurlong ia jingkwah ki kmei ki kpa.
6. Khadduh dei ha phi ko mei ko pa,
Baroh khoit ki jingeh jong nga
Aiu kein ba ngan leh
Ba ngan lait na ki jingeh?
Aiu kein ngan sakhi,
Ban siew kylliang ia phi?





(LASTING HOME)



Dofilyne Kharsyntiew
BA III Hons (Khasi)

KA JINGDUK KA KHANGLAD (POVERTY)



Shaining Star Sumer
Class XII Arts

Ki sngi kiba ngi im mynta
Ki long kiba da eh shisha
Longing barit kumjuh bakhraw
Jinglong babha kim ju pynpaw.
Te hangno kein jingskhem ka don.
Ha jingialeh kin ym kyllon;
Ngi dei ban wad ia ka tynrai
Ha ban da shem ngin ym thiah thai.

Kawei ngi tip ia jingshisha
Rishot ba skhem u dei u kpa
Ban tei ia ka longing longsem
La kmie ne khun kin kyrshan lem
La ka ingduk ne ingriewspah,
Lada u kpa u kit u bah;
Baroh ki khun kynthei shynrang,
Jinglong tylli kin snoh kti lang

Jingsuk la ju saindur ha ka,
Burom akor ka paw shynna;
Te uei pat u bym shynrain
Namar ki dei longing bakhlain.
Ha la rympei la ju saindur
Ban tip ki kha ban tip ki kur
Hei Khun ! u ong kynmaw baroh
Ka sang ka ma wat ai kan snoh

Ki jingtynjih ki wan barobor,
Jinglong babha ban pynhiardor,
Jingeh ki wan ha ing ha sem,
Ban pynduh jait ia jingsngewlem.
Hei ho baroh to da kynmaw,
Ba ka jingsniew kan ym teh mraw,
To ieng rangbah ha jingshisha
Ka hok longbriew ka dei kata.

Longing baskhem ha ka pyrthei,
Jingsuk jingieit ha ki ka shlei,
Baroh ki la ioh kjit na ka,
Dap tang jingkmien b ad jingsngewbha
Jingitynnad ka don hangta
La kmie la khun ryngkat u kpa,
Dur khmat bhabriew ka paw shynna
Ba dei longing baskhem shirta

1. Naduh trep I mei nga long uba duk
Kat shaba leit ia nga ym don jingsuk,
Kat shaba phai tang ki jingjynjar suada,
Tang ki diengpyngkiang sawdong ia nga

2. Jingduk dei kaba long diengpyngkiang ha nga
Kab khanglad ha pyrthei ia jingthmu jong nga
Shisien ba la duk te la sngewsynei
Jingmut jingpyrkhat baroh long lehnohei.

3. Wat la nga phai sha kadiang ne sha kamon
Tang ki jingjynjar kiba ker sawdong ban pynkyllon,
Kat nangtrei shitom katta nang kyrduh,
Jingeh har rukom kiba wan tyngkhu.

4. Ban peit ia ki lok kiba dap ba biang,
Ki ioh lut katba kwah katba sliang;
Ban pyrkhat pat ialade A! sngewsangsot,
Tangba biang I ja kpoh sngew kumba ioh baroh.

5. Jingpang jingkhrew ka met ban pynduh jait ngam lah,
Namar ba la duk nga hap ban shu shah;
Tang ha U Blei nga kyrpad bad shaniah shisha,
To weng noh ia ka sha jngai bah na nga.

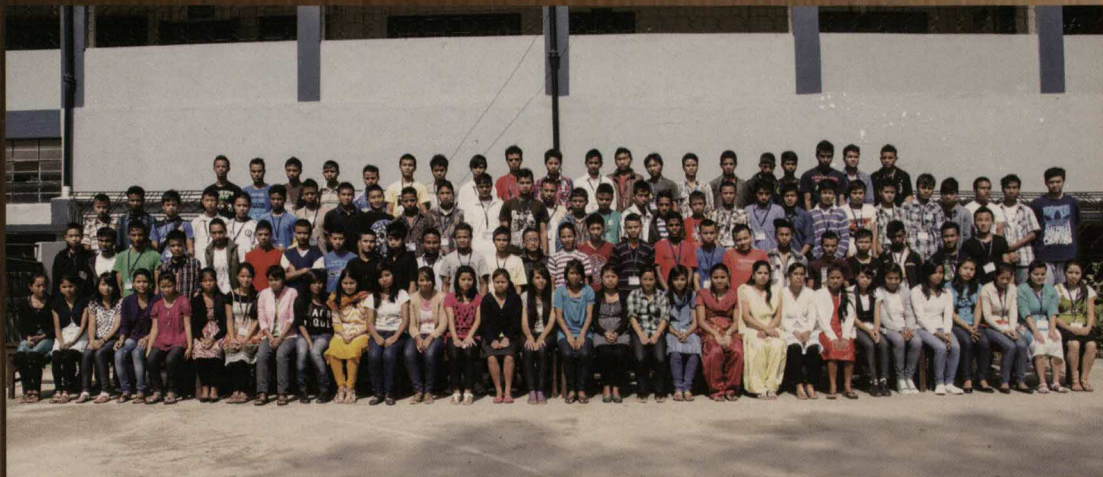
6. Wat la nga don ka sap ka phong bad ka mon ba jwat,
Pynban ka shu long lehnohei bad ka shu kut tang ha jingpyrkhat,
Namar spah ngam don ngam lah pynurlong ia kata,
Kan shu kut noh tang ha jingpyrkhat bad jingsahnud ia nga.

7. Ka bor bad ka burom dei tang ha kiba don spah mynta,
Ha kiba duk pat dap tang da ki jingniewbein suda;
Balei ngan dang buhrieh baroh ka la paw shai
Wei la kren briew ka pisa ka hok ka sngap jarjar.

A decorative graphic featuring a central banner with the text "Memories Etched in time". The banner is flanked by intricate black and white floral and scrollwork designs. The top part of the design includes a cluster of leaves and flowers, while the bottom part features a similar but more spread-out arrangement of foliage and scrolls.

Memories Etched in time

XI Arts (Morning)



XI Arts (Day)

XI Commerce (Morning)



XI Commerce (Day)

XI Science



XII Arts (Morning)

XII Arts (Day)



XII Commerce (Day)

XII Commerce (Morning)



XII Science

BA |st year (Morning)



BA |st year (Day)

BA IInd year (Morning)



BA IInd year (Day)

BA IIIrd year (Morning)



BA IIIrd year (Day)

BBA |st year



BBA |nd year

BBA IIIrd year



BCA 1st year

BCA IInd year



BCA IIrd year

BCom | st year (Day)



BCom | st year (Morning)

BCom ||nd year (Day)



BCom ||nd year (Morning)

BCom |||rd year (Day)



BCom |||rd year (Morning)

BSc |st year



BSc ||nd year

BSc IIIrd year



BSc Ist year MICROBIOLOGY

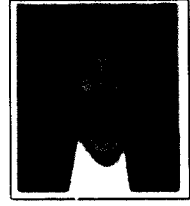
BSc IInd year MICROBIOLOGY



BSc IIIrd year MICROBIOLOGY

হে জীবন

Oh my life



সোমা দেব

Soma Deb

1st year. B.A. Morning shifts

ছুঁয়ে যাই দক্ষ বাড়ি গুলো
ছুঁয়ে যাই মানুষের মন
ছুঁয়ে যাই শান্ত ঘন্টাধ্বনি
ছুঁয়ে যাই সহস্র প্রাণের স্পন্দন
ছুঁয়ে যায় প্রেম-ভালোবাসা
ছুঁয়ে যায় ঘৃণাতৃষ্ণা তোমাদের
ছুঁয়ে যায় দু হাতভরে বাতাস
ছুঁয়ে যায় বারাদনাদের।
ছুঁয়ে যায় নেশাখোর কালোদিনরাত,
ছুঁয়ে যায় পিতামাতার স্নেহভালোবাসা
ছুঁয়ে যায় জীবনের বেহাগ রাগিনী
হে জীবন, ব্যর্থ এ জীবন
তোমাকে জানাই প্রণাম ॥

আমরা ঘাসের ছোট ছোট ফুল

Little flower in the Grass



সংগীতা দেব

Sangeeta Deb

2nd year.B.A. Morning Shifts.

আমরা ঘাসের ছোট ছোট ফুল

হাওয়াতে খাই দোল।

মোদের দোলা, মোদের আনন্দ,

মোদের নরম পাতার দোলাতে

দোল খেয়ে যাই খুশীত্ .

সূর্যের সাথে কেমনে আমরা

হেসে উঠি আর নাচি

মোদের দোলন নাচন দেখে

ধরার বুকের স্নেহকণাগুলি দোলে

গান হয়ে ওঠে ;

মোরা রূপকথার দেশের লাল নীল

সাদা হাঁস হয়ে উড়ে বেড়াই নেচে গেয়ে

মোরা বাঁশের বাশরি হয়ে নীল আকাশে

বিচরণ করি,

মোরা শান্ত বাতাসে ছলি

মিষ্টি হাসি হাসি

আর তারার সাথে নাচি ॥



না। দুনিয়ার লোক জানে তুমি সন্তানহীনা, প্রথম রমণী বলছে কেন তুমি আমার সন্তানের উপর মিথ্যা দাবী করছ। এ নিয়ে দুই রমণীর মধ্যে বচসা শুরু হয়, পরিণতি দাঁড়ায় ঝগড়াতে। তা দেখতে পাড়া-পড়শীরা জমা হয়ে, মজা দেখে। দুই জন সমানভাবে কথাকাটি ও ঝগড়া করতে থাকে, দুইজনেরই একই দাবী ‘এ ছেলে আমার’।

অবশেষে অবস্থা খারাপের দিকে যাচ্ছে দেখে, গায়ের লোকেরা দুই রমণীকে নিয়ে কাজীর দরবারে উপস্থিত হ'ল। তখন কাজীসাহেব গভীরমুখে পরস্পরের কথা শোনলেন, এক দুইবার মাথা নাড়লেন। এরপর কাজীসাহেব পর পর দুটি রমণীকে জিজ্ঞেস করলেন ‘এ ছেলে কার’। প্রথম রমণী বললো ‘জী হজুর ছেলেটি আমার’। দ্বিতীয় রমণীও একই কথা বলল। তখন কাজীসাহেব মহাসমস্যায় পরলেন, কি করা এখন উচিত; একটি শিশুপুত্র অথচ দুইটি মা, এই পর্যন্ত বলে কাজী তার কর্মচারীদের আদেশ দিলেন, ওহে ঐ শিশুপুত্রটিকে দুই ভাগে বিভক্ত কর, এবং এক এক ভাগ এক একজনকে দিয়ে দাও। এই কথা শুনে সত্যিকারের মা যিনি তিনি কাতরস্বরে কেঁদে উঠলেন এবং বললেন আমার ছেলে ও কে দিয়ে দাও, আমি ছেলে চাই না, আমার পুত্র বেঁচে থাকুক এটাই আমি চাই।

একথা শুনে কাজীসাহেব বললেন “আপনারা সবাই সবকিছু বুঝতে পারলেন প্রকৃত জননী কে? ঝগড়া-বিবাদ, কথাকাটি দিয়ে কোন কিছু মীমাংসা হয় নাজননীর অন্তরের পরিচয় তা আপনা-আপনি প্রকাশিত হয়।” এই কথা শেষ করে কাজীসাহেব ক্রন্দনরতা রমণীর কোলে শিশুপুত্রকে তোলে দেনাউপস্থিত লোকজনরা করতালি দিয়ে প্রথম রমণীকে সন্তোষ করল, আর দ্বিতীয় রমণীকে ব্যঙ্গ-বিদ্রোপের ধনিত্তে তিরস্কৃত করল। এইভাবে সত্যের জয় ঘোষিত হলো ॥

Teachers in our life

Easterson Sohtun
Class XI Commerce

शिक्षक का मतलब है जो ज्ञान को प्राप्त करके किसी को ज्ञान दे। शिक्षक सिर्फ ज्ञान का धनी नहीं बल्कि वह एक महान आदमी है जो अज्ञानी व्यक्ति को आगे बढ़ने का मौका दिलाता है। यही नहीं वह हमारे माता-पिता के समान है।

मैं भी पहले शिक्षकों को बुरा "भला" कहता रहता था लेकिन जब से मैं दिल्ली में पढ़ाई करने के लिए गया, मुझे यह पता चला कि बिना शिक्षक के हम कभी भी आगे नहीं बढ़ सकते। अगर आदमी पढ़ाई पूरी कर लेता है लेकिन वो शिक्षकों की इज्जत नहीं करता वह कभी भी आगे नहीं बढ़ सकता इसलिए हमें शिक्षक की इज्जत करनी चाहिए।

शिलॉंग कॉलेज के विद्यार्थी एवं शिक्षकों से मैं कहना चाहता हूँ कि हम भारतीय हैं हमें शिक्षकों का सम्मान करना चाहिए।

धन्यवाद।

हमे कैसा होना चाहिये

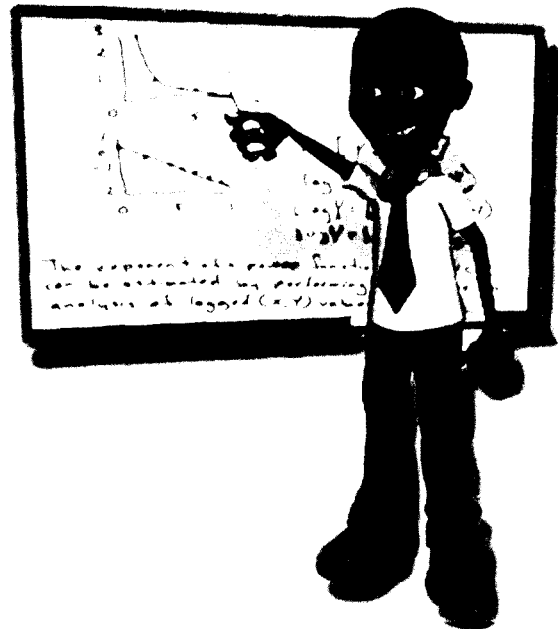
१. भले हो पर दुर्बल नहीं।
२. न्यायी हो पर निर्दयी नहीं।
३. धीर हो पर आलसी नहीं।
४. सरल हो पर मूर्ख नहीं।
५. स्वतंत्र हो पर स्वच्छन्द नहीं।
६. निर्लिप्त हो पर उदासीन नहीं।
७. खरे हो पर खारे नहीं।
८. चतुर हो पर कुटिल नहीं।
९. खुश हो पर दुखी नहीं।
१०. हिम्मत वाले हो पर पापी नहीं।

इस्तर्सन सौतुन

कक्षा - ग्यारह (वाणिज्य)

इस्तर्सन सौतुन

कक्षा - ग्यारह (वाणिज्य)



SONGO NOKO DONGGIPA CHADAMBERANGNI

Jonash M Sangma.

BA II (Hons)



Anga songo-noko donggipa chadamberangna ba angni ripengskarangna kan•dike see para-kaniko on•na sika. Je bang•a songo-noko donggipa pante me•trarang mongsongbate poraianio ja•manchakaniko aro lekka-porana gisik nanggijaniko nikna man•a. Namnamgipa pante me•trarang maina poraianina gisik nangja? Indake sing•on bang•a manderang indakesan agana, “Poraioaba gamchatjaha, poraigipara bang•aha kamkora (govt job) man•ara man•jajok” inesan bang•bata chadamberangan agan-bata. Beben lekke-pora skia man•ani bilsiantin batro-robaenga; indake ia chasongo competitive ba susaani ong•engaha. “Chinga lekka pora dongeba kamkora man•ja ingipao pangchake poraigija dongna nangja. A•gilsakni seng•anikode darangan skie ra•na nangchongmota. skia-pora chu•sokode, rasong dongpaode aro Isolni pattianiko man•paode darangan sorkari chakriko man•paigen. Isolde sakantinan maiba mingsasik cholkode ba gunkode pattipaachim, indiba an•ching mandesa uko ra•chakna changjae gimaata.

Mandeni skia pora man•gimin ba gisikni gun ba bidani chimikko darangba ra•sekna, cha•una ba gimaatna man•ja, aro ua bidani gunara namen dingtanga. An•ching da•o pante me•trani somoio una gisik nangjagenchimode changsao an•ching jikkim-seki-mahaosa una sikkimna ba sintena nangen. Ma•a-paa skia-pora man•osa dedrangba skia man•pagen, maina ma•a-paa skia-pora man•osa dedrangko poraiatna d'idis-kaa ba gisik nangata. Je ma•a-paa an lekka-pora dongpaja aro una gisik nangjae bon•chipachim, uandakgipa ma•a-paarangni dedrangba bang•bata somoion lekka-porana gisik nangja. Ma•a paarang dedrangko “porai-bo! porai-bo!” in mangmangaigija skulo skia man•baan baksana noktango skie on•na nangchongmota. Unosa dedrangko namao dal•atna aro gisik nangatgipa ong•na man•gen.

Anga mingsa kattako toe aganna namnika, “Jekai te•brong bolni biteara te•brongan ong•aia, ua bolni bite mamung saloba te•gatchu ong•na man•ja. Te•gatchu bolni bite te•gatchuan pil•aia!” indake skia man•gipani dedrang skia man•gipan ong•paia aro skia man•gijagipani dedrang skia man•gijagipaan ong•aia; maina dedrangde ma•a paakosa ja•rika. Uni gimin hai an•chingba somoi man•mitingon ma•a paani on•enggipa gamko simsake jakkalna aro uamangni nama ja•kolko ja•rikna jotton ka•na, ong•jaode ja•mano skimna nangen aro uandakgipa namgipa sal somoirangko man•taijanaba donga.

Mande pangnan a•sel badena skang simsaksona ba chanchisona nanga, a•sel bademano simsakani aro chanchianiara ong•gramaia aro uko man•piltaina amjaha, ukon aganme•apao ‘matchuko matcha chik-mano gohali chipa’ ine agana. Anga salsao chimikko poraion Pa Junebirthni segipa kattaoniko skia man•a aro ua kattako namen gisik ra•a, uan “where there is no vision. people perish”. Uni ortokode an•ching saktian ma•sia, je mandean niksamsoani dongja, ua mande sia ba gimaa gita ong•a indake pangnan dukko man•a. Uni gimin an•ching ong•baenggipa obostarangko niksamsona, una skang kamko ka•samsona aro gisik on•sona nanga. Unosa mande janggi tangao neng•bee aro dukko chagronge dongna nangjawa.

Town ba jillani manderang baksa songadamni manderangming tosusaode lekka-porani komianiko nikgen. Jillani ma•a-paarang lekka-porani gamchatako ma•sie dedrangnaba didianiko on•e chua gadangrangona sokatna man•a; indiba an•ching songadamo donggipa chadamberangara maiko dake dongskaenga? Uamangni dal•ang-chuanganiko nike kratchajama? Uamangni chuanganiko ja•rikpagija ni-kuake dongaikugenma? Hai an•chingba uamangni ja•kuko ja•rikna, uamangni ja•man ja•man re•na aro



sningpana. Jedakode an•chingba changsao noksik-nok-bak kona -kitik gimikchin lekka-porani teng•suanian gapgen aro an•ching A•chik jatba mingsing-mingga-mako man•pagen. Aman apan cholgri-apgri, kangal mande maichi poraipagen poraina sikpaoba ine agane roaigija jedakeba chakchike, bimchipe lekka-porako man•pana tikkeln. Je mandean lekka-porana gisik nangja ua mandede chol ong•gijako pa•sike porainaba aratjola aro ma•a-paani dakchakna chol donggijako dos galjolaia. Ma•a-paade dedrangko poraiatna aro chuat-pana sikpaa. Uni gimin hai an•ching uamangni skaniko chu•sokatna, Isol an•ching sakantina cholko on•gen.

Minggipin songadamo donggipa bang•bata me•tra panterangan seng•gnang jikse (early marriage) ra•aniko dal•nikbata. Seng•gnang jikse ra•anichi lek-

ka-pora skie ra•aniko komiata, a•gilsako agre mande jelbra -jelsuaniko(over population) ong•ata aro de-drangko aldumittangrakjae duko ga•akan baksana de-drangko namao dal•atna cholko man•ja. An•ching siman bon•mangenchimoba dedrangko mande ong•atangna man•aode, uamang an•chingko matnangrikkugen. “ Angni ma•a-paa poraia skia dongpajaen angkode namao dal•atna man•jajok. Angni foundationan nampaja, angni ma•a-paa skia pora dongpaode angaba gipinrang gita dal•pagen-chupagenchim” ine uamang skimgen. Uni gimin an•ching dedrangni matnanganiko man•jana gita lekka-porako skang skie ra•chengna; Uamangko namao dal•atna man•na gita seng•gnang jikse ra•aniko donkue poraianina gisik on•chengna chadambe sakan-tiko ku•mongna aro didina ska.

KA-SAA GRI KEMA WATA ONG-JA

No Forgiveness Without Love



Aisowanma Nengminza
B.Com III (Hons)

Mande ong-e papko dakjok,
Ua pap namen dal•bejok;
Haida minggipinrang namen chonbejok.
Nitojaha namgipa bimungan
Mingsingjok ua baljrimani gimin!
Saobade ma-eke dongjok
Gipinrang churing-chupekjok,
Aro gipinrang galonako man•jok,
Saobarang apsan ong•kamaijok.
Iara ong-e dakanima?
Sing-e nibo gisiktango ?
Uia sakantian ia ramako
Apala aro apchonako;
Jensalo Kristo sichakaha
Paponiko jokataha,
Uan tanggipa Katta
Saldogen Uan nang-ko!
Nang-ni man-o jegalako,
Kema ka-na ama Isol
An-ching ku-rachaka jensal’.
Dal-a chona toja papde

Maina agana indake,
“Papni dormaha sia”,
‘diba Isolni ka-sae on•aniara
An-chingni Gitel Kristo Jisuo jringjrotni janggi
ong-a.”
Pap dakanio an•tangtangan mitchinaba donga,
Indiba ua pap an-chingni ong-jasa
Majoako man•ani a-selsa;
Ua mandeoni ong-ja,
Saitanoniko su-dikdika man-gipasa.
Isol an-chingni paprangko kema ka-a
kraani gimin ong-ja Kema watna
Isolni ka-saani giminsa.
Apsandake , an-chingba sakantiko kema ka-na
Ka-tongo ka-saani dongna
Maina ka-saa gri kema wata ong-ja,
Isolba an-chingni kema watosa
Amskaa kema ka-na unosa.



NOKGIPA ISOL KA-SAE NIROKGIPA ONG-A

God is a loving care taker

Samuel Sangma
BA II (Hons)



Mande a•gilsako janggi tangengon dukko chakna nangtelaia,
Iarangde mande sakprakon ong•na nangtelaia,
Maming dakeba jokna man•ja u•rangoni
Man'e cha•bo, kangal ong•bo duk ong•ani
Sakantinan sokbaaia darangkong mikkang niani dongja,
Balwa mikka rakdapa gita somoiko uisona man•ja
Basako sokbagen ia duk, uisoja je mandeba.

Man•e cha•gipa mande pangnan chanchia,
Anga pangnan kusi ong•e dongkamgen ine
An•tangni gamseng 'ro man•e cha'o pangchake
Indiba uni 'dake chanchimitingon duk sokbaa;
Un' somoiosa chanchigen ua duk maidagipa?
Uandaken kangal manderang pangnan chanchia
Duk ong•e sal-salanti re•atgen 'ne,
Indiba u'mangni ka•dongsogijan somoio sokbaa
u'mangnaba
Kusin' somoi pangnande ong•kamja duk u'mangba;
Kusi 'ro katchaani dongpaa u'mangnaba!

Salanti janggi tanganion Nokgipao an•chingni bi•anirang ,
Sakprakprakan nangnikatang Nokgipaoniko dabianirang,
An•ching maikoba man•na sikode una tikkelronga
Aro u`rangko pattichina Nokgipao bi•ronga.
Saoba senangjae porikkao chu•sokpana,
Mittam porikkao nama marks-ko man•pana ,
Indiba an•chingni indake bi•genchimoba
Maini gimin basak'bade chu•sokgipa ong•na man•ja ?

Saoba an•tangni namnikgipa me•tra -panteko
an•tangni jora ong•china gita bi•a ,
Aro an•tangni ekgrikgiminko apsan ong•atanina bi•a,
Maini gimin chu•sokgipa ong•na man•ja u`rang indioba?
U`ndakgen an•chingni Nokgipao bi•e mol•molgenchimoba
Maini gimin pangnande chu•sokna man•telja?

An•ching indake pangnan chu•sokgipa ong•na man•jaode,
An•chingni gisiko chanchiani ong•kata unode,

Nokgipa Isolan an•chingna ka•sajahakon
An•chingni bi•aniko knachakahakon,
Ine an•ching Nokgipa Isolko matnanga!
Indiba iarang ong•na nangtela,

An•chingni bi•aniko Isol on•jaode namen dukne,
Indiba Nokgipa Isol an•chingna namen ka•sabeane;
Pangnan ua an•ching baksa donga, je somoioba watgalja,
Indake an•chingni bi•anirang chu•sokgipa ong•gijaniara
Haida an•chingna dingtang nambatako donsoenggen!
Uni giminsa chu•sokgipa ong•jaenggen
Bi•ana krakra an•chingan ong•na man•jaenggen da•nang!
Uni a•selsa chu•sokgipa ong•na man•jaenggen da•nang!

Nokgipa Isol sakprakprakan gimik kamkon donsomanjok
Indakesa bi•anio chu•sokgipa ong•na man•jajok,
Uni gimin an•ching an•chingni maiba bi•anio
chu•sokgipa ong•na man•jaode kusisa ong•skana,
Maina indake ong•on chanchiskabo nang•na
Nambata miksonganiko donsoengane
Nang•ni namnika me•tra ba panteko man•jaon
Nang•na nambatakosa donsoengane
Maina iarang gimikkon Nokgipa Isol ka•sae donsomanjok
nang•na.

U`ndakgen duk 'ro kusi ong•ani an•ching ong•na nangtela
Maina mingsa mangmangde chu•sokgipa ong•na man•ja,
Saoba agangenchimode ong•a anga pangnan kusi ong•gipa
ine

Saoba aganskagenchimode ong•a anga pangnan duk
ong•gipa ine,
Indide u`mangni janggi tangani chu•sokgipa ong•na
man•ja,
Maina duk `ro kusi minggni apsan nangrimanichisan
Janggi tanganio ong•a chong•mot chu•sokgipade.

Nokgipa Isol pilakon Ka•sae nirikgipa ong•a, an•ching sa-
kantanin.





World Environment Day

Theme: 'Green Economy: Does it include you?'



D. Shadap

Secretary, Shillong College Academic Society
Shillong College, Shillong



World Environment Day 2012 was celebrated by the Shillong College Academic Society in association with Shillong College in the college campus in a befitting manner with a number of students' oriented programmes on 5th June, 2012. The theme of World Environment Day 2012, as declared by United Nations (UNEP), is "Green Economy: Does it include You?" The programme was sponsored by Indian Overseas Bank, Shillong, State Council of Science, Technology and Environment, Meghalaya, and State Bank of India, Laitumkhrah Branch.

The inaugural function of the World Environment Day 2012 celebration in the college was held on 5th June, 2012, at the Conference Hall of the College in which Shri L. Paite, IFS, Managing Director, North Eastern Region Community Resource Management Project, NERCORMD, IFAD, Shillong, was the Chief Guest. He presented an inspiring speech mainly addressing the students and inaugurated the celebrations. Prior to that about 3000 leaflets/pamphlets were distributed personally or through newspaper vendors in

different parts of the State to make people aware of the environmental issues and how to act on them, and also highlighting the concept of the theme of celebrations this year, i.e. Green Economy. On 5th June, 2012, all the students and Staff of the College, all the participants of various competitions, parents and Guardians put on a badge designed and prepared by the Shillong College Academic Society which gave a sense of participation to all in Environment conservation activities. The Chief Manager and staff of Indian Overseas Bank also joined the programme by wearing the badge and attending some of the competitions organised on the occasion.

A number of competitions were organised for students from Class I to Degree level, which saw as many as 160 students from 21 schools and colleges participating in various contests. As many as 14 physically and mentally disadvantaged students from Dwar Jingkyrmen, Shillong, and Mary Rice Centre For Special Education, Shillong, also took part in the competitions. The different competitions held were as follows:

Group	Class (School/College)	Item for Participation	Remarks
A	Class KG, Class - I	Recycling Competition	Maximum THREE from each School
B	Class II, III	Recycling Competition	Maximum THREE from each School
C	Class IV-VI	Recycling Competition (Theme: Environmentally Friendly)	Maximum THREE from each School
D	Class VII-VIII	Recycling Competition	Maximum THREE from each School
E	Class IX-X	Quiz Competition	Each School may send a team of TWO participants only
F	Class XI-XII	Debate Competition	TWO participants from each institution - one for the motion, one against the motion
G	Degree Classes	Poster Competition	Only for Shillong College Students (Open to all Degree Students)



The Debate competition organized had special attraction as Prof. Manish Bhattacharjee of Department of Chemistry, Indian Institute of Technology, Kharagpur, chaired the session as Speaker and keenly followed the proceedings.

The Prize Distribution function in connection with the various competitions organised by the Shillong College Academic Society in collaboration with Shillong College, on 5th June 2012, on the occasion of World Environment Day 2012 was held on the 16th June, 2012,

at the Shillong College Conference Hall, at 11.00 a.m. Dr. E. Pamei, IIS, Director, Field Publicity, Government of India, Shillong, graced the occasion as Chief Guest and distributed the prizes. Shri Sutanu Ganguly, Chief Manager, Indian Overseas Bank, Shillong, also attended the function and distributed some of the prizes.

The List of Prize winners and some of the photographs of the competitions organized and functions held are enclosed herewith.

List of the *Prize Winners*



“SIT & DRAW” CONTEST : GROUP : A (Class : I & II)

Sl. No.	RANK	CODE No.	NAME	CLASS	SCHOOL
1	1	A-04	Kristi K Bez	II	Pine Mount School
2	2	A05	Zunaira Alam	II	Pine Mount School
3	3	A12	Judy Banylla Syiemlieh	II	Christian Academy
		A06	Isabella Marbaniang	II	Pine Mount School

ENCOURAGEMENT PRIZE :

Sl. No.	CODE No.	NAME	CLASS	SCHOOL
1	A02	Priyanka Bhattacharjee	II	St' Margaret's Higher Secondary School
2	A07	Darikynti	II	Sanshnong Secondary School
3	A13	Dameaibor Thabah	II	St' Joseph's Higher Secondary School, Jaiaw
4	A17	Biswadeep Nath	II	Laitumkhrah Bengali Girls' L.P School

SPECIAL CATEGORY PRIZE:

Sl. No.	CODE No.	NAME	CLASS	SCHOOL
1	A-19	Heimon-U-Ru Mukhim	II	Mary Rice Centre For Special Education
2	A-18	Ioonimeker Dhar	II	Mary Rice Centre For Special Education



GROUP : B CLASS : III & IV

RANK	CODE NO.	NAME	CLASS	SCHOOL
1	B 08	Nishant Alam		St' Margaret Higher Secondary School
2	B29	Sevani Biswakarma	IV	All Saints' Diocesan H.S.
3	B14	Ronaldson Iangrai		Sanshiong Secondary School

ENCOURAGEMENT PRIZES:

sl. no.	code no.	name	class	school
1	B11	Sarah Sailo		Pine Mount School
2	B16	Handacani Dkhar	-do-	Christian Academy
3	B20	Bakmenlang Skhaemiew		St' Joseph's Higher Secondary School, Jaiaw
4	B22	Payal Paul	-do-	Laitumkhrah Bengali Secondary School
5	B26	Beautiful	III	Kendriya Vidyalaya NEHU

ENCOURAGEMENT PRIZES:

Sl. no.	rank	code no.	name	class	school
1	1	B4	Lumborlang Wanshong		Mary Rice Centre For Special Education, Shillong
2	2	B1	Babiangdaphi Ryntathiang	III-IV	Dwar Jingkyrmen, Shillong
3	3	B5	Eddie Bakash	III-IV	Mary Rice Centre For Special Education, Shillong
4	4		Regina Kharumnuid	III-IV	Dwar Jingkyrmen, Shillong
5	5		Ornan Kharbithai	III-IV	Dwar Jingkyrmen, Shillong
6	6		Magdalene Kharumnuid	III-IV	Mary Rice Centre For Special Education, Shillong.

SPECIAL CATEGORY PRIZES:

Sl. no.	rank	code no.	name	class	school
1	1	B4	Lumborlang Wanshong		Mary Rice Centre For Special Education, Shillong
2	2	B1	Babiangdaphi Ryntathiang	III-IV	Dwar Jingkyrmen, Shillong
3	3	B5	Eddie Bakash	III-IV	Mary Rice Centre For Special Education, Shillong
4	4		Regina Kharumnuid	III-IV	Dwar Jingkyrmen, Shillong
5	5		Ornan Kharbithai	III-IV	Dwar Jingkyrmen, Shillong
6	6		Magdalene Kharumnuid	III-IV	Mary Rice Centre For Special Education, Shillong.

GROUP : C CLASS : V-VI

RANK	CODE NO.	NAME	CLASS	SCHOOL
1	C10	Inchangeland Khongjirem	VI	Laitumkhrah Bengali Secondary School
2	C16	Ishika Debnath	VI	St' Margaret's Higher Secondary School
3	C36	Shrestha Deb	VI	K.V. NEHU, Shillong-22
	C4	Ibarisa Thangkhiew	V	Christian Academy

ENCOURAGEMENT PRIZES:

Sl. No.	CODE NO.	NAME	CLASS	SCHOOL
1	C18	Nandini Das	VI	St' Margaret's Higher Secondary School
2	C37	Sanjukta Banerjee	VI	All Saints' Diocesan H.S, Shillong
3	C7	Bankyntiew Syiemlieh	V	Sanshiong Secondary School, Nongkse
4	C15	Naphisa Khongjee	VI	St' Joseph's Higher Secondary School
5	C19	Esther Marak	V-VI	Pine Mount School
6	C24	Kyrpang Phanrang	V	ST' Gabriel's Higher Secondary School, 3 rd mile Upper Shillong
7	C25	Himani Sirohi	VI	Gorkha Secondary School, 3 rd mile Upper Shillong
8	C29	Ubari Kharumlong	VI	Mawtawar Presbyterian Secondary School
9	C40	Rahul Deb Rai	V	B.K.Bajoria, Shillong
10	C43	Sarmistha Barma	VI	Army School, Shillong



SPECIAL CATEGORY PRIZE:

RANK	CODE NO.	NAME	CLASS	SCHOOL
1	C2	Wanpharboklang Nongkhlaw	V	Mary Rice Centre For Special Education
2	C1	Octopher Kharlor	V	Mary Rice Centre For Special Education
3	C31	Phiba Pyngrope	V-VI	Dwar Jingkyrmen
4	C3	Toteinam Nongsiej	VI	Mary Rice Centre For Special Education
5	C32	Georginia Lyngdoh	V-VI	Dwar Jingkyrmen
6	C33	Sebius Shanpru	V-VI	Dwar Jingkyrmen

II. ELOCUTION CONTEST : GROUP : D CLASS : VII

RANK	NAME	CLASS	SCHOOL
1	Haddon R.Kurbah	VII	B.K.Bajoria School
2	Anavi Jaitley	VII	Army Public School
	Desiree Jyrwa	VII	All Saints' Diocesan H.S.
3	Daphiaijingshai M. Kharwanlang	VII	Pine Mount School

GROUP : D CLASS : VIII

RANK	NAME	CLASS	SCHOOL
1	Chandni Saigal	VIII	Pine Mount School
2	Marboreen Kharkongor	VIII	St' Gabriel's higher Secondary School
3	Raeshit Bhandari	VIII	Army Public School

IV. QUIZ COMPETITION: GROUP : E CLASS : IX-X

RANK	NAME	CLASS	SCHOOL
1	Bynraplang Kharshandy	IX	Christan Academy
	Nangmanbha Mawlong	X	-do-
2	Mebapynhunlang L. Nongkynrih	X	Meghalaya Police Public School ,Shillong
	Reshov Roy	IX	Meghalaya Police Public School ,Shillong

V. DEBATE COMPETITION: GROUP : F CLASS : XI-XII

RANK	NAME	CLASS	SCHOOL
1	Ininaki Lyngdoh	XII	St' Mary's College
2	Marina Laskor	XI-XII	Pine Mount School
3	Paden Lepcha	XII	St' Gabriel's Higher Secondary School

VI: POSTER COMPETITION: GROUP: G: CLASS – DEGREE STUDENTS

RANK	NAME	CLASS	College
1	Margretta Nongrum	2 B Sc	Shillong College
2	Banrilin Suting	2 B Sc	Shillong College
3	Sungjemliba	2 B Sc	Shillong College



ENTREPRENEURSHIP DEVELOPMENT CELL



Dr (Mrs.) E. Kharkongor
Convener, EDC

In the present day context of market driven forces and private initiatives, entrepreneurship development have assumed crucial significance for the socio-economic transformation of the country in general and the North eastern Region in particular. This is because the abundance of natural resources and government initiatives in the Region cannot usher sustained economic development but depends upon their effective utilization that can be achieved only through the presence of highly motivated entrepreneurs. Hence it is imperative to sensitize; motivate and train the people especially the educated youths in developing private initiatives and generating self-employment opportunities.

In view of the above, the Entrepreneurship Development Cell, Shillong College was established on 10th August, 2011, to set a strategic role of both trainer and facilitator of entrepreneurship development. The main objectives of the Cell are:-

1. To create awareness, motivate and encourage the development of entrepreneurial skills and knowledge amongst students.
2. To identify the vast entrepreneurial resources that exists in the local environment that can be utilized for sustainable development.
3. To facilitate training programmes in collaboration with various organization of repute, having expertise in a wide range of appropriate technologies that will equip and subsequently empower students for self-employment.
4. To organize certificate or diploma courses that will serve as an added advantage to students for self-employment.

In the endeavor to carry out its objectives, the Cell was formally inaugurated on 8th June, 2012 with a Regional Workshop on Entrepreneurship Development: Opportunities and Challenges in the North Eastern Region.

The inaugural programme was graced by Shri. U. K. Sangma, IAS, Secretary, North Eastern Council, Shillong as the Chief Guest and Shri. P. Sharma, Head of Applied Behavioral Science, Indian Institute of Entrepreneurship, Guwahati as the Guest of Honor. The other prominent dignitaries include Dr.(Mrs). M.P.R. Lyngdoh, former Principal, Shillong College, Resource Persons Shri M. Pariat, Director of Handloom and Handicrafts Development Corporation, Government of Meghalaya, Shri P.K. Marbaniang, DGM, MIDC, Shillong; Shri G. Hangzo, Manager, SIDBI, Shillong; Dr P.M.Passah, President, Meghalaya Economic Association, the President and Secretary, Ka Lympung ki Seng Kynthei, Shillong and a host of others including students' participants and faculty-coordinators from within and outside the state.

The inaugural programme was followed a technical session on various sub-themes. Shri. P. Sharma, IIE, Guwahati chaired the technical session. It started with the presentation on the sub-theme entitled; "Developing Entrepreneurs: Need for Attitudinal and Behavioral Changes" by Shri M. Pariat. The second presentation was delivered by Shri P. K. Marbaniang, DGM, MIDC, Government of Meghalaya, Shillong on the sub-theme "Identifying Entrepreneurial Challenges in the Industrial Scenario of North East with special reference to Meghalaya". The final presentation was delivered by Shri G. Hangzo, Manager, SIDBI, Shillong on the sub-theme, "Managerial and Financial Aspects of Entrepreneurship Development".



The Technical session which was attended by nearly 200 participants from colleges within and outside the state was highly participatory. The resource persons thoroughly dwelt on the various prospects of entrepreneurship development in the state and the NER and how to overcome the challenges. The various motivational aspects of inculcating entrepreneurial dynamism amongst students that were discussed and brought out during the technical session evoked enthusiastic responses amongst all the participants. Taking note of the varied suggestions and recommendations that were given by all the resource persons it is heartening to note that all the students participants have a positive attitude towards entrepreneurial career options. Finally, the conclusion of the day was on the crucial need to take steps in the right direction that will take advantage of the opportunities that exists and face the challenges that will transform the job-seekers into the job-creators.

Besides organizing the above programme, the other activities of the Cell include:-

1. Participated in the North East graduate congress organized by University of Science and Technology, Meghalaya in association with CSIR-North East Institute of Science and Technology (NEIST), Jorhat, on 29 and 30 May, 2012 at the University Campus, Baridua, Meghalaya, Shillong. Smt. S. Kharumnuid, Member, EDC attended the programme as faculty co-ordinator alongwith 05 (five) Final Year Degree Students.
2. Participated in the seminar on "Rural Development in North East India: Challenges and opportunities organized by Women's College Shillong on 27 and 28 July, 2012. Shri. S.O. Lyngskor and Smt P. Khonglah, Members, EDC participated in the above programme.
3. The future activities of the Cell include the starting of a certificate course on "Entrepreneurship" in the next academic session.

LIFE IN A COMPUTER ! ! !

An **application** was for employment

A **program** was a TV show

A **cursor** used profanity

A **keyboard** was a piano!

Memory was something that you lost with age

A **CD** was a bank account

And if you had a 3 **1/2 inch floppy** you hoped nobody found out!

Compress was something you did to garbage Not something you did to a file

And if you **unzipped** anything in public you'd be in jail for a while!

Log on was adding wood to a fire

Hard drive was a long trip on the road

A **mouse pad** was where a mouse lived

And a **backup** happened to your commode!

Cut - you did with a pocket knife

Paste you did with glue

A **web** was a spider's home

And a **virus** was the flu!

I guess I'll stick to my pad and paper and the memory in my head I hear nobody's been killed in a computer crash but when it happens they wish they were dead!

D.L.Buam
Deptt of Chemistry



THE ACTIVITIES OF INFORMATION AND CAREER GUIDANCE

THE ACTIVITIES OF INFORMATION AND CAREER GUIDANCE

DURING THE YEAR 2012

Career Planning has become more important today than it was a decade ago. The rapid change that has taken place in the Indian economy and the world over during the last few years has had a positive impact on the job market opening up new employment opportunities both in the private and public sectors. Today the job market has become increasingly specialized, employers looking for specific skills and abilities. This has in turn impacted the developing of curriculum and courses of studies. In the light of these changes, students are to be very careful in selecting their careers or courses of studies. They need to get proper information on the various career opportunities that are available and also the right guidance on how to select one's courses of studies. Lack of career planning may make them directionless and may land them up in the wrong course or career. It is on account of this fact that career guidance is becoming a part and parcel of the education process and is an indispensable tool for students desirous of having a successful career.

The Information and Career Guidance Cell (ICGC) of the College has completed nine years of its existence on the 12th June 2012. Since its inception the ICGC has been playing an active role in providing support services to the students of the college. The primary objective of the ICGC is to provide information on the various career opportunities that are available today with special emphasis on the newly emerging career opportunities. Orientation for fresher's and inculcating in them the right attitude and spirit towards life is also another area that the ICGC aims at. To further the above objectives various programme are being organized on a regular basis for the Degree and Higher Secondary students of the college. These activities include, General Career Guidance and Orientation programme which are conducted separately for higher secondary and degree students. Besides, Individual Guidance and Counseling is also being provided to the students of the college on request. During the academic session 2012-13, the ICGC have organized the following programme:

1. An Orientation Programme for Class XI Students of Arts, Science and Commerce was organized on the 4th June 2012 on their first day of college. This programme was initiated by the Principal and Vice Principals of the college with the aim of giving an overall picture of the duties and responsibilities of a college student, and to enlighten the fact that the student has to adjust to oneself, to others and to the new environment. The programme was divided into two sessions- the morning session was for the Arts and Commerce streams and the afternoon session for the Science stream. The resource person for both the sessions was Mrs Balasuk Warjri, a former school teacher and a well-known figure of the society and the church. She made a focus on Character Formation and Transformation. She started off by expressing the four components of character namely Value, Identity, Emotions and Discipline and concluded by saying that we are acknowledged by who we are and not by what we do, and she stressed on the point that if we have lost the character we will not be acknowledged no matter what we have achieved in life.



SHRI B. SYIEM,
COORDINATOR, ICGC

2. On the 6th June 2012, another Orientation Programme for the First Year Degree students of Arts Science and Commerce was organized where the invited speaker was Dr. Lambok Toi, the Administrative Head of SOULS Ministries and also a church leader. Dr. Toi addressed the First year Degree students with a focus on "Ethics for the Youth Today." He highlighted the statistics taken from a survey on moral standards from youths coming from a huge cross-section of the world community. These statistics indicated an alarming trend of young people being drawn to nefarious activities and moral degradation. Such a condition according to him, is that somewhere along the way youth are feeling lost, confused, let down and alienated. He suggested that there should be free and frank interaction between young and



old, between the teaching community and the students if we are to work together to bring about an ethical consciousness of the future. He encouraged the youngsters to prioritize their choices, to clearly envision their future and to see the consequences of bad choices like addiction, rebellious attitudes and wrong influences. The students were drawn to the lecture through interaction and humorous anecdotes interspersed with a powerful challenge for them to response to the call for a more ethical lifestyle.

3. Another Programme organized by ICGC was the Career Guidance and Counselling Programme on the 6th and 7th June 2012 for the Class XII students of Arts, Science and Commerce. The resource persons for the Programme were Shri George Chen, a Lecturer in Counselling Psychology of Martin Luther Christian University and Ms Porsara Kharbhih, a Counsellor of the same University. Mr Chen first of all differentiated between Work, Job and Career and then highlighted on the characteristics of Career namely choice, suitability and preparation. He then pointed out that career development is a life-long process which includes choosing an occupation, getting a job, growing in the job, possibly changing careers, and eventually retiring. He then gave a brief introduction about the various careers options that are available today and also guide the students on how to make the right choice in selecting their courses of studies. The programme ended with some interaction by the students.

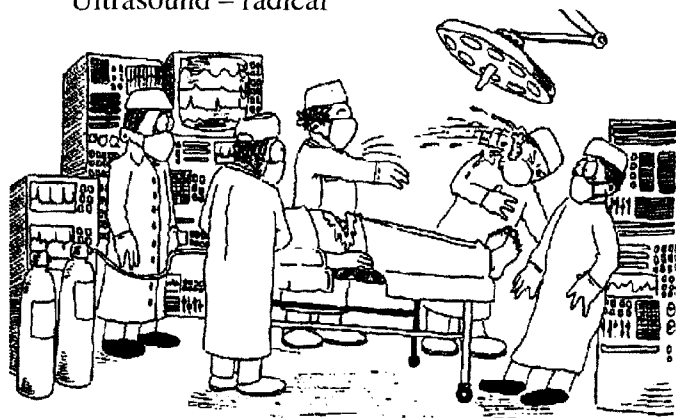
4. The ICGC had one more programme organized for the Third Year Degree students during the first week of October 2012. The Programme was organised for all the Third Year BA, B.Com and B.Sc students and was held at the Bethel Prayer Centre Umiam on 6th October 2012. The resource person was Ms Aida Phanwar, Lecturer, Counselling & Psychology Martin Luther Christian University who delivered a presentative on differentiating a job, work and Career, she stress more on Career options and Opportunities. There was a feedback session after the presentation and student had interacted with the resource person about career opportunities etc. The programme ended with vote of thanks from the Chair. The ICGC Shillong College extends acknowledgement to the Principal of the College for the support and co-operation, and on the whole the ICGC did a commendable job to have organised these programmes which have immensely benefited the students.

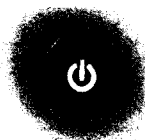
Fun with Medical terminologies

D.L.Buam

Deptt of Chemistry

- Antibody - against everyone
- Artery - The study of the paintings.
- Bacteria - back door to a cafeteria.
- Caesarean section - a district in Rome.
- Cardiology - advance study of poker playing.
- Cat scan - searching for lost kitty.
- Chronic - neck of a crow.
- Coma - punctuation mark.
- Cortisone - area around local court.
- Cyst - short for sister.
- Diagnosis - person with slanted nose.
- Dilate - the late British Princess Diana.
- Dislocation - in this place.
- Duodenum - couple in blue jeans.
- Enema - not a friend.
- Fake labour - pretending to work.
- Genes - blue denim.
- Hernia - she is close by.
- Impotent - distinguished/well known.
- Labour pain - hurt at work.
- Lactose - people without toes.
- Lymph - walk unsteadily.
- Microbes - small dressing gown.
- Obesity - city of Obe.
- Pacemaker - winner of Nobel peace prize.
- Proteins - in favor of teens.
- Pulse - grain.
- Pus - small cat.
- Red blood count - Dracula.
- Secretion - hiding anything.
- Tablet - small table.
- Ultrasound - radical





COMPUTER LITERACY PROGRAMME

A REPORT BY TECHIES CLUB, *Department of Computer Science and Application, Shillong College*

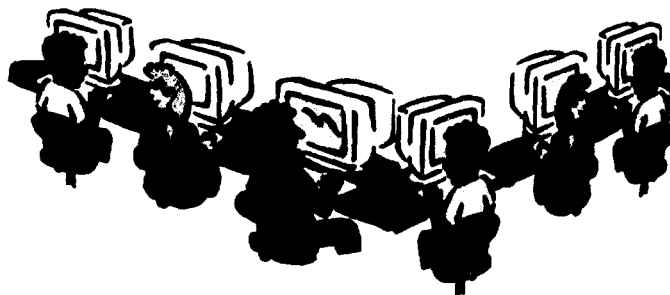
The Techies Club, Department of Computer Science and Application, Shillong College took the privilege of organising a three-days awareness programme on Computer Science for school students. The main objective of this campaign is to impart basic Computer Knowledge to the students who stay in the village. The campaign was held at Church of North India Upper Primary School, Mawlynnong, East Khasi Hills, Meghalaya from the 1st – 3rd December 2011 which is about 110 km from Shillong. A total of five instructors with one teacher (Advisor) were present for the program. The following were the names of the instructors

1. Sir Nicholas Jyrwa (Advisor of Techies club).
2. Yarmichon (President of Techies Club), 2nd yr BCA.
3. Ferdinand .C.Sungoh, 2nd Yr BCA.
4. Joshua Lamin, 2nd Yr BCA
5. Chelang Pala, 3rd yr BCA.
6. Badondor Rani, 2nd Yr BCA.

The program started by a prayer and welcome speech from the Principal of Church of North India Upper Primary School followed by a speech from our Advisor, Sir Nicholas Jyrwa to address the objective of the campaign, highlighting the basic need of computers for modern educational requirements. The speech was followed by an interactive session which included lecture by three resource persons on specific topic from 10:00Am-12:15 pm. The first lecture was delivered by Ferdinand C. Sungoh(2nd Yr BCA) on the topic "Needs and importance of computer in our day to day life". He emphasize the need of computers in school, office and various organisations. The second lecture was delivered by Badondor Rani (2nd Yr BCA) on the topic "Nomenclature of basic computer components". The instructor explained the meaning of computer and shows its various components like RAM, MONITOR, CABINET, CPU ..etc. The third session was delivered by Chelang Pala (3rd Yr BCA), on the topic "Handling Simple Operation in a computer". He explained how to handle simple operation like

turning on the system, shut down, logoff ...etc. In the interactive session many question were raised on various related topics.

On the second day, i.e. 2nd Dec 2011, the first session was started by a prayer followed by a lecture from one of the instructors, Yarmichon (President of the Club) to the students of class V on the topic of "Microsoft word". She described the uses of Microsoft word and taught the students how to use and operate it. The second lecture was delivered by Joshua Lamin on the same topic to the class III students from 11:00 Am -12:00 pm. The third lecture was delivered by Ferdinand Sungoh on the same topic.



On the last day of our program, i.e. on the 3rd Dec 2011, the first session was delivered by Yarmichon on the topic "Microsoft Excel" to the class V students where she taught the operation and use of this software. Finally, our programs ended with the distribution of Participation Certificates to the students, a words of appreciation from the Principal of the school and a Vote of Thanks from our Advisor, Sir Nicholas Jyrwa. At 3:00 Pm we left Mawlynnong and reached Shillong at 6:30 PM.

We, the members of the Techies club would like to thank our principal Dr K.D Ramsiej, Shillong College who allowed and sponsored us to conduct this event. We also like to thank our Head of the Department of Computer Science and Application, Miss Aiom Mitri for inspiring us to conduct this program. Last but not the least, we also like to express our sincere gratitude to Sir Nicholas Jyrwa (Advisor of the club) who have always been with us guiding us in many ways right from the beginning to the end of the program.



DEVELOPMENT THROUGH COMMUNITY SERVICE :

A NATIONAL SERVICE SCHEME ENDEAVOUR



Shri M.W Synrem, Smt S. Khyriemmujat, Smt. A. Marbaniang & Shri S. Kharymmba

Programme Officers, NSS Shillong College Unit

The National Service Scheme was formally launched in India on September 24, 1969 by the then Union Education Minister Dr. V.K.R.V Rao. Started initially in 37 universities involving 40,000 volunteers, the scheme has grown over the years and it is implemented today with an involvement of more than 3.2 million volunteers spread over 200 Universities, Polytechnics and +2 Systems. The efforts of NSS volunteers has been widely acclaimed by the community, universities, colleges and general public as the NSS volunteers have been rendering selfless service to the community.

Motto : The Motto of NSS “Not Me but You” reflects the essence of democratic living and upholds the need for self-less service. NSS helps the students develop appreciation about the other person’s point of view and show consideration to other living beings. The philosophy of the NSS is well displayed by this motto, which underlines on the belief that the welfare of an individual is ultimately dependent on the welfare of the society and therefore, the NSS volunteers shall strive for the well-being of the society.

Aim : The focal objectives of the scheme are ‘Development of the personality of students through community service’. This objective is sought to be achieved by enabling the students to:

- Understand the community in which they work.
- Understand themselves in relation to their community.
- Identify the needs and problems in the community in the solution of which they can be involved.
- Develop among them a sense of social and civic responsibility.
- Apply their education in finding practical solutions to individual and community problems.

- Develop competence required for group living and sharing responsibilities.
- Gain skills in mobilizing community participation.
- Acquire leadership qualities and democratic attitude.
- Develop capacity to meet emergencies and natural disasters and
- Practice National Integration

Thus, with the above aim and objectives in mind, the NSS was adopted by NEHU in the year 1974 and in the following year NSS Shillong College Unit was started. Shri Bikash Roy (retd. 1st July, 2004) looked after the Scheme as a part time Programme Officer. At present, there are four Programme Officers, Shri M. Synrem, Smt. S. Khyriemmujat and Smt. A. Marbaniang and Shri S. Kharymmba and the total number of Volunteers is 1250. Dr. H. Iangrai former Programme officer of Shillong College was conferred with the NSS Award at the University level on 18th July 2008. On account of his outstanding service as NSS Programme Officer, he was appointed as State Liaison Officer by the Government of Meghalaya in June 2010.

The NSS Unit of Shillong College has been doing commendable work since its inception. Besides regular activities, the Unit has been holding Special camps in their adopted villages for Rural reconstruction and Afforestation, camp against dirt and disease, Blood Donation camp, observance of Anti- Terrorism Day (21st may), World Environment Day (5th June), World Aids Day (1st December). One of the prominent events in the history of NSS Shillong College was the successful organization of the National Integration Camp in October 2002 in the College in collaboration with NEHU. The Camp was inaugurated by His Excellency



Shri M.M. Jacob, the then Governor of Meghalaya. Students of various colleges and universities from different parts of the country participated in the 10 days camp.

At present, the NSS Unit of the college has four adopted villages. They are Smit village, Mawlyn-got village, Mawjongka village and Nongpathaw village. Besides organizing various awareness activities in these villages from time to time, the unit has also been conducting socio- economic survey of the people of the village and survey regarding the working of the Public Distribution System.

The success of the NSS unit over the years has been due to the tireless efforts, hard work and enthusiasm of its volunteers. It may be mentioned that several volunteers of the Unit have been receiving National as well as university level awards for best volunteers. In the year 2010 Smt. Palvydora Kharkongor and Shri. Wantreki Lyngdoh were conferred with the Indira Gandhi National Award for best volunteer and University level award for best volunteer respectively. In the year 2011 Shri Wantreki Lyngdoh was further conferred with the Indira Gandhi National Award for best volunteer. In the same year, two NSS Volunteers from the college unit, Shri Tara Prasad Upadhaya and Shri Shaisngi Lyngdoh were conferred with the University Level award for best Volunteers. The NSS unit of the college hopes that these outstanding volunteers would serve as an inspiration to the students of the college in serving the community and the nation as a whole.

List of the various activities/programmes/achievements of NSS Unit, Shillong College from the year 2011-2012

25 NSS Volunteers participated in the observation of International Day against Drug Abuse and Illicit Trafficking on the 2nd July, 2011 at Lady Keane College and two volunteers took part in the 'Inter College self composed music competition' on the theme 'Think health- not drugs' on the same day in the same college.

15 NSS volunteers participated in a programme to observe International Youth Day at St Edmunds College, Shillong on 12th August 2011 organized by Meghalaya Aids Control Society (MACS). The theme of the programme is 'Youth should be given a chance to take an active part in the decision making of local, national and global levels'.

Programme Officers Smt. S. Khyriemmujaat and Smt. A. Marbaniang attended a Refresher Training cum Sensitisation Programme on HIV & Aids for College Principals and Nodal Officers of Red Ribbon Clubs of Meghalaya organized by Meghalaya AIDS Control Society at Don Bosco Youth Centre on the 23rd August 2011.

A one day Orientation Programme for the newly recruited Volunteers was conducted on 22nd September 2011. Smt Janet Pougmer from NSS cell NEHU, Dr H. Langrai, SLO, Govt of Meghalaya and Mr Bawansuklang Syiem National Youth Corp Volunteer of the State Government and ex-volunteer of the College delivered their lectures on the aims and objectives of the NSS.

NSS Unit and two NSS Volunteers, Shri Shaisngi Lyngdoh and Tara Prasad were conferred the University Level Award for Best Unit and Best volunteers respectively on the 27th of September, 2011 in a function held at NEHU.

Shri Wantreki Lyngdoh, NSS Volunteer was awarded the Indira Gandhi for Best NSS Volunteer on the 24th September, 2011 in New Delhi.

Two NSS Volunteers, Shri Shining Star Kharbuli and Smt Nasima Begum Choudhury have been nominated by the Ministry of Youth Affairs & Sports to visit China as members of the Indian Youth Delegation to China from 20th-29th September 2011.

A cleaning Drive was also conducted at the college campus on 22nd September 2011 in which volunteers took part in this activity.

The NSS Unit, Shillong College organised a 7 day special camp from 2nd – 8th October 2011 at Nongpathaw which is one of the adopted village of the unit. Nongpathaw Village is situated in East Khasi Hills District and it is about 50 kms from Shillong. Many student volunteers participated in the Camp together with four Programme Officers. A number of Programmes were organized including the construction of the community fishing pond. The Home Minister of Meghalaya, Shri H.D.R. Lyngdoh and Shri L. Blah, Executive Member of KHADC, were the Chief Guest and Guest of Honour at the concluding function.



Many student volunteers participated in the World Aids Day rally organized by the Meghalaya AIDS Control Society at Don Bosco Square, Shillong.

Two student volunteers Nasima Begum Choudhury and Pinky Veltbora Shabong in the Adventure Camp at Roing, Arunachal Pradesh held from 16th March to 21st March 2012.

Shri Sujal Kharrymba Programme Officer of NSS Shillong College Unit attended an Orientation Programme for NSS Programme Officers held at Narendrapur, West Bengal from 19th March – 24th March 2012.

One Programme Officer and 17 student volunteers participated in the 'Save Wahumkhrah Rally' held on the 21st April 2012 at Polo Ground, Shillong.

NSS together with NCC organized a cleaning Drive at the College Campus on the 2nd June 2012.

Shri Sujal Kharrymba Programme Officer and 5 student Volunteers of NSS Shillong College Unit attended a Special Adventure Skill Development Course from 29th June – 8th July, 2012 at the Jawahar Institute of Mountaineering and Winter Sports, Pahalgam- Jammu

& Kashmir sponsored by NSS, Govt of India, Ministry of Youth Affairs and Sports.

The NSS Unit, Shillong College organised a 7 day special camp from 22nd – 28th July 2012 at Smit Village which is one of the adopted village of the unit. Smit Village is situated in East Khasi Hills District and it is about 30 kms from Shillong. 100 student volunteers participated in the Camp together with four Programme Officers. A Medical Camp, an Agricultural awareness programme and an awareness programme relating to Alcoholism, Drug Abuse and HIV AIDS were organized during the week long Camp.

NSS Shillong College Unit in collaboration with Red Ribbon Club and Regional Blood Bank, Pasteur Institute, Shillong and Meghalaya Aids Control Society organized a Blood Donation Camp in Shillong College Campus on the 1st of August 2012. There were altogether 42 blood donors which included teachers and NSS volunteers of the college.

NSS PO Smti. S. Khyriemmujat attended the Regional Consultation on the Draft National Policy-2012 on the 27th and 28th June 2012 at conference Hall, ICSSR, NEHU Campus, Mawlai Umshing.



REPORT OF THE

NCC ACTIVITIES



Shri B.P. Tripathi

Incharge NCC, Shillong College



The NCC (Boys and Girls) unit of Shillong College has actively taken part in activities since its inception .These activities are conducted within and outside the College. Some of the activities undertaken by the cadets aim at cultivating leadership qualities, generating social awareness and community service. Some of the activities during the session 2011-12 are listed below.

Cadets participated in the combined Annual Training Camps organized by 61 Meghalaya (G)BN and 2 Meghalaya BN NCC in 2011

- Cadets participated in National Integration Camp
- Cadets participated in Thai Sainik Camps
- The Girls Cadets attended the Annual Military Hospital Attachment Camp where they were instructed on First Aid and providing of CPR.
- Cadets participated in the Republic Day Parade 2011 in Polo ground where our senior cadet Dolrich War was the Parade Commander
- In 2012 too our Senior Cadet Defence Basaiawmoit was the Parade Commander in the Republic Day Parade.
- Apart from active participation in military training, a girl Cadet Delphira received Sahara scholarship in studies as well in 2011.
- A senior boy Cadet Defence Basaiawmoit got selected and successfully completed a Military training at IMA (Indian Military Academy)
- In 2011-2012, 12 boys cadets and 4 girls cadets cleared 'B' Certificate examinations while 6 boys cadets and 6 girls cadets cleared 'C' Certificate examinations.

- Apart from Military training, the girl cadets of the college have actively participated in the enactment of street plays at MUDA
- Cleaning of Umshyrpi river by our cadets in collaboration with the local NGOs.
- Visit to the NIMHANS Jail by our Cadets
- Observation of World Environment Day Programme at the Officers' Holiday Home
- Observation of World Aids' Day
- Active participation in Blood Donation Camps
- In 2011 the total strength of NCC Boys cadets was 45 and the girls cadets was 30 and the enrollment for the year 2012 cadets is still going on.



A REPORT ON THE NORTH EAST GRADUATE CONGRESS -2012

The University of Science and Technology Meghalaya(USTM) in Association with CSIR-North East Institute of Science and Technology, Jorhat, (CSIR-NEIST) organised a Unique two day North East Graduate congress 2012 during May 29th to 30th at the campus of the Regional Institute of Science and Technology (RIST), techno City Kling Road, Baridua, G.S. Road, 9th Mile. I was nominated as faculty coordinator and along with five final year degree students from the Arts stream were given the opportunity to attend the North East Graduate Congress 2012. The group departed one day in advance from Shillong on the 28th May, 2012, at around 2 P.M by a sumo which had been hired for the journey. We reached the venue of the Programme at around 7 P.M in the evening.

The North East Graduate Congress was attended by more than one thousand fresh graduates from all over the North East. The two day programme aimed at bringing out the inherent capabilities of the youth, enhancing all round development and giving them exposure to various opportunities awaiting them. All together fifteen resource persons from different domains across the country delivered their speeches through which the North East graduate congress, focused on counseling and motivation higher/professional education and research, entrepreneurship, micro finance and business loans, small scale industry, government schemes. There were seven technical sessions in the two day programme. These sessions were attended and presided over by renowned counselors, leaders, entrepreneurs, academicians, administrators and experts from various fields in the country who interacted with the participants and share their experiences.

On the first day of the Congress, the inaugural session was addressed by Mr. Dipak Chakravorty, Chief Managing Director, Numaligarh Refinery Limited (NRL), Mr. P.G. Rao, Direction CSIR-NEIST,

Smt Shembhalin Kharumnuid,
*Department of Economics
& EDC Member, Shillong College*



Mr. H.N/Das, IAS, former Chief Secretary, Government of Assam, Dr. N.K. Choudhury, former vice Chancellor, Guwahati University, Dr. H.S. Roy, Retired Director, Regional Research Laboratory (RRL) Bhubaneswar and Dr. S.K. Choudhury, vice Chancellor, University of Science and Technology Meghalaya (USTM). During the inaugural session these prominent personalities motivated the students to be avid learners and contribute their bit to build a strong society. Emphasizing upon the students to dream big and work hard towards achieving one's goal, Dr. H.S. Ray, said that having the necessary conditions of success is not, good enough and one must try to achieve sufficient conditions of success. He mentioned some of the great names whose works are remembered even today, who were not able to prove themselves in their initial stage. Mr. P.G. Roa, said that after graduation, the students are usually confused about choosing their field and through such programmes like the graduate congress, one gets to meet the experts and gets benefited through their experience. Apart from this highlight of the congress on the first day were job interviews for job seekers by various recruiters, exhibition book fair, business model presentations, health awareness among the youth and health check up, aptitude test for talent award and a cultural programme.

On the second day of the event, there were four technical sessions and seventeen speakers, focus was on capacity building in priority areas, leadership building, soft skills, personality development, employability prospects, vocational training, youth politics and corruption and competitive examinations. The sessions emphasized on providing practical guidance to the willing youth to handle negative consequences of modern life. The graduates were inspired to be aware of true values of youth and their role as facilitators of



social change by developing a sense of self-esteem that will help them building their personalities. After the technical session talent award final round was conducted for those students selected through the aptitude test talent award and thereafter followed by a valedictory function and certificates distribution.

Addressing a valedictory function, the Governor of Assam, Mr. J.B. Patnaik, emphasized that in order to turn the North East into a success story, its educated Youth population should develop leadership quality and should constitute a huge reservoir of skilled manpower. He also said that educational institutes of the Region should adopt a modern approach to

teach the students in a better way and that the private sector should be invited to enter into the education sector so as to equip the students with adequate skill to ensure employability. According to him university should not just be degree-giving factory; rather they should put emphasis on creating leaders. He distributed the certificates and cash prizes to the winners of the talent award. The North East graduate Congress was concluded with a vote of thanks which was extended to the organizers of the congress and to the esteemed resource persons who played a major role in successfully conducting such a memorable event.

Share with your Sisters, Daughters, Nieces, Mother, and Female friends...

D. L. Buam
Dept of Chemistry

At a petrol pump, a man came over and offered his services as a painter to a female putting petrol in her car and left his visiting card. She said nothing but accepted his card out of kindness and got in the car. The man then got into a car driven by another gentleman. As the lady left the service station, she saw the men following her out of the station at the same time.

Almost immediately, she started to feel dizzy and could not catch her breath. She tried to open the window and realized that the odour was on her hand; the same hand which accepted the card from the gentleman at the service station.

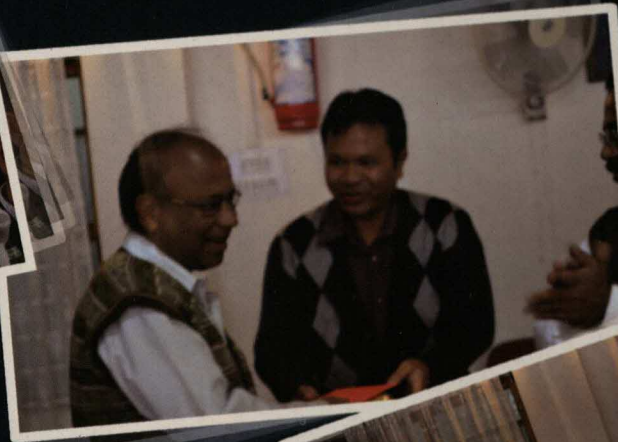
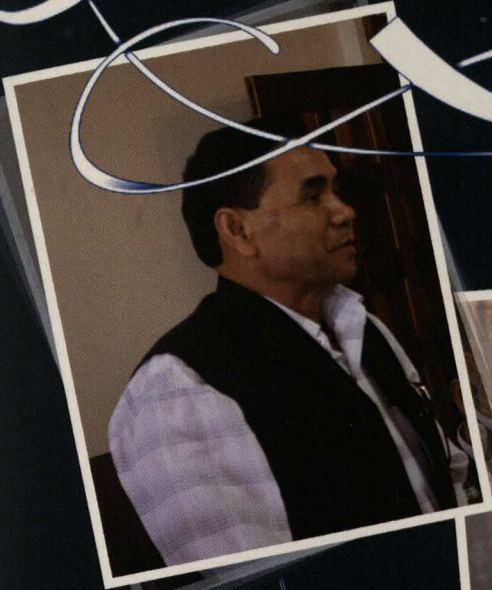
She then noticed the men were immediately behind her and she felt she needed to do something at that moment. She drove into the first driveway and began to honk her horn repeatedly to ask for help. The men drove away but the lady still felt pretty bad for several minutes after she could finally catch her breath. Apparently, there was a substance on the card that could have seriously injured her.

This drug is called 'BURUNDANGA' (Not known To People So Far But Necessary Information Is Available On Net) and it is used by people who wish to incapacitate a victim in order to steal from or take advantage of them. This drug is four times more dangerous than the date rape drug and is transferable on simple card or paper.

So take heed and make sure you don't accept cards at any given time alone or from someone on the streets. This applies to those making house calls and slipping you a card when they offer their services

Farewell

Shri D.Bhattacharjee,
Ex-Head Assistant



Nothing lasts forever but memories



Reaching Important Landmarks

YVES



ICGC at Bethel

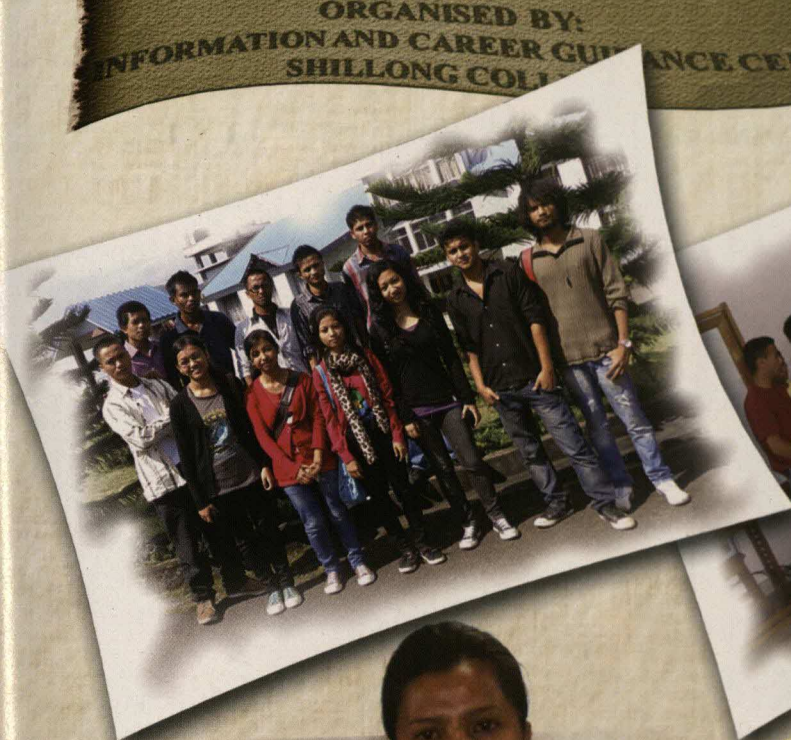
CAREER GUIDANCE PROGRAMME 2012

FOR FINAL YEAR DEGREE STUDENTS

DATE: 6th October 2012

VENUE: BETHEL PRAYER CENTRE, UMIAM

ORGANISED BY:
INFORMATION AND CAREER GUIDANCE CELL
SHILLONG COLLEGE



Bethel



BOYS MADE IT !!!



BASKETBALL

2012



ABOUT THE *Youth Red Cross* Society at Shillong College



Shri M. Rynjah
Convener, YRC Society

The Youth Red Cross Society in Shillong College was approved by the Principal, Shillong College Shillong on May 16, 2012. Its primary aim is to develop among the students the

spirit of humanitarian and social service through active and direct involvement in Red Cross activities. With the approval of the Head of the Institution, a Youth Red Cross committee, Shillong College unit has been formed. This committee comprises of 12 members, where the Principal is the chairman.

What is youth Red Cross?

The "youth Red Cross" is the most important constituent of Indian Red Cross Society. It is a group movement organised within the College. Students in Colleges or age up to 30 years are called 'Youth Red Cross'. A qualified lecturer is recognised as the counsellor and is called the "Programme Officer" of the group.

Main objective of the Youth Red Cross

The main purpose of organising the Youth Red Cross is to inculcate in the Youth of our Country an awareness on the care of their own health and that of others, the understanding and acceptance of civic responsibilities and acting accordingly with humanitarian concern, to enable the growth and development of a spirit of service and sense of duty with dedication and devotion in the minds of youths, to maintain a spirit of friendly relationship with all people over the world without any discrimination.

Activities

The programme/activities should be adopted to the particular needs of the unit under the guidance of the Programme Officers. Some of the activities that the youths should try to manage are:-

Smt K. Lartang

Jt. Convener, YRC Society



- (1) Promotion of health and hygiene
- (2) Service to the sick and suffering
- (3) Providing relief in times of disaster/emergencies.

"Youth Red Cross", being a part of the Red Cross Society, functions with the one and only aim of serving people in distress without any discrimination as to nationality, race, rich and poor, religion beliefs, sex, class or political opinions.

Indian Red Cross Society

The Indian Red Cross Society is a voluntary humanitarian organisation having a network of over 700 branches throughout India providing relief in times of disaster/emergencies and promoting health and care of the vulnerable people and communities. The Indian Red Cross Society is a leading member of the largest independent humanitarian organisation in the world, the International Red Cross and Red Crescent Movement. The Indian Red Cross Society (IRCS) was established in 1920 under the Indian Red Cross Society Act and incorporated under Parliament Act XV of 1920. The Act was last amended in 1992 and rules were formed in 1994.

The Indian Red Cross Society (IRCS) has Seven fundamental Principles. There are :-

- 1) **Humanity:** The aim of the movement is to bring assistance without discrimination to the wounded on the battlefield, to prevent and alleviate human suffering wherever it may be found. Its purpose is to protect life and health and to ensure respect for human being. It promotes mutual understanding, friendship, co operation and lasting peace amongst all people.



- 2) **Impartiality:** IRCS offers its services equally, for those who are in need without any discrimination as to nationality, race, rich and poor, religious beliefs, sex, class or political opinions.
- 3) **Neutrality:** In order to enjoy the confidence of all, the Movement may not take sides in hostilities or engage in controversies of a political, racial, religious or ideological nature.
- 4) **Independence:** The Movement is independent. The National Societies, while auxiliaries in the humanitarian services of their governments and subjects to the laws of their respective countries, must always maintain their autonomy so that they may be able at all times to act in accordance with principles of the Movement.
- 5) **Voluntary Services:** It is a voluntary relief movement not prompted in any manner by desire for gain.
- 6) **Unity:** There can be only one Red Cross or Red Crescent in any one country. It must be open to all. It must carry on its humanitarian work throughout its territory.
- 7) **Universality:** The International Red Cross and Red Crescent Movement, in which all societies have equal status and share equal responsibilities and duties in helping each other, is world wide.



'WAYS OF COOKING NOODLES'

D. L. Buam

Normally, how we cook the instant noodles is to put the noodles into a pot with water, throw in the powder and let it cook for around 3 minutes and then it's ready to eat.

This is the **WRONG** method of cooking the instant noodles !

By doing this, when we actually boil the ingredients in the powder, normally with Monosodium glutamate (MSG) Ajinomoto, it will change the molecular structures of the MSG causing it to be toxic. The other thing that you may or may not realize is that, the noodles are coated with wax and it will take around 4 to 5 days for the body to excrete the wax after you have taken the noodles.

The CORRECT Method :

The correct way to cook instant noodles without harming our bodies and health

1. Boil the noodles in a pot with water
2. Once the noodles is cooked, take out the noodles, and throw away the water which contains wax.
3. Boil another pot of water till boiling and put the noodles into the hot boiling water and then shut the fire.
4. Only at this stage when the fire is off, and while the water is very hot, put the ingredient with the powder into the water, to make noodle soup.
5. However, if you need dry noodles, take out the noodles and add the ingredient with the powder and toss it to get dry noodles.

Dietician's Note: If you buy plain hakka noodles which you make initially need to boil in water and discard the water. This will soften the noodles but to prevent it from sticking we need to add a tbsp of oil and also the noodles are deep fried partially to make it crunchy and then dusted with flour to prevent it from sticking while boiling. Hence when you buy the noodles they are already made unhealthy and this is the type we use to make stir fry noodles and the regular maggi too is made the same way plus they add MSG/ ajinomoto and other chemical preservatives.



REPORT OF THE

Alumni Day Celebration

on 18th August 2012



Dr M.Dey

General Secretary, SCAA

The Shillong College Alumni Association observed the Alumni Day on 18th August 2012 in the college premises and was attended by past students who are now well placed in various job sectors. The Principal of the college, Dr K.D.Ramsiej cordially welcomed the Alumni members and expressed his appreciation for their efforts in organizing the annual function of the Association. The programme was chaired by an active alumni member, Shri Paul Shylla. The Chief Guest on the occasion was none other than one of the past students of the college, the Hon'ble Urban Affairs Minister, Smt Ampareen Lyngdoh. At the outset, the Chief Guest Smt Lyngdoh took part in hoisting of the college flag and proceeded to the new building Phase II for inaugurating the construction in presence of the Principal, Alumni members, teachers and students of the college. She expressed her happiness and gratitude to the college and assured the support and cooperation to the same. While speaking on the occasion she urged upon the youth of the state to be the role model for positive change by taking part in mainstream politics. She said that the state requires politicians who think beyond their own vested interests and have the potential of becoming good policy makers. She urged that good people must join politics as they alone can help bring about positive change and to curb corruption. She also said that

it is a matter of concern that students hailing from the rural areas move to urban areas to pursue education need to be aware of their identity. On the occasion, the Shillong College Alumni Association felicitated 15 meritorious students who topped the various university examinations, 3 from Khasi Department, 4 from Computer Science Department, 7 from Microbiology Department and 1 from Physics Department. Among others who spoke included the Principal of the College, Dr K.D.Ramsiej, he expressed his gratefulness to the members who donated and supported the college every year. This year the Alumni members donated one almirah along with valuable books. He also urged upon the past students and the Hon'ble Minister of Urban Affairs to remember and support the college in various activities particularly for development of infrastructure etc. He also proposed the exchange of prayer and blessing among the past students and the staff of the college. The college felt proud of the excellence and creative nature of the Alumni who are in the different walks of life in the society in and outside the state. He wishes them success in life. Besides the Principal of the College, the Vice Principal Dr M.Dey and the President of the Alumni Association, Shri Joining Pde also spoke on the occasion. The Association also organized a Raffle Draw on the same day to raise fund for the Association.

Teachers' Day 2012

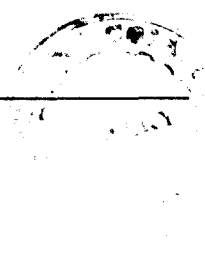
PROGRAMME
ORGANIZED BY THE SHILLONG COLLEGE STUDENTS' UNION

The Shillong College Students' Union as in the years before had organized a Programme on 5th September which is celebrated as Teachers' Day the world over. The Students' Union used to organize the programme every year to mark the occasion for the teachers and this year particularly the 50th Teachers' Day celebration was observed in respect of Late Shri S.Radhakrishnan who first started the celebration in 1962 . The programme thus included the cutting of the 50th Teachers' Day cake by the Principal of the college, Dr K.D.Ramsiej. The Students' Union had organized the Teachers' Day 2012 Programme in the College Conference Hall at 1 p.m attended by many teachers and students of all streams. There was indeed a good entertainment by so many talented students in dancing, singing etc. The welcome speech was delivered by the General Secretary, SCSU, Shaisngi Lyngdoh followed by the welcome song by the BA I students of Day section. There were a number of items in singing and dancing both individual as well as in group. The teacher-in charge of Union, Shri S.R.Nongkynrih, Head, Department of Commerce and Management gave a speech and then followed by some more entertainments and then the speech was delivered by the Principal, Dr K.D.Ramsiej. The programme was indeed a reflection of the various talents and skills of the students. The Asst.General Secretary, Margretta Nongrum gave the vote of thanks and the programme ended with some light refreshments for all. It is indeed a pleasure for the students and teachers to be together in such light and relaxing moments which hardly prevail at other times when there seems to be a rush of things in the academic atmosphere.

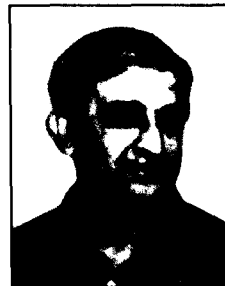


Shaisngi Lyngdoh
General Secretary, SCSU





Inauguration of **WOMEN'S HOSTEL** & **RELEASE OF 2010 CONFERENCE PROCEEDINGS**



Dr M.N.Bhattacharjee,
President SCAS

Shillong College had completed 56 glorious years of its existence achieving and fulfilling aspirations of thousands of students. The college has been growing steadily over the years in terms of infrastructural development, faculty improvement and introduction of relevant courses from time to time. Students from various places of the country introducing a large number from rural areas and other North Eastern states get admitted every year and even from the neighbouring countries like Bhutan, Bangladesh, Burma. However the Hostel facilities for the outstation students was lacking and the college took sincere steps to fulfill this gap. Thus with the genuine support received from the UGC, New Delhi, the Women's Hostel has been constructed. The Hostel was inaugurated on 15th September 2012 by the honourable Chief Secretary, Government of Meghalaya, Shri W.M.S. Pariat IAS. A formal programme was organized in the Conference Hall of the College on this day. The Principal, Dr K.D. Ramsiej, and the Vice Principal Dr M. Dey, spoke on the history and phases of development of the

college since its inception. A book entitled 'Global Financial Crisis' was released by the Chief Guest, Shri Pariat. Dr M.N. Bhattacharjee, President, Shillong College Academic Society apprised that the book was the outcome of the proceedings of the National Conference on the Theme, 'Great Depression of 1930s and present Economic Meltdown' held on the 24th and 25th June 2010. In his speech, the Chief Guest Shri W.M.S. Pariat, said that the lack of hostel facilities in many educational institutions of the city has compelled students from outside to seek admission elsewhere in the country. He also pointed out that the cost of education now on the increase makes it difficult for many students to pay house rent in pursuing their studies in the city. He added that besides introducing new emerging technologies in the field of education, the government is also improving the infrastructural facilities in education sector. Finally the programme came to a close with the vote of thanks offered by Shri K.D. Roy, Vice Principal Professional Courses, Shillong College.

ABOUT THE STUDENTS' UNION - SCSU

Shaisngi Lyngdoh –General Secretary, SCSU
Margretta Nongrum –Asstt. General Secretary SCSU

Shillong College is one of the premier educational institutions not only in Shillong but also in the North Eastern region. It has come along way since its inception in 1956 when it was started with generous contributions. Our college is well known for its dedication to the cause of holistic academic development of the students community numbering over 3000 this year. The college is well known in the field of sports and games and also in organizing regional, national level consultations, conferences and colloquins on matters covering a wide spectrum of socio-economic interests.

The college management, teaching and non-teaching staff together with the Shillong College students' union have worked hard to bring about name and fame to the college. We strive to uplift the college in academic as well as in the extra-curricular point of view. However, we feel that the infrastructure is meaningless if the students do not make optimum use of them. We sincerely hope that students will take pride in being a part of Shillong College and they will do everything they can, to uphold the dignity and prestige of the College.

Our college is one of the few colleges in Shillong to publish a magazine annually, we are glad to take this opportunity to share our views with the college

students. The Shillong College Students' Union together with the Principal as President have been working hard for the welfare of the College. The SCSU has a strong belief that knowledge formation and personality development of students are two major objectives of our college education system. The SCSU strives to uplift the College in academic and co-curricular activities. It therefore requests each and every student to co-operate with the Union.

The college name and fame depends solely on us students- on our moral principles and values, on our achievements and discipline. The college is meant for us with all its facilities and it is up to us to make the optimum use and at the same time to take care of the college properties as our duty. The SCSU is organizing the college social week every year, the main purpose is to unveil the hidden talents of the students in other co-curricular aspects. We therefore request the students to take part in such activities so as to display the hidden talents. It does not matter whether we win or we lose. What matters is participation.

Before we conclude we would like to thank all the teaching and non-teaching staff of the college who helped the College in many ways.

LONG LIVE SHILLONG COLLEGE

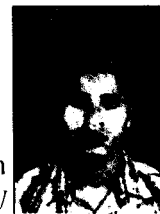


Freshers' Meet 2012 Organised by

SHILLONG COLLEGE STUDENTS' UNION

It has been a tradition of the college to welcome the freshers each year. This year the Freshers' meet was held on the 23rd June 2012 at 11.00 AM in the Conference Hall where about 1400 freshers attended the programme along with some teachers. We feel that such a function will help them have a sense of belonging in the college. With this view the Students' Union works wholeheartedly for the welfare and development of students of the college. We also encourage a friendly environment where students from different backgrounds and communities are welcome and accepted as brothers and sisters working together as one family.

We began the programme with the welcome address by the General Secretary, SCSU, Shaisngi Lyngdoh followed by the welcome song by the college choir. The last year students welcome the freshers with lots of items like dancing, singing both individual and groups. A speech from one of the freshers, Mr Impodi Ozukum, B.Sc I year student followed by the first round of Miss and Mr Freshers-2012 where we selected 10 boys and 10 girls to contest. There were three rounds in each round we eliminate one boy and one girl. After we have a speech from the Teacher-in-charge of Students' Union, Shri S.R.Nongkynrih, Head, Department of Commerce and Management and then followed by some more entertainment and the seconds round of Miss and Mr Freshers' and last but not the least was a speech delivered by the Vice Principal Dr M.Dey. The programme ended with the crowning of Miss and Mr Freshers 2012 by Shri G.Rumnong, Department of English and Mrs M.Diengdoh, Department of Microbiology. Finally the vote of thanks was given by Margretta Nongrum followed by the College Anthem. The programme ended with some light refreshments for all.



Shaisngi Lyngdoh
General Secretary, SCSU



Jokes

Albert Einstein was once traveling from Princeton on a train when the conductor came down the aisle, punching the tickets of every passenger. When he came to Einstein, Einstein reached in his vest pocket. He couldn't find his ticket, so he reached in his trouser pockets. It wasn't there, so he looked in his briefcase but couldn't find it. Then he looked in the seat beside him. He still couldn't find it. The conductor said, 'Dr. Einstein, I know who you are. We all know who you are. I'm sure you bought a ticket. Don't worry about it.' Einstein nodded appreciatively. The conductor continued down the aisle punching tickets. As he was ready to move to the next car, he turned around and saw the great physicist down on his hands and knees looking under his seat for his ticket. The conductor rushed back and said, 'Dr. Einstein. Dr. Einstein, don't worry, I know who you are. No problem. You don't need a ticket. I'm sure you bought one.' Einstein looked at him and said, 'Young man, I too, know who I am. What I don't know is where I'm going. That's why I am searching'.



The Awesome Art Installation of the Khasi Cultural Heritage An Inspiration

Ms S. Khyriemmujat, HOD, Sociology Department. Ms S.Khongwar, Ms K. Sohtun & Ms D. Diengdoh

The faculty members of Sociology Department Shillong College, along with the Degree Honours students attended the showcasing of the art installation of the Khasi Culture held at Don Bosco hall Laitumkhrah, on the 28th August, 2012. The art installation was a project created by a couple from the Netherlands, Arnos Peeters and Iris Honderdos. The art project is apart of a global initiative 'Visualising Development with Identity' of the Royal Tropical Institute in the Netherlands. It was held in collaboration with Martin Luther Christian University, Shillong. We would like to share with you the moment which we experienced at the art installation which depicted the cultural heritage of the Khasi people.

As we enter Don Bosco Hall we were welcome by the in-charge of the program and directed to be seated. On seeing the art work we wondered what it was. Since the hall was dimmed lighted it appears as if a theater programmed would lightly be scheduled. Nonetheless we kept our questions to ourselves as we were not aware that the art work would depict the cultural heritage of the Khasi which we understood during the course of the program.

The art installation began with a poetry recitation followed by the portrayal of the Khasi culture. The installation consisted of four rings and big cone shaped baskets (khoh). The upper cone shape baskets represent the spiritual heritage, languages, matrilineal systems, belief, rituals and music. The lowest circle of cone shaped baskets represent the rich natural resources of the Khasis symbolised by rice, limestone, bamboo, coal, medicinal plants, betel nuts and yam. These natural resources also imply the richness of the

Khasi people which is depicted by goaled. The outer circle of the erected rain shield (knub) represents the need for protection just like the traditional khasi dancers where women in the center are protected by the male dancers.

There was also a depiction of Khasi politics which suggest that good governance could find its way only if it is free from corruption. the outer circle of serpents depicted the dangers that threaten the Khasi culture with the influx of alcoholism drug abuses, religion, pop culture, corruption, pollution and urbanization.

Finally, at the center a rope ladder going up depicted the mythological bridge referred to as the Jingkieng Ksiar signifies the heavenly navel (sohpet bneng) which is believed to connect heaven and the land of the seven huts (khun hynniew trep) and the traditional rain shield (knub), portrays the evolution of the Khasi people. Further the origin of the Khasi was depicted through the red corals and golden beads which resemble the DNA structure for appearance of the Khasi dotting the steps of the ladder (jingkieng ksiar). The entire process of the presentation was carried out through the creative art work by Arnos and Iris through the natural sound scape which depicted the natural sounds resonating from the hills, the waterfalls, the heavy rains, the twitter of birds, the sound of traditional drums accompanied by the melodious tone of the Duitara by Benedict Hynniewta. The art installation also depicted the processes of change from tradition to modernity.

As we paid attention throughout the process we realize how precious our cultural heritage is. Had we missed the opportunity, we would regret it for a life time. The



art installation was indeed an incredible creativity by Arnos and Iris which beautifully depicted the life and culture of the Khasis. Never had we seen such kind of a depiction on the richness of a culture through art it has inspired us to cherish what belongs to us. It inculcated a sense of learning through art which has no boundary. It motivated us to keep track of our activities and cultural heritage. There is no word to express how deeply touched we were by the presentation, for everyone present at that moment the programme had great significance. It was a day that stirred not only emotions but also generated feelings of achievement for both the students and the teachers and also the others members. The art installation depicting the multi-dimensional portrayal of the cultural heritage of the Khasi not only inspired us intellectually but also mesmerized us through its awesome art work which our eyes and heart are longing to see and experienced once again.

Imagined what would happen if we use our mind to its fullest? The mind is an incredible power and often we cannot comprehend what potentialities we possess like Arnos and Iris who came all the way from Netherlands to promote the identity and development of the Khasi people through their creativity.



STUDENTS ACCOMPANIED BY TEACHERS AT THE PROGRAMME

INSTALLATION OF MYTHOLOGICAL BRIDGE ANALOGOUS TO DNA STRUCTURE



FAREWELL PARTY FOR SHRI D. BHATTACHARJEE (Ex Head Assistant)

Shillong College, Shillong on 6th October 2012



Shri. A. Khriam
*President MCNTEA,
Shillong College Unit*



Shri. M. Lyngdoh
*Secretary MCNTEA,
Shillong College Unit*

The Meeting was held on 6th October 2012 at 12:00 Noon in the Principal's Conference Room and it was presided over by Shri. A. Khriam, President MCNTEA, Shillong College Unit. The Chairman welcomed Shri. D. Bhattacharjee, Principal, Vice-Principal, Vice Principal (Professional Courses), Office Bearers of the MCTA, Shillong College Unit and all the members of the Non Teaching Staff for attending the Farewell party. In his Speech he mentioned that Shri. D. Bhattacharjee whom we lovingly called Bah Bhot was a hardworking person and any work given to him was smooth sailing and who also believed in the Motto "Work is Worship". After the Chairman's welcome speech the members of the Non Teaching Staff presented Shri. D. Bhattacharjee with Gifts and a memento as a sign of love and gesture from their part. Then Shri. N. Paul, the present Head Assistant gave a speech regarding his association with Shri. D. Bhattacharjee, he also mentioned that Shri. D. Bhattacharjee had joined this College on 25th July 1972 and has served this institution for the last forty years. He also mentioned that Shri. D. Bhattacharjee was a good and well disciplined Colleague. The Chairman call upon the Members from the MCTA, Shillong College Unit to give a speech, Shri. T.S. Rajee on behalf of the MCTA, Shillong College Unit thanked the Non Teaching staff for their invitation; he mentioned that he has known Shri. D. Bhattacharjee for a long time since the College Office was before in the Old Library of the College. He also mentioned that our Ex-Head Assistant was a very helpful, hard working person and who was always there to help them when they needed his help. He also mentioned that the MCTA is always there to support the Non-Teaching staff in any way. After the Speech from the MCTA Members, we got a speech from the Vice-Principal (Professional Courses) Dr. K.D. Roy. In his speech Dr. K.D. Roy mentioned that he has known Shri. D. Bhattacharjee for a long time since he joined this College and found him to be a very good person with the account works and always willing to take up any work allotted to him and do it with sincerity. After the Speech from Dr. K.D. Roy we got the speech

from our Vice Principal Dr. M. Dey. In his speech Dr. M. Dey mentioned that since he was a student in this college he met Shri. D. Bhattacharjee who at that time was In-Charge of the Admission and Examination, after he passed out from this College he again met Shri. D. Bhattacharjee as a Colleague in this very Institution. As a Colleague he found him a very experienced and dedicated person towards his work and also shared their experience toward the betterment of the College. Then we got the Speech from our Ex Head Assistant Shri. D. Bhattacharjee, he informed that he has joined this College on 25-07-1972 and retired on 30-09-2012 and he has served the College for forty years. During his service in the College he found that all the Colleagues are very cooperative. He also thanked the present Principal, Dr. K. D. Ramsiej and the Ex Principal Dr (Mrs) M.P.R. Lyngdoh for their guidance and advice that they used to give to him. He also recalled that during the tenure of our Ex Principal Dr (Mrs) M.P.R. Lyngdoh, the inspection team from NEHU came but work could not be done due to a minor mistake on his part, the then Principal guided him how to complete the task and also get it done in time, he also learnt from her how to face the members from the Inspection team like NEHU's Representatives, UGC, NAAC team etc. Once again he thanked all the people who were present in the meeting. Then we got the Speech from our beloved Principal Dr. K.D. Ramsiej, our Principal mentioned that when he joined this College as a Lecturer, Shri. D. Bhattacharjee was already there in the College, he also said that Shri. D. Bhattacharjee has a privilege of serving the College for the long forty years which all of us will not get this much period. When he joined as a Principal in the year 2011 he met Shri. D. Bhattacharjee as a Head Assistant, he also stated that our Ex Head Assistant knows very well how to deal with all the works especially the UGC Project which the College has got recently (the women' Hostel) and also for applying the new projects in the College. After the speech from our Principal, the meeting ended with the Vote of thanks from Smti. L.Hek,



UPCOMING NATIONAL SEMINAR ORGANISED BY DEPARTMENT OF MATHEMATICS ON

THE THEME 'MATHEMATICS -THE NEED OF THE HOUR'

The Government of India had declared the year 2012 as the National year of Mathematics to commemorate the 125th birth year of Late Srinivasa Ramanujan. By this declaration, there has been a year long celebration of Ramanujan Birth Anniversary which would culminate in an International Conference of Mathematicians in New Delhi in 2012. The inaugural ceremony of celebration to mark the 125th Birth anniversary of Srinivasa Ramanujan was held at Chennai on 26th Feb, 2012. With this view, the Department of Mathematics Shillong College, Shillong will conduct a two-day National Seminar on 'Mathematics-the need of the hour' on 7th and 8th December 2012 in the college campus. The Department of Mathematics aims at two sections of the Seminar – the first section would cover to the School Level (Secondary and Higher Secondary) to emphasise on the importance of Mathematics in school level as there is a need to live in the world today with a competitive edge, and so there is a need for motivation and awareness about Mathematics and the second section would cater to College level to avail the advantage of the subject of Mathematics in various entrance examinations for further studies and even for job opportunities. The Department of Mathematics attempts to bring renown resource persons from outside the State, some likely from IIT Guwahati, Assam and some from Jadavpur University, West Bengal and some from Bhabha Centre, and also from NEHU. There will be a special session on the life and work of Ramanujan. Hopefully there is enough anticipation that the programme will bring about new ideas into improving the progress of teaching and learning Mathematics.



Shri D. Shadap

Head, Department of Mathematics

We are the future

Pillosstone Nongrum
BA III Pass (Morning)

Everyday and every hour
We could see the world changing
Every country and Nation
They have aim and destination
The world around us is crying for help
Was there any one give them hand?
Was there anyone to help them stand?

Are we ready to lend a hand?
Are we ready to help them stand?
Are we brave enough to stand up and fight for the right?

Every time and every moment
We could see the people suffering
And every corner of the country people are dying
They are dying cause of sickness and hunger
There's a lot of injustice in the world
There's only suffering and despair
Are we ready to share their burden?
We are, we are the future of the Nation



INAUGURATION AND PLEDGE-TAKING CEREMONY OF YOUTH RED CROSS SOCIETY, SHILLONG COLLEGE ON 18th OCTOBER 2012



Shri M. Rynjah
Convener, YRC Society

Smt K. Lartang
Jt. Convener, YRC Society



The Youth Red Cross Society, Shillong College Unit has organized the Inaugural Programme and Pledge-taking ceremony on the 18th October, 2012 at 11.30 am in the College Conference Hall. Dignitaries that were present in the programme were Chief Guest - Mrs A Swer, Co-ordinator of Youth Red Cross and Guest of Honour, Dr. H. Iangrai, State Liaison Officer, DHTE, Govt. of Meghalaya. Other guests present in the programme were Ms. M.J.R. Shabong and Mr. Khrishna, Organisers of Junior Red Cross/ Youth Red Cross Society, Meghalaya. The programme was also attended by the students as well as teachers of the college.

The programme was compered by Mrs K. Lartang, Counsellor of YRC, Shillong College Unit. It started with the presentation of bouquet to the guests followed by a welcome address by the Principal of the College, Dr. K.D. Ramsiej, who is also the Chairman of YRC, Shillong College Unit. In his welcome address, the Principal highlighted about the formation of various cells in the college viz., NSS, NCC, etc and this time the Youth Red Cross Society. He encouraged students to participate actively in the various co-curricular activities of the college so that they may benefit and excel in life.

In the pledge taking ceremony, seven counselors and thirty students took their pledge. This was fol-

lowed by the presentation of scarfs by the Chief Guest, Guest of Honour and the Principal to the new YRC members. After this, a short speech was delivered by the Guest of Honour, where he emphasized the need to serve the society and according to him, this can be achieved only if we have strong determination, passion and the will-power to do it. A song was presented by Rueben and his friends which was followed by a speech from the Chief Guest, Mrs A Swer. In her speech, she first of all congratulated the Principal for his ability to upgrade the college with various co-curricular activities. She appreciated the two counselors Mrs K. Lartang and Mr. M. Rynjah for their efforts to start the YRC unit in the college and organize the programme. Mrs Swer highlighted the importance and role of the YRC in shaping the future of youth making them good and responsible citizen to help other fellow youth in need as well as the society as a whole. She motivated the YRC members through the counsellors to recruit more students so as to make a change and make this world a better place to live in. She also talked about two important things that we need to do to have a successful life i.e., knowing how to divide our time and make adjustments according to the changing situations. She stressed on the need to maintain one's health and cleanliness so as to be able to help others. The programme was concluded by a vote of thanks given by the YRC counsellor Mr. M. Rynjah.



REPORT ON THE CAREER GUIDANCE PROGRAM OF THE INFORMATION CAREER GUIDANCE CELL SHILLONG COLLEGE ON THE 6th OCTOBER 2012

Venue : Bethel Prayer Centre, Umiam Ribhoi District

**Wadborlang Japang, Emboklang Papang, Ibateilang Warbah, Soolangki Passah & Wandanylla Rani,
BSc III Students, Shillong College**

First and foremost we would like to say 'Thank You' very much to the head of our institution- Dr K.D Ram-siej, Principal of the college who allowed the colleagues of ICGC in guiding the 3rd yr students from Arts, Commerce and Science streams to the Bethel Prayer Centre and organizing such a very interesting career counselling programme that made every one of us full of immense pleasure to enjoy such programme outside our college campus for the very first time. We express our thanks to the colleagues of the ICGC, the resource person Miss Aida Phanwar from Martin Luther Christian University and to the sisters in charge of the Bethel Prayer Centre which gave us a chance to access in such a clean and a good dwelling site which we have never come across. We are happy to report and mention our feedback on career guidance programme conducted by the ICGC outside our college campus on the 6th Oct. 2012 at Bethel Prayer Centre, Umiam. At 7:30 A.M we all gathered at our college campus and we left the college campus at 8:30 A.M to proceed the way to Bethel Prayer Centre, Umiam and we reached at 10:00 A.M. Just after we reached we had a heavy breakfast before the commencement of the programme at 11:00 A.M. The programme was chaired by Shri S.Lyngskor, Economics Department. At the beginning of the programme, we got a short Bible story about the sacred place called 'Bethel'- the home of God by Shri B Syiem, Head, Economics department followed by a talk from the resource person Miss Aida Phanwar from Martin Luther Christian University about career guidance relevant to our future career which she had given to us a valuable idea for different categories of career and guiding how to choose various good courses for higher specialization in higher studies in order to have a good and bright future. After we have heard a lot of information from the resource person, followed by the comment from Dr(Mrs) A.Nongbri from Khasi Department, in-charge Discipline Committee, who called upon us to express our experience in the serene and quiet atmosphere, moreover she added that on that day we did not look like students of Shillong College as she saw the discipline we have maintained on that particular day, then the 'Vote of Thanks' was given by Dr D.L. Buam from Chemistry Department. At 2:00 P.M we had a lunch break and we really enjoyed the lunch in the dining hall, at 3:00 P.M we got back to the auditorium for the feedback session where we heard lots of positive feedbacks from 3rd yr BSc students represented on stage by Rohit M.Yadav (3rd yr BSc Microbiology) followed by the information on feedbacks by the students from Commerce and Arts as well, there was also a good interaction between the resource persons with the students from various streams about the detailed information for various specialization of different courses either within our state or outside. The programme ended and before we left the place we got the refreshments at 4:30 P.M then we left the place at around 5:00 P.M and reached the college campus at around 6:45 P.M.

Once again we thank the colleagues of the ICGC for organizing such programme at Bethel Prayer Centre because the name of the place is appropriate with such a name, a quiet beautiful place with good view point to the external surrounding, fresh air we got to breath in and it provides us nice, safe and comfortable conference hall where we can concentrate better in such hall which is not boring at all and such moments we can never ever forget that during our college life we got a chance to enjoy such a nice and wonderful programme organized by the INFORMATION CAREER GUIDANCE CELL that benefitted about 140 of us from this programme in our future career.

BE A STAR, LONG LIVE ICGC
THANK YOU



A Visit to Bethel

Ms Baphylla Kharbithai
B.A.III Hons (Eco) Roll No. 19

As a student, I feel proud and fortunate to be part of this great college. Few months from now I will have to say 'good bye' to this college after spending three full years of my life here and I would really miss my college and carry only fond memories that I will cherish all through my life.

Every year the Information and Career Guidance Cell (ICGC) of the college used to organize career guidance programme for the 3rd Year students. These programme used to be held inside the college campus. But this year for the first time, it was organized outside the campus, in 'Bethel' and we were indeed very fortunate for being the first 3rd year students to get this opportunity.

Bethel is a prayer centre situated in Umiam and it is 25 kilometres from the college. It is a very quiet and beautiful place where people from across the country came here for meditation, retreat and prayer. As the name goes, so is the place – The House of God or the place of God.

On the 6th of October 2012, we started our journey from the college at around 8:30 am. All the three streams i.e. Science, Arts and Commerce went on three buses along with 6 of our teachers. We were very excited and had many expectations regarding the programme. We reached Bethel at 10:30 am. On reaching the place, we registered ourselves and then headed to the dining area for our breakfast. Then we went to the hall where the programme was to be held. The programme started around 11.15 am with a welcome song by the III year B.Com and BA students combined followed by the Introductory speech by Sir B. Syiem, Co-ordinator ICGC and Head of the Department of Economics.

The counselling programme was then conducted by the resource person, Miss Aida Phanwar who is a faculty member of the Department of Counselling Psychology, Martin Luther Christian University, Shillong. She starts by explaining to us the differences between a job, work and career. She also told us that we should first understand what we are capable of, then choose a career so that it will be beneficial to us and help us in the future. In choosing a particular career we should have a blend of interest and aptitude i.e. a combination of what we like and what we are good at. She explain to us about sixteen careers that are related to the three streams of Arts, Science and Commerce. The information that has been given to us are very beneficial and important as it will help us in our near future.

The first session of the career guidance programme ended at around 1.45 pm. Though it was a very long programme (two and half hours), it was really very interesting that we neither get tired or feel bored. Then a speech was given by Miss D.L. Buam and after that we went to the dining area to have our lunch.

The second session started at 3 pm which is the feedback session where students from the three streams are required to express what they felt about the programme and also to ask questions on any matter relating to our careers and courses of studies. Many students stood up and ask a number of questions where the resource person clarified all their questions and doubts. The session was very interactive and interesting. Then Miss A. Nongbri gave a short speech and tells us how to take the good things from Bethel and carry it to our College. The last item was the songs from the 3rd year B.A and B.Com students combined, followed by the concluding speech from Sir S. O. Lyngskor. The programme ended at 3.45 pm and after that we again went to the dining area for the afternoon tea and we finally left Bethel at 5 pm.

Bethel was indeed a very beautiful place and its discipline and cleanliness was worth mentioning. The Sisters who are in-charge and the people who worked there really worked very hard to keep the place neat and clean and everything in order. The programme was very good as it have given us awareness of the various courses and careers and how we could plan our future. I believe that all the students who went there were all benefited. The memories of the programme and the place Bethel will always be in our minds for the years to come.



A Memorable Day

Miss Anjali Dutta
B.Com III (Hons) Roll No. 20

We the 3rd year B.Com students along with the 3rd year B.A and B.Sc. students had the golden opportunity of being part of the Career Guidance Programme organized by the Information and Career Guidance Cell (ICGC) of the College on the 6th October, 2012 at BETHEL Umiam. This is the first time that the Programme was held outside the College campus and I believe that ICGC have done the right thing in holding the programme at Bethel. Bethel which is a prayer Centre is really a beautiful place besides the Umiam Lake, overlooking the Union Christian College (UCC). The place is very calm and quite and one could only hear the birds singing and the wind blowing. The nature of the place and the environment goes very well with its name, 'The place of God'.

We left the College at 8.30 am in three buses along with six teachers and reached Bethel at around 10.30 am. As soon as we arrived we get ourselves registered and then proceed to the dining place for breakfast where all of us had a very heavy breakfast. The programme started at around 11.15 am with the welcome speech by Sir S. O. Lyngskor followed by the welcome song given by the 3rd year B.Com and B.A. students. Then Sir B. Syiem gave the introductory speech whereby he explain to us about the objective of the programme and why ICGC had organized the programme here at Bethel. Then he tells us that career planning is very important if we are to be successful in our lives. Since we are in the final year we should start preparing ourselves what we should do next after we complete our graduation. Sir Syiem also told us that in selecting any course of studies we must not forget our interest and aptitude, i.e. the career that we choose should be based on our interest and ability.

The next speaker was our resource person Miss Aida Phanwar, Faculty of the Department of Counselling Psychology, Martin Luther Christian University, Shillong. Miss Aida explains to us in very clear terms the difference between a Job, Work and Career. Then she spoke about the various potentials such as analytical-logical

potential, linguistic potential, spacial potential, personal potential and physical-mechanical potential. It is very important that before we select any career or course of studies that we should first discover our potential or the area in which we are good at and then choose the right career or course of studies. In other words, career planning is very important if we really want to be successful in our lives. Then Mam Aida gave us information about the various careers that relates to us and explain briefly about each and every career relating to eligibility, course duration, place of studies, the type of work that one would be engaging, the scope of the job and the courses where stipend and scholarships are available. The session concludes at 1.45 pm followed by the lunch break and again we assemble at the conference hall at 3 pm for the feedback session. In this session one student from each stream was invited to give their feedback on how they feel about the programme. After that there were questions raised from many students on many issues relating to careers. This session was very interactive and beneficial as most of our doubts were made clear by our resource person. The next item was a short speech by Miss A. Nongbri followed by a song from the B.Com and B.A students and the vote of thanks from Sir S. O. Lyngskor. After this session we again went to the dining area for the evening tea and after that we departed for Shillong at around 5 pm.

The 6th October 2012 will be a day that we will all remember for the rest of our life. Almost all of us have visited the place for the very first time and having such a meaningful programme in a beautiful place like Bethel is something that is hard to forget and will linger in our memories for a long time to come. On behalf of all the student participants I thank our teachers from the ICGC who have organized such a meaningful programme for all of us and particularly our Principal who have granted us permission to have the programme outside the College Campus.



UPCOMING

50^{years}

CELEBRATION OF TEACHING SCIENCE
IN SHILLONG COLLEGE

- Science Departments, Shillong College

Shillong College established in August 15, 1956 stands today with the untiring and painstaking efforts of a handful of meticulous citizens of Shillong under the dynamic leadership of the founder Principal Late Shri Sudhindra Chandra Dutta. The College started with the Arts and Commerce Streams until the year 1963 when the Pre-University Science course was opened on 23rd July 1963 and in the following year the B.Sc Pass course was started. The college took courage to start the honours courses in the Science subjects. The BSc Honours course in Botany started in the year 1978, Zoology in the year 1978, Chemistry in 1986 and Physics in the year 1987. However Mathematics Hons started much earlier in 1966. Lately in the year 2004-05 the Professional Courses like BCA, B.Sc in Computer Science have been started and in the year 2007 B.Sc in Microbiology was also started. The journey of the college on the whole reached the 25th milestone in the year 1981 and the 50th milestone in the year 2006, however for the Science Stream, the college is going to complete its 50th milestone on 23rd July 2013. It is indeed an important landmark in its history. The College is still striving on its journey to cope up with the changing education system that is now on its way. The Governing Body of the College and the members of the faculty from various Departments thought it proper and appropriate to celebrate the Golden Jubilee of Teaching Science in the College in a befitting manner. The members of various faculties then chalked out proposals for various programmes that will include the International Symposium, then the Students' Science Seminar will follow and Students' Contest like Quiz, Debate, Exhibition and then the Alumni Meet for the past students and past teachers followed by the Panel Discussion which will culminate with the Cultural Programme. The Theme of the Symposium, 'Attracting Best Talents in Basic Sciences' has been selected in view of the fact that students today seem to have lost interest in pursuing science courses especially the basic sciences. With this view the Science Departments, Shillong College are organizing the International Symposium to be held from 23rd July to 30th July 2013 in the College premises. The past students and teachers as well as Heads of institutions, Researchers, Academicians, and others are expected to participate in the Symposium.



LIST OF TEACHING STAFF

Dr. K. D. Ramsiej
Principal

Dr. M. Dey
Vice-Principal

Shri. K. Dutta Roy
Vice-Principal, Professional Courses

Department of English

Dr. D. Bhowmick
Smti. B. Wanniang
Smti. I.S. Warjri
Shri. L.M. Pariat
Smti. A. Basaiawmoit
Smti. G.J. Dkhar
Shri. Gavet R. Rumnong

Department of History

Shri. R Rynjah
Smti.. N Lytand
Smti.. J Chowdhury
Smti. V C S Dkhar

Department of Philosophy

Dr. J.P. Biswas
Dr. B.P. Tripathi
Smt K.Lartang
Smt. Extra Kurkalang

Department of Khasi

Shri. T.S. Rajee
Dr. D. Mawroh
Dr. A. Nongbri
Shri W Lawai
Shri H Marwein
Shri. Sojol Kharrymba

Department of Political Science

Smt. L. P. Shadap
Smti. V.R. Solomon
Smti. R.P. Pyngrope
Smt. A. Marbaniang

Department of Garo
Smti. L.D. Marak

Department of Bengali
Smti. C. Dhar

Department of Hindi
Dr. (Mrs) Shruti Pandey

Department of Commerce& Management

Shri. S.R. Nongkynrih
Shri. A. Khanduri
Shri. B.K. Saha
Dr. S. Sharma
Smti. W.C.K. Sohliya
Smti. P. Khonglah
Shri P.Kipgen
Smt A.Diengdoh
Smt. I. Diengdoh
Shri. T. K. Tiewsoh

Department of Education

Smti. O. Kharkongor
Dr. R. Dkhar
Dr. H. Iangrai (On lien)
Dr. H. Diengdoh
Smt. B. M. Wanswett

Department of Mathematics

Shri. D. Shadap
Shri. M.W. Synrem
Shri. S. Kharchandy
Smt. J. Rivulet Gidon
Shri. Barometer Nongbri

Department of Economics

Shri B. Syiem
Shri L. Pathaw
Dr. E. Kharkongor
Smti. I. S. Kharkongor
Shri. S. O. Lyngskor
Smt. S. Kharumnuid



Department of Physics

Smti. E.N. Dkhar
Shri. S. Lato
Shri. M. Rynjah
Shri. A. Dkhar
Shri. Longkhraw Khongiang
Shri. Zoliangsanga

Department of Microbiology

Smt. P. Kharkrang
Smti. M. Diengdoh
Smt. W. Lytand
Smt. I. Lyngdoh

Department of Botany

Shri. S.K. Roy
Smti. D. Kharchandi
Smti. M.V.T. Marwein
Smti. D. Lyngdoh
Smti. Aroma Lyngdoh
Smt. Marvellous B. Lynser

Department of Sociology

Smt. S. Khyriemujat
Smt. S. R. J. Khongwar
Smt D.Diengdoh
Smt K.Sohtun

Department of Chemistry

Shri. T.J. Kharbhih
Dr. M.N. Bhattacharjee
Dr. (Miss) D.L. Buam
Shri. K. Umdor
Dr. C. Marsharing

Department of Zoology

Smti. D.N. Shabong
Smti. E. Pala
Dr. L. M. Jyrwa
Dr. S. Khongwir

Department of Computer Science

Smti. A.M. Mitri
Shri. B. Mukhim

Smti. I. Sun
Shri. T. S. Warjri
Shri. P. Nicholas Jyrwa
Smt. I. G. Kharmawphlang

Department of Statistics

Smti. P. Das Head
Shri. D. Syiem
Smt I.Khyriem

Librarian

Smt. Bethbhalin Lyngdoh

The college acknowledges the service of following teachers who are helping the College on short term basis during the Academic Year

Department of Computer Science

1. Smt Milky Wayne Diengdoh
2. Smt Darina L. Mawphlang
3. Shri Lawin Kharmujai
4. Shri Brightstar Wanswet

Department of English

1. Smt Persara Lyngdoh
2. Shri Aibanlumlang Blah
3. Smt Teila Lawai

Department of History

Smt Bethlehem Judia Nongrum

Department of Khasi

Shri P. Nongrum

Department of Zoology

Dr M.Challam
Shri Donald Jyrwa

Environmental Science

Shri Lawin C.J. Lyngdoh

Department of Commerce & Management

Smt. M. Sarkar
Smt. D. Nongsteng



WE PAY RESPECT TO (Late) Shri Kalyan Kr Chaudhuri,

Former Head, Department of Mathematics
FROM THE PERIOD (1965-2003)



(Late) Shri K.K. Chaudhuri

Shri Kalyan Kr Chaudhuri, Former Head, Department of Mathematics, Shillong College joined the college on 15th July 1965 and served the college till 31st August 2003, after a long tenure of 38 years. He took over as Head of Department on 1st March 2001, he retired on the 1st September 2003 as Head, Department of Mathematics. He was a dedicated teacher despite his ill health towards his retirement, he was on constant health care and few years after his retirement he was hospitalized in Shillong and elsewhere. On the 30th March 2012, he breathed his last while being hospitalized in Kolkata at the age of 69. He was cremated in his home town in Guwahati. The College will always remember the service rendered by him.

WE MISS YOU !!

WE PAY RESPECT TO (Late) Shri Birendra Nath Dutta,

Former Head, Department of Bengali
FROM THE PERIOD (1963-1970)

(Late) Shri Birendra Nath Dutta

Shri Birendra Nath Dutta, Former Head, Department of Bengali, Shillong College joined the college on 28th February 1963 and served the college till 16th August 1970, after a short tenure of 7 years only. He died recently on the 19th October 2012 at Chardranagar, West Bengal.

LIST OF NON-TEACHING STAFF

NONTEACHING STAFF (GRADE -III)

Shri N.Paul	Head .Asst
Smt R.Khongwir	L.D.A.
Shri A.D.Jyrwa	L.D.A.
Shri M.Lyngdoh	L.D.A.
Shri A.Khriam	L.D.A.
Shri D.Kharmujai	L.D.A.
Shri R. Kharumnuid	Office Assistant
Shri M. Niangti	Asstt. Librarian

SHRI D.BHATTACHARJEE , THE FORMER HEAD ASSISTANT RETIRED ON 30TH SEPT 2012

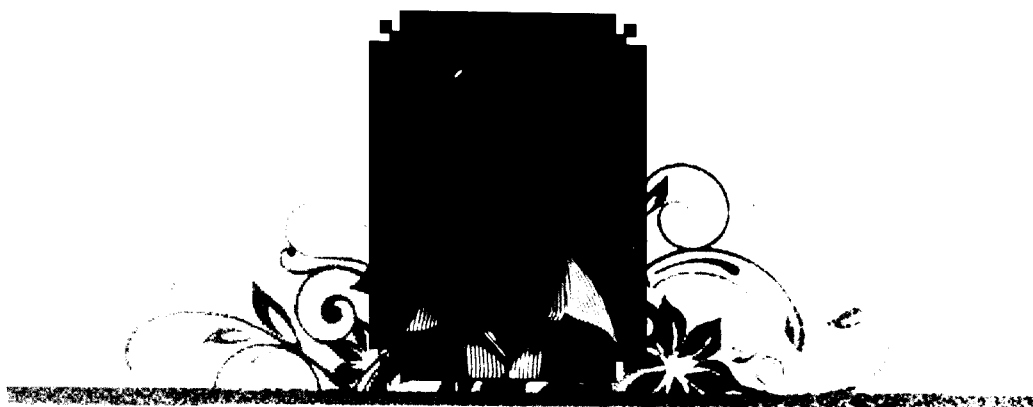
NONTEACHING STAFF (GRADE -IV)

Shri Prem.Sharma	Smt J.M.Lyngdoh
Smt F.Kharlukhi	Smt A. Khongwir.
Shri R.Kharkongor	Smt B.Ryntathiang
Shri Tulshi Fullel	Shri A. F. K. Sawian
ShriRaj Kishore Roy	Smt Larisha Hek
Smt D.Kharlukhi	Shri Avalon Gatphoh
Smt P.Syngai	Shri Anil Khannal
C.S.Kharnary	Shri C. N Areng
Smt A.Rymbai	Shri S. Myrthong
Smt K.Warjri	Smt P. Songthiang
S.K.Wahlang	Powerful Mawlieh
Smt W.Basaiawmoit	Willy B. Kharrngi
Shri E.Pyrtuh	Smt I. S. Ramsiej
Smt A.Lyngdoh	ShriAnthony Khriam
M.Sohtun	F. Lyngkhoi
	Shri S. Sawian

Publications by Departments/Cells/Units

1. Proceedings Volume of International Year of Chemistry Programme by Department of Chemistry on 16th November 2011
2. Proceedings Volume of Workshop on Mushroom Cultivation by Departments of Microbiology and Botany in association with IQAC, Shillong College
3. Journal of Science of the Society by Department of Sociology, Shillong College.





Shri. D. Bhattacharjee
Former Head Assistant

WE CHERISH THE GOLDEN MOMENTS !

Shri D. Bhattacharjee, ~~Ex-Head Assistant~~ who retired on 30th September. He served the college for four decades from the year 1972 to 2012. He joined the college on 25th July 1972 after he passed out from this college and became a staff in the college. He had such a long tenure of service that many possibly have not availed or may not avail it. He took over as Head Assistant in the year 2006 from Late Shri S. K. Dam who had a short tenure as Head Assistant. It is to be noted that the former Head Assistants have died during their tenure and have neither completed their tenure nor had a long tenure like him. He is a dedicated staff and his presence made a difference. The college sends all good wishes in his retired life.

ACADEMIC ACHIEVEMENTS IN THE NEHU FINAL EXAMINATION 2012

The following students have secured top ten positions in the subjects of Microbiology, Physics, Khasi and Computer Application in the final Honours examination conducted by NEHU in 2012.

EXAMINATION	NAME	ROLLNO	RANK
BSc III (Microbiology)	Shri ABEDNEGO CHHAILO	S1000705	1 st Class 1 st
BSc III (Microbiology)	Shri AUGUSTINE LAMIN KA-OT	S1000707	1 st Class 2 nd
BSc III (Microbiology)	Shri ABBAS HUSSAIN	S1000704	1 st Class 3 rd
BSc III (Microbiology)	Shri H. NAKIBAPHER JONES SHANGPLIANG	S1000712	1 st Class 4 th
BSc III (Microbiology)	Smt WANRISA MARBANIANG	S1000721	1 st Class 5 th
BSc III (Microbiology)	Shri KYRSHANBOR SNAITANG	S1000714	1 st Class 6 th
BSc III (Microbiology)	Smt EVANCY KHARBANGAR	S1000711	1 st Class 7 th
BSc III (Physics)	Shri WADBORLANG WAHLANG	S1000687	1 st Class 4 th
BA III (Khasi)	Smt ALFRIDA MAJAW	A1002002	1 st Class 1 st
BA III (Khasi)	Smt MESTILDA PHAI	A1001997	1 st Class 1 st
BA III (Khasi)	Smt IBANSEISOH SUTING	A1002007	1 st Class 3 rd
BCA III	Smt BALASARA KSHIAR	P1000063	1 st Class 2 nd
BCA III	Shri BHABOKLANG RYNJAH	P1000067	1 st Class 4 th
BCA III	Shri VANSANT RANGLANG	P1000094	1 st Class 5 th
BCA III	Smt YENGKHOM BIGYA DEVI	P1000096	1 st Class 10 th



SHILLONG COLLEGE WILL ALWAYS REMAIN INSIDE ME

Wadbor Wahlang

B.Sc III Hons (Physics)

I take this opportunity to convey my thanks to the Principal, Vice Principal, teachers and office staff, and my special thanks go to all the Science teachers and Laboratory assistants who had worked very hard in helping me to achieve good result which has brought pride to the college.

Five years time I spent in Shillong College was very short and went off so quickly and I cannot forget all those happiest and craziest moments I have had with teachers and friends in the college. Sad but true, nothing can be done to get back to those college days but only the loving memories will always remain in my heart like marks on a stone. It was here that I grew and learnt, it is like a second home for me. It did not matter how many times the teachers scolded me but what matters is the splendid name and fame to the teachers and myself. It is like blacksmith beating red iron to shape into something beautiful and usable.

My dear friends, don't look down at yourself when you are in Shillong College, because believe me no other college in Shillong could have made a second class student like me to secure the merit list. It just needs your cooperation and sincerity. Remember, the tools of success ain't that heavy but you have to hold them long 'prayer and hard work are two main tools for success. These always work together, moreover teachers are really friends in need and friends indeed where they are always there whenever we need them. Lastly, why should we make our life difficult remember, this is our universe, know the rules

Long Live Shillong College



Nga la sdang ban wan pule ha kane ka college ha ka snem 2007 ha ka Class XI. Haba nga dang shu rung nga la sngew long marwei namar ngam pat ithuh paralok, hynrei katba nangiaid ki sngi ki ia kita ki jingsnew baroh ki la jah noh. Nga sngew ba kane ke college ka long ka ing ba ar jong nga kaba ai lut kiei kiei kiba nga donkam na ka bynta ka jingnang jingtip. Ynda haba nga la poi ha ka Degree class nga la sngewheh mynsiem bad ngam lap ba sngewthuh ba kita ki 5 snem ha kane ka College ki la kut noh. Shisha nga sngewbynnud shibun eh ban ieh ia pha ko Shillong College hynrei nga ruh nga dei ban jam sha kawei pat ka sien jam ha ka jingpule.

" Khmih samla ha khmat jong phi
Ba phin tip shano ban jam
Don u khlor ba lam lynti
Im ka kyrteng sah ka nam"

Ka jingjop jong nga ka long ka jingjop jong ki nonghikai jong nga baroh naduh ba nga dang rit haduh mynta. Nga ainguh ia U Blei Trai kynrad, ia I mei I pa ki hynmen baroh bad ruh khamtam ia ki nonghikai kiba la trei shitom na ka bynta jong ngi.

Lyngba ine I kyrwoh nga kwah ban pashat jingmut sha phi ki samla pule baroh jong ka Shillong College ba phin ia long kiba trei shitom kiba don ka mon ba jwat ban trei shitom haduh ban da jop thiaw khnang ban kyntiew ia ka burom ka nam ia ka College.

Nang im slem Shillong College
Ai ba ki symboh jingkyrkhu
Bad jingjop kin iai theh sei ha pha.

Mestilda Phai
BAIII Hons Khasi

Ka snem 2007 ka long shisha ka snem kaba sah kynmaw ha ka jingim jong nga ha kaba nga la ioh ban rung ha Shillong College, ka college kaba nga da kwah shisha ban ioh rung. Nga la ioh lad ban wan pule ha Shillong College ha ka snem 2007 ha ka class XI ter ter haduh ba ngan da lah ban pyndep ia ka BA course na kane ka college. Kumno kine 5 snem ki iaid ngam lah ban sngewthuh sah sa tang ka jingkyrmaw iaid ia ka Shillong College kaba la kdup ia nga ban ioh ka jingnang jingstad wat lada ka por ka la poi ba nga dei ban bteng ia ki jingpule shaneng hynrei ka jingkyrmaw iaid ia pha kan iaisah junom.

Ka jingthrang jong nga ka la urlong ha kaba nga la ioh ban wan pule ha kane ka College. Kumta nga sngewnguh shibun ia ki nongpyniaid jong kane ka college, ia I Principal kumjuh ruh ia ki nonghikai baroh kiba la pdiang ia nga ba ngan ioh wan pule hangne. Nga ai ka jingkhulei kyrpang ia ki nonghikai ka Khasi Department kiba la kloi ban ai ka kti kadiang ka kti kamon ban hikai bad ai jingmut ia nga ha ka liang kane ka subject (Khasi) kaba nga jied. Ki nonghikai kiba shemphang ki long shisha ki nongprat lynti ia ngi ki samla pule shadien, te sa shisien pat nga ai khublei ia baroh ki nonghikai ha Shillong College.

Kane ka College ka long ka shlem ha kiba bun ki liang, ka la shakri bad pynshlur ia ki samla pule ha kiba bun ki liang ha ki sap bapher bapher kum ka sap ialehkai, ka put ka tem bad kiwei kiwei de kiba wanrah ki jingmyntoi bad ka burom ia ngi ki samla pule. Te ha kaba pynkut, nga kwah ban kyntu ia ki samla pule kiba dang don ha kane ka college ban trei shitom bad minot khop ha la ki jingpule haoi wat la ki bun ki jingeh ki jingpynwit kiba wan ban pynthut ha ka jingiaidlynti jong ngi pynban ngim dei ban duh jingkyrmen. Ngidei ban ieng skhem ha la ka nongrim ban shaniah halade bad ngidei ban pyndonkam hok ia la ka sap ka phong kaba U Blei U la ai ia ngi iwei pa iwei. Kyrmen kane ka College kan nang iaikiew iaityngshain ha kiba bun ki liang khnang ba kan dup lah ban nang shakri shuh shuh ia ki samla pule katba nang mih ki sngi ki por.

Ibanseisoh Suting
BA III Hons (Khasi)

Ha kaba nyngkong eh nga ainguh ia U Blei ba dei lyngba ka jingkyrkhu jong U bad ka jingdonryngkat jong U ba nga long kumne kumba nga long bad ha kaba nga lah ruh ban iathuh ia ka jingshem jong nga ka samla pule ha Shillong College lyngba ine I jingthoh barit.

Dei lyngba ka jingtrei shitom jong phi ki nonghikai ba ngi la lah ban pass bha ha kane ka eksamin jong ngi. Phi sneng phi kyntu ia ngi man ka por bad ka jinghikai ba ngi ioh ka kynthup ym tang ia ka syllabus kaba ngi pule hynrei phi hikai ruh shaphang ka akor ka burom, ka ktien ka thylliej, ka riam ka beit bad ka iaid ka ieng tipbriew tipblei.

Ka jingiaid lynti jong nga kum ka samla pule ha kane ka College naduh u snem 2009 haduh u snem 2012 ka la long ka aiom sah jingkyrmaw ha kaba ngan ym lah klet lynter jingim jong nga. Ka jingialeh kaba jur, jingpynshoi ki wan har rukom, teng teng sngewduh jingkyrmen, nga dwai, nga ngen bad nga jop ia ki baroh !!

Don ka jingken kaba ong ba ka jingduk ka khanglad khanglynti ia ka jingpule hynrei ki ktien shong sbai u myllung Soso Tham ki pynkyrmaw ia ngi kumne

Baroh u briew ba stad,
Mano ba lah ban len ?
La khlem da plie ka lad
Kumno un lait ban kren ?

Kumta ha kaba khadduh eh nga ai khublei kyrpang ia phi ki nonghikai badonburom bad baieid jong nga, ia I Sir T.S.Rajee (Head, Dept.), I Dr D.Mawroh, I Dr A.Nongbri, I Bah H.Marwein, I Bah W.Lawai bad I Bah S.Kharrymba. Nga sngewkmen ba haba nga mih nangne na College nga ioh khung ioh rah artat ki jingkyrkhu kyrdoh jong phi, bad ngan bud ia ki nuksa bad ki dienjat jong phi da kaba ngan trei shitom, ngan minot ha ki jingpule ba dang sah.



OTHER ACHIEVEMENTS

The students have participated in other co-curricular activities and some of them have secured prizes in these activities like Sports and Games, Debate, Quiz, Seminar etc.

SPORTS AND GAMES

Smt K.Themrechan Ningchen of Class XII Arts, Shillong College bagged a Silver medal in the 1st North East Zone Taekwondo Championship held recently and concluded on 29th September 2012. She won the Junior girls under 44 Kg category. She is now selected to represent the State in the 30th Sub-Junior National Taekwondo Championship 2012 held recently at Lucknow ,UP from 4th to 7th October 2012.

In the Inter College Basketball Competition , Shillong College Team of Boys and Girls qualified for the finals held on the 15th October 2012 at Polo Grounds. The Girls' team of the College got the Runners-up trophy in a match played against St Mary's College while the Boys' Team got the Winners trophy for the Inter College Basketball Competition in a match played against St Anthony's College.

QUIZ COMPETITION

Euphoria Quiz Competition organized by NEIGRIHMS, Shillong on the 16th September 2012
Kalyan Bhattacharjee and Alward Badonlang Nongmin secured the 3rd Prize

BSNL Quiz Competition organized by BSNL,Shillong on the 29th September 2012 at BSNL office. The following participants secured prizes

Kalyan Bhattacharjee – First prize
Umesh Dhaka – Second Prize
Gerald Marbaniang – Third Prize

DEBATE COMPETITION

Fr Joseph Bachiarello Memorial Inter College Debate

Topic : Ka ktien Khasi ka don ha tmier jong ka jingduhjait
Winners- Dofilyne Kharsyntiew, BA III Hons (Khasi)
& Banteibor Marngar, BA III Hons (Khasi)
Venue : St Anthony's College, Shillong

DEBATE COMPETITION

Topic : Use of Animals for Experimentation is necessary to establish facts
Winners : M. James Pauminthang, B.Sc I & Reuben Swer B.Sc III
Venue : St Edmund's College, Shillong

INTER COLLEGE COMPETITION ON DRAWING & PAINTING, ESSAY, EXTEMPORE SPEECH ORGANISED BY ELECTION BRANCH, DC OFFICE IN COLLABORATION WITH SVEEP PROGRAMME ON 18TH OCTOBER, 2012

18 students from Shillong College took part in the various competitions like wall grafiti, essay, extempore speech
Shri N.Gangte, BBA III Secured 2nd Prize in Extempore speech, the remaining results are awaited.

NSS AWARD

Shri Tara Prasad Upadhya of Shillong College who completed BBA in the year 2010 got selected for the National Award for NSS to be held on 15th November 2012 in New Delhi

SEMINAR ON CONSERVATION OF BIODIVERSITY

A one day Seminar on Conservation of Biodiversity organized by North Eastern Service, AIR, Shillong in collaboration with Meghalaya State Biodiversity Board was held on 22nd August 2012 at the DonBosco Youth Centre, Shillong where two students secured prize in their presentation related to Biodiversity.

Smt Margretta Nongrum, B.Sc II Hons(Botany)
Shri Mebanaibor Nengnong, BA I Hons (English)



The students presented the following

Let Not Nature Fade

Mebanaibor Nengnong
BA I Hons (English)

Biodiversity creates an image of Peace in many forms
Trees, birds and rivers complete the whole image
Words cannot express Nature's true beauty.

Mankind's carelessness and ignorance can quickly
destroy Nature's beauty
As I went home today, I saw a willow tree standing
tall,

But how long will it last ?

Killing animals with no sense of extinction ;
The apocalypse in the kingdom of the four-footed
creature,
Has just begun.

The worst has begun ; global warming,
Mankind's Monster !
Soon shall we breathe the air of technology,
Let not Nature cry over man.

Let's stop for a while,
And admire Nature's beauty;
Preserve and conserve the one that completes every
history.

Why have we turned deaf and blind
While Nature is slowly collapsing ?
Let not disaster take its final form ;
Let not Nature fade.

Biodiversity

Margretta Nongrum
B.Sc II Hons (Botany)

Diversity in living forms
Is biodiversity'
But why do we break the norms,
If it's our necessity ?

It helps in stabilizing
A healthy ecosystem;
Thereby maintaining
The function of the system.

It provides resources
For our many needs;
And also a host
Of products we eat.

Biological diversity
Is important to mankind;
It's valuable genetically,
Producing hybrids of all manner and kind.

The basic aim
Of every conservation system,
To protect the name,
Biotic Spectrum'.

Look at our planet !
It's crying out loud !
We're as dumb as dead !
Useless eyes, ears and mouth.

The importance of Biodiversity,'
Could be well understood,
If we learn what's harmony,
And we do what we should.



The following students have been elected as the Office bearers of the Shillong College Students' Union 2011 – 2012

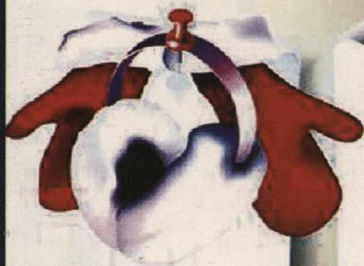
Sl. No	Name of the Post	Name of the Candidates	Class	Section
1	Vice President	Miss Lovienia Warjri	3 rd Yr BA	Morning
2	General Secretary	Shri Shaisngi Lyngdoh	3 rd Yr BA	Morning
3	Asstt General Secretary	Margretta Nongrum	1 st Yr B.Sc	Day
4	Music Secretary	Shri Iadonlang Tynsong	3 rd Yr.BBA	Day
5	Asstt.Music Secretary	Miss Rikynti Kharmawlong	2 nd Yr B.Com	Morning
6	Sports Secretary	Shri Kenneth R.Thabab	2 nd Yr B.Com	Day
7	Asstt Sports Secretary	Shri Hiamdor Lyngdoh	2 nd BA	Day
8	Debate Secretary	Shri Dringstar Kharsati	2 nd Yr B.Com	Day
9	Asstt Debate Secretary	Banteiborlang Wanniang	XI Sc	Day
10	Discipline Secretary	1) Shri Richborn Kharkongor	3 rd Yr B.Sc	Day
		2) Miss.Banribha Syiem	3 rd Yr BBA	Day
11	Asstt Discipline Secretary	Shri Manbha Syiem	XII Com	Day
12	Editor Members of the Editorial Board	Andrew A.Kharsohtun	3 rd Yr BBA	Day
		1) Darisha C.M.Lyngdoh	2 nd BBA	Day
		2) Kristie Angela Thangkhiew	1 st Yr B.Com	Morning
13	Secretary Boys' Common Room	Shri Luckystar Mawrie	3 rd Yr B.Com	Morning
14	Secretary Girls' Common Room	Miss Clarissa Kharmawlong	1 st Yr B.Com	Day
15	Representative To Women's Cell	1) Rupa Pakyntein	2 nd Yr B.A	Day
		2) Iaijopdashisha L.Nongbri	3 Yr B.A	Day

The following students have been elected as the Office bearers of the Shillong College Students' Union 2012 – 2013

Sl. No	Name of the Post	Name of the Candidates	Class	Section
1	Vice President	Shaisngi Lyngdoh	3 rd Yr BA	Morning
2	General Secretary	Barry Kupar Paswett	1 st Yr B.Sc (H)	Day
3	Asstt General Secretary	Margretta Nongrum	2 nd Yr B.Sc	Day
4	Music Secretary	Rikynti Kharmawlong	3 rd Yr.B.Com (H)	Day
5	Asstt.Music Secretary	Daniel Nongkhlaw	1 st Yr B.A	Morning
6	Sports Secretary	Banshailang Surong	2 nd Yr B.Sc	Day
7	Asstt Sports Secretary	Baldomer Khyriem	XII Arts	Day
8	Debate Secretary	Rida Wanbha Nongbri	1 st Yr B.A	Day
9	Asstt Debate Secretary	Clarisa Kharmawlong	2 nd Yr B.Com (H)	Day
10	Discipline Secretary	1) Mr.Mosland Rynngnga	2 nd Yr B.A	Day
		2) Miss.Betralyne Ann Swer	2 nd Yr B.A	Day
11	Asstt Discipline Secretary	Pynskhemlang Pakyntein	2 nd Yr BBA	Day
12	Editor Members of the Editorial Board	Andrew A.Kharsohtun	3 rd Yr BBA	Day
		1) Monisha Songthiang	XII Arts	Day
		2) Daphisha Kharmawlong	1 st Yr B.A	Morning
		3) Shanbor Khongjoh	XI Com	Morning
13	Secretary Boys' Common Room	Richardson Paslein	3 rd Yr B.Com	Day
14	Secretary Girls' Common Room	Lanafica Kharjana	2 nd Yr B.Com (H)	Day
15	Representative To Women's Cell	1) Saradalin Marngar	2 nd Yr BBA	Day
		2) Lawanshisha Kharbamon	2 nd Yr B.A	Morning



2013



January

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

February

S	M	T	W	T	F	S
			1	2		
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28		

March

S	M	T	W	T	F	S
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17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

April

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12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

May

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

June

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						1
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9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

July

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			1	2	3	4
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12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

August

S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

September

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

October

S	M	T	W	T	F	S
			1	2	3	4
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12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

November

S	M	T	W	T	F	S
						1
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9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

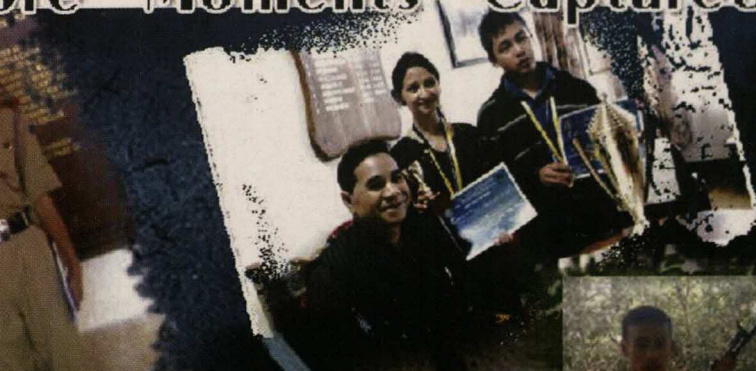
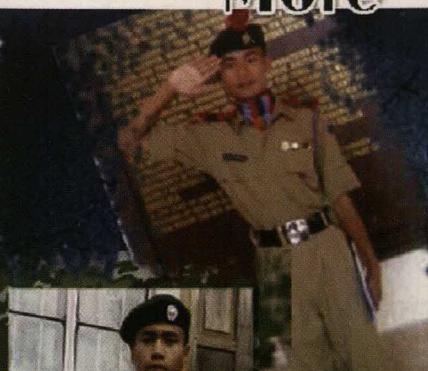
December

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

Happy
New
Year!



More Moments Captured



OH, IT'S ANOTHER YANK
HE THINKS YOU HAVE
TO CLIMB TO THE
TOP TO BE A LEADER!