

SHILLONG



COLLEGE

1956 - 2016



Diamond Jubilee

SHILLONG COLLEGE



RE-ACCREDITED GRADE 'A' BY NAAC IN 2016 WITH CGPA 3.06

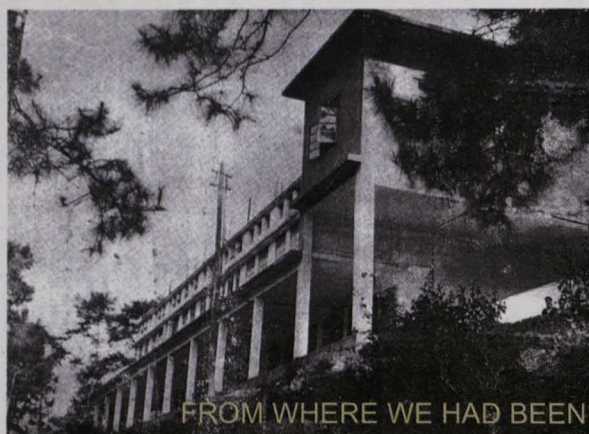
Estd.

Motto: Knowledge is Immortal

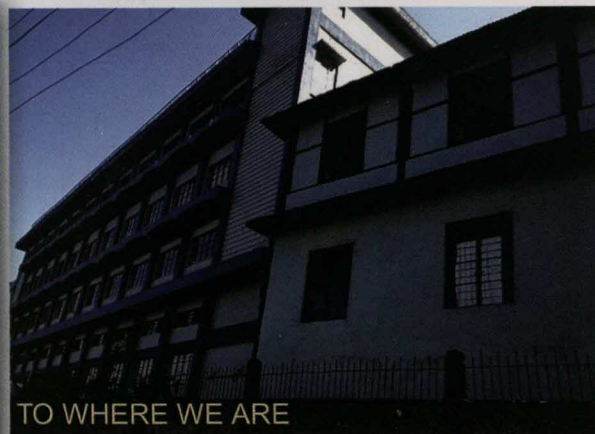
1956

Vision:

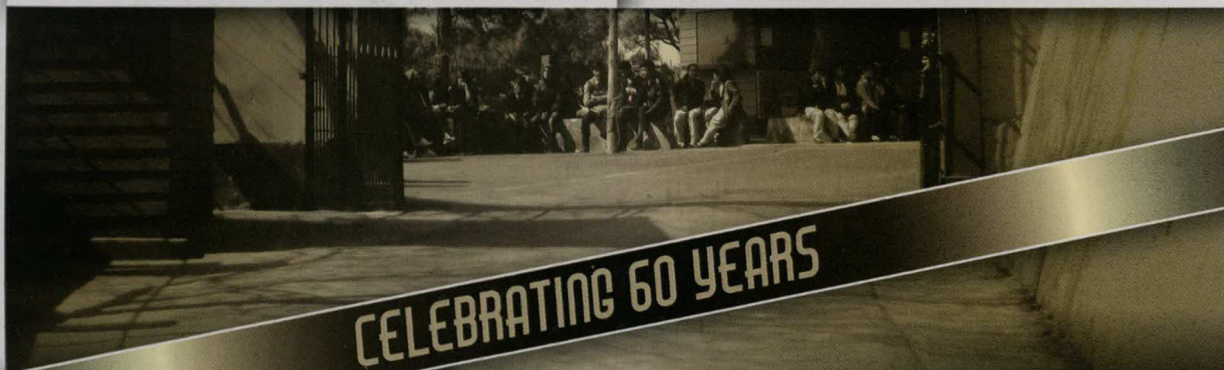
We envision Shillong College as a Centre of Excellence for Wisdom, a beacon of hope, a model of embodiment of the ideals upon which our Nation has been built.



FROM WHERE WE HAD BEEN



TO WHERE WE ARE



CELEBRATING 60 YEARS

Boyce Road, Laitumkhrah
Shillong 793003

Printed at SMS Printing Press, G.S Road, Shillong -1.

With Best Compliments

from

Dr K. D. Ramsiej

Principal, Shillong College



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DIAMOND JUBILEE

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Smt A. M. Mitri		-	Department of Computer Science
Shri T. Warjri		-	Department of Computer Science

STUDENT EDITOR, SHILLONG COLLEGE STUDENTS' UNION

Shri Benezer Wanchand



SHRI PRANAB MUKHERJEE
President of India



शमीमा सिद्दिकी
SHAMIMA SIDDIQUI
भारत के राष्ट्रपति की उप प्रेस सचिव
Deputy Press Secretary
to the President of India


राष्ट्रपति सचिवालय,
राष्ट्रपति भवन,
नई दिल्ली - 110004.

President's Secretariat
Rashtrapati Bhavan,
New Delhi - 110004

Message

The President of India, Shri Pranab Mukherjee, is happy to know that the Shillong College, P.O. Laitumkhrah, Shillong is bringing out a Souvenir to commemorate its Diamond Jubilee Celebrations.

The President extends his warm greetings and felicitations to the Principal, teachers, staff and the students of the College and sends his best wishes for their future endeavours.


(Shamima Siddiqui)

Deputy Press Secretary to the President

New Delhi
January 10, 2017



DIAMOND JUBILEE



SHRI MOHAMMAD HAMID ANSARI
Vice-President of India

अंशुमान गौड़

ANSHUMAN GAUR

भारत के उप राष्ट्रपति के विशेष कार्य अधिकारी

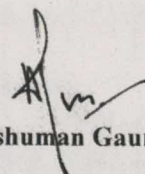
Officer on Special Duty
to the Vice-President of India
नई दिल्ली/New Delhi - 110011

Message

The Hon'ble Vice President of India is happy to learn that Shillong College, Shillong is celebrating its Diamond Jubilee Year.

The Vice President extends his greetings and congratulation to the students, teachers and the staff of the Shillong College and wishes the Diamond Jubilee celebrations all success.

New Delhi
02nd January, 2017


(Anshuman Gaur)



प्रधान मंत्री कार्यालय
नई दिल्ली - 110011
Prime Minister's Office
New Delhi - 110011



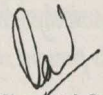
SHRI NARENDRA DAMODARDAS MODI
Prime Minister of India

Message

The Prime Minister is happy to learn that Shillong College, Shillong is celebrating its Diamond Jubilee and publishing a Souvenir to mark the occasion.

On this occasion, best wishes for the success of Diamond Jubilee celebration and publication of Souvenir.

New Delhi
January 16, 2017


(Chandresh Sona)
Deputy Secretary



DIAMOND JUBILEE



SHRI BANWARILAL PUROHIT
Governor of Meghalaya



Raj Bhavan
Shillong - 793001
Meghalaya
India

Message

I am glad to learn that Shillong College is celebrating its Diamond Jubilee Year and to commemorate the occasion a Souvenir is being brought out.

Since its inception in 1956, the college has today emerged as one of the premiere educational institutions in the State and has been rendering yeoman service to the students and the society. I am confident that the College will continue to grow from strength to strength and fulfilled its mandate of nurturing the budding students into responsible, conscientious and productive adult citizens and I also hope that the write ups and articles recreate the year gone by in a rich nostalgic tone. It is a tribute to the vision of the founders and patrons of the college that the institution has reached its present stature.

The Diamond Jubilee, is another mile stone in its proud history, and will be an enduring inspiration to the management, staff and students for taking Shillong College to loftier heights in future.

I Wish the Diamond Jubilee celebrations a grand success.

Banwarilal Purohit

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SHRI LAL THANHAWLA
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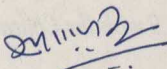
Message

I am happy to learn that Shillong College, Shillong is celebrating its Diamond Jubilee and that a Souvenir is being brought out to commemorate this significant occasion.

Shillong has been a centre of learning for a very long time. Much before students from the North-East could reach metropolitan cities like Delhi, Mumbai, Chennai, Kolkata etc for higher studies, Shillong was the hub for education. Shillong College has been an excellent seat of learning since its inception and is, no doubt, one of the best Colleges in the educational landscape of Shillong. Students not only from Meghalaya but from different parts of the North-East States come here to get the best of education. Its rich history is replete with commendable and outstanding achievements.

The contribution of this College over the last 60 years has been note worthy and I believe the good works done in the past will be a great source of inspiration for all for years to come. It is due to the blessings and guidance of Almighty God that this College is able to celebrate its Diamond Jubilee. It is my sincere desire that the College will continue to produce energetic, effective, efficient and ethically driven students to serve the society and the Nation.

I convey my best wishes to the Principal, Lecturers, Staff and Students, Past and present.


Lal Thanhawla

*Dated Aizawl
the 6th January, 2017*



DIAMOND JUBILEE

SHRI R. V. LINGDOH

Minister I/c Urban Affairs
Including Municipal
Administration, Soil & Water
Conservation and Arts & Culture
Department



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Message

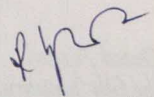
It Gives me immense pleasure to know that Shillong College is celebrating its Diamond Jubilee on its achieving 60 years of service in August, 2016 to the people of Shillong and the State of Meghalaya, and that a Souvenir to commemorate the occasion will be brought out in August, 2017. Shillong College was started years back in 1956 at Jail Road Boys High School, Shillong. Through lot of trial and hardship, in the year 1952, the College had shifted its journey to its present Campus at Boyce Road, Laitumkhrah, Shillong.

As a well-wisher for the growth and progress of the College, I congratulate the founders and teachers of the Shillong College who had selflessly put their efforts in setting up this Institution. The College has been able to provide quality and accessible education to the residents of the state and also the adjoining State and has produced intellectuals who are a blessing to the society. During the past sixty years the college has done several commendable works of academic nature, particularly in improving the knowledge base of discipline in various courses and for being the only College in the State or probably in the region to offer Microbiology and Physical Education.

I would also like to congratulate the College for being awarded "A" Grade by NAAC, Bangalore this year. I am confident that in the years to come, the college with its dedicated Principal, Teaching Staff and all Members of the Governing Body will continue to render valuable service towards a better education system.

On this auspicious occasion, I convey my best wishes and urge the teaching fraternity of the College to work harder with dedication for the benefit of the student community who are the future of this great Country, India.

I wish the College more progress and the Diamond Jubilee Celebration a grand success.


(R. V. Lingdoh)

DR AMPAREEN LYNGDOH

Minister

I/c Public Works Department (Buildings)

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Message

I am delighted to know that the Shillong College, Shillong has completed 60 years of its existence in August, 2016. The yearlong celebration with various programs will culminate in August, 2017 with a souvenir to mark this historic milestone.

The Shillong College, since its inception has been playing a significant role in imparting education to the students of Meghalaya and the North East. The yeomen service rendered by the college is highly commendable. The college has achieved excellence in its endeavor to fulfill the aspiration and vision of the founding members. Every milestone in the history of any institution is an occasion for looking back and looking forward with an urge to forge ahead with courage to the challenging task of reaching the highest pinnacle of success.

On this auspicious occasion, I would like to encourage all involved with the institution to continue working sincerely and effortlessly to cater to the needs of the student community.

I wish the celebration a grand success.

(Dr M. Ampareen Lyngdoh)



Dr K. D. Ramsiej

From the Principal's Desk

Heartiest Greetings on the occasion of the Diamond Jubilee celebrations of Shillong College! This premiere educational institution in the state of Meghalaya has weathered sixty Springs, Summers, Autumns and Winters in its journey through absolute time and limited space.

The classical Greek ideal of pursuing excellence in every sphere of life and art has been emulated right through the ages for the simple reason that their society was based on devotion to the highest standards attainable-of body, mind, form and spirit. They practiced and upheld aesthetic principles at its best. In fact accomplishment, exquisiteness, deftness, dexterity, elegance, majesty, magnificence and all else define the Greeks. Hippocrates of Cos, Thales of Miletus, Phidias, Solon, Democritus, Herodotus, Leonidas, Archimedes, Pythagoras, Pericles, Plato, Aristotle, Homer, Socrates are much revered names in the fields of medicine, philosophy, sculpture, painting, architecture, statesmanship, history, mathematics, physics, astronomy, engineering, oratory, epic poetry and ethics.

That the pursuit of excellence is the highest goal in a man's life has been endorsed by the scriptures as well. The holy Bible says, "Work hard at whatever you do because there will be no action, no thought, no knowledge, no wisdom in the world of the dead and that is where you are going." (Ecclesiastes 9:10)

Happily, our modern and postmodern civilisations have also known and practiced excellence of a rare kind which has touched and coloured every field of activity- from cultural, scientific, literary, technological, art and architectural achievements to space travel.

Pursuing Excellence is the motto of the Diamond Jubilee year. This much loved pursuit has already taken us to phenomenal heights. But if we are to travel to the stars and beyond, sheer grit, determination, commitment, discipline, hard work, tenacity and zeal for perfection will be the essential traits. All these, while keeping in mind that truth and goodness or their lack/dearth will enlarge or diminish us. Excellence without integrity of character is futile.

We are shaping ourselves and the students towards excellence and perfection in the journey of life. Thanks to the founding fathers and all other dedicated souls who have endeavoured and contributed to the institution's progress and development and made it what it is today.

I do hope that this Diamond Jubilee Souvenir published on the occasion will be a guiding lamp both for the present and future generations.

God bless and guide you all.

Thank you.



Dr K. D. Ramsiej

Na ka miej u Principal

Ka jingkyrkhu kyrdoh na ka bynta ka jingrakhe ia ka Jinglehkmien Mawkordor (Diamond Jubilee) jong ka Shillong College. Kane ka sklem jingpule kaba la rangbah ba Hynriew phew snem da ka jingjam ia ki aiom bad samoi jong ka pyrem, ka lyiur, ka synrai bad ka tlang.

Ki khraw pyrkhath jong ki Greek ki kdew ban kynjoh sha ka thong kaba bha tam dei ka jingtyllun ha ki syrtap ka por na ka jinglong ba synlar, nangta ba ka imlang-sahlang ka pynshong nongrim ha ka jingaiti lut na ka bynta ka kyrdan kaba mih na ka jinglong jong ka met, ka bor pyrkhath, ka jingpynman bad ka jinglong mynsiem, ka jingtbit, ka jingkhraw, ka burom, ka jingphylla bad ka jingbatai halor kine kiei kiei ba lah ban kot ia ka kynjang. U Hippocrates jong ka Cos, thles jong ki Miletus, Phidias, Solon, Democritus, Herodotus, Leonidas, Archimedes, Pythagoras, Pericles, Plato, Aristotle, Homer, Sorates kiba la ioh ia ka jingniew burom ha ka lyngkha jong ki dawai dashin, ki stad pyrkhath, ki nongohdur, ki nongpynitynnat da ki rong ki rup, ki nongpynwandur, ki riewshemphang, ki historian, ki stad saian, ki nongbatai khlur, ki nongpruid dur (engineer), ki pnah thylliej, ki myllung ksanthma (epic poetry) bad ka dor jong ka longbriew manbriew.

Ban Kynjoh sha ki kliar ka long ka thong kaba u briew u angnud bad kumba ka Bible hi ka ong: "Kaei kaei baroh ba ka Kti jong Me ka shem ban leh, leh ia kata da la ka borbah, namar ym don ka kam, lymne ka buit, lymne ka jingtip, lymne ka jingstad, ha ka jingtep, sha kaba me leit." (U Eklesiastis 9:10)

Ka long kaba sngewtynnad ba kane ka juk riewshai ka la tip bad leh ban kynjoh ia ka jinglong bahalor na kiei kiei kiba kham long phylla kaba mih na ka jinglong jingman jong ka kolshor, ka saian, ka pule puthi, ki kor jingtip bad ki jingohshrong ohshrup kiba kot shaduh ki haw-haw.

Ka jinglehkmien mawkordor (Diamond Jubilee) ka don la ka jong ka thong ban kynjoh ia ka jinglong bahalor ha kine ki Hynriew phew snem, kane ka jingagnud jong ngi ka la rah ia ka shlem jingpule sha ki kynjang ba jrong. Ki riew maitphang kiba long ki nongjop bad ki nongioh bynta na kane ka jingiaid lynti ka kylla long ka thup ba kordor tam ban tih ban wad, ban pynshitom, ka jingbym pyndem. Kine baroh ki kylla long ki jingpyrkhath ia ka jingshisha bad ki jingbha lane ka jingduna/ ka jingijli kaba lah ban pyniar ne ban khate ia ngi. Ban kot sha ka jingkhraw kan long ka bym seisoh lada duh noh ia ka jinglong babeit.

U Blei Un Kyrkhu

Khublei Shibun



Editor's Note

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Shri Teibor Warjri

STUDENT EDITOR

Shri Benezar Wanchand

Garnering requires energy, entirely of a pleasurable kind. Sifting and selecting and presenting a rich mosaic in a Jubilee Souvenir is a rare and much coveted honour.

The year-long Diamond Jubilee Celebration 2016-17 saw a flurry of activity from workshops, seminars, inter-school quiz competitions, inter-school basketball tournaments, memorial lectures, alumni day and non-teaching day celebrations, felicitation programmes to a unique and interesting flash mob programme on

women's safety. It all started with great flourish and ended with the same kind of enthusiasm seen in the immensely successful International Seminar that coincided with the Closing Ceremony of the Jubilee celebrations in August, 2017.

The Souvenir has captured in words and images the eventful year.

The college was founded sixty years ago, on the 15th of August, 1956 by idealists whose idealism shone so bright that it illuminated the paths of six decades of eager learners. Enamoured by the dream of bringing higher education to the doorsteps of the educationally deprived, the visionaries proved 'if you can dream it, you can do it'. We remain grateful to them for their courage and endeavour.

Our growth has been surreal and we have excelled. But we are not to forget that in the twenty first century education scenario has changed much and in today's environment of aggressive competition, it is imperative to innovate and give peak performance to ensure sustainability and leadership in the educational field. Also, a focused approach towards the core values of education while keeping student interest at heart can help us take forward the founding fathers' dream.

We used the silver screen to tell our tale-about them, who made history and places where history was made, our today and possible tomorrow. A documentary titled 'The Sixtieth Milestone' was released on the 24th of August, 2017.

This Jubilee Souvenir has a special section entitled 'In Conversation' where we have prominent personalities from different fields in conversation. In his interview, Dr David Syiemlieh, eminent historian and scholar, tells us why a

sense of history is important for a race. In an interesting tete-a-tete with I. S. Warjri, Padmashree Neil Nongkynrih of Shillong Chamber Choir reveals how it has been entirely God's grace in their journey towards phenomenal success. Senior Scientist from Georgetown University, Dr Apurba Kumar Bhattacharjee answers questions on user friendly software for molecular modelling that would help in drug design and development, Shri R. Venugopal a sports technology enthusiast, in an email chat with Nicholas Jyrwa gives his expert opinion on how technology can play a role in improving sports as a whole. Shri Nishant Suchiang, the young entrepreneur has his inspirational story of success and retd. Deputy Comptroller and Auditor General of India, Shri E. R. Solomon terms as 'terrific' his tenure at the national capital. Prof. Binod K. Mishra, Secretary General, World Hindi Secretariat, Mauritius talks about the employment opportunities in Hindi and Dr Cynthia R. Marak cautions about Diabetes.

Then there are trail blazers like Shan Kupa Rynjah, a student of Chemistry who made it to the prestigious IIT, Madras and 2015 topper Jane Adelene Kharbudon from the Department of Zoology. They share their success strategies in 'Topperspeak'.

Articles by experts and professionals from India and abroad, on a variety of topics like, plant diversity in the state, cancer cure, health of higher education in the country, screen technology addiction, yoga for all round well - being, interesting guide to using a dictionary and others make for a rich read. Write ups on the motto of the jubilee celebration 'Pursuing Excellence' has writers examining excellence from different vantage points.

Teachers of the college have made their valuable contributions too.

Students Section is a canvas of bristling colours filled in with vibrant emotions. Through their creative pens they have concretised their imaginative world.

The Cover Design by Teibor Warjri freezes time in the numbers of 6 and 0.

We worked and bound together as a team.

With much love from all of us.

Dhira Bhowmick

*Our Respectful Homage
to*



(L) Shri Sudhindra Chandra Datta
Founder Principal



DIAMOND JUBILEE SUB-COMMITTEES

FINANCE SUB-COMMITTEE:

Convener: A. K. Khanduri

Joint Convener: S. Lyngskor

Members: B. K. Saha, P. Khonglah, W.C.K. Sohliya, K. Umdor,
S. Kharchandy, P. Pyrtuh, H. Diengdoh, C. Kharsyntiew, Anthony Jyrwa (Accountant).

PUBLICITY & PUBLIC RELATIONS SUB-COMMITTEE:

(For print & electronic media, photography & documentation)

Convener: A. Basaiawmoit

Joint Conveners: S. Kharrymba Members: A. M. Mitri, G. Rumnong, K. Sohtun, J. Biswas, P. Lyngdoh

RECEPTION SUB-COMMITTEE:

Convener: H. Marwein

Joint Conveners: V. R. Solomon & E. M. Pala

Members: B. Syiem, N. Lytand, S. Pandey, J. Choudury, G. J. Dkhar, R. Pyngrope, L. D. Marak, R. Gidon, B. P. Tripathi, A. Basaiawmoit, T. Warjri, B. Nongbri, S. Khyrriemmuat, S. Kharummnuid, I. S. Khyriem, I. Diengdoh, A. Dkhar, D. Lyngdoh, D. L. Kharmon, B. Dohling, R. Hoojon, B. Kharchandy, K. Nongbri, R. J. Tham, I. G. Kharwanlang, E. Kurkalang, I. M. Mylliem Umlong, K. G. Nengnong, S. P. M. Kharbhih, Rosalyne Khongwir, General Secretary & Asst. General Secretary, SCSU.

CO-CURRICULAR ACADEMIC SUB-COMMITTEE:

(For organizing debates, panel discussions, quiz competitions etc. & coordinating with departmental one day programmes such as memorial talks, lectures etc.)

Convener: D. Kharshandi & P. Khonglah

Joint Convener: L. M. Pariat

Members: S. K. Roy, P. N. Jyrwa, D. M. Syiem, B. Wanniang, M. Lynser, B. Kharchandy, P. Shabong, P. M. Kharbhih, J. P. Swer, P. Pyrtuh, E. Niang, M. Rynjah, B. M. L. Wanswett, A. Lyngdoh, O. L. Syiemlieh, P. Lyngdoh, B. Marpna, Secretary & Asst. Secretary Debate Committee SCSU.

SPORTS & GAMES SUB-COMMITTEE:

Convener: C. Marsharing

Joint Conveners: G. R. Rumnong & C. Syiemlieh

Members: E. N. Dkhar, H. Diengdoh, B. K. Saha, A. Khanduri, D. M. Syiem, S. Khongwir, A. Nongbri, S. Kharchandy, S. Lato, P. N. Jyrwa, D. Shadap, K. Umdor, M. Rynjah, I. S. Kharkongor, B. Nongbri, A. B. Basiawmoit, P. Kharkrang, I. Sun, Zoliansanga, P. Kipgen, Kyrshan Nongbri, Banrilang Dohling, P. Pyrtuh, K. Nengnong, S. Kharbhih, Daphi Kharmon, Larica Pathaw, Ransly Hoojon, Balawan Mawrie, P. Moksha, S. Warjri, Secretary & Asst. Secretary Sports SCSU.

CULTURAL PROGRAMME SUB-COMMITTEE:

Convener: V.C.S. Dkhar

Joint Convener: M.V.T. Marwein

Members: D. Mawroh, L. D. Marak, S. Pandey, J. P. Biswas, L. Pariat, G. Rumnong, M. Rynjah, Dona R. Diengdoh, W. Lytand, Indadaplin M. Mylliem Umlong, Larica Pathaw, Daphi Kharmon, P. Shabong, G. J. Dkhar, B. Mawrie, A. Lyngdoh, B.M. Laloo, R. Tham, S. P. Kharbhih, Secretary & Asst. Secretary, Culture & Music, SCSU.

FOOD & REFRESHMENT SUB-COMMITTEE:

Convener: M. W. Synrem, & I. Kharkrang

Joint Convener: A. Diengdoh

Members: S. K. Roy, B. K. Saha, D. N. Shabong, N. Lytand, B. Nongbri, I. Diengdoh, T. K. Tiewsoh, M. S. Umwi, R. Tham, B. Mawrie, D. Diengdoh, K. Sohtun, D. Lyngdoh, Aroma Lyngdoh, K. G. Nengnong, I. G. Kharmawphlang, B. Nongbri, L. Khongiang, I. Sun, B. M. L. Wanswett, I. Kharkongor, L. Pathaw, B. Kharchandy.

SEMINAR SUB-COMMITTEE:

Convener: R. Dkhar

Joint Convener: S. Khrriemmujaat & S. Sharma

Members: D. L. Buam, H. Iangrai, B. P. Tripathi, J. P. Biswas, R. Pyngrope, A. Dkhar, D. N. Shabong, D. Lyngdoh, A. Lyngdoh, L. M. Jyrwa, D. Thabah, T. Warjri, C. Syiemlieh, B. M. Laloo, A. K. Khanduri, W. C. K. Sohliya, I. Kharkongor, O. L. Syiemlieh, P. Lyngdoh, I. Khyriem, M. Lynser, B. Mawrie, P. Pyrtuh, P. Shabong, S. Kharrymba, S. Lyngskor, General Secretary & Asst. General Secretary, SCSU.

DIAMOND JUBILEE SOUVENIR SUB-COMMITTEE:

Convener: D. Bhowmik

Joint Convener: D. L. Buam

Members: I. S. Warjri, L. M. Pariat, B. M. Laloo, E. M. Pala, S. Pandey, L. D. Marak, P. Pyrtuh, D. Mawroh, B. Mukhim, L. M. Jyrwa, S. Kharchandy, A. M. Mitri, T. Warjri, Student Editor, SCSU.

TRANSPORT & ACCOMMODATION SUB-COMMITTEE:

Convener: L. Pathaw

Joint Conveners: S. Kharchandy & S. K. Roy

Members: B. Syiem, L. M. Pariat, D. Shadap, M. Rynjah, D. Thabah, C. Syiemlieh, B. Nongbri, J. Swer.

DISCIPLINE COMMITTEE:

Convener: A. Nongbri

Joint Conveners: H. Iangrai, M. W. Synrem, B. Wanniang

Members: R. Pyngrope, A. B. Basaiawmoit, G. R. Rumnong, S. Kharrymba, S. Kharshandy, B. P. Tripathi, D. Shadap, S. Khongwir, C. Marsharing, A. M. Mitri, S. Khyriemmujaat, I. Kharkrang, K. Lartang, S. Lato, W. C. K. Sohliya, S. Kharrymba, B. Dohling, Balawan Mawrie, B. Marpna.



Chronology of Events- Diamond Jubilee Celebrations 2016 - 17

Dr. (Mrs.) E. Kharkongor
Convener, Organizing
Committee, Diamond Jubilee
Celebration

1. The curtain was raised on the year long Diamond Jubilee Celebration of the college on 14th July, 2016 by Prof. Mrinal Miri, Former Vice Chancellor, North Eastern Hill University & Former Member of Parliament, in the presence of Dr. (Mrs.) Ampareen Lyngdoh, Minister, PWD (Buildings), Information Technology etc., Government of Meghalaya and a host of other dignitaries, invitees and guests. To mark

the beginning of the yearlong celebration a Two Day National Seminar on Applied Ethics on the theme: "Issues in Contemporary Society: Rights, Duties and Sustainability In Search Of Harmony" was organized by the Department of Philosophy in collaboration with IQAC on 14th - 15th July, 2016. The seminar was sponsored by UGC & ICPR, New Delhi.



Shri Conrad K. Sangma, Member of Parliament
releasing the College documentary *The Sixtieth Milestone*

2. The Fourth Batch of the UGC sponsored Three Months Certificate Course on Entrepreneurship Development organized by the Entrepreneurship Development Cell commenced on 15th July, 2016. The Meghalaya Institute of Entrepreneurship sponsored a number of budding entrepreneurs to attend the course.
3. A Five Day Special Camping Programme at Umphrup village was organized from 25th to 30th July, 2016, by the NSS unit of the College in collaboration with the Umphrup village Dorbar.
4. An Inter School Basketball Competition was held from 27th to 29th July, 2016. The event was organized by the Department of Physical Education and Sports Development Committee.
5. An Educational seminar for "Job Oriented Courses for Self-Development in Aviation, Tours & Travel and Hospitality Sectors" was conducted by the Placement Cell on 8th August, 2016.
6. NCC Unit of the college under the banner of 61 Meghalaya NCC (G) Bn and the other collaborating units of NCC organized a motivational talk on "NCC and Nation Building" as part of the observation of the International Youth Day on the 12th of August, 2016.
7. The Rovers and Rangers crew of the College participated in a programme entitled "Systematic Voters Education and Electoral Participation (SVEEP) of the Election Commission of India", which was held on 13th August, 2016 at State Central Library, Shillong.
8. To mark its 14th Anniversary, the Shillong College Alumni Association organized a Felicitation Programme on the 18th of August, 2016 for nineteen students who excelled academically in the University and Board examinations.
9. On the occasion of Library Day, Librarian and Staff of Shillong College Central Library along with IQAC of the college organized a Faculty Development Programme on "Effective Usage of E-resources" on 30th August, 2016.
10. A Book Fair Cum Sale was organized by Shillong College Central Library along with IQAC on the 30th & 31st August, 2016 in the college campus.
11. The 3rd S.C. Dutta Memorial Lecture on the topic, "Thinking Literature: The Cultural Politics of Contexts", was organized by the Department of English on 31st August, 2016 with Dr. Sumit Chakrabarty, Associate Professor, Presidency University, Kolkata as the invited Speaker.
12. A programme entitled "SC Tech Zest 16" (comprising three inter college competitions) entitled Code Debugging, Android App Development and a Debate Competition, on the motion "Social Networks Encourage People to have Good Interpersonal Skills", was organized on 3rd September, 2016 by the Department of Computer Science and Applications.
13. In view of Diamond Jubilee of the college, a special celebration of Teachers Day was arranged by the Shillong College Students' Union On 5th September, 2016.
14. Management Students' Club was inaugurated on 5th September, 2016.
15. Shillong College Rangers and Rovers crew were selected to present a patriotic song at a function held at Raj Bhavan, Shillong on 7th September, 2016.
16. A Career Awareness Programme was organized on the 8th of September, 2016 by the Placement Cell in collaboration with ITM Business School.
17. A One Day Seminar on "Understanding Seismic Activity", was organized by the Department of Chemistry and Department of Environmental Sciences on 9th September, 2016.
18. The Department of Computer Science & Applications organized the Valedictory Function of the two day programme on "Tech Quest", on 10th September, 2016.
19. The Non-Teaching Staff Day Celebration 2016 cum Diamond Jubilee was organized by the Non-Teaching Staff Association, Shillong College Unit on 12th September, 2016 with sports and games followed by dinner.



DIAMOND JUBILEE

20. An Inter-School Quiz competition was organised by the Debate and Extra Curricular Committee on 16th September, 2016.
21. Two NSS volunteers, Mr. Robin Nongrum and Miss Christine Kharbyngar bagged the University award at the State level for the best NSS volunteer for the year 2016. The awards and citations were handed over at a grand function organized at North Eastern Hill University campus on 24th September, 2016.
22. As part of the Swachh Bharat Campaign with the rest of the country, Swachh Bharat volunteers as well as NSS volunteers, Shillong College participated in the Abhiyan Cum-Cleaning Drive at Iewduh (KhliehIew) organised by the office of the Deputy Commissioner-East Khasi Hills, Shillong under the Chief Minister's Youth for Green Campaign on 2nd October, 2016.
23. A Five Day Special Camp at Nongtyngur Village was organized by the NSS unit of the College from 10th to 15th October, 2016. During the Five Day programme, the NSS unit of the College constructed a footpath as extension of its social service.
24. The Entrepreneurship Development Cell in collaboration with Rilum Foundation, Mawryngkneng Block, Meghalaya, organised a "Three Day Hands-On Training in Basic Welding Skills for Masons" for the college maintenance staff from 13th -15th October, 2016.
25. Four students of the college were selected to represent Meghalaya in the 4th North East States Karate Championship 2016, held at Paljor Stadium, Gangtok, Sikkim from 14th -16th October, 2016.
26. A Felicitation Programme for the participants of the 2016 Batch of the UGC Sponsored Three Months Certificate Course on Entrepreneurship Development was organised by the Entrepreneurship Development Cell, on 28th October, 2016.
27. A Five Day Special Camping at Nongpathaw Village was organised by the NSS unit of the College from 31th October to 5th November, 2016.
28. A Prize Distribution Programme of the Essay Competition on "Public Participation in Promoting Integrity and Eradicating Corruption" was organized by the Co-curricular Committee in collaboration with the Indian Overseas Bank as part of Vigilance Awareness Week on 5th November, 2016.
29. Mr. Robin Nongrum, NSS volunteer was selected for the Pre-Republic Camp at Kolkatta from 9th to 19th November, 2016.
30. The Annual Social, Cultural and Sports Week was held on the 5th, 12th, 19th and 26th November, 2016 and 1st, 2nd and 3rd December, 2016 respectively.
31. A Two Day National Workshop On "Managing Yourself and Leading Others" was organised by the Department of Management from 9th -10th November, 2016.
32. Fourth S. C. Dutta Memorial Lecture titled "Frontiers of Physics" was organized by the Department of Physics on 15th November, 2016.
33. Five students and two teachers from the Department of Economics participated in a Panel Discussion on "Demonetization and its Effect", organized by Sankardev College, Shillong, on 15th November, 2016.
34. A One Day Workshop on "Finishing School-Interview Skills and Job Prospects" was organized by the Placement Cell, in collaboration with Hundred fold Academy on 17th November, 2016.
35. The College hosted the Open Session of the General Council Meeting of the Adhoc Committee of Meghalaya Retired College Teachers' Association on 22nd November, 2016.
36. Shillong College in collaboration with the Meghalaya College Teachers Association organized the 11th R. R. Thomas Memorial Inter-College Debate Competition on the motion "Swacch Bharat Abhiyan

is a Catalyst for a Cleaner India” on 30th November, 2016.

37. The NSS Unit, Shillong College organized a programme to observe WORLD AIDS DAY on 1st December, 2016 at Lum Kynsai, LP/UP School, Umtngew, Smit.

38. A Popular Talk on “Work-Life Balance” was organized by Women’s Cell of Shillong College on 9th December, 2016. Padmashree Theilin Phanbuh, Chairperson, Meghalaya State Commission for Women graced the occasion as the Chief Guest.

39. The Department of Chemistry in collaboration with the IQAC organized a programme on 14th December, 2016 to release an ISBN Publication entitled “Exploring Chemistry-Interface with Human Welfare” which is the outcome of the proceedings of the National Seminar held from 30th - 31st July, 2015.

40. A One Day Programme on Career Cum Moral Counselling & Awareness on Substance Abuse was organized by IQAC & Higher Secondary Section on 15th December, 2016.

41. On 16th December, 2016 the Organising Committee of Diamond Jubilee Celebrations proposed for a Community outreach Programme to reflect the best spirit of celebration and best practices by the college.

42. A Three Day Workshop on “Energy Access through RE Technology” was organised by the Entrepreneurship Development Cell in collaboration with National Power Training Institute, North East Region, Guwahati from 23rd -25th February, 2017.

43. As part of the International Women’s Day two faculty members from the Department of Microbiology and 21 students participated in A Self Defence Workshop for Women and Girls organised by Impulse NGO Network on 8th March, 2017 at the NSCA Indoor Stadium, Lachumiere, Shillong. Commemorating this years’ theme - *Be Bold for Change*.

44. Swacch Bharat Cell, NCC, NSS & Red Cross Society of Shillong College observed the Swasth Balika Swasth Bharat and Water Day on 22nd March, 2017.

45. NCC and NSS Units of the College organized the Digital Payment Campaign and Road Safety Awareness Programme on 13th April, 2017.

46. Shillong College Employees Mutual Benefit Fund & Consumers’ Cooperative Society Ltd. organized a programme to inaugurate a new room on the ground floor of the new building for Students’ Service Centre on 9th May, 2017.

47. The Department of Computer Science & Applications, through the Techies’ Club organized its annual computer literacy campaign as part of the Department’s extension/ outreach programmes.

48. Sensitization Programme on Climate Change was organized by NSS on 2nd June, 2017.

49. In observance of World Environment Day, the NSS organised an Essay, Painting and Quiz competition on 5th June, 2017 at Thynroit Presbyterian Secondary School.

50. On 5th June, 2017 a separate group of NSS Unit organised an Essay, Painting and Quiz competition at Nongtyngur Village.

51. Shillong College and Shillong College Academic Society (SCAS) celebrated the “World Environment Day 2017” on 5th June, 2017.

52. Seven Day National Workshop on Research Methodology was organized by the Research Innovation and Publication Cell in collaboration with IQAC, Shillong College, from 7th-13th June, 2017.

53. ICGC organized a Two Day Orientation Programme on “Enhancing Academic Quality for Teachers of Higher Secondary Section” on 8th June, 2017.

53. Organizing Committee, Diamond Jubilee



DIAMOND JUBILEE

Celebration which met on 20th June, 2017 suggested that since the college began its eventful journey from Jail Road Boys High School on the 15th of August, 1956, the college should contribute a token amount of Rs 50,000/- (rupees fifty thousand only) to the institution.

54. International Yoga Day was observed on 21st June, 2017. Organized by NCC & NSS Units of the college the programme was conducted by a trained Yoga teacher and was well attended by NCC cadets, NSS volunteers, students and staff of the college.

55. Since B.Sc (Hons) Environmental Science was granted affiliation by NEHU to start from this academic session 2017-2018 (vide letter No. CDC/6/Sh.c/2014/ Vol. III/944 dated 8th June, 2017), a formal function to inaugurate the Department of Environmental Science was held on 23rd June, 2017.

56. An Inter College Debate on the motion "Ki Dak Thoh-Ka Jinglong Kawei Ka Jaitbynriew" was organized by the Department of Khasi on 22nd June, 2017 to mark the anniversary of Rev. Thomas Jones.

57. A Flash Mob Programme (Skit and Dance) was performed by the students of the college on 24th June, 2017 at Police Bazar on the theme: "Women's Safety".

58. An Awareness Campaign was conducted by RUSA, Government of Meghalaya on 6th July, 2017, for Degree students of all streams and for teachers.

59. The 5th S. C. Dutta Memorial Lecture on "Dharma and World Peace" was organized by the Department of Philosophy on 20th July, 2017.

60. A Panel Discussion on "Capitalism Kills" was organized by the Department of Management on 21st July, 2017.

61. Sports Carnival Week commenced from 24th July, 2017 with various sports events mainly held in the evening and participated by students and staff not only from the college but also from other colleges in the State.

62. The Rovers & Rangers Cell, Shillong College organized a programme entitled "Surf Smart" and "Free Being Me", on 28th July, 2017.

63. A Self Defense Training for women was organized by Womens' Cell in collaboration with Meghalaya School of Martial Arts on 17th August, 2017.

64. A Workshop on "Online Safety" was organized by Womens' Cell in collaboration with Centre for Social Research, New Delhi on 18th August, 2017.

65. The Diamond Jubilee Year witnessed the inauguration of the Certificate Course on "Solid Waste Management" conducted by the Department of Environmental Science in collaboration with Entrepreneurship Development Cell and IQAC on 18th August, 2017.

66. Coaching classes for Competitive Examinations under RUSA Equity was inaugurated on the 21st August, 2017.

67. Annual Social, Cultural & Sports Week organized by the Shillong College Students' Union commenced from 21st August, 2017 culminating on 26th August, 2017.

68. Food Fest was organised on 22nd August, 2017 by the Food & Refreshment Committee.

69. On 23rd August, 2017 the college took part in the Cleaning Drive that was organized by NSS, NCC, YRC and Rovers & Rangers of Shillong College.

70. Inaugural Function of International Seminar on "Cross Border Connectivity and Inclusive Growth: Possibilities and Challenges with Special Reference to the North Eastern Region" was organized as part of the Closing Ceremony of the Diamond Jubilee Celebration on 24th August, 2017.

71. The Closing Ceremony of the Diamond Jubilee Celebration coinciding with the Valedictory Function of the Two Day International Seminar was held on 25th August, 2017.

TOP TEN LIST 2017

The following is the list of students who secured top ten positions in the Final Examination of Degree Honours conducted by NEHU in March, 2017

Name	Roll no	Percentage	Subject
Emergency Ramsiej	A1504000	66.13	Philosophy
Evamagricia Snaitang	A 1503809	67.88	Political Science
Ginkhansuon	A1503915	63	Sociology
Phidapynbha Khongstia	S1502308	78.75	Zoology
Makababudlang Suna	S1502355	82	Microbiology
Beryldalyne Syiem	S 150 2338	80	Microbiology
Barry Cooper Hynniewta	S 1502336	71.38	Microbiology
Shanbor Sayoo	S 1502367	71	Microbiology
Darity Hynniewta	S1502339	69.38	Microbiology
Lavinia Lawai	S1502352	69	Microbiology
Jesica L. Nongrang	S150 2349	68.88	Microbiology
Singreiphi Maza	S1502369	66	Microbiology
Lumkupar Myrthong	S 1502354	65.13	Microbiology
Nancy Lalhriatpuui	S 1502358	64.88	Microbiology



its Yesterday Once More



its Yesterday Once More





ADVANCEMENT OF MANKIND VS. EARTH'S SUSTAINABILITY



Prof. B. Myrboh
President, Governing Body
Shillong College

When humans first discovered that rubbing two flint stones together generates sparks that can grow into fire, that was when they began to race ahead of other living species in exploiting the best and juiciest of what this planet we call Earth can offer. Fast forward to about one million years, while the rest of the species have at best barely survived, we humans have advanced beyond anything a Neanderthals could have imagined in their wildest dreams. Occasionally Bear Grylls would provide us with a glimpse of primitive skills and fire by friction in his *Man vs. Wild* episodes, but these are just pastimes for the modern human to watch while relaxing at home over a cup of coffee and may be a slice of pizza just home delivered from Domino's. There are better things to do than looking back at obsolete knowledge and practices like, for instance surfing the Net, playing football against Real Madrid on the computer and myriad other intelligent things to do.

It all started when Michael Faraday discovered and documented the phenomena of electromagnetic induction way back in the 1820s. This led to experimentation by others in both Europe and North America and presto the dynamo was born, which means that besides fire, man now had electricity to play with. And when J. J. Thomson discovered the electron in 1897, and that it is a constituent of all matter we are surrounded by, humans are suddenly equipped with the power to invent like never before. Their ability to think, observe, experiment and infer led to an explosion of knowledge and within the span of less than a century humans have taken full control of the planet earth, exploiting everything that is in the air, on the ground, in the ocean and beneath the ocean floor. All of this to satisfy our insatiable needs.

Major extinction events are nothing new for the planet, but during the past decades plants and animal species have been dying out at an alarming rate – directly pointing an accusing finger at humans. We are presently losing dozens of species every day, according to the Centre for Biological Diversity. Nearly 20,000 species of plants and animals are at a high risk of extinction and if trends continue, Earth could see another mass extinction event within a few centuries. "Unlike past mass extinctions, caused by events like asteroid strikes, volcanic eruptions and natural climate shifts, the current crisis is almost entirely caused by us -- humans," explains the Center for Biological Diversity. "In fact, 99 percent of currently threatened species are at risk from human activities, primarily those driving habitat loss, introduction of exotic species and global warming."

How much do we really need, to be able to survive comfortably during one's lifetime on this beautiful planet Earth? Shouldn't our n^{th} future generation also live and procreate on this one and only life sustainable third planet from the Sun?

ALL IS NOT WELL



Dr Malay Dey
Vice-Principal
Shillong College

Farhan Qureshi, Raju Rastogi and Rancchoddas Shyamaldas Chanchadaka Rancho, are three friends studying at the Imperial College of Engineering, one of the best colleges in India. Farhan and Raju are average students from the middle class family background. Farhan's dream was to be a wild life photographer but his father wished him to become an engineer. Raju's family comprised his ailing father, sickly, ever anxious and irritated mother and a younger sister. All of them look at Raju as the saviour to take the family out of poverty and uplift the fortunes. Raju would always remain stressed as he lacked self-confidence. Rancho, on the other hand represented the idiot son of a wealthy father, but was actually a genius with natural talent for engineering. His interest in learning was for the sheer joy of it and not for getting a corporate job and earning money. He was actually the son of a poor servant who worked for a rich man, and was sent to this college to acquire the degree of engineering for the son of the rich man who lacked any talent. Rancho's real name was Phungsuk Wangdu, his passion was for knowledge and innovating machines and tools rather than the conventional obsession with examination grades. Against all odds he dared to encourage his friends to look beyond the ordinary things in life and pursue their own dreams. Viru Sahastrabudhhe (Virus), the director of the college seemed engulfed with a mindlessly strict principle and orthodox concept of education, was on the opposite pole of Rancho's passionate concept of learning for joy and his dislike for the boys was only too obvious. Another character, Joy Lobo, a music lover hanged himself under the fury of Virus as he failed to complete his project model of a 'quadcopter' on time due to his father's illness. The plot of course is that of the movie *3 Idiots*, directed by Rajkumar Hirani which was released in 2009 with a box office hit.

The film was a distinctive one featuring the real stories of millions of young aspirants and at the same time raises pertinent questions on the entire education scenario across the country. Every parent, particularly the middle class society, desire their wards to be either a doctor or an engineer. Having no intention to judge the aptitude and potential of the child, his/her destiny is decided by parents and peers. They believe that this is an easy and stable path to a high-paying job to live in a society focused on money power. The child gets no opportunity to think and explore his or her own talent with which he or she was born. The poor child dares not move away from the herd of sheep and often sacrifice their desire to fulfil their parent's dream. Parents too sacrifice everything, all beautiful wishes and charms of family life, save money all their life to bear the high cost of education in chosen institutes. Often without any hesitation they adopt unwelcome means of income. This is the story continuing for the last fifty years or so in India. Admission in innumerable number of engineering and medical colleges, run by government, public or private parties are made through Joint Entrance Examinations (JEE) conducted by Government agencies. The patterns of such tests are objective and information based and certainly not knowledge and concept based. The more the correct options one can mark in the OMR sheet, the more the chance of cracking the examination.

Taking advantage of the situation there has been mushrooming of so called coaching centres all over the country. Every metropolitan city, small and big town must have one or more such coaching centres minting money to be tagged as developed, else are termed as backward places. According to a report by the Asian Development Bank (ADB) published in 2012, as many as 80% of high school children juggle



tuitions at these coaching centres in India. Though it is yet to be formally recognised as an industry, the sector was estimated to be worth over \$ 6.5 billion in 2008 and is estimated to be growing at over 15% each year. Added to this are the numerous home tuitions, in-house school tutorials and many other form of coaching, the data of which is not available, the size of industry would be even bigger than one can imagine. The fee for such coaching can range from Rs. 2 lakh to 4 lakh for two years.

Since these classes have the single-minded focus of cracking entrance examinations, instructional materials are mostly based on some prescribed text books and guide books containing sets of questions and answers. Many believe that such coaching does help students to get familiarised with the pattern of the test system, but it fails to instil or enhance their knowledge base. Students tend to become like computer software, working as they are programmed, unable to think beyond the syllabi. In-depth knowledge, creativity and innovativeness, which are key to overall development, remain far from the reach of our youths. They just get degrees and work in industries to earn money. Some, may be called fortunate, migrate to the US and other developed nations and contribute towards its development at a lower salary. The same jobs would cost a couple of multiples had these been offered to a citizen of host country. They feel elevated to enjoy status of Non Resident Indian (NRI) and forget that every Indian tax payer's blessings seem to be wasted behind his engineering degree. Parents too are happy as children working abroad is a status symbol. Infosys Executive Chairman N. R. Narayana Murthy observes the quality of the students in IITs has deteriorated over the years because of the spoon feeding coaching class culture and its narrow focus. "They somehow get through the joint entrance examinations. But their performance in IITs, at jobs or when they come for higher education in institutions in the US, is not as good as it used to be" he lamented.

Coaching centres, though spread across the country,

most of these are concentrated in metros like Delhi, Mumbai, Kolkata, Hyderabad, Bengaluru, Chennai and Pune for various competitive examinations, viz. civil services, railway services, law and especially engineering, medical, management and other allied professional courses. Among these the city of Kota in Rajasthan has a special place. It is renowned as the coaching hub and perhaps it would not a misnomer to be called the "Coaching Capital of India". According to an estimate, there are about 150 big and small such institutes providing coaching primarily for engineering and medical entrance tests. V. K. Bansal, founder of Bansal Classes, Pvt. Ltd., and now its Chairman-cum managing director, started as tuition Classes in 1981. Following Bansal's footsteps, several coaching classes have mushroomed in Kota and it forms a major part of the coaching industry in India. The pay package for a teacher ranges between 15 to 20 lakh per annum and may even go higher in case of a 'star teacher'. Most premier coaching institutes have their own campuses. Connected to this several other business establishments such hotels, eateries, restaurants, hostels, paying guests, etc. have come up and are making brisk money. Several industrial sheds developed by Rajasthan Industrial Development and Investment Corporation (RIICO) has sold their ownership to coaching institutes at an exorbitant price. Corporate charter is also attributed through investment by companies like equity brokers and financial services group Religare, Milestone, Franklin Tempelton and others. It makes the coaching market of Kota worth Rs. 300 to 500 crore. Indeed a rosy and lucrative picture for making investment to earn fast buck.

Is all well in Kota? Or rather, is all well in our country? Thousands of students rush to these centres and compete for enrolment in the best institutes. Money becomes a non issue as parents are ready to pay any amount for buying the best for their children. Just like the case of Farhan Qureshi in *3 Idiots*, parents often force children to undertake coaching and be a part of the cut-throat competition without actually considering the child's desire and capacity. Many prepare up to

four years for a three-hour entrance examination. While every parent's dream is to see their ward in the IITs and NITs, this puts the child under tremendous stress and often a meltdown which is ignored and that at times leads to cases of depression and even suicidal tendencies. Every year dozens of students commit suicide as they find themselves unable to cope with the tremendous pressure. Feeling of inferiority, being ashamed of oneself for being unable to fulfil parent's dream in spite of the huge investments and other such psychological conditions haunt children leading to depression and some fall prey to the ultimate. Available records indicate that the number of suicides were 8 and 6 in 2010 and 2011 respectively which doubled in 2011 when 11 students committed suicide. The number increased to 18 in 2013, 45 cases in 2014, 18 deaths in 2015 and, 17 suicides in 2016, till April this year 2 students have ended their life. Renowned psychologist S. S. Nathawat calls this "performance suicide" and says "nowadays parents and teachers have high expectations causing anxiety and performance fear". Touching notes left behind by the victims give clear indication of their mental states and trauma that they go through. Sixteen year old Aman Gupta (2016) of Bihar leaves a video message in his phone saying 'Papa always supported me but I brought shame to him, I would not be able to do it in life'. Anjali Anand, 18 from U.P. hung herself in 2015 wrote "even after all the studies, I wouldn't be able to succeed. Sorry papa I quit'. Thus, all is not well!

According to HRD ministry, India has 6,124 engineering and technology institutes offering around 29 lakh seats which are filled via various entrance examinations. All these institutes are controlled and monitored by the statutory body All India Council for Technical Education (AICTE). Of all the engineering institutes the prestigious Indian Institute of Technology (IITs) are autonomous public institutes of higher education governed by the Institutes of Technology Act, 1961. In all there are 23 IITs spread all over the country having intake capacity of 11,023 students and the course fee is 2 lakh per annum. In the next category of national importance are the 31 National Institute of Technology (NITs) located in

various states of India offering about 18,013 seats in their under graduate engineering programmes at the cost of 1.25 lakh per annum. All the IITs and NITs are funded by the Government of India. Apart from these there are hundreds of other institutes in every state with a variety of ranks offering courses in different branches of engineering. The intake and the fee structure varies according to the desire of private management bodies of the respective institutes and hardly any parity is followed. The fees may range from anything between 2 to 5 lakh per annum depending on the reputation and placement assurance. Over and above there are other groups of autonomous, private and affiliated engineering colleges in many states. Some of the courses in many of the colleges are not attractive. Many of these institutes are understaffed and faculties are under-qualified as they are appointed disregarding the AICTE regulations for appointment of faculties and staff. Such institutes have inadequate infrastructure and are deficient in other such requirements. Hence, AICTE has decided to cut at least 60% seats for the session 2017-18 from these institutes to maintain the quality.

How many engineers does India produce? An exact authentic figure though not readily available, is estimated that about 15 lakh engineering graduates throngs the narrow job market every year. The first ever global report commissioned by Queen Elizabeth Prize for Engineering revealed that while just 20% of youths from UK and 30% from USA opt for an engineering career, in India the rate is as high as 80% which is the highest in the world. New Delhi based employment solutions company, *Aspiring Minds* conducted an employability-focused study based on 1, 50,000 engineering graduates in 2013 and revealed a shocking picture. As many as 97% seek job either in software engineering or core engineering. However, only 3% have suitable skills to be employed in software or product market, only 7% can handle core engineering tasks. Experts say a major fraction are unemployable and reason being the skill gap. Thus, engineering has become the de-facto graduate degree for a large chunk of students today. The reasons for such dismay are numerous.

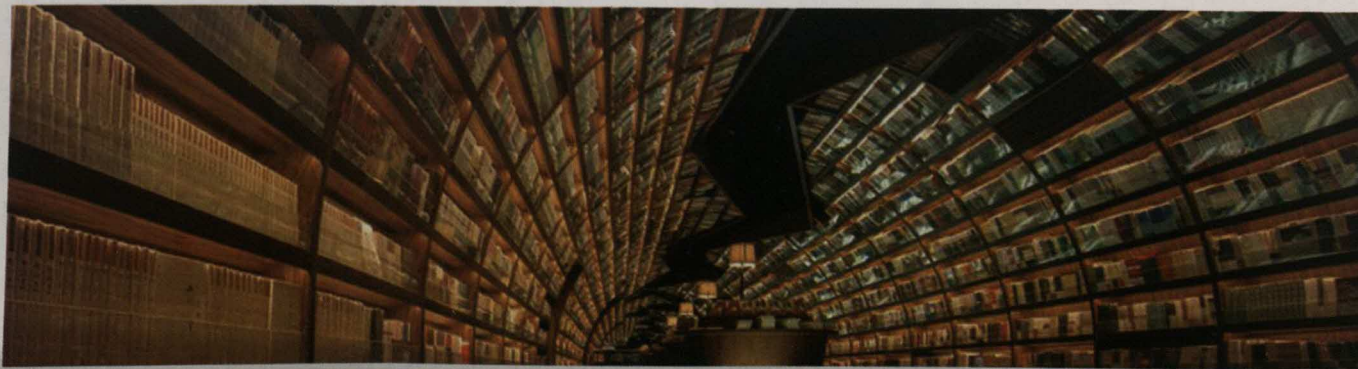


The most important factor is the absence of research aptitudes and innovative skills. After undergoing a stereotypical four year course, the so called bests run for jobs in multinational corporate, some manage to even migrate to the US for an advanced course or get an employment (Donald Trump's immigration crackdown has left many worrying), a fraction enrol for MBA for selling consumer products rather than engineering, some look for a lucrative IT job and get stuck, and about 20%-30% find it difficult to get a suitable job of their choice and keep on hopping from here to there. Lesser number pursue post-graduate and opt for a profession in teaching and research and those who do get into the teaching profession, are there not because of passion but for earning a living. Private institutes being commercially motivated prefer low cost faculty employment and seldom search for qualified people, rather many a time it is observed that a B.Tech graduate is teaching a B.Tech aspirant.

Certainly things are not in the right place. It appears that the present so called modern system of education is ailing in many respects and not suiting India's needs due to its own fallacy. There has been a continuous erosion of cultural and social values. Traditional knowledge and excellence are ignored and a blind desire is driving the society towards emptiness. The treasure left behind by the founders of Indian civilization has been long forgotten. Excellence in education was very much inherent in the ancient Indian system. Since time immemorial, Indian system recognised that the supreme goal of life was self-realization and thus, aim of education was to attain completeness of being. It was recognised that each individual

was inclined and capable of some particular tasks and duties. Hence, Philosophy, Literature, Science, Mathematics and even Vocational learning found place in ancient Indian education. It was a unique and unparalleled system that influenced society to live in harmony with distinct duties and responsibilities for each citizen. Sadly, such an impressive and robust system got buried in the ruins of Takshasila, Nalanda, Ujjain and other famous places of learning under the influence of western materialistic education system. Excellence of Kautilya in administration, Sushruta in surgery, Charaka in Medicine, Kanada in Physics, Nagarjuna in Chemistry, Aryabhatta in Astronomy and many others in a variety of other fields including metallurgy, architecture and engineering were well appreciated world over. The system stressed upon laying foundation for innovation and life skill enhancement and to provide work and employment for every section of society. Contrary to this, the modern system of education seems to be just a hollow, mechanical race in which everyone participates to fulfil a goal not by choice but out of compulsion.

Thus, once again 'All's not well'! The system needs to be repaired with an aim to prepare the youth with indigenous ways of teaching-learning for meeting local, national as well as global needs. The planners, policy makers, educationists, corporate and industrialists must put their heads together to make an attempt to bring about radical changes right at the roots, so as to be able to provide focused and need based development of the entire system for a "All Well" value based technology.



MAKING HIGHER EDUCATION PEOPLE-ORIENTED: THE CASE OF SHILLONG COLLEGE



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An academic institution takes its birth to impart education and knowledge to generations of learners. It envisages imparting quality education while ensuring that education is cost effective. Though this ideology is rapidly getting diluted in the present day of market economy where, it is said that even an apparent academic research is also becoming a commodity for that is designed to prove some ideas that corporate wants to have, yet there are institutions which are established on certain defined concepts and they are striving hard to maintain the noble ideas and propagating the same further. That is a saving grace in the context of blatant commodification of education and knowledge. There cannot be any room for the retrograde theory that one of the schools in Shillong prominently displays "If you think education is expensive then try ignorance". Education at all levels should be for all - affordable and accessible. Education in general and higher education in particular, if rightly fashioned with essential components of fundamental knowledge, skill, attitude and values, can play a powerful role as integrating force in promoting democratic values.

Independence of India came through a long drawn struggle but it had the very unfortunate attachment of partition. This partition made two groups of people suffer the most - one in Punjab and the other in Bengal. There cannot be any scale to measure who suffered more but it definitely left an indelible mark on the life, livelihood, and very existence of the people belonging to the two communities. The North-East region of India felt the impact of Partition and is still under the grip of the various impacts of

the same artificial political border created in 1947. Soon after the independence of India, mass migration of refugees from erstwhile East Pakistan disturbed balance of population causing acute shortage of food, shelter and also created an urgent need for more educational institutions, particularly for the migrated lots. During the 1950s there was demand for newer scopes for pursuing education at all levels - primary, secondary and tertiary. Fortunately, there were people with vision and commitment with an ideology to sacrifice for the cause of meaningful progressive education meant specifically for public welfare. Starting from the year 1950, a group of well-meaning and enlightened citizens of Shillong took initiatives and struggled hard for more than five years and finally were successful in starting a new college for imparting higher education to emerging generations of younger people. The college was established on 15th August, 1956. What a beginning!!! It was purely through public donations and peoples' participation and classes started in Bangiya Sahitya Parishad Hall and Jail Road Boys' High School through voluntary hosting in their respective premises. That is the spirit of imparting progressive education that strengthens public education system, and civilisation advances in its true sense with such endeavours. This is beginning of Shillong College - presently, one of the prominent colleges in the North-Eastern Region of our country-celebrating its Diamond Jubilee this year.

It may not be out of place to refer to another pioneering college of our country, though in the field of technical education, to draw an analogy reference being made here to the Indian Institute Engineering



Science and Technology, Shibpur, West Bengal (IEST, Shibpur) (Formerly Bengal Engineering and Science University, Shibpur) which was established exactly 100 years before that of Shillong College, i.e., in 1856 (24th November, 1856). The history of this Institute of national repute goes back to the nineteenth century when industries in the sense we understand today, were practically absent in our country. Prompted by the idea of meeting requirement of trained engineering personnel for the Public Works Department, the then Council of Education, Bengal, decided to open Civil Engineering classes and a Professorship in Civil Engineering was created at Hindu College, Calcutta, in the year 1843-44. A College of Engineering was started by the name of Civil Engineering College on 24th November, 1856, in the premises of the Writers Building, Calcutta. With the establishment of Calcutta University on January 24, 1857, the college was affiliated to this university in May 1857. The first-degree examination in Bachelor of Civil Engineering was held in 1864 in which only 2 students graduated. In 1865, the college merged with Presidency College, Calcutta and from 1865 to 1869 the college functioned as the Civil Engineering Department of Presidency College. In 1880, the college was shifted to its present campus at Shibpur, Howrah, and was christened the 'Government College, Howrah,' in the premises of Bishop's College. It started imparting training in Civil as well as Mechanical Engineering. The college became wholly residential from the year 1889. In 1921, the name of the college was changed to 'Bengal Engineering College' (popularly known as B.E. College). Journey continued and by 1947 this College had opened many other branches of engineering making a strong foothold. With the end of Second World War, the necessity of further expansion and the development of the college were felt and a 'Committee for the development of Higher Engineering and Technical Education in Bengal' decided to upgrade the college to the status of a modern and well-equipped institution with facilities for postgraduate study and

research. The institute started its P. G. courses in 1954 and Ph. D. programme in 1962. In 2004, B.E. College (Deemed University) was converted into a full-fledged university by an act in the West Bengal Assembly and renamed as Bengal Engineering and Science University, Shibpur. In addition to the traditional engineering disciplines, the university started M.Sc curriculum in basic sciences. In March 2014, Bengal Engineering and Science University, Shibpur was taken over by the Government of India and converted into an Institute of National Importance through an act of parliament and renamed as Indian Institute of Engineering Science and Technology, Shibpur. This is the Second Oldest Engineering College in India. The Roorkee Engineering College established in the year 1847 AD and recognized as the first Engineering College in India. The Government Engineering College, Pune established in the year 1854. The Bengal Engineering College established in the year 1856. The first batch of degree course in Civil Engineering turned out in 1912 from Pune Engineering College whereas the first batch in Civil Engineering passed out from B.E. College, in the year 1864. Therefore, if we consider the year of establishment the B.E. College will be the third engineering college in India. However, considering the year of graduation our B.E. College stands as the 2nd oldest Engineering College in India. In March 2014, Bengal Engineering and Science University, Shibpur was taken over by the Government of India and converted into an Institute of National Importance through an act of parliament and renamed as Indian Institute of Engineering Science and Technology, Shibpur. This is an exemplary legacy and one needs to take inspiration from this to propagate public education system when the whole country is being practically dominated by privatised and commercialized education with more than 65% of students in any stream are under the grab of the market players.

Shillong College proudly proclaims its goal as "along

with the goal of academic excellence, the college aims at developing talent of its students in sports and cultural activities to seek their holistic growth. In conformity with the aims and objectives of the College, the college strives to provide ample opportunities to the students and trains them with available facilities so as to enable them to compete in university, state, national and even international level in the field of sports, culture, social service including NSS and NCC". This goal along with the defined aims and objectives is based on the context that envisages "The purpose of education is to develop skilled human resources by increasing capacity of individuals to achieve core competencies in their selected fields. It must create systems to cater to diverse needs of individuals. Keeping in view this goal, the college has developed a network of systems in multi-areas of sports and cultural domain along with academics to provide wider choice to individuals for their versatile & multidimensional growth. Ultimately the mission is to give the nation excellent sports persons & artists and contribute towards building good human resource of the nation". This college believes that complete education is not simply bookish knowledge but a complete bringing up of young minds with knowledge, skill, sports, culture and urge for learning more life-long so as to face the challenges of world with time to come. Thus the College grew from mere 15 students in 1956 to about 4000 now, which is bound to grow further with progressive expansion of opportunities for modern higher education and opening of more courses including PG courses.

The journey has been quite arduous, but persistence and commitment made its mark. The college never lagged behind in responding to the demands of emerging society and hence introduced new courses, along with traditional degree courses, since the advent of the new millennium. But these efforts required accreditation by the appropriate authority so as to have confidence of people as well as assessing its own strength, weakness and challenges. Shillong

College thus became one of the early colleges in the State of Meghalaya to volunteer for assessment and accreditation by National Assessment and Accreditation Council (NAAC), Bangalore as early as in 2003 and the college was accredited with grade 'B' with 73% score. It was a learning experience and the management and the staff of the College took note of every aspect of the Peer Team recommendations and started implementing the suggestions in a phased manner. In 2010, the College offered itself for 2nd cycle of assessment and accreditation by NAAC and was awarded a CGPA of 2.92 in the 4 point scale marking an effort of sustenance of achievements and also expanding the scope of higher education for the weaker section of the society, in particular. The impetus for further growth and facing challenges of emerging trends got rejuvenated with these achievements. Several constraints do exist but the college management and the staff considered the constraints as their strength. Constraints of space were mitigated by acquiring more lands and new constructions in the existing as well as in new campus. One of the major strength of Shillong College lies in the fact that most of the students belong to rural areas and also more than 75% of the students passing out from the institution are first generation graduates. Thus, continuing with the efforts to sustain and enhance quality of education and facilities provided the College took step forward by going ahead for 3rd cycle of assessment and accreditation by NAAC in 2006. The process was self-evaluative as it generated immense internal debates on quality education, existing facilities, performances in co-curricular and extra-curricular activities, community participation, research and development, nature and practice of governance and all other related areas, and these debates paved the way for working out strategies for mutual cooperation and innovation. At the end of the hectic process, the College was finally conferred the status of Grade 'A' by NAAC in the 15th Meeting of the Standing Committee held on 25th May, 2016. That



is a significant achievement for an institution that had so modest beginning with initial resources obtained through only public donations and now standing as one of the pioneering public institutions of the region. Yet, the institution believes that more than the achievements, the maintenance and sustenance of the achievements must get prime importance such that the college should excel further in near future setting this place called "Shillong College" as the destination of all young learners not only in the region but also in the Country in the days to come.

Since its establishment in 1956 till mid-1980s, the number of teaching faculty belonging to local tribal community were few and far between. With the passage of time scope of higher education got widened and a significant change became visible with the establishment of North Eastern Hill University in early 1970s university level education became affordable and reachable. This resulted in change in the scenario as regards availability of sufficient number of qualified personnels to take up teaching jobs in the colleges and consequently, Shillong College, at present, has more than 90% of its teaching and non-teaching staff belonging to the local tribal community. This, in short, provides enough evidence of fruits of public-funded expansion of scope of higher education and making higher education more mass-based. Shillong College has made large contribution in this regard and one of the best examples of its contribution towards such effort lies in the fact that both the Principal and Vice-Principal of the College, at present, are alumni of this college and a good number of ex-students are in the rolls of this college as teaching as well as non-teaching staff.

College propagates progressive scientific culture and accords appropriate importance to environment awareness and conservation. Inculcating scientific mind is prelude to the creation of modern progressive society and hence the college has given highest priority to building up this temper not

only in students of science but also in all sections of students cutting across streams or courses. The college opened science stream in 1963. During 2012-13, the college celebrated Golden Jubilee of Teaching Science in Shillong College through varied academic and allied activities. This probably marks a significant contribution in propagating scientific culture. Such an effort was appropriately recognised as the celebration was inaugurated by none other than the then Hon'ble Union Minister of Human Resource Development, Dr. M. M. Pallam Raju, who showered immense appreciation to the management, Staff and Students of the college for taking such an initiative. The celebrations was marked by organising an International seminar on "Attracting Best Talents in Basic Sciences" in addition to many other events like Science Exhibitions, Students Science Seminar, Competitions for students etc.

There are many first-time prioritized accomplishments of the college in academic and allied fields that also supplements modern developments and physical well-being of its stake-holders. In 2007, the college opened Microbiology department and introduced 3-year B. Sc. (Microbiology) course. This is a pioneering effort being the first of its kind in the region at the college level. This marked an important diversification in the scope of acquiring modern emerging knowledge and skill making new generations of students inspired. In 2011, the College established an innovative cell called Entrepreneur Development Cell to impart students on innovative approaches to earn livelihood in the days of tremendous job-shrinkage in all sector. The Cell framed a Syllabus for a Three Months Certificate Course in Entrepreneurship which was approved by the UGC. The Cell is now conducting the UGC-Sponsored Three Months Certificate Course in Entrepreneurship every year since 2013. Government of Meghalaya has adopted the course as a model course and is implementing the conduct of the course in every district of the state. In 2014, the

college introduced the subject 'Physical Education' for the first time in the State at the collegiate level. At the instance of the college, the Meghalaya Board of School Education also introduced the subject in the curriculum of Higher Secondary level education. The college is now in the process of introducing Bachelor of Physical Education course and is waiting

appropriate approval from the affiliating North Eastern Hill University. As the college aims to serve for the welfare of its stakeholders, it took another innovative step in 2014 for the welfare of retired colleagues of the college. The education workers (teachers as well as non-teaching staff in grants-in-aid colleges) of the state go empty handed after superannuation

in the absence of any pensionary benefit from the government. In 2014, the college introduced a novel scheme of providing some maintenance assistance to the retiring colleagues (effective from 2011) which has been designed by the college only with a feasibility that would run for years to come. This is probably only instance not only in the State but also throughout the country where an institution provides minimum sustenance assistance to its retiring staff as a gratuitous measure and also without taking any financial help from any external agency. All these measures have put the college on a different footing that takes care of the educational need of students and teachers but also welfare of students and staff.

With a history of six decades, celebrations of different achievements continue. The college celebrated its Silver Jubilee in 1981, followed by year-long celebration of its Golden Jubilee during 2015-16. It

is time to celebrate Diamond Jubilee and it is most satisfying that the Diamond Jubilee celebration coincides with the award of Grade "A" to the college by NAAC. College is likely to see phenomenal growth in the future and it is most certain that there will be no drifting from the basic goals and objectives of the college to offer affordable and relevant higher

education to the emerging generations of students in or under every circumstances.

This write-up will be not be complete without paying our respectful homage to all the founder members, past and present Principals, Vice Principals, teaching as well non-teaching staff, the students and the community as a whole for their support and immense unforgettable contributions. Among

them, the founder Principal, (Late) Shri Sudhindra Chandra Datta stands tall for his vision, commitment

and extreme sacrifice. No words can adequately acknowledge his contributions. Salute to this visionary personality. It is a matter of immense pride and great joy that the College has started with the S. C. Datta Memorial Lecture in 2013 which is organised by each department in turn twice every year. It goes to the credit of the college that the institution could renew its relationships with the family members of Late Shri S. C Datta and the worthy son of our founder Principal, Shri Subir Datta, graced the 4th and Diamond Jubilee S. C. Datta Memorial Lecture in 2016 as an invitee member. The Lecture was organised by the Department of English and was delivered by Prof. Sumit Chakraborty, Head, Department of English, Presidency University, Kolkata on the topic "Thinking Literature: The Cultural Politics of Context".



(L) Shri Sudhindra Chandra Datta

Former Principals



Late Sudhindra Chandra Datta



Late Sudhhabrata Bhattacharjee



Late D. S. Rawat



Late Kanai Lal Choudhury



Late Tapan Maitra



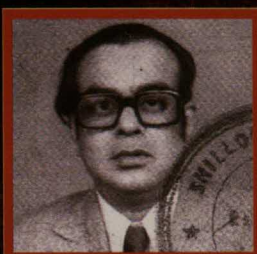
Dr (Mrs) Mary Pristilla Rina Lyngdoh

Present Principal



Dr K. D. Ramsiej

Former Vice Principals



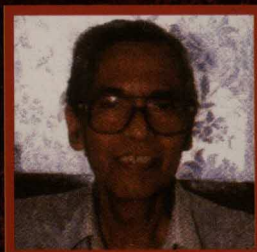
Late Tapan Maitra



Shri Bankim Chandra Goswami



Shri Umesh Chandra Kakati



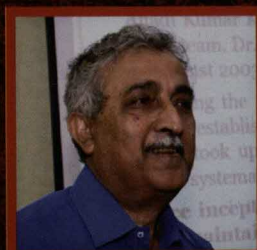
Shri R. K. Dutta



Shri N. K. Sarkar



Shri D. Mukherjee



Dr M. N. Bhattacharjee
Former Vice Principal HS



Mrs R. Devi
Former Vice Principal



Dr S. K. Gupta
Former Vice Principal Professional Courses

Present Vice Principals



Shri L. Pathaw
Present Vice Principal HS



Dr M Dey
Present Vice Principal



Shri K.D.Roy
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Former Governing Body Presidents



*Late Benode Behari
Ghosh-Provisional Committee*



Late Anulya Bhusan Choudhury



Late Dharmananda Das



Late Baidyanath Mukherjee



Late J. N. Das, I.A.S.



Late R. Z. Ahmed



Late R. T. Rymbai



Late M. Alexander Warjri



Late B. W. Roy, I.A.S.



Late Romesh Kharpor



Late D. S. Khongdup



Prof. K. S. Lyngdoh

Present GB President



Prof. B. Myrboh

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 Shri S. Chatterjee
 Shri S. N. Banerjee
 Shri B. Nanda
 Shri B. K. G. Bhaya
 Smt D. Sengupta
 Shri J. Purkayastha
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 Smt R. Das
 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
 Dr P. Lyngdoh
 Smt E. Nongkhlaw
 Smt B. Kharchandy

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 Smt B. Kharchandy
 Dr P. Lyngdoh
 Shri G. Rumnong
 Smt A. Basaiawmoit
 Smt B. Wanniang
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 Smt I. S. Warjri
 Smt G. J. Dkhar
 Shri L. Pariat



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 Smti D. Mawroh
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 Smt A. Khongngain
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Smt Krishna Das
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Shri Barometer Nongbri
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Shri A. Dkhar

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Smti E. N. Dkhar
Shri S. Lato
Shri. M. Rynjah
Shri A. Dkhar
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Smt A. Mitri
Smt I. Kharmawphlang

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Smti A. M. Mitri
Shri B. Mukhim
Shri G. Shadap
Shri W. Thangkhiew
Smt I. Marbaniang
Shri S. Chettri
Smti I. Sun
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Shri P. Nicholas Jyrwa
Smt I. G. Kharmawphlang
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Smt K. Sohtun

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Dr S. Khyriemujat

Smt D. R. Diengdoh

Smt S. M. Kharbhih

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(Established in 2006)

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Smt S. R. J. Khongwar

Smt D. Diengdoh

Smt K. Sohtun

Smt A. Lyngdoh

Smt S. M. Kharbhih



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Dr L. M. Jyrwa

Dr E. M. Pala

Dr M. Dey

Shri B. Dohling

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(Established in 1963)

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Dr S. N. Datta

Smt R. Devi

Dr M. Dey

Smti D. N. Shabong

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Dr M. Challam

Shri Donald Jyrwa

Shri B. Dohling



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CHANGE FOR THE BETTER



Dr (Mrs) M.P.R. Lyngdoh

As the saying goes, if we want to change the world we have to change ourselves first, in fact example speaks louder than words. If we want others to follow our footsteps, we ourselves have to walk first. Mahatma Gandhi said that we must become the change we want to see in the world. He had shown the importance of good leadership and the quality of leadership to lead by example. He had a vision and aroused the aspirations of the people and encouraged them to sacrifice for achieving the great vision to free our country from alien rule. He had converted that vision into reality. He had left a vision of a free India where everyone will have a say, where all people would be proud to call themselves Indian first and Indian last, he wanted to wipe out the tears from everyone's eyes. Democracy he said does not end with a few people sitting at the top, but with all the people living in every village and town in the country. He said that India lived in the villages and it was his dream to bring democracy at the village level through the Panchayats endowed in the Constitutional status, power and authority. The challenge to each one of us is to reform ourselves and bring about a radical change in the society; by changing our mindset, to put the interest of the society before ourselves, where our duties come before our rights. Let us make a difference by becoming agents of change, we can identify the changes that need to be made in the society and start initiating them to make a better society, each one of us have a role in

bringing about changes. Let each one of us try to adhere to certain life values-honesty, integrity, dedication, perseverance, punctuality, responsibility, accountability and so on, and we communicate the same to our young generation. This is the first step towards bringing a positive change. Our country has a great spiritual tradition of self knowledge which is the highest form of knowledge. As Socrates said, "Know thyself", for greater awareness of oneself will help us develop a belief in ourselves. Let us be instruments of change, as Saint Augustine prayed, "Lord give me the strength to accept the things, I cannot change, the courage to change the things I can, and the wisdom to know the difference". Let us create an environment of peace, love, faith, respect and tolerance. Let us propagate the values of excellence and meritocracy and dignity of labour. Let us together eradicate poverty, corruption, illiteracy, disease, exploitation, favoritism, parochialism, groupism and communalism. Let us dream of a country, where everyone has the basic needs of education, proper health care, food and shelter. I believe that our small deeds done will bring about positive changes. We can start lighting the candle rather than curse the darkness. We can try to do in our small humble way starting from ourselves our families, our localities, our cities, our districts, our states and the country as a whole.

The Government of Meghalaya designated the

year 2012 as the “Year of the Youth”. Gary James Nongrum of the Meghalaya Bharat Scouts and Guides composed the slogan for the Year of the Youth which goes as follows:

“Youth we are
Change we want
Build we can”

Indeed the youth are our future, we have faith in the role of our youth in building a great future for India. The power of the youth is our strength, we need youth leaders who are educated, confident, determined, honest, disciplined, dedicated and enthusiastic who can bring about positive changes in our society and the country. I am confident that in the Youth of India, we will see the change.

Dynamism of the youth and their new ideas together with the experience and wisdom of the elderly can bring about changes for the betterment of our country.

I conclude with the Prayer of Saint Francis of Assisi as follows:

Lord make me an instrument of your peace
Where there is hatred
Let me sow love
Where there is injury, pardon
Where there is doubt, faith
Where there is despair, hope
Where there is darkness, light
And where there is sadness, joy
Oh Divine Master, grant that
I may not much seek to be consoled as to console
To be understood as to understand
To be loved as to love
For it is in giving that we receive
It is in pardoning that we are pardoned
And it is in dying that we are born to eternal life.

As Swami Vivekananda had said, “Service to man is service to God” and ‘Serving man more, does not mean that you serve God less”

Each one of us have to give back to the society and try to bring positive changes for the betterment of the society.



SCREEN TECHNOLOGY ADDICTION



Dr (Mrs) Didcy Laloo
Former Regional Director, IGNOU

“Let Technology be your friend but don't let it be that toxic friend who dictates your life.”

With increasing advancements made with technology, it is becoming more and more common for people all over the world to become addicted to it. Although technology may be useful in many ways, it can be extremely dangerous and harmful to those who abuse and become addicted to it.

The internet, one form of technology, is perhaps the universal form of technology. People everywhere have access to it and for most part it is free. There are infinite things to do while on the internet. This includes browsing and doing research, looking up the latest news or gossip, watching TV or movies, playing online games, social networking and many other things. However, with this addiction come several dangers. Spending an excessive amount of time on the internet can also damage one's health both mentally and physically.

Many teenagers suffer from some kind of addiction at some point in their lives. Although addiction to drugs is most commonly reported-alcohol and nicotine in particular, there are a number of activities that create the same sense of dependence and resistance to withdrawal like the internet and other technology such as mobile phone, television, etc.

Technology or screen addiction is a broad term used to define obsession with online video games, smart phones, tablets, online shopping, sexting etc. Addiction is a strong word. Yet kids are so addicted to screens. Now are screens a real addiction? According to American Society of Addiction Medicine (ASAM)

addiction is characterised by an inability to abstain from something that may cause “Impairment in behavioural control or cravings.” It may also cause significant problems with one's behaviour and interpersonal relationships. ASAM also says that addiction is a chronic brain disorder, not simply a behavioural problem. The American psychological Association (APA) says that an addicted individual may experience physical and psychological withdrawal symptoms when the addiction is taken away.

It is indisputable that information technology has changed our lives for the better in myriad ways. We are better connected, well informed, more aware and can easily do much more - all at the click of a button. Technology has delivered us amazing gains, particularly with mobile devices, productivity apps and social media.

Footage of unrest in a foreign land can be conveyed to the world in a matter of minutes. We can plan our trips to our favourite destinations. We can do our research on any topic as varied as manure of our garden to the components of rocket fuel. Smart phones and tablets function as a personal diary, daily planner, email dispatcher, music player. They are compact and easy-to-carry devices. Like other forms of addiction such as alcohol, drugs, junk food, tech addiction. Children, teenagers and young adults who have been exposed to online entertainment are at greater risk of being hooked. It is clear that when children live online and are sucked into the imaginary world of TV or video games, they run the risk of isolation, depression and loneliness. Children and teens also need to communicate through face-to-face

interaction in order to build social abilities and get skills that are vital for work success and life success.

Types of screen dependence:

1. Repeated checking of phone:

Changing profiles on social sites, updating status messages, uploading selfies and forwarding You Tube videos and links as necessary as breathing. Many teens take their smartphone to the bathroom so as not to miss out on any text.

2. Online gaming:

The advanced software that makes online games challenging makes it more addictive as well. In the beginning a person may play for an hour per day, then three hours per day or five times as much, often squeezing in time at night, forgoing sleep or rest. Age, marital status or education are no bar for such addictions.

3. Online Shopping:

Buying things that they do not need, and piling them up without taking them out from their boxes. They spend and just waste money.

4. Sexting and online sex addiction:

Sending provocative picture over the phone to strangers which is often done over snap chat where the picture disappears immediately after viewing and downloading chat rooms and dating web sites.

Signs that someone has fallen prey to screen addiction

1. Altered eating and sleeping habits and in severe cases malnutrition and collapse. Technology addiction will restrict to only one hand, leaving the other free to continue playing.

2. Nomo phobia- A fear of not having a phone or no - mobile phone phobia. A sufferer will be upset by the thought of 'no network' or 'low battery' situation. Desperation to find a missing phone will upset the schedule of the day.

3. Mood swings - This is common in every young child. Irritability, uncontrollable temper tantrums and frustration are seen when they are prevented from playing.

4. Falling level of academic performance- As parents may not be aware of their child's 'online-time' whilst they are closed in their room. Often the first sign of tech or screen addiction is an unexplained fall in school performance as the number of hours spent indulging in their addiction reduces time spent in studying. Heavy use of electronic media can have significant negative effects on children's behaviour.

5. Social withdrawal - Every minute spent on the internet takes a child away from any other 'normal' activity particularly socializing with actual eye contact, conversing and making friends.

6. Neglecting responsibilities- Tech addicts may completely neglect their duties at school or work and concoct elaborate lies in order to continue playing.

Preventing Technology addiction:

- Unplug - Switch off and head out for a walk.
- Set an example- Do not check your phone during family time at the dinner table, outing with friends etc.
- Activities- Involve in activities such as exercise, reading, cooking, eating without the TV switched on.
- Limit the use of technology
- Monitor your children - Do not hand over mobile phones to children at an early age. Sudden decline in academic performances, mood changes, isolation and changes in weight are warning signs. Teach your child to think before connecting and chatting or gaming.

Thanks to technology-today, we have an easier life than the earlier generation did. But as access to technology has become easier, its use simpler and more affordable, there are a number of people who are becoming dependent on it to the point of obsession. It is not technology that is bad but the user who tends to abuse it.



PLANT DIVERSITY AND ITS CONSERVATION IN MEGHALAYA



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The present paper highlights in brief the rich diversity, threats operating on it and conservation initiatives taken by government and local institutions in the state of Meghalaya in North East India. The state ($24^{\circ}58'2''$ N to $26^{\circ}07'2''$ N latitudes and $89^{\circ}48'2''$ E to $92^{\circ}51'2''$ E longitudes) covers an area of 22,429 sq km and is a part of Indo-Burma hotspot. About 17,217 sq km (76.76%) of the area is under the forest cover (FSI 2015) that supports a variety of forest types ranging from tropical-evergreen, semi evergreen and deciduous; subtropical-broad leaved and pine; temperate and bamboo. There are 4756 plant species that include 4243 angiosperms, 29 gymnosperms and 484 pteridophytes (Mao et al 2016). The species richness of the state can be assessed by the fact that of the 1,331 species of orchids in India, 439 species (33%) have been recorded from the state (Rao and Singh 2015). Out of 130 species of bamboo found in India, 35 are reported from Meghalaya (Kharlyngdoh and Barik 2008). The state is also known for high diversity of plants used in traditional medicine by the local people, many of which are endemic (Mir et al 2014). Some of the interesting plants of the state include a root parasite such as *Balanophoradioca*, *Mitrastemonyamamotoi* and *Aeginetia indica*. *B. dioca* is commonly found in undisturbed forests. In India, *M. yamamotoi* is found only in Cherrapunjee area (Mir et al 2016) whereas, *A. indica* is a root parasite on grass species. The state is also known for insectivorous plants such as *Nepenthes khasiana* (pitcher plant) and *Drosera peltata* (shield sundew or pale sundew), of which the former is endemic to the state.

Threats to biodiversity

The major threats to the rich diversity of the state may be attributed to deforestation due to shifting cultivation (jhum), developmental activities, extensive mining and urbanization. The state has lost 71 sq km of forest area during the period 2013 to 2015 (FSI 2015). For a small state like Meghalaya this rate of deforestation is quite alarming. Shifting cultivation alone contributes to huge loss of forest cover as is evident from the existing fallow lands that cover an area of 1550 sq km in addition to the current fallows with an area of 601 sq km (FSI 2015). Habitat fragmentation due to a number of activities and mining (sand stone, sand and coal) has threatened the biodiversity of the state. Construction of roads through forests not only leads to fragmentation and endangers species habitat, but also makes it easier for illegal loggers to exploit the forest. Forest fire, a common occurrence during the months of February-March often spreads and destroys vast tracts of valuable forests. Due to large scale illegal trade several medicinal plants and orchids are over exploited as a result of which many of the plants have been rendered as endangered and are on the verge of extinction.

Issues related to conservation

The rich diversity of the state is preserved mainly in the form of Biosphere Reserves, National Parks and Wildlife Sanctuaries. These protected areas account for about 5% of the total geographical area of the state. Since felling of any kind is not permitted in these protected areas, it thus meets the conservation

objective (Upadhaya et al 2015). In addition to these protected areas, there are 23 Reserved forests covering an area of < 3%. These Reserved forests are managed following silvicultural principles to meet the commercial objective and play lesser role in conservation of diversity. The rest of the forests belong to the local people and are being managed by traditional institutions. These forests are tightly interwoven with religious beliefs, customs and folklore and have sustained the cultures and livelihoods of these indigenous communities for centuries. The traditional system of management provides tangible (foods, medicines, wood and other non-timber forest products, water and fertile soils) and intangible (spiritual, social and psychological health) benefits to the local people. Traditionally managed forests are further classified as follows (Rodgers 1994):

- a) Sacred groves (Law-Lyngdoh / Law-Kyntang / Law-Niam): strict prohibition on extraction of any kind of material.
- b) Reserved/restricted forests (Law-Adong): non timber forest products (NTFP's) and fuel wood extraction allowed and
- c) Village forest (Law-ri-Sumar / Law-Shnong): extraction of forest produce such as NTFP's, fuel wood and timber permitted.

There are 101 sacred groves spread throughout the state covering an area of 10,000 ha (Mao et al 2016). However, the area covered by restricted forests and village forest are not known. But it is believed that such forests existed in almost all the villages. The traditional forest management practices of the local people have contributed significantly to the livelihood of the rural poor and have also helped in biodiversity conservation. However, the traditional knowledge are fast disappearing due to a number of reasons such as increase in population, encroachment into forests land for agriculture, settlement, mining, lackadaisical attitude of the traditional institutions and conflict among villagers. In addition to government and traditionally managed forests a recent development related to conservation has been the creation of

Community Reserves as per the provisions of Section 36C of the Wildlife Protection Act 1972 (as amended upto 2006). There are twenty-eight such Community Reserves spread throughout the state covering an area of 925 ha which would certainly play an important role in conservation. From this short analysis it is evident that the forest under the control of government is inadequate from conservation point of view. Therefore, it is suggested that any initiative of conservation in the state should involve local people along with their economic upliftment.

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A CURE FOR CANCER, HAVE WE CRACKED IT?



Ben Holtom
U. K.

Medical oncologists who treat advanced cancer have long been unable to use the word “cure” with their patients. If cancer is diagnosed early, it can be surgically removed, however, if it is given a chance to spread, the prognosis is bleak. For many years, the treatment for patients with advanced cancer has been different types of chemotherapy. This type of medicine is a blunt weapon, which works by destroying any cells that are replicating quickly. Such non-specific treatment can have nasty side effects, as healthy cells are also affected by the toxicity of the drugs.

Although chemotherapy can control the growth of cancer for a short time, it does not work indefinitely, as cancers can evolve resistance to treatment. For many advanced cancers, treatment will only work for around a year at most, before resistance emerges and a new type of drug must be used, often with diminishing returns.

Thankfully, change is coming. The past decade has seen cancer research change its focus – instead of attacking tumors directly, scientists are finding ways to turn the body’s own immune system against cancer, and the results have been remarkable.

ENTER THE IMMUNE SYSTEM – THE NATURAL DEFENCE AGAINST CANCER

Cancer often arises when chemicals or radiation damage the DNA of cells, introducing mutations that cause them to replicate and grow out of control. This is why people who smoke, chew betel nut, or expose themselves excessively to the sun often develop cancer. Naturally, our body provides defence against

the emergence of cancerous cells. In a process known as “immunosurveillance”, our white blood cells patrol our body, looking for unusual cells, which they then target and kill.

We now know that cancers can emerge when they find ways to escape our immune system. They can do this by making the proteins and molecules that our healthy cells use as “off switches” or “checkpoints” to stop our immune system from attacking them. The discovery of check point proteins such as “PD-L1”, and the switch it binds to on immune cells “PD-1” has now led to a class of drugs known as “check point inhibitors” that can prevent some cancers from hiding from our immune system and jumpstart our white blood cells to attack them.

CHECKPOINT INHIBITORS – THE BEGINNING OF THE END FOR CANCER?

Checkpoint inhibitors such as nivolumab and pembrolizumab, which bind to PD-1, and atezolizumab, which binds to PD-L1, are now commercially available for the treatment of several types of advanced cancers, including melanoma, non-small cell lung cancer, bladder cancer, head and neck cancer, and kidney cancer. What distinguishes these immuno therapies from traditional chemotherapy, is that they cause fewer side effects and can instigate very durable responses in patients, sometimes lasting many years. Research is now underway to understand exactly how long these responses can last, and whether patients can safely discontinue the drugs once a successful immune response to cancer has been established.

So what's the catch? Well, the bad news at this point in time is that not all cancers use PD-L1 as an escape mechanism, and not all patients respond to checkpoint inhibition. As an example, pembrolizumab was recently approved as a front-line treatment for non-small cell lung cancer, but only for tumors that express a high level of PD-L1, which comprises around 30% of cases. Other types of cancer use the PD-L1 expression escape mechanism even more rarely, relying on other sneaky ways of hiding from immune cells. The good news is that scientists are on the case, and are looking into a variety of different approaches to tackle these tricks and reactivate the immune system.

FUTURE PERSPECTIVES

Current avenues of immunotherapy research include looking into checkpoints other than PD-L1/PD-1, and investigating the possibility of combining checkpoint inhibitors with other cancer therapies, to see if the benefits of immunotherapy can be brought to a wider number of patients. However, these approaches will only work if the immune system is already adequately capable of recognising cancer cells and if white blood cells are able to gain access to the tumor to attack it.

One particularly ambitious approach to immunotherapy is adoptive cell therapy, where T-cells are removed from the body, grown in number, and then reinfused back into patients. By selecting T cells that recognise cancer, or actually engineering

them to recognise cancer proteins (so called chimeric antigen receptor T cells or CARTs), oncologists may eventually be able to provide more "troops for the fight" in patients' personal battles against cancer. This approach has already yielded promising results in leukaemia, and although it is likely to be very expensive, holds much promise for the future.

A CURE AT ANY COST?

The advent of immunotherapy has been much heralded in the media, making the front page of Time magazine in September 2016. Unfortunately, one of the criticisms of this new wave of therapy has centred around the sheer cost of treatment, leading many medical oncologists to complain of the "economic toxicity" of these drugs. Nivolumab and pembrolizumab have been estimated as costing up to \$150,000 per year of treatment, a number that may put this exciting new mode of therapy out of the reach of many of the world's population. However, patent rights do not last forever, and the makers of these drugs will soon face stiff competition from competitors looking to develop rival therapies with similar modes of action.

After so many years of struggling, it is refreshing and heartening for us to begin talking about a cure for cancer with a sense of reality rather than aspiration. All it took was for us to realise that the answer lay inside our bodies all along.





THE RACE TO BE YOUR PERSONAL ASSISTANT



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Imagine a world where we all have our own personal assistant. A hard-working helper who can help keep us organized as advances in technology bring additional complexity to our lives. The Artificial Intelligence (AI) community has always dreamt of building such an assistant. An expert system that could not only remind you of a friend's upcoming birthday but also suggest a carefully chosen gift to match their taste. If that wasn't enough, the personal assistant would also plan a time and route for a quick purchase.

Now for the great news - in the last couple of years, this dream has come a lot closer to reality than ever before. The launch of smart speakers like Amazon Echo, which lets you interact through voice commands - can perform tasks such as reading the news, providing information and playing music. Such voice controlled devices have made the interaction between humans and computers more natural. But the state of the art is still very much like casting a spell - say the right words and you may just get the results you need. Anyone who has asked the Apple iPhone's AI assistant Siri for a joke knows how frustratingly limited this interaction still remains. However, the surge in investments in AI driven products suggests that things are about to change.

MMC Ventures, a venture capitalist firm in London noted that in the last 36 months, AI entrepreneurship has doubled and has reached an inflection point. It might come as a surprise that this technology is yet to mature especially since AI systems have for a long time terrified and entertained moviegoers. If you have watched 2001: A Space Odyssey, you will remember the chill down your spine when HAL, the supposedly foolproof AI system, refuses to obey its human masters.

Unsurprisingly perhaps, the AI reality is more mundane and may be one of the reasons why this

promising technology is yet to mature. During the first (1974-80) and second (1987-93) winter of AI, the community saw a drastic reduction in research funding making an intelligent assistant an impossible dream. This loss of interest was mainly because of the technological challenges faced in automated speech recognition and translation. Deciphering the variety and complexity of speech requires sophisticated methods like neural networks that aim to mimic the learning process of the human brain. In principle, it was possible to build an artificial system that could learn a skill as early as the 1990s, but the much needed computational power and volumes of data needed to train such a system were missing.

Fast forward to today where the availability of cloud computing platforms means that everyone can have access to a supercomputer. Add to that the large volumes of data generated every second through our numerous digital gadgets, and you have a fertile ground for AI to blossom once again.

Last year, AlphaGo, an AI system adept at playing the ancient chinese game of Go, beat Lee Sidol who is the 18-time world champion. This match was compared to the chess match in 1997 between Deep Blue and Gary Kasparov. But there are important differences between Go and chess that make this recent event more remarkable.

Go is more complex than chess. To give you an idea of its complexity, Wikipedia describes Go as possessing "more possibilities than the total number of atoms in the visible universe". This degree of complexity meant that number crunching through all possible moves is infeasible. Instead, AlphaGo learned to play from millions of past Go matches and by playing against itself. This approach of building an AI system using neural networks that learn by chewing through vast

quantities of data to extract rules and patterns is commonly known as deep learning. Although the neural network theory today is roughly the same as in the 1990s, the advances in computational processing allow for greater complexity making the dream AI assistant a practical reality.

Amazon, Facebook and Google are the key players at the moment who are investing heavily in AI research. Google reportedly spent \$500 million to acquire DeepMind, the startup that built the AlphaGo system.

The next frontier is to build systems that teach themselves without human supervision. These systems known as artificial general intelligence systems will

not only learn your patterns but understand the norms of society. So you will never find yourself scrambling for a last minute gift. It will be wrapped up before you realise that you need one.

It's safe to say that we are heading towards a future of smarter digital systems and the race to build your personal assistant is on. While Amazon knows all about your shopping habits; Facebook knows about your social side and Google about your interests and emails. No single company as yet has all the information to piece the puzzle together and build the perfect AI assistant. Perhaps, the next time you find yourself using an online service, it's worth noting that the keys to the treasure is in your hands for now.

HOW PASSION FOR EXCELLENCE PUSHES BOUNDARIES



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Human beings have always been largely dependent on nature for food, medicine, shelter and for other needs. Part of the knowledge gathered over the years got greater credibility with its wider use and the success of the experiments on humans over the period and led to our recognised food and health care system. It also got widely documented.

All through human history, the intimate relationship between man and nature is well known. Early inhabitants of this earth regarded the vegetation around them as a valuable resource and used that for their livelihood to the best of their understanding. They also developed great acumen in their approach to the management of forest resources. They were able to protect the greens through several beliefs and taboos. The traditional methods applied by the indigenous people for conservation of environment are really remarkable. Through foresight or intuition, man maintained a healthy balance with nature. But these indigenous knowledge will get lost over time if the new generation do not undertake the protection and conservation of the green gold.

Today, human beings, particularly the urban populace are far removed from their plant benefactors. Realising this, many countries of the world have stressed on the importance of documenting the traditional knowledge, particularly in an attempt to improve the surroundings and also on the importance of conservation of bio-species, through utilisation of the knowledge and participation of indigenous people.

We must ignite the fire of our curiosity and push ourselves outside our comfort zones, to contribute towards this mission. Again, if we allow our curiosity to guide us, we will always find chances to get something valuable even in our own backyard.

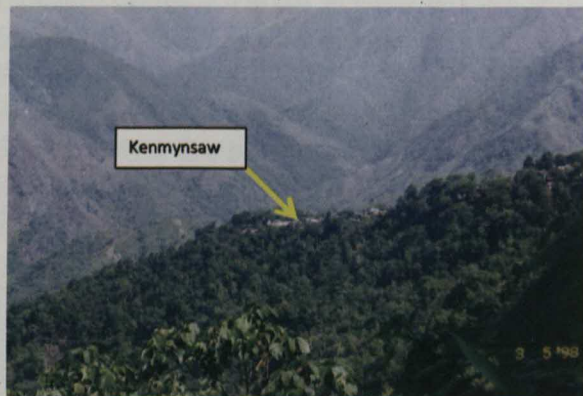
Fun of plucking and eating fruits in the backyard

Determination and passion helps optimise the performance of everyone from keen amateurs to elite scientists in their own way. Sir Joseph Dalton Hooker, the great British Botanist of the 19th century, pushed himself beyond boundaries and explored and documented the green resource of our State. Sir J. D. Hooker undertook voyages ranging from Antarctica to



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the North East of our Country in most difficult times, riding on steamers, elephants, horses, etc. During the expeditions, he visited many of the remote places, collected specimens and subsequently produced high scientific Classics in the field of forest flora. Hooker



From Mawsynram- view of Kenmynsaw Village situated at the gorge

discovered plants growing at higher altitudes that no one had previously believed was possible. He spent nine months in the then undivided Assam where he collected about 2,000 species of flowering plants, including many stunningly beautiful orchids, together with 150 ferns and many mosses, lichens and fungi and documented them, leaving behind a legacy in the history of botanical science.

Kenmynsaw is a small hamlet located in a deep valley of the East Khasi Hills District, Meghalaya, about 200 metres below Mawsynram. It takes about two hours to reach the village on foot following a winding narrow path of rough stone steps, the only mode of communication, and it takes about four hours climbing those 1000 steps. Even with no road communication network, this unknown tiny village was once visited by a team of Japanese people a couple of decades ago. Intrigued by the ingenuity of the indigenous people, the Japanese team, it was learnt, besides the other indigenous knowledge (IK) wanted to see for themselves how the thatched huts were made. It is known that in order to see for themselves, they asked the local people to dismantle an existing house to

be rebuilt in front of them. The inquisitiveness and the determination of the Japanese people need to be emulated. Overcoming all difficulties, they travelled a long distance to master the intricacies of IK. These are just two examples among many, which show that, physical boundaries do not exist for those for whom it is only passion and excellence that matters.

From Mawsynram - view of Kenmynsaw Village situated at the gorge

Challenge and change are commonly used to describe many aspects of our lives in the world in the early 21st century. We can expect more challenges because of increasing globalization, advancement in information and communication technologies and socio-economic development. Meeting these challenges quickly points to the crucial need to enhance new perspectives in the educational arena, both within and outside the educational institutions. Curiosity is the fuel for development.

No matter who we are, what we do and whatever our occupation be, we should try to be the best and strive for excellence in the chosen field of activity. Pioneering inventions and solutions to world problems all begin with a passion - a burning zeal. Each level of higher education demands a greater degree of specialization and it is through the pursuit of excellence that one can re-draw and push the boundaries of human knowledge and potential.



Fun of plucking and eating fruits in the backyard

YOGA FOR ALL ROUND WELL BEING



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In the present day scenario every day we are taking new oral medicines for different kinds of physical and mental ailments though we know that every medicine has its own side effects. As a result we are falling prey to newer and more deadly diseases which instead of curing us is making the whole phenomena more complex.

Yoga is a better solution for these problems. Yoga is a science of consciousness and it can solve the problems very easily if everybody adopts yoga as physical medicine for rationalizing the imbalance at every level. This will help restore the balance at all levels of consciousness i.e, physical, mental, intellectual and blissful level which in turn will help cure the diseases at every level of consciousness. Now the questions that arise are: 'What is Yoga?' and 'Which age group can practice Yoga? Yoga can be defined as "Samattam Yoga Uchchate" i.e, maintaining the balance is yoga, balance at every level of consciousness.

According to Hatha Yoga, everybody can do Yoga at any stage of their lives which means that there is no age barrier to start with the Yoga practices.

Balance for Physical Level (the first level of consciousness i.e., Annamaya Sharir): Physical Hygiene-One should have a bath everyday.

Clothes-One needs to wear clean and fresh clothes. Washing clothes regularly is desirable.

Physical-Wellbeing One should practice some free hand exercises, skipping and sun salutation 12 circles everyday.

Food Hygiene (Ahara Shuddhi) It is essential to add a great amount of Yogic type of food in the diet for bringing the balance in the physical level. A yogic diet generally consists of:

- i. Fresh organic fruits and vegetables, whole grains and nuts.
- ii. Fresh water 1 litre for every 20 kg of your body weight up to 3 litres.
- iii. Dairy products such as milk and ghee.
- iv. Beans and lentils.
- v. Plant-based oils.
- vi. Mildly sweet foods (natural, unrefined sugars), honey, molasses.
- vii. Spices such as cinnamon, basil, coriander, ginger and turmeric.

Internal Detoxification - This requires everyone to follow the six yogic cleansing techniques.

According to Ayurveda, root cause of all diseases is the imbalance between air, bile and phlegm. So people need to take a little help from Ayurveda.

Solution is 'Triphala'. It will help every individual to maintain the balance between air, bile and phlegm. Every individual needs to take Triphala water for maintaining the balance between air, bile and phlegm.

People need to grow the level of consciousness and bring it back towards the body instead of the sensual organs. All need to stay with the consciousness.

Balance for energy level (the second level of consciousness i.e., Pranamaya Sharir)

Energy Channel Purification: This requires everyone to practice the Alternate Nostril Breathing at least 12 circles every day either in the morning or in the evening to bring balance in the energy body made by Prana or Cosmic energy.

Balance for the Mental Level (the third level of



consciousness i.e., Manamay Sharir)

Mental Hygiene A healthy mind is of utmost importance. The techniques mentioned below will help in maintaining mental hygiene.

Technique A Practice positive attitude instead of negative attitude. Common people destroy most of their mental force through negative thinking. So convert your whole mental energy into positivity.

Technique B Change the thinking patterns if you really want to think. Think about the solution to the problems instead of thinking about the problems.

Technique C Auspicious Mantra chanting like Amen, Amin, Aum etc. Every auspicious mantra has good positive vibrations so every individual can take the advantage of the auspicious mantras.

Mental Fitness The techniques mentioned below will help in maintaining the mental fitness in day to day life.

Technique 1 Maintaining the balance between Tri Guna i.e, Tamasik, Rajasik and Swattick. Ultimate target will be 'Tri Gunatit'equilibrium state of mind that will help everybody to maintain 'samabhava' in all situations of their life.

Technique 2 Black Bee Breathing i.e, Bhamri Pranayama 3 to 5 minutes every day every individual needs to practice.

Technique 3 Trataka i.e, gazing on a point or on flame of a candle or on a particular design every day for 3 to 5 minutes.

Technique 4 Meditation on the flow of breath is essential. According to the Hatha Yoga Pradipika there is a correlation between breath and mind like, when one is very angry breath moves very fast and alternately when one is calm the flow is very slow. So if any person meditates on his or her breath for 5 to 10 minutes per day it will help them get a very calm and healthy mind.

Balance for the intellectual level (the fourth level of consciousness i.e, Vigyanmay Sharir)

Here every individual needs to understand the functions of the mind and how it is working. Also one needs to understand how the thoughts are produced

within the mind through this formula

i.e, (object of the Sensual organ + Sensual Organ + Mind) = Wave of thoughts

Technique 2 Maintaining the daily self-analysis for finding out the strong point, weak point, positivity, negativity, means of the work and how to apply the means according to the situation.

Technique 3 Analysis of the situation from all angles i.e, consider the situation and try to analyse from your angle from other's angle and from neutral angle. Then you react to that situation.

Technique 4 Planting positive counter thoughts against bad or negative thoughts. Balance for Blissful Level (the fifth level of consciousness i.e, Anandamaya Sharir)

It is the level beyond the intellectual level i.e, 'Atindriya Jagat' where only the knowledge beyond the sensual organ will work. For bringing the balance in this level of consciousness one needs to cross the limit of the intellect.

Technique 1 Prayer-you have to be like a baby after leaving the intellect and ego and have to pray to God that 'O God show me the way, your knowledge is my true knowledge'.

Technique 2 Meditation-here one needs to follow the method for listening to God.

Technique 3 Accept every happening in your life without analysing anything.

Technique 4 Keep strong faith that everything is happening for your good.

Technique 5 Growing the intensity of your connection with God.

Technique 6 Surrender totally to God.

Besides following these techniques, removing evils like violence and hatred by practicing the divine qualities like non-violence, truth, non-stealing, discussion on God, lack of greed for removing the impurities of the mind are also essential. Everyone needs to maintain balance within each and every level of consciousness for overall balance, that balance will bring overall integrity which will lead towards a stress-free, disease-free and happy life.

ACHIEVING EXCELLENCE WITH **POTENTIAL** AND CHARACTER

"Excellence is an art won by training and habituation. We do not act rightly because we have virtue or excellence, but we rather have those because we have acted rightly. We are what we repeatedly do. Excellence, then, is not an act but a habit".

- Aristotle - (384 BC - 322 BC) Greek Philosopher



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AIZAWL FOOTBALL CLUB (Aizawl FC) has lifted the coveted I League championship trophy 2017 – the premier football tournament of India. Remember, this team made it to India's premier league only after another club withdrew from the tournament. History was not in its side either, because Aizawl FC had been threatened with relegation after poor performance in the earlier edition of the League. This team from the tiny state of Mizoram of our country has now made history by becoming the first ever north-eastern side to win the prestigious championship. Is it sheer bit of luck? Surely, not. It is not without reason. The champions showed the grit to overcome such serious obstacles as inexperience, paltry funds and the absence of 'so-called' star players. It must have been passion, sticking to basic game of football without getting absorbed in money-making overtures and commitment which are hallmarks of this team. This is sports culture and one needs to cultivate this as a continuous process. That leads to excellence, for sure.

A familiar story going round is that if you put a group of people in a closed room and ask them what 'Excellence' is, you will receive many answers. All these answers have one common aspect which puts that 'Excellence is doing one's best'. Yet, question remains what is the purpose of doing the best. Is it for individual benefit or comfort, or for earning more money or profit in whatever trade one is engaged in with or for sheer name or fame or for doing public good and welfare that benefits the society? Every day we may try to improvise, and excellence can be attained by nurturing a culture of commitment for the purpose with strong determination to face all types of challenges, optimal use of resources, taking right

approach to exploit the opportunities in right time, and also using the new processes or new tools & techniques appearing from time to time. It is a habit.

There is probably no limit to improvise oneself in any skill or knowledge. One goes on doing the best in the profession he/she is engaged and there by excel. In the domain of academics, the improvisation is more relevant and demanding though there is no direct formula to pursue excellence. The process goes on evolving with time and ground realities. In the modern days of blatant of privatization of education and mushrooming of institutions of higher education, excellence is expected to be more challenging. Yet, privatisation has brought in another phenomenon. Institutions are going for self certification on 'Excellence' claiming them to be numero uno totally undermining the logic and purpose of excellence in academics. Excellence is getting equated with commercial aspect of number of placements of students in jobs which, in fact, is a method to drive away many aspiring students from academics. Even at school level also the scenario is getting polluted with this commercial approach. It was seen written prominently (as advisory) in a reputed educational institute in Shillong "If you think education is expensive, then try ignorance". Such institutions consider that there should be no regulations on expenses on education and 'you only pay to learn'. Learn only to get a formal degree to sell yourself to earn – knowledge is secondary in life. Excellence in commercialization of education has become trend in the present neo-colonial and communally polarized world.

Reaching the heights of excellence must have definite purpose and the same should not compromise on



character and inclusive growth. A comical note often in circulation in social media goes as: Police caught a robber and questioned him: 'How did you come to know that there was no one in the house?'. The robber answered: The update of the entire family with 15 photos was available on Facebook describing status of the family as 'Enjoying Holidays away from home for one week'. Even taking this hypothetical case as true, should it be considered as 'excellence' on the part of the robber! However, apparent it may seem, it is far removed from excellence since purpose is against the ethics of decent society. Unfortunately, the commercialization of education is doing similar thing but in disguise of lucrative jobs, placements and fake social status. Now-a-days, education is no more perceived to be a service activity. Due to various compelling conditions, even the public funded institutions are embracing commercialization making it impossible for the children of the poor to receive higher education. That is no way to achieve excellence. What is most painful is that the right to protest against such exploitation is also being usurped by authorities that be, and there is a tendency to label the protestors as being guilty of sedition!!! Dissent, discussion, free thinking without any sectarian overtures etc. are fundamental pre-requisites for cultivating excellence and strangling these qualities will only take the civilisation backwards.

Taking cue from one of the most successful business entrepreneurs of our country Shri Ratan Tata, one must have humility and not patronization of other individual or an organisation to force views and ideas to be innovative and pursue excellence. Confusion in mind on what we have learnt through formal education is not a negative aspect if this is taken as stepping stone to ask more questions and being inquisitive. It is probably always easy to give advice sitting in an armchair but very difficult to make a difference to the person who is facing the challenges. But a different perspective to any situation can only be obtained when one tries to put oneself in the other person's shoes first. Passion and risk taking ability to start something

with a positive mindset will allow one to pass any test. One way for successful entrepreneurs is to foster new entrepreneurs and to grow this community and not let it wither away. Getting the small things right every time, being consistent, staying curious and staying connected with reality - are the key to achieve excellence in any front and more so in education. Dealing with a crisis, to cover up the crisis in a way that one can hold head high by approaching crisis in a rational way is the keys to success and reach to the level of excellence. It demands coordination of various levels of activities in an organisation - for example in an academic institution there has to be proper coordination among the management, staff, students and other stake-holders including the community and parents-guardian in addition to the activities such as teaching-learning process, innovative teaching-learning processes, taking feedback, co-curricular as well as extra-curricular activities, involvement of teachers in every activities of the institution, expanding knowledge base of the knowledge givers, strong bond with the local community and above all, acquainting oneself with trends of developments around the globe. Any sectarian attitude would only act as retarding factor with complete annihilation of the institutional goals and objectives.

These attributes for excellence must have also strong character building component in it. Let us take one very pertinent example. All of us know about the Great Chinese Wall. The history of Chinese wall began as early as 771-476 BC but took real shape in 215 BC, when the First Emperor Qin Shing Huang ordered his general Meng Tian to start constructing the Great Wall to protect against the northern nomads. In addition to building on previously constructed walls along the northern border, he also ordered the destruction of the earlier wall sections that divided his empire along the old borders to impose centralized rule as well as prevent any resurrection of regional warlords. Thus, when the ancient Chinese decided to live in peace, they built the Great Wall of China. They thought no one could climb across it, due to its unscalable height.

Yet, during the first 100 years of the wall's existence, the Chinese were invaded thrice. And each time, the hordes of enemy infantry did not need to penetrate or climb over the wall... because each time they bribed the guards and came in right through the gates! The Chinese built the impregnable wall but forgot to secure the loyalty and character of the wall-guards. This shows us that character building should come BEFORE forging with any activity or development! As the saying goes:

If you want to destroy the civilisation of a nation there are 3 sure ways to do it.

1. Destroy family structure: undermine the role of the Woman - Her role as nurturer and anchor and also her sense of being safe. Take away her self-respect. Confine her to a subservient place of fear and slavery.
2. Destroy education: destroy the Teacher, and lower his standards as a catalyst of free thinking. Keep him tied to poverty of the mind and body so that society and his students despise him. Imprison him with materials to deliver that cannot be examined, only consumed.
3. Lower their role models and references: undermine the Philosophers and Scholars. Keep them engaged in controversy and resistance rather than creativity. Close down their sustenance and doubt them until no one listens to them or follows them. Get them to write in praise of your ideologies. Punish dissent.

In addition to character, there is strong urge for set of principles that should determine the purpose of excellence. Without going into long arduous advice on this, one small story may be good enough to explain the purpose of such excellence.

Once, a man got lost in a desert. The water in his flask had run out two days ago, and he was on his last legs. He was desperate for little water for he knew that if he didn't get some water soon, he would surely die. The man saw a small hut ahead of him. He thought it would be a mirage or maybe a hallucination, but having no other option, he moved toward it. As he got closer, he realized it was quite real. So he dragged

his tired body to the door with the last of his strength. The hut was not occupied and seemed like it had been abandoned for quite some time. The man entered into it, hoping against hope that he might find water inside. His heart skipped a beat when he saw what was in the hut - a water hand pump..... It had a pipe going down through the floor, perhaps tapping a source of water deep under-ground. He began working the hand pump, but no water came out. He kept at it and still nothing happened. Finally he gave up from exhaustion and frustration. He threw up his hands in despair. It looked as if he was going to die after all. Then the man noticed a bottle in one corner of the hut. It was filled with water and corked up to prevent evaporation. He uncorked the bottle and was about to gulp down the sweet life-giving water, when he noticed a piece of paper attached to it in which is written "Use this water to start the pump. Don't forget to fill the bottle when you're done." With little pause on what to do, he took the risk of following the instruction. Hands trembling, he poured the water into the pump. Then he closed his eyes, said a prayer, and started working the pump. He heard a gurgling sound, and then water came gushing out, more than he could possibly use. He luxuriated in the cool and refreshing stream. He was going to live! After drinking his fill and feeling much better, he looked around the hut. He found a pencil and a map of the region. The map showed that he was still far away from civilization, but at least now he knew where he was and which direction to go. He filled his flask and then set for his journey ahead. He also filled the bottle and put the cork back in. Before leaving the hut, he added his own writing below the instruction: "Believe me, it works!" This story is all about life. It teaches us that WE must GIVE before WE can RECEIVE Abundantly. More importantly, it also teaches that TRUST plays an important role in GIVING. Water in this story represents the Good things in Life. Give life some Water to Work with, and it will RETURN far more than you put in.....!!!

Do we set priorities in life on what to do and what not at a particular point of time? This probably is one most important aspect to go ahead. Common attributes for achieving excellence in our prioritized



work would be that of becoming hard working, innovative, courageous, passionate, persevering and so on. There can't be any dispute on the need for acquiring these qualities. But these qualities without a strong character that strengthens integrity of people across the board and goal for achieving public welfare will have derogatory effect on the very purpose of excellence. We are living in an age when death of a child does not get attention or attract any meaning but death of a soldier make the nation become emotional as well as parochial. Do we consider whether the child or the soldier lived a happy life, till their death? If the life is not lived happily, what meaning can be attached to excellence? In the words of Karl Marx, "...the chief conduct which must guide us in the choice of profession is the welfare of mankind and our own perfection. It should not be thought that these two interests could be in a conflict that one would have to destroy the other; on the contrary, man's nature is so constituted that he can attain his own perfection, for the good, of his fellow men. If he works only for himself, he may perhaps become a famous man of learning, a great sage, an excellent poet, but he can never be a perfect, truly great man. History calls those men the greatest who have ennobled themselves by working for the common good; experience claims as happiest the man who has made the greatest number of people happy...."

Every human has the potential to achieve excellence once the basic qualities and approaches are practiced with determination and strong character. Some people are often considered to be mild, timid and nervous during a crisis. It is basically the confusion in mind as how to deal with a crisis in life or profession or organisational activities. The most telling thing is there are people who deal with the crisis and there are others who cover up the crisis. When we have a crisis, we should deal with it in the correct way so that we can hold our head high and say we made a difference. Not that we get swept under the carpet and live with it knowing that it is either dying or decaying.

Many of us are tempted to take the easy route of doing whatever is most acceptable. Deep down inside most of us feel that route is not the right thing to do. It is actually the small things—how we pay attention to details of every small thing with optimism and positive attitude, how not to make compromises in conduct and how we cultivate the open approach to learn from everyone – these attributes makes one to reach higher levels of success. So, getting the small things right every time, being consistent, staying curious and staying connected with reality—are the key to excel in any trade in which we are engaged.

Finally, taking the broad area of education and knowledge it may not be outrageous to comment that Knowledge like wealth in India has been monopolized in few cities. Departure from the concept of welfare state and considering Higher Education vis-à-vis primary education as non-merit good in the present age of liberalization, globalisation, communalisation have created a total confusion in the area furthering the cause of scientific, pluralistic and secular content of education. It requires excellence to spread education at all levels to rural masses. It requires excellence to democratize the governance of education in the present trend of autocratic and regimented thoughts. It requires excellence to sensitise the ethical, social and cultural values not only among the students but also the teachers. It required excellence to protect and promote scientific temper, non-conformism, open mindedness, autonomy, humility, impersonality, respect for dissent, commitment to scholarship and creativity. It requires excellence to strike a balance between regional aspirations and national objectives having a broad consensus on divisive issues. Excellence should be directed as an ideological fight over the definition and question of survival and progress of nation such that benefits are accrued to each and every citizen and this need not involve the academicians alone but all rational and enlightened citizens of our mother land.

IS CANCER CURABLE?



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It's been a busy day at work and I've managed to reach the airport on time to complete the check-in formalities and am at the waiting area. My junior colleague calls to inform of the recent developments with the patient operated the day before (they almost always develop complications when I'm about to leave the city!) and I anxiously enquire regarding the different parameters and give instructions. The person sitting beside me enquires, 'Are you a doctor?'. The moment he hears that I'm a surgical oncologist-a 'cancer surgeon', a volley of questions follow....

'Isn't it a depressing field?', 'Why does one get cancer?', 'Have you treated children with cancer?', 'Is cancer contagious?', 'Is there any benefit with treating cancer?', 'Is cancer hereditary?' and, 'Is cancer curable?'

Such encounters are common and I can't really express my reaction to these questions. It ranges from boredom to irritation and many a time I try to get out of the situation by giving a 'short' answer, or worse, a smile! But I don't have that option now and hence am giving a 'long' answer.

Before we talk about "cure", we need to understand how survival is measured in cancer patients. The percentage of patients who live to see five years is the 'Five-year survival'. But for cancers wherein the expected survival is poor, 'Median survival', which is similar to average, expressed in months, is used. Patients who live for five years after treatment are considered cured of the disease. This does not mean that there won't be any recurrences after that, but generally most cancers recur within the first two years after treatment.

The survival varies for each cancer, based on the part

of body which it has affected, the type of cancer, the stage of the disease, etc. Most of this information may be available online, but prognostication isn't that simple. Prognosis is the likely course of the disease, which is predicated on several factors. In addition to the disease factors mentioned above, the treatment factors-appropriateness of therapy, delay in therapy, etc. and patient factors like the nutritional status, genetic differences also impact the prognosis.

One of my professors used to ask, 'If God would appear in a dream, saying you were to die of cancer, but gave you the option of choosing the cancer, what would you choose?'. This might prompt several of you to think if there is any such thing as a 'good cancer'. Thyroid cancer is considered good, as the survival is quite long, at times expressed as 'Twenty-year survival'. Usually, even at an advanced stage, thyroid cancer has a better survival as compared to most cancers of the gastrointestinal system, like pancreatic cancer. But, even among patients with cancers of similar stage, some behave more aggressively. This is due to various differences at the molecular level. Extensive research has classified breast cancer into different molecular classes, which helps us identify which patient would have a better outcome.

When people talk about "cure", they invariably think of the disease and reversing it. But something more important is to prevent the occurrence of the disease. About two thirds of cancers in our country are due to preventable causes. A lot of discussion is generated in our social media regarding possible causes of cancer, like irradiation from mobile phones and towers. While we need to be alert regarding newer insults which might cause cancer, it's disappointing that established causes for cancer are not addressed.



Tobacco is the most important cause of cancer and even a reduction in tobacco intake would go a long way in preventing cancer. The common argument for tobacco is that each individual should have the freedom to choose what he wants to do with his life, but this is dangerous as tobacco smoking affects not only the smoker, but also the neighbour, who inhales the smoke passively. Though our government has banned smoking in public places, the enforcement is inadequate and we the society have to strengthen this.

Tobacco use is initiated during adolescence, wherein the urge to experiment is strong, and hence it is important to protect our children from getting addicted. It is considered the most addictive substance and reversing the habit, though not impossible, is difficult. The Juvenile Justice Act 2015 has banned the sale of tobacco to minors and shops around educational institutions should not sell tobacco. Apart from tobacco, betel nut and alcohol are also known causative agents for cancer, and curbing the use amounts to a "cure".

Another common query is if cancer is hereditary. Several people I meet tell me that the high incidence of cancers in the North East is likely due to genetic factors and ask what can be done to prevent their children from developing cancer. But genetic factors contribute to less than 10% of all cancers. Usually, inherited cancers occur at a younger age than normal. Having said that, in a country like India, with a young population (due to the demographic dividend), most of our young patients may still be due to sporadic(non-hereditary) causes.

In my clinic, after examining the patient and having gone through all the scans, I'm asked, 'Is it curable?'. I usually ask the patient (usually it's the relative who asks this question!), 'What would you consider as "cure"?'. This makes one think, as for a bedridden patient, being able to walk might be a "cure", to one who is

unable to eat, being able to enjoy a meal may be "cure", and for one in excruciating pain, a pain-free existence may be "cure". Further, I ask if diabetes mellitus or hypertension is curable, to which the response is a bewildered look. The way these chronic diseases are kept under control, thereby reducing the effects on the patient, some cancers can also be controlled.

The goal or 'intent' of treatment is either to cure, or to 'palliate', which refers to reducing the symptoms or suffering the patient endures. While we aim to increase the lifespan in one, its improvement in quality of life for the other. The intent of treatment is decided upon by a team of doctors who specialize in oncology, and assisted by other specialists, based on the stage, type of cancer, patient condition, etc. A few years ago, almost all patients with stage 4 cancer, i.e, cancer which has spread to distant organs, were treated with palliative intent, but now, some of these stage 4 cancers can be treated with an intent to cure. With further advances in medicine, it should be possible to treat some more cancers, though advanced, with curative intent.

Cancer is a spectrum of diseases, ranging from slow growing tumors to aggressive, metastatic cancers. It cannot fit into one box. While it is possible to achieve cure in some, others may respond differently to treatment. Our perception of "cure" needs to change and most importantly, prevention is the best form of cure.



EDUCATION: 'PURSUIT OF EXCELLENCE'SANS EQUITY?



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Education and excellence: A utopia?

The Initial idea of writing this perspective piece reasoned me to justify the meaning of the catch-all phrase 'Pursuit of Excellence'. The immediate result of a Google search surprisingly popped up with hundreds of links to understand the meaning of this phrase in the fields of education, sports, business, career and many more. The core idea of the phrase across the fields of study evolves around the performance of an individual or an Institution, and the ways of measuring success. Thus, it speaks about the way to excel and achieve certain 'goals' successfully through such pursuit called excellence. So referring to Byrubin Gotesky (1970), a scholar of Philosophy in the University of Northern Illinois, the pursuit of excellence unconsciously begins with a certain kind of dissatisfaction, and excellence equates with mastery or competence. So pursuit of excellence, to him, is a persistent striving and struggle to achieve some goal, which is not necessarily specified and may therefore, be unknown. In that sense there is no ultimate success or a coronal promise of attainment, and need not always be linear. Such pursuit may even culminate in rejecting the formulation of itself as inadequate and unsatisfactory, or sometimes due to other external conditions. So an idea which is fixed with an absolute goal of excellence can change over time and context, and therefore it is difficult to outline a concrete definition of what excellence truly means.

While an absolute goal is difficult to define, excellence is increasingly affixed with certain parameters, and is inclined more towards an intension of measuring it through various ways like quantification, scaling, indexing and rating. This is clearly visible in many fields of modern activities, which are pursued with

vigor for attaining excellence through such measuring units. Education is one such field where excellence is being pursued from the very beginning of a learning process of an individual. Thus excellence is aimed through the engines of both rigor and vehemence in education. This system of evaluation has an in-built mechanism of creating pressure and persuasion, and finds an ability to construe logic out of such mechanism, and this is practiced all over the world. United States of America, which is supposedly being a most liberal Nation, also displays rigorous mechanism to measure excellence in different fields, and way back in the 1970s, one of country's most popular religious leaders, Thomas S. Monson argued that, 'when performance is measured, performance improves. When performance is measured and reported, the rate of improvement accelerates'.

Modern educational institutions are increasingly moving towards such an idea of measuring success and excellence, and its knowledge base is constantly scrutinized and audited to ensure the path of excellence. Thus the courses, content, resource personnel of the educational institutions are the subjects of such scrutiny. This is being done mostly by the State, especially in the primary and secondary levels of education. The learners are also under the pressure of performance. Thus the journey of a three year old child's formal education begins with a report card to consciously encourage the idea of excellence, competence and efficiency, which continues and sometimes intensifies over time, and unknowingly gets intertwined with everyday life, and thus excellence becomes a behavioral attitude. This nullifies the creativity and originality of any idea. Aristotle, the



Greek Philosopher, once compared the concept of excellence with an idea of doing something repeatedly. In his words, 'excellence is never an accident. It is always the result of high intention, sincere effort, and intelligent execution; it represents the wise choice of many alternatives - choice, not chance, determine your destiny.' It is therefore not an act but a habit, and culmination of habits, when directed at a very specific goal for a definitive purpose, is termed as achieving excellence. Thus the idea of having a state of perfection is related to excellence. But 'perfection is an illusion' and the specific goals for excellence and their relevance in the larger context of life, creativity and society are debatable and questionable, and many a times is mistaken with obsession, self-centric behavior and intolerance. So the question remains, whether excellence per se in education is a utopia?

In this sense, "the pursuit of excellence" means a striving, a struggle to achieve some goal which is not necessarily specified and may be, in fact, unknown. In this sense, it does not possess any optimistic halo of ultimate success, or a coronal promise of attainment. Excellence as striving, as struggle can and may end in futility and failure, in frustration and despair. Further- more, it may not be linear, it may veer and shift, change course mid-stream; it may even culminate in rejecting formulations of itself which were sought after, but now, with clearer insight and experience, are considered inadequate, unsatisfactory, even evil.

Education and economy: Rising concern

Aristotle's understanding of achieving excellence with 'high intention' and 'sincere efforts' is debatable in the context of contemporary education. While gauging its goal, excellence in modern education rather is increasingly measured and linked with some 'specific intention' to gain material well-being and achieve economic outcomes than its core idea of attaining values and knowledge. With economics being more important, excellence today is a kind of yardstick to measure the 'skills' cardinally rather

than encouraging sheer knowledge and building a rational mind. Scaling excellence through skills has a deep connection to the idea of market and economy. With the passing of time, both the modes and means of production in an economy are changing with an ever increasing demand for capital accumulation and surplus production. Thus the demand for diversification of economic activities in the context of 'capital in the twenty first century' is largely dependent on a skilled and educated labour force, which is now termed as 'human capital'. With rising activities in the tertiary sector of the economy, where human capital is important; the education system and its curricula is also fast moving towards skilling people, who then become a part of this new economy. Thus with the depletion of natural non-renewable resources, human resource has become even more important as the efficient means of production, and the entire structural economic shift towards new service sector justifies the analyses of measuring education through excellence. Thus excellent skilling becomes important for surplus extraction and exploitation of labour force, which can add more to economic productivity. A continuous and expanding economy and its growing needs is creating pressure for efficiency of labour force. As more human resource is being created through such pursuit of excellence, a more competitive market is being ensured. Several domains of knowledge and education are thus becoming highly market-driven.

In this perspective, curricula of different educational institutions across the world are rapidly changing and are getting integrated with such a market network. A systematic push from the Western Nations towards this goal is apparent from its scholarship and policy making. Thus the American Scholars like Dean T. Jamison, Eric A. Hanushek, Eliot A. Jamison and others (2008) are of the opinion that 'it's not just going to school, but learning something while there that matters'. These learning matters are increasingly related to those fields of knowledge, where surplus creation becomes easy. Such 'knowledge capital' is increasingly becoming important in the world economy. This push

was given forcefully in the 1980s, when the Western world, primarily United States of America was desperately looking for structural change in world economic order through its policy of neoliberalism. As the 'Washington Consensus' prescribed a new world economic order through integrated market and globalization, resurgence for 'knowledge production' also became important. This has been primarily for intensifying labour mobility and increasing economic productivity. Institutions, business schools and Universities across the Nations have opened the door for such 'knowledge production' with high costs; and measuring excellence gained more attention to ensure competition. United States of America took a lead role and its policy of National Economic Competitiveness was also initiated to push such policy reforms even at the school level. Country's National Commission on Excellence in Education mentioned that, "If only to keep and improve on the slim competitive edge we still retain in world markets, we must dedicate ourselves to the reform of our educational system for the benefit of all."

Thus education, its goal and objective started changing, and largely got linked with market, and various new knowledge genres, like technology, communication, innovation, management started becoming increasingly popular. Attaining excellence in any such fields became relevant and essential for learners. In this context, a fresh wave has emerged to create various Centres for Excellence, which started formulating various courses in this direction. For example, a whole lot of business schools have emerged with the idea of teaching business, economics, market and finance. Software course became the most acceptable and credible course to millions of bright learners as the 'returns' were very high. As the courses started becoming popular and more connected to the job market, their rating and gradation in terms of measuring excellence also became important. This rising demand has pushed the learners' aspiration high and this new domain of knowledge started to be commercialized and commodified. The Perception of

'investing money' on education to have a better life in terms of high remuneration, better company to work, higher quality of life has further strengthened the concept of rating excellence. By the grace of globalization, learners from various parts of the world, especially from developing Nations like India, started aspiring to join various Western Institutions and Universities, especially in United States of America, which by then were rated very high in terms of excellence. The 'products' of such institutions and Universities easily could integrate themselves to the corporate world, which is the most important and proliferated space of neoliberal capitalism. The politics of education eventually gave a new shape to this contemporary world with an emerging educated class, who started to become powerful through an integration with capital market. Derek Bok, the famous American educationist thus rightly pointed out that, 'ever since economics revealed how much Universities contribute to economic growth, politicians have paid close attention to higher education.'

Education and equity: Challenging space

Such a new world of education has created a structural barrier, and rich Nations with their heavy investment in educational infrastructure and curricula could profit from the increasing flow of learners from various developing Nations, including India. Due to a lack of similar educational infrastructure in such developing Nations, the West could retain its critical mass and could continue to meet its commercial needs. However, this is gradually changing, and Nations like India could also begin to create such educational infrastructure, mostly through private capital. But given the very high education fees in such Institutions, this aspiration is bound to be restrained to a particular class of people. The masses are left out of this new structure and new domain of knowledge. Thus a mainstream-margin domain is eventually created in the space of education, which has widened the gap even in other spaces of job, livelihood, and market accessibility. With this, a large section of



population across the world became deprived of both in the spaces of both education and economy, and this has further sharpened inequity. Education is highly class biased now, and is marketised through private players, leading to conflicts and its newer proliferations. For that matter, access to good education has always drawn the dividing line between the elites and downtrodden, the rich and the poor.

So education, for that matter, has never been an equalizing force, and the idea of excellence has all the more ruptured and divided the world today, and is gradually squeezing the space to debate on right to education. Measuring education perhaps is one of the most predominant causes of deepening inequality (Neal and Johnson, 1996) across the world today including United States of America. State role is fast withdrawing to create more space for private players. Thus dominant, powerful and rich people are capturing the space of education in the name of excellence and restraining the entry of the underprivileged with heavy fees structure. This is applicable from school to higher education, and more debates should be encouraged within a democratic space to understand such new forces and how to resist them through an alternative narrative and contestation. This changing strategy indeed demands a revisit to the conventional domains of education, its relevance and the role of the State to restore and ensure equity. But the over powering market forces hardly allow any such debate and discourse on education and its actual purpose. The West continues to hegemonise to retain the link between education and economy, and various powerful economic, business and regional lobbies constantly push for this. For example, the Organisation of Economic Cooperation and Development (OECD), one of the most powerful economic blocks of West, shows very clearly the following three distinct ways to make a mandate to connect education with economy (2010).

1. The basic human capital approach links education for overall skills and abilities of the workforce, leading to greater productivity and improved ability

to use existing technology, and thus contributing to economic growth.

2. The innovation approach links education to improving the capacity of the economy to develop new ideas and technologies.

3. The knowledge transfer approach links education as a means of spreading the knowledge needed to apply new ideas and make use of new technologies.

So education as pursued and controlled by such powerful groups clearly thrives for material gains. The above 'constructs' of human capital approach, innovation approach and knowledge transfer approach of OECD are nothing but drives for gain, greed and capital surplus. The traditional knowledge base, on the contrary, is deeply connected to the ecology, community-based life, resource sharing, but is fast degrading. Traditional knowledge base is never linked to surplus creation and is based on the principle of equity and harmony. Excellence is a modern derivative, which distorts tradition and its idea of equity. Individual behavior is today persistently pushed for achieving 'maximum' from a given set of conditions. This shapes the attitude and decisions of individuals of modern world. Other Institutions of the West, like World Bank, another strong voice of capital market has showed (2014) how the families should choose between different types of educational Institutions, which could be more beneficial in the long run. It emphasizes that the State should no longer devote its resources on education, since it should be left to private players more efficiently. Such Private players then can be held accountable to educational outcomes towards shaping the knowledge to bring more economic outcome in the labour market over time. This is clearly a concern and a counter narrative is essential to restore the role of the State in education, at least for poorer Nations and for the underprivileged sections. Without State intervention and its constructive policy in education, such vast unequal space continues to remain, and eventually would spill over to various societal conflicts.

Higher education and India: Some reflection on current debates

India and its education system can easily be placed in this argument. With the changing agenda of its political economy like many other Nations, it also has a great tendency to link education to market needs and create private space to 'invest in this sector'. The State budget has only about 3.8 percent of its share in education for its Ministry called Human Resource Development. In the space of higher, technical and innovative education, India is creating a large private space, where learners' aspirations are directly connected to the job market. With a structural shift in the economy in the early 1990s, India's focus on technical knowledge like Information Technology (IT) has transformed both its economic and societal landscapes. Education in many such so called Centres for Excellence is limited to a class of people based on their affordability. This class of people obviously derives maximum opportunity to access and assimilate into the knowledge market. After about twenty five years of such economic change, India has achieved a remarkable standing with its human resource base. This new knowledge IT has become the new economic industry, and a large number of Indians are making tremendous contribution, even beyond the borders, and even United State of America's famous IT hub, Silicon Valley is represented heavily by such resourceful Indians. As the pursuit of excellence in such knowledge sectors are on the rise, the demand for creating more Centres through private capital is also on rise with a very high fee structure. As these courses are profit oriented, many conventional Universities and under graduate colleges across the country are also attempting to introduce such courses to provide learners a space in such a new domain of knowledge. The 'knowledge capital' is deeply connected to various Multi National Corporate sectors with reasonably high wage, and such a 'brain drain' primarily is meant to add surplus to the economy, has a thin mechanism to redistribute, and absolutely nothing to contribute

values in life in general. Such channel of new skilled labour force is increasingly adding to economic wealth but with a tendency to concentrate in limited hands, giving rise to alarming inequality. This new education-economic paradigm has successfully created another neuvourish class in India.

As this transformation of 'New India' is limited to a small group, the rest are challenged with lack of accessibility and discrimination in such Institutions for higher education, and are faced with both educational and livelihood discriminations. A report by National Council of Applied Economic Research (NEACR, 2014) shows that access to higher education is merely 10% in India as against 22% in China and 28% in United States of America. It further shows the glaring disparity in the access to higher education, across gender, socio-economic religious groups and geographical regions. In the age group 22-35 years, over 15% in the Northern region and 13% in the Southern region have access to higher education. In the North-Central region, the number is just 10% for men and 6% for women whereas in the North East region, only 8% men and 4% women have access to higher education. The 64th round of National Sample Survey Office (NSSO) data in 2007-08 also shows that among communities, tribals and dalits far worst with just 1.8% of them having any higher education. Only 2% of the rural population is educated beyond higher secondary level, compared to 12% of the urban population and just 3% of women got a college education compared to 6% of men. South India offers the best opportunities for socially inclusive access to higher education including technical education and education in English medium. South India also has the highest proportion of higher education in the private sector at about 42%, followed by Western India where it is 22%. The North East India has the least privatized higher education sector and is almost entirely dependent on government-run or aided institutions. As private investment in higher education is negligible in the states of North East India due to its geographical



remoteness and social unrest; government-run Institutions and Universities for various externalities sometimes fail to deliver, which forces learners to out-migrate. North East being ethnically sensitized space, many of the states do not allow democratic and inclusive policy in education towards people of 'other groups and communities'. Such xenophobia has affected both the quality and plurality of the existing educational Institutions in the region. The situation is gradually changing with the creation of centrally funded Institutions, where inclusion policy from outside the region is adopted. Plurality in the learning space can always ensure quality to a large extent, and can break the walls of race, caste, community and class. A paragraph of the column written by Govind Bhattacharjee in Statesman, October 7, 2016 is relevant here, which says that, 'ours is a paradoxical ecosystem in which few Centres of Excellence share space with hundreds of dysfunctional institutions without any quality control. As Lant Pritchett of Harvard's Kennedy School of Government observed, India produces about 100,000 students a year in the global top 10 per cent and simultaneously churns out millions with zero skills. An educational commission chaired by S Radhakrishnan in 1948 declared that "education is a universal right, not a class privilege." Unfortunately, even after 70 years of independence it remains very much the exclusive privilege of the elite and the privileged. Universities that should be places for creativity, debate, dissent and experimentation with ideas exist only as degree-manufacturing-shops that beget no value to the students' lives'. In this context, an UGC report published in the year 2003 is relevant to refer, which says, 'knowledge is not only going to be the driver of Indian economy, but also, it is going to permeate into all the strata of Indian society for a better quality of life and living conditions. Therefore, India has to rise to the occasion urgently and reorient its higher education system to be vibrant, competitive, meaningful and purposeful.... The Indian higher education system is one of the largest such systems in the World.... There will be a tremendous pressure of numbers on this system and a large

number of additional students will be knocking at the doors of higher education institutions in the country. There are also new challenges of management and regulation being faced by these institutions, which require serious attention, both at the institutions in the public sector and also those in the private sector which are now growing at a fast pace. As a result, the old structures of management established in pre-independent India which have been working through most of the twentieth century are now required to undergo drastic changes. Demands of the society for equity and accommodation cannot be neglected any more'. The report further suggested a huge dedicated fund under, National Human Resource Development Fund, to the tune of at least one- percent of the GDP, to deal with the issue of equity in higher education. It also mentioned that 'no talented person shall be denied access to higher education opportunities on the grounds of economic and social backwardness'. This proposed fund was to offer direct financial support in the form of scholarships, partial financial assistance and educational loans to students, based on the criteria of talent and financial and social backwardness. (UGC document, Higher Education: Issues, Concerns and New Directions, 2003). This has been an extremely bold and well directed proposal of UGC. Unless the learners from remotest and backward areas are supported with such State intervention and State resources, higher education will continue to remain an unequal space. Such positive discrimination is one of the most productive ways of State expenditure to ensure a long term egalitarian society. The same report by NEACR (2014) shows that, State Institutions in India for that matter still occupies a prominent position to fulfill such social commitment, and are financially affordable to study at, with annual expenditures ranging from less than Rs 1,000 to around Rs 1,500, except in north and south India, where the average is above Rs 2,000, against both private and private aided institutions, which are quite costly, making the underprivileged difficult to access. But with little regulation of the quality of education and cost differentials, the poor and deprived are often

trapped in low quality education, the report points out. It adds that although free education is provided at school level, it is almost non-existent at higher levels.

Right to education is important in this context, as every citizen of the country has a responsibility in Nation building process. But rising inequality is the utmost challenge of 'New India'. With rising demand for 'knowledge capital' linked to attaining excellence, very few academic spaces are mandated to be inclusive to break the barrier of such inequality and exclusion. As a result, there is discontent and conflicts that are seen amongst the youth in India, especially from underprivileged section. The political economy of higher education cannot be oblivious towards youths' voice, which now constitute about '65 percent of India's demography' (2011 Census report). The rising inequality is creating new threats in the society on every day basis. Racial discrimination, 'othering' and indulging in violence are on rise amongst youths, and there is hardly any space, where such critical societal issues are being addressed and debated. These issues are rather politicized heavily. So though the importance of the emerging domains of market-driven knowledge can hardly be ignored today, but in the context of such rising violence the conventional and eternal objective of education to impart values, tolerance and acceptability also demands equal attention. Such new knowledge is failing utterly to go beyond the stereotypical understanding to accept the spirit of plurality in the society. University space is supposed to be meant for creating free space to dialogue, discuss and disseminate, and finally to develop critical minds to deliver ideas which are beneficial for a society. But in the contemporary period, an attempt by the State to curtail such space through audit and interference, then to criminalize some such spaces, on the basis of various 'constructed' issues is painful. There is a systematic attempt to curtail the freedom of such liberal plural and progressive learning spaces and to convert them to the long run needs of market. The recent turbulence in Jawaharlal Nehru University (JNU) is the best example to relate

to this argument. For the last more than one year, JNU has been persistently drawing attention of many for various issues. There have been arrays of debates, and the University has been accused on several charges, though none of them are being proved valid so far either in judiciary or through normal investigation.

These allegations against the University are in the domain of 'post-truth' now, and both media and social media are adding to it.

Educational space like JNU and many more Universities in India uphold the strength and energy of a University space to unleash free thinking. To understand the mandate of such University space is essential here for better contextualization, and the case of JNU is interesting to narrate here, as it has been in news perpetually for some time now. In the early 1970s, when JNU was established, frontier disciplines and new perspectives on old disciplines were brought to the Indian university system with a set of new experiments on the Indian academic landscape through the concept of inter-disciplinary in both research and teaching programmes, and given its success rates, these possibly have stood the test of time. The vision document of JNU states that the 'learning objectives are embedded towards national integration, social justice, secularism, the democratic way of life, international understanding and scientific approach to the problems of society had built into it constant and energetic endeavour to renew knowledge through self-questioning' (JNU vision document). The vision document of this University also interestingly relates to adventure, experimentation and unending quest and diversity of opinions. Given the fact that this University has produced outstanding scholars, authors, bureaucrats, politicians and many more accomplished people, who are deeply involved in Nation building process, and large number of them are from deprived sections of society, or from remotest parts of the country, it may claim to fulfill its learning objectives reasonably.

Like all other Universities, JNU has successfully



created human resources, who are drawn from every nook and corner of the country and from every group and stratum of society. Several Centres of this University have been declared by the UGC to be 'Centres of Excellence' and very recently amidst such debates it has also been ranked by the NAAC as the top University in the country. Considering its achievement through such accepted and established scales of excellence, this University can be seen as one of the unique educational spaces across the world to ensure a balance between excellence and equity. This has been possible due to a relentless effort of the University to retain its vision and autonomy along with both academic rigour and policy of inclusion. As the University continues to play such a major role in the field of higher education through both research and teaching, and by seeding new ideas and creating knowledge base with values and deep social commitment, various such allegations that are being placed against the University is a sign of pessimism.

Like JNU, few more Universities, Colleges and Institutions are also being 'victimised' in the recent past for various purposeless issues, and as India is passing through such a critical time in the field of higher education, a larger debate and more critical minds must be engaged to understand this challenge. Beyond narrow walls and political differences, the Nation needs to move ahead together for a greater cause to liberate India from age-old divide in education. The very basic epistemic and normative premise of education is eternally meant for manifestation of knowledge and innovation of ideas to contribute towards a better future. Education, as Buddha preached for, needs to be associated with beliefs and convictions on justice, freedom and equality. Knowledge can never be complete in a divided and unequal space. Given the degree of rising intolerance, it is time probably to revisit and rethink this whole idea of higher education, which is vehemently pursued towards linking to market at the cost of deep ruptures in the society. There needs to

be a continuous attempt at both research and policy levels to look for avenues for inclusion, so that more people can be a part of higher education.

Traditional knowledge base, at the same time, which prevails amongst various communities in India through their everyday life, also needs to be preserved and augmented through State initiative. Most of such knowledge base can also be connected to the livelihood issue and even to market needs, as demand for such knowledge repository is increasing. This inter-generational knowledge base is tested over time, and younger generation needs to find a purpose of pursuing such traditional repository. In case of modern knowledge base, younger generation for whom, it is still a far distant dream, there needs to be more channels for accessibility other than Institutional set-up. Limited Institutional capacity cannot meet the rising aspiration of younger generation from all sections of the society. Technology of twenty first century, its meteoric expansion and its restructuring to suit the needs of free market economy, can also be used as an alternative channel for educational outreach. With information and knowledge being freely available today through such technology called Internet, various free Massive Open Online Courses like Coursera, Khan Academy, and online availability of other high-quality instructions even from Harvard, MIT, Stanford, IITs etc. can be available to anyone with an Internet connection, much of the problem of access can be resolved. India is in its way to 'Go Digital' in all fields of activities, especially in the post-demonetization period. But the ground realities are different and the latest TRAI data (The Telecom Regulatory Authority, 27 March, 2017, The Hindu) shows that Internet penetration in India is still very low with only about 28 Internet subscribers per 100 people, with urban India having 61.9 Internet subscribers out of 100 people and rural counterpart has 13.7. There is also a yawning gap between the states and regions of the country, with Delhi having 2.2 crore Internet connection, while the whole of

North East India has just 4.3 lakhs connection. Also the quality of connection varies hugely across the country with access to narrow band and broadband facilities. With such existing digital divide, such idea of accessing free education would take decades. But the Nation needs to move, and access to technology needs to be pursued with all sincerity with one voice across the political lines. This can help not only the economy to become cashless and transparent, but can ensure a larger vision to liberate its education from the tyranny of private spaces and restraining to a class of learners. That would be the perfect democratization and liberalization of education, and the child of a billionaire and the child of a commoner would have access to the same education in the foreseeable future. The signs of optimism is in the air, and the country

has started emphasizing on this. An e-learning portfolio of higher education is a State agenda now with a substantive yearly budget allocation, and in its 2017-18 Union Budget, India has allocated Rs 497 crore for e-learning portfolio. It also has initiated ambitious project like Bharatnet to digitally connect its mammoth 2.5 lakh Gram Panchayat. This initiative would create accessibility to the rural India and remote India. This will help to attain educational outreach. Many such efforts, innovations and ideas are essential in the field of education to make it accessible and affordable to masses of India. This has the capacity to shift the dominant discourse on 'education and excellence' to the sustainable discourse on 'education and equity'.

Open Your Dictionary

Yes, open your English dictionary and open your eyes. You will see a world of words, each of which, in some way, act as a vehicle of communication. A dictionary can give you knowledge out of words. Want the correct spelling of any word? The dictionary can give you, for instance you can get the spelling of choir (the old spelling being quire). You can get Muhammadan with its spelling variation Muhamedan on and on. If you doubt the correct spelling of any word the dictionary is there to help you. If you are not sure enough about the spelling of an Abstract noun of any noun, verb, adjective and with others, look closely at the dictionary. You might come across a phrase, clause or a maxim which happens to be in Latin etc, there is some chance to get an idea of it by turning the leaves of the dictionary-eg., Sans mercy (French---without mercy), Nota Bene or N. B(Lat, It., Note well), marriage de convenance (Fr-



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marriage of convenience).

There is a saying that English is the language of the horses-because of its sibilance, German is the language of the military because of its crude and commanding nature, French is the language of the women for everything beautiful seems to belong to women. Italian is the language of the people-they speak a clear straight language. French is believed to be the most perfect and sweetest language in Europe. Said the Italian jokingly the French write 'dog' and pronounce 'cat' perhaps because of its strong nasal sound. Because of French or stylish influence there are many words of English as well as those of French origin which have to be pronounced the French way, like chagrin, chalet, chateau, champagne, chamois etc. These also you can get from dictionary including hints on pronunciation.



A BOOKLOVER'S STORY



Willie Gordon Suting
Alumnus,
Shillong College

It was the summer of 2006. I was a student of Class XI.

The heavy downpour quietly ceased as we looked up at the pale blue sky from the window of the college building. As we walked outside, there was the scent of the soil in which the flowers grew adjacent to the Girls' Common Room. The warm sun with its warmth pleasantly touched our skin.

It had been just a few months from the time we joined here. There were many narratives about the college during my school years- metal heads, bikers, musicians graduated from this institute. But I was the shy and quiet one, a little out of place in its world of extroverts.

There was a reclusive friend of mine who would disappear during the two hour offs. He was charmingly enigmatic with his manner of speaking. Few words and formal shirts and trousers with sharp creases carefully ironed from home defined him.

I often wondered where did he go. So I asked him this as we ate our lunch in the Boys' Common Room.

He gently said, "Will, you follow me tomorrow afternoon. I'll take you to a special place."

The next day, I eagerly awaited the hour. Curiosity was getting the better of me.

Happily I sighted him and went along.

As we walked to by St. Anthony's College gate and all

the way through All India Radio up to BSNL Office building, I wondered where my friend was heading.

The distance intrigued.

When we reached IGP Point, he sighed and crossed the busy junction. Then we reached the place- It was the State Central Library.

I was never introduced to this place before. And as we entered the lending section, I felt a little nervous thinking he would preach literature.

But he was unfamiliar with western novels, he humbly confessed.

"Willie, I read a lot of our literature-Khasi Literature. Here are my heroes". He pointed with his lean index finger to a line of tall wooden bookshelves.

So it has been a long journey for me from that particular day in the summer of 2006 when I was in Class XI in Shillong College.

This reclusive friend opted for another course after P.U. We lost touch with each other from that time, immersed in our busy lives.

I recall reading Gabriel Garcia Marquez's *Collected Stories* in the library.

Dreams lend many lives, if we come to think of them as being more realistic than life itself. The harmony between the quixotic and the realistic elements in fiction writing was what I discovered as I read this

book, with the monsoon showers outside, lashing on the green leaves.

I often dreamt of living the life of a hippie poet as a teenager, reading Jack Kerouac's biography by Ann Charters in the library.

Being down and broke and hitchhiking, living on the edge so to say- all for poetic inspiration!

I imagined myself existing in Greenwich Village's coffee house scene, listening to Jack Kerouac, Allen Ginsberg, William Burroughs and Gregory Corso boisterously recite their poems to the accompaniment of a saxophonist and pianist playing slow jazz.

The State Central Library was the place where I discovered Latin American Poetry with *The Penguin Book of Latin American Verse* edited by E. Caracciolo Trejo.

All my heroes included in this anthology- Jorge Luis Borges, Octavio Paz, Gabriela Mistral, Pablo Neruda- took me on an emotional ride that I will never forget.

Orahan Pamuk's lesser known romantic novel *The Museum of Innocence* was also present in the library's many shelves.

Kemal spoke to me with his longing and incompleteness as he collected objects that belonged to his old love Fusun in a museum of his own creation. The tribute to love with a museum after her demise showed how much Kemal treasured her deep in his lonesome heart.

Khushwant Singh's short stories made me laugh and giggle all alone in the library as his malicious sense of humour was sharp and witty.

From the vast world of Indian Fiction, I have always been loyal to Rohinton Mistry. Tales from Firozsha Baag made me look at life from its interiority rather than its exterior aspect. Mistry's other book in the library *Such A Long Journey* also touched my heart as I quietly wept over Gustad's misfortune.

Located in the heart of the city of Shillong, the State Central Library was constructed by the erstwhile Government of Assam in the early 1950s. With the attainment of statehood of Meghalaya, the Assam government handed over the library to its Meghalaya counterpart on 19th January, 1974 dividing the assets of the library between the two states.

A library can change a person's life if he or she is willing to go all the way with reading. Reading opens our heart to emotions, both dark and sweet. It can make us weep and make us laugh. The State Central Library promotes "reading culture". And the friend who introduced me to better books, though no longer in touch now, is still a reader.

Reading can turn our lives around if we allow ourselves to be carried away by various emotions of the story. It makes us wise and sensible.

As Charles William Eliot said, "Books are the quietest and most constant of friends. They are the most accessible and wisest of counsellors, and the most patient of teachers".

Willie Gordon Suting graduated from Shillong College B.A (English Honours) Batch of 2010. Willie is a writer and poet. His writings have appeared in *Café Dissensus Everyday*, *Thumbprint*, *Raiot webzine*, *Teksto*, *The Northeast Today* and Sunday Supplement of *The Shillong Times* newspaper.





समकालीन कविता में घर की तलाश

Search for Home in Contemporary Poetry



Arun Hota

प्रो. अरुण होता*

समकालीन कविता अपने परविश से गहरे रूप से जुड़ी हुई है। समकालीन कविपरविश की गम्भीर समस्याओं, चिंताओं, उलझनों, अंतर्विरोधों और वडिम्बनाओं से मुठभेड़ करता है और उससे प्राप्त अनुभवों को अभिव्यक्त करता है। जीवन के खुरदरे यथार्थ और जीवन की सच्चाई को पूरी ईमानदारी के साथ चित्रित करने का प्रयास करता है। उसकी चिंता के केंद्र में अपने चारों ओर के जीवन और समय में आम जन का जीवन, उसके जीने का ढंग, टूटते संबंध, दरकते रश्ति, सूखती संवेदना, वलिप्त होते जीवन मूल्यों, समय की दुर्वसिह स्थितियां आदि हैं। यहां समय के यथार्थ और युग-जीवन के चित्र भी प्रमुखता के साथ उभरे हैं।

पछिली सदी के नब्बे के दशक में भारत में भूमंडलीकरण, नजीकरण और उदारीकरण के लुभावने नारे जोर-सोर से लगाए गए। इन नारों के तहत तमाम काल्पनिक सपने भी दिखाए गए। कहा गया कि पूरी दुनिया की वेश-भूषा, खान-पान, आचार-वर्च, बोली-बानी, सभ्यता-संस्कृति आदि एक-जैसे होंगे। न कोई अमीर होगा और न ही कोई गरीब। छोटे-बड़े का भेद भी मटि जायेगा। लेकिन ऐसा कुछ हुआ नहीं। अब तो यह प्रमाणित हो चुका है कि यह अपने उत्पादों को बेच कर ज्यादा से ज्यादा मुनाफा कमाने का एक तरीका था। पूंजी, बाजार और वजिजापन की तकिडी ने भारतीय जीवन-पद्धति ही नहीं, जीवन-मूल्य को बुरी तरह से प्रभावित किया है। बाजार केंद्रित संस्कृति ने हमारी मूल्यधर्मी संस्कृति को आघात पहुंचाया है। हमारी मनुष्यधर्मी दृष्टि को टारगेट में रखकर मनुष्य को भी एक अलाभकारी उत्पाद के रूप में प्रस्तुत कर दिया। बाजार मूल्य ही सबसे बड़े मूल्य के रूप में सामने आया। बाजार ने जो उपभोक्तावादी संस्कृति का माया-जाल रचा है उसका मूलमंत्र है 'इस्तेमाल करो और फेंक दो' वह मनुष्य और मनुष्यतावरीधी है। इसने हमारे घर, परिवार, रश्ति-नाते, जीवन-शैली आदि को भी अपने अनुसार ढालने का पूरा प्रयास किया है। इस संदर्भ में यहां समकालीन कविता में 'घर' की संकल्पना और 'घर' की तलाश पर अतिसंक्षेप में कुछ विचार प्रस्तुत किये जा रहे हैं। साथ ही यह दिखाये जाने का प्रयास किया जा रहा है कि समकालीन कवियों की इस विषय पर क्या सोच है।

घर उसे कहते हैं जहां पारिवारिक जीवन हो, सांसारिक दुःख-कष्ट, चिंता-बेचैनी के साथ सुख, समृद्धि, आत्मीयता, आपसी सहयोग, सदभाव, सहानुभूति, सौमनस्य और प्रेम के भाव पलते हों। घर और

*प्रोफेसर एवं अध्यक्ष, हर्दि विभाग, पश्चिम बंगाल राज्य विश्वविद्यालय, बारासात, कोलकाता।

मकान में बहुत बड़ा अंतर होता है। मकान से कोई अपनत्व नहीं होता, उसे छोड़ते वक्त कोई मानसिक क्षोभ नहीं होता, आत्मा नहीं कराहती। इससे कोई संवेगात्मक भाव विकसित नहीं होता। यह मशीनी होता है जबकि घर मनुष्य को मशीन होने से बचाता है। मनुष्य की संवेदना को जीवित रखता है। उसमें जीवन-मूल्य को बचाए रखने का भरसक प्रयत्न करता है। भूमंडलीकृत बाजारवादी अर्थव्यवस्था में घर मकान में तब्दील हो रहा है और मकान सामानों से लदता, पटता जा रहा है जहां मनुष्य के लिए भी स्थान नहीं बचा है। कहना न होगा कि मकान हाथों से बनता है जबकि घर हृदय से नर्मित होता है। समकालीन कवि इस पीड़ा से गुजरते हुए अपनी चिंता और चेतना से पाठकों को रू-ब-रू कराता है।

बाजारू संस्कृति ने जीवन को अधिक कुरूप बना रखा है. जीवन में उत्पन्न होने वाली सामाजिक क्रूरताएं कवि को आहत करती हैं क्योंकि इससे मानवीय संवेदना तीव्र रूप से क्षरति होती है. आजीविका की खोज में लोग अपनी जड़, जमीन और वजूद से कटकर शहरों में आ बसते हैं. यहां के करिए के मकान से न तो उनका जुड़ाव होता है और न लगाव. कहां तो पुश्तैनी घर और कहां करिए का मकान ! वरिष्ठ कवि अशोक बाजपेयी के शब्दों में--- “ क्योंकि अब भूगोल से घरों के नशान मटि चुके हैं/ सरिफ शहरों के धब्बे बचे हैं/ जिनके एक के बदले दूसरे के बदले तीसरे होने से/ कुछ खास फर्क नहीं पड़ता-/ नक्शा देखकर/ अब कोई न तो मुहल्ला पहचानता है,/ न कोई पड़ोसी बता सकता है कि कठचंदन बकौली के पेड़ों के पास” (दुख चट्ठीरसा है, पृ. 71)

जाहिर है कि गांव से कस्बे, कस्बे से शहर, शहर से नगर और नगर से महानगर के स्थानांतरण के चलते घर की संकल्पना भी बदली है. समकालीन कवि भलीभांति परिचित हैं कि घर मकान नहीं, वह सामाजिक, सांस्कृतिक, आर्थिक बुनियादों पर खड़ा एक आत्मीय संसार भी है. भाषा, संस्कार, पहचान आदिकी प्रदेता भी है घर. उसका छूटना यानी अपनी जड़ का छूटना है. अपनों से अलग होना है. यूं कहिए कि अपने से छूटना है. अपनी संस्कृति, अपने इतिहास, अपनी वरिसत से कटना तो है ही. इस वशिष्ठ स्थान की वशिष्ठ संरचना है. लेकिन भूमंडलीकरण की आंधी ने मनुष्य को उसकी जड़ से अलग करना चाहा है. इसे उदय प्रकाश का कवि पहचानता है--- “ इस समय जबकि कोई भी वाक्य पहले का अर्थ नहीं देता/ मैं कहना चाहता हूं/ मैं घर जाना चाहता हूं.” (रात में हारमोनियम, पृ. 53)

समकालीन कवि के लिए घर रशितों का संसार है. स्वजनों और परजनों के नाते और रशिते की महीन सीमेंट से गूंथी जानेवाली दुनिया का दूसरा नाम घर है. दरअसल, रशितों की मजबूती से घर की मजबूती हुआ करती है.

यहां विश्वास है, भरोसा है और है गहन प्रेमानुभूति. कवि निरेश सक्सेना ने सही पहचाना है--- “ आपस में सटकर फूटी कलियां/ एक दूसरे के खलिन के लिये जगह छोड़ देती हैं/ जगह छोड़ देती हैं गट्टियां/ आपस में चाहे जतिना सटें/ अपने बीच अपने बराबर जगह/ खाली छोड़ देती हैं/ जिसमें भरी जाती है रेत/ और रेत के कण कण भी/ एक- दूसरे को चाहे जतिना भीचें/ जतिनी जगह खुद घेरते हैं/ उतनी ही अपने बीच खाली छोड़ देते हैं/ इसमें भरी जाती है सीमेंट” (समुद्र पर हो रही है बारिश, पृ. 34) ‘स्पेस’ की जसि कमी से आज का पारिवारिक जीवन व्यर्थ हो रहा है, कवि ने उसका आकर घर को माना है.

बहुराष्ट्रीय कंपनियों द्वारा ‘घर’ की संकल्पना को बदल दिया गया है. उनके बाजारवाद ने पारिवारिक मूल्यों तक को गुरसति कर लिया है. संयुक्त परिवार बुरी तरह से टूटा. एकल परिवार भी यांत्रिक बन गया. आत्मीय स्वजन भी अपने घर में पराये महसूस कर रहे हैं. रक्त सम्बंध भी अतिथि (भार) मान लिये जाते हैं. इस अनाकांक्षति स्थिति को कुमार अम्बुज यूं व्यक्त करते हैं--- “ मैं चाहूं तो भी नहीं रोक सकता मां को जाने से/ भूल चुका हूं मैं हठ करना/ दूर-दूर तक नहीं बच रह गयी है मुझमें अबोधता/ धीरे-धीरे मैं खुद चला आया हूं मां से इतनी दूर/ कि मेरे घर में अब/ मां एक अतिथि हैं” (अनंतमि, पृ. 72)

पुत्री के संदर्भ में घर की अवधारणा को लेकर राजेश जोशी, लीलाधर मंडलोई, जतिंद्र श्रीवास्तव, आदि अनेक कवियों ने सुंदर कविताएं ही नहीं लिखी हैं बल्कि पूंजीवादी अर्थ-व्यवस्था की साजिशों का खुलासा करते हुए संवेदनशीलता और आत्मीय संबंधों के महत्व को स्वीकार किया है. राजेश जोशी के लिए बेटी के बनिा घर में सूनपन का साम्राज्य वसितार हो जाता है--- “ जैसे बनिा चडियों की सुबह/ जैसे बनिा तारों का आकाश” (चांद की वर्तनी, पृ. 40) मंडलोई के लिए तो पूरा पारिवारिक जीवन बनिा बेटी के सूना प्रतीत होता है--- “ बेटी न हो तो/ घर की देहरी/ न केवल अपूरण/ अपवर्तिर बनी रहती है” (लक्ष्मि में दुःख, पृ. 97). इसी तरह बहन के सम्बंध को लेकर पवन करण का कविता संग्रह ‘सूत्री मेरे भीतर’ और तुषार धवल की ‘तदभव’ के जनवरी 2007 में प्रकाशित ‘बहनें’ कविता का पाठ किया जा सकता है. कहने का आशय यह है कि समकालीन कवि के लिए संबंध सर्वोपरि हैं. पूंजीवादी सभ्यता जसि संबंध को लील जाना चाहती है, कवि उसका पुरजोर वरिध करता है. क्योंकि उसे पता है कि यह सभ्यता संबंध के स्थान पर संपर्क को महत्व देती है. और ‘घर’ को बचाने के लिए संबंध ही मूलाधार है.

बाजारवादी अर्थ-व्यवस्था ने कृषि की उत्पादन क्षमता को प्रभावित किया है. कोल्हू के बैल की तरह दनि-रात मेहनत करने के उपरांत परिवार का पेट पालना दूभर हो रहा है तो पति और पुत्र शहर में जाकर कमाने लगते हैं. लेकिन वहां भी उनसे घर नहीं भूलता- “ मेरे पास न पूंजी थी न पण्य/ मैं बाट भी न था कि हाट के आता काम/ न पाप कमाया न पुण्य न ही रहा अक्षत/ दनि भर घूमता ढली देह लिए लौटा धाम/ लेकिन वहां जहां घर था मेरा घर नहीं था/ अट्टालिका थी लौह कपाट और द्वारपाल-/ यह मेरा घर था मेरे पति मेरी मां/ मेरा घर? द्वारपाल हंसे --/ तुम कसि जन्म की बात कर रहे हो ? (नये



इलाके में, पृ. 20) इसी तरह मदन कश्यप की कवित्तियों में एक ओर 'भूमंडलीकरण की डुगडुगी' बजाकर 'जात-धर्म का जहर' बेचनेवालों की खबर ली गयी है तो दूसरी ओर घर के बहाने लडकी के सपनों और उसकी सचाई को भी उकेरा गया है- "जतिना बड़ा होता है घर/ उतनाही छोटा होता है सूत्री का कोना" (नीम रोशनी में, पृ. 19)

पवन करण की एक कविता है 'पुराना मकान'. वास्तव में पुराना घर था वह, लेकिन अब मकान में तब्दील हो गया है. कवि की चिन्ता है- "हमें भले ही यहां लग रहा हो खूब अच्छा/ मगर यहां नये घर में आकर उदास रहने लगे हैं पति/ पुराने मकान की तरह बुझा और खाली/ दिखाई देने लगा है उनका चेहरा" (कोट के बाजू पर बटन, पृ. 39)

जतिंदर श्रीवास्तव की कवित्तियों में 'घर' मधुर संबंध का प्रतीक है, प्रेम का निकतन है. यह संवेदनाओं का भंडार गृह है - "मेरे कदम भागते हैं हर सांस के साथ / मैं पहुंचता हूं घर जहां/ मेरी प्रतीक्षा से लम्बी एक प्रतीक्षा/ राह अगोरती मलित है मुझसे" (अनभै कथा, पृ. 87) कवि को एक घर की तलाश है और उसे पूरा विश्वास है कि घर मलिगा ही. हृदि कविता का यह आस्थावादी स्वर उसकी अनन्य वशिष्टता है. जतिंदर के शब्दों में- "अब मलि हो तुम/ लगता है/ घर भी मलि जायेगा/ तुम्हारी बांहों में/ तुम्हारी मुस्कान में". (वही, पृ. 69) इस पीढ़ी के एक अन्य महत्वपूर्ण कवि श्रीप्रकाश शुक्ल के कविता संसार में घर ताप और ऊष्मा से सराबोर तथा भाईचारे की भावना से भरपूर जीवित स्थल है-

"जतिनी हो बड़ी ध्वनियों/ उतना ही सुंदर घर/ मेरे घर का पता इन्हीं ध्वनियों में है" (ओरहन और अन्य कविताएं) कवि को पूर्ण विश्वास है कि भूमंडलीकृत शक्तियां घर को वनिष्ट नहीं कर सकती हैं- "आखिरकार थोड़ी सी नमी, थोड़ी सी रोशनी और थोड़ी सी हवा तो बची ही रहती है/ सांस के एवज में/ एक घर में" (वही, पृ. 58)

कात्यायनी की कवित्तियों में बाजारवादी संस्कृति की छद्मलीलाओं को उघाड़ा गया है. इस दृष्टि से उनके कविता संग्रह 'इस पौरुषमय समय में' का वशिष्ट महत्व है. युवा कवयित्री नीलेश रघुवंशी भी मकान और घर के अंतर को भली-भांति जानती हैं. तभी तो वह लिखती हैं- "इस मकान की पहली बरसात/ याद आ गई घर की" (घर नकिसी, पृ. 11) अपना घर छोड़कर मकान में जाने का दर्द केवल कवि हृदय ही महसूस करता है. कहना न होगा कि छोटे घर की स्मृतियां ही नहीं होती, एक भरापूरा जीवन भी होता है. मकान कभी घर नहीं बन पाता है, यदघर बन गया तो निश्चित है कि मकान नहीं रह जायेगा. ध्यातव्य है कि कवि मकान नहीं बनाता है, वह तो सदा घर का आकांक्षी रहा है. युवा कवि महेश चंद्र पुनेठा लिखते हैं - "मकान सामाजिकता का पाठ पढ़ा रहा है मुझे/ कि कौन है जो काम नहीं आता/ सोचते ही नहीं पड़ेगा कभी मतलब जिससे/ मलिना पंड सकता है किसी समय भी उससे/ मैं कहां बनवा रहा हूं मकान/ मकान बना रहा है मुझे" (पंछी बनती मुक्ति की चाह, पृ. 96)

दरअसल, समकालीन हृदि कविता की कई पीढ़ियों के रचनाकारों ने 'घर' की तलाश ही नहीं की है बल्कि 'घर'

को 'मकान' बनानेवाली स्थितियों का भी गहन अध्ययन किया है. मनुष्य को यंत्र अथवा उत्पाद के रूप में प्रस्तुत करनेवाली ताकतों का वरिध तथा प्रतरोध किया है. कवियों ने इसे बड़ी बारीकी से समझा है कि घर बचेगा तो संबंध बचेंगे, संबंधों की ऊष्मा बची रहेगी, मनुष्यता बचेगी. इसलिए मनुष्यता वरिधी पूंजीवादी, बाजारवादी शक्तियों को कवियों ने आड़े हाथों लिया है. घर को बचाए और बनाए रखने का रहस्य इसमें है कि हम समय की चालाकियों और बाजारवादी भूल-भुलैया को अच्छी तरह समझ लें, अपने को जानें, समझें, अपनी वरिसत और संस्कृति की शक्ति को पहचानें. मनुष्य और मनुष्यता के भवष्य हेतु अपने सपने और लक्ष्य निर्धारित करें. इस संदर्भ में समकालीन हृदि कविता अपनी जम्मेदारी निभा रही है. हमें लीलाधर मंडलोई की नमिन्लखित पंक्तियों से दशा मलि सकती है -- "क्यूं बैठे हो ! हुए कैद और बेजुबान/ नकिलो तनहाइयों की धूंध से आगे उधर/ खुले मैदान की तरफ कि उधर/ देखो एक दीवना कबीर है कि जो सच बोल रहा है " (मनवा बेपरवाह, पृ. 136)

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ALUMNI DAY



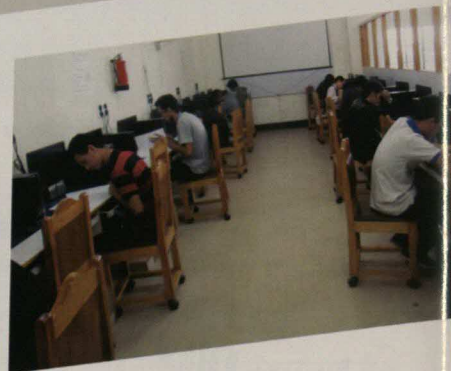
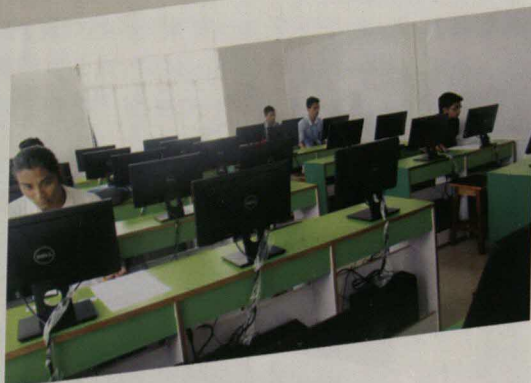
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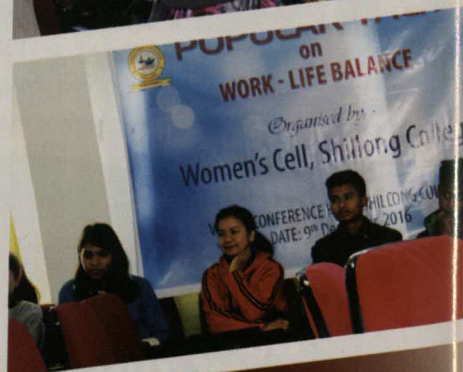
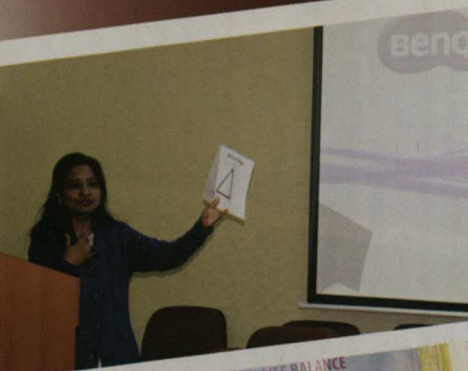


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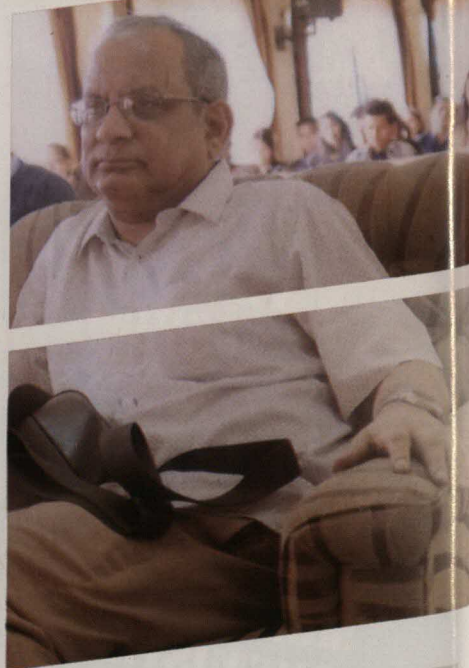
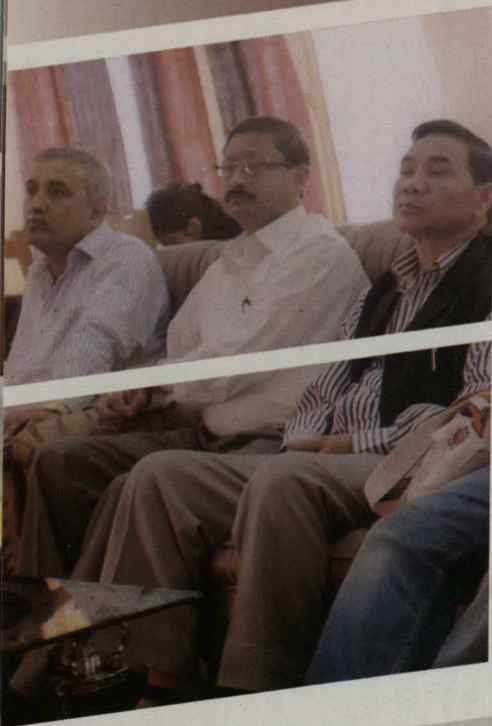
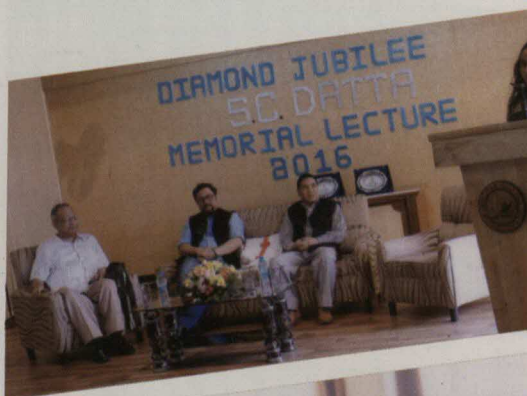


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CLEAN WAH UMKHRAH CAMPAIGN 2011



S.C. DATTA MEMORIAL LECTURE



IN CONVERSATION

David Reid Syiemlieh

David Reid Syiemlieh is an Indian academician and the present Chairman of the Union Public Service Commission of India. He studied in Dr. Graham's Homes, Kalimpong (1958-1970) and graduated with History Honours from St. Edmund's College, Shillong. This was followed with a Master's degree in History (1976), M Phil (1980) and Ph D (1985) from the North Eastern Hill University, Shillong. He taught undergraduates in St. Edmund's College (1977-1979) before joining the Department of History, NEHU, in 1979. He rose in the profession to become Professor in the Department of History. He held numerous positions in the University, including Dean of Students' Welfare, Head, Department of History, Controller of Examinations, Registrar and Pro Vice Chancellor NEHU and former Vice-Chancellor, Rajiv Gandhi University, Doimukh, Arunachal Pradesh.

Author of several books and articles on the history of North East India, he is credited with discovering the date of death and other details of the last days of Tirot Sing, the Khasi Chief of Nongkhlaw who resisted British colonial expansion. He is credited with locating the grave of Thomas Jones, the Welsh missionary who first arrived in the Khasi Hills.

Dr David Syiemlieh IN CONVERSATION with Dr D. Bhowmick



Many congratulations, Sir. You have had a long and illustrious career and now this rare honour of being the Chairman of UPSC. Your reaction.

Thank you. I am extremely happy that towards the end of my career I have reached this position and I will honestly, truly and with transparency, love and affection discharge the function that I now hold.

What are the functions of the members of UPSC?

Union Public Service Commission draws its history to 1927 when under the Act of 1919 there was a

provision to set up a commission for recruitment to higher services with the govt. of India. In the Act of 1935, India was made into a Federation and it provided for a federal commission and in the year 1950 with the constitution being adopted, UPSC was given a constitutional status. Articles 315 to 323 relate to the UPSC -the powers, the functions, the work. We are ten members presently and one Chairman and we recruit to the civil services which include the IAS, The Police Service, The Indian Audit, The Forest, The Indian Economic Service. The last one is a service which few of our people know of and I wish more of our people would come into the Economic and Statistical Service .So there are some 22 services which come under the broad rubric of Civil Services. But we also do recruitment for all Group A appointments to the govt. of India. All Group A functions. We also make recruitment rules for the whole of India and if I tell you, we have something like three lakh recruitment rules. We do disciplinary cases when there is any wrong doing by govt. officers, these go for inquiry and with the direction of the President of India these cases come to the UPSC for final penalty and decision. So



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we also function as quasi-judiciary and we advise the President of India and we advise the govt. of India on disciplinary action for govt. servants. We also do the promotion from the state service to IAS, IPS and IFS. There are officers in the various states who have got into the state services. So, for their promotion from State Civil Service, State Police Service and Forest we do their promotion to the All India Services. Such an exciting job that we do over there and I am ever so happy to be there in UPSC.

You have authored many books on history of the North East. How challenging has the task been and what are the sources that you have used?

Challenging - challenging in the sense that it was part of my career. It was exciting, very exciting in the sense that it was a path breaking research which I did. But it was part of my profession because I firmly believe that if I was to be a good teacher I had to do research and place that research when I am teaching and I did this with courses on North East India and I took forward a programme in the Department of History on Christianity in North East India. Also in certain courses that I did on Capitalism and Colonialism in the broader world context I incorporated certain of my findings of my research on North East India into my teaching. My research was very central to my growth as a teacher.

Most of my sources are archival and name the library and you name the archive and I have been there. I have spent months in the national archives in Delhi when I was doing my Ph.D and subsequently when I was doing my research on Tirot Singh, I have spent many, many months in the West Bengal Archives. I had the pleasure of working for many months in the British Library both in the museum which has a record and in the Indi office library. In London, I have spent delightful weeks and months over there researching on the North East. I must also inform you that perhaps I am only one among two of the research scholars and teachers who have worked in Nottingham University

on the North East. N.K. Baruah had worked on David Scott and reading through on his book on David Scott I found that if I had to do a thesis for my Ph.D I had to make a visit to Nottingham and in those days it wasn't too expensive going to the UK as it is now and I was very fortunate to have a sister in Air India who would give me a free ticket so I would save my money and go across to the UK and spend a month or two there in the winter and do my research all on holiday. Nottingham was very good. I did three weeks of very extensive research in Scottish Records Office in Edinburgh the records were initially in Manchester and writing to the Earl of Bulkar and Earl of Breckin he was the former Vice-Chancellor of Manchester University and his descendant was Robert Lindsay who was the first Superintendent of Sylhet in the 1770s and I had to write to him for permission. He said that the documents were transferred from Manchester to Edinburgh and I went there and I spent two weeks there researching and I have published that book. Very interesting. I was also able to get a picture of Robert Lindsay. I wrote to the Earl of Breckin about certain mementos that he could possibly have on the Khasis and wonderful interaction I had with him. So that book is out, my Ph.D was out in 1985.

How did you discover the grave of the Welsh Missionary, Thomas Jones?

Ok, I will tell you that. I had a dear friend Mr Gilbert Shullai, a Presbyterian by faith, a Church Elder. He told me, "David, since you are going to Calcutta could you check up the whereabouts and the grave of Thomas Jones and he took out a page from John Hume Morris's book *History of the Welsh Calvinistic Methodist Mission* published in 1910 in which there was a record of the last days of Thomas Jones and how he had died and his date of death. Nothing more. No grave, nothing. My foresight, and I seemed to have an indication where things were. So I went to St. John's church and I met the pastor. The pastor asked me which church was Thomas Jones' and I said Presbyterian. Then he said, "St. John's is an Anglican church. Please

go to St. Andrews which is a Presbyterian church". Then I went to St. Andrews. Interestingly, the same reverend Noble Sen who was Pastor of St. John's was also the Pastor of St. Andrews and I fixed an interview with him. I had the dates 16th September, 1849 and he brought the velvet covered register and we turned the pages of this huge register and there... the death of Thomas Jones mentioned and the graveyard and the number of the grave. Immediately I took a taxi from BBD Bag in Kolkata to Cariah Road, Lower Circular Road and it was being cleaned. It was Winter, January of 1996. I remember the date, no, not the date but the month and since I had the number I told the caretaker of the graveyard to show me this plot and he took me to where the plot could have been but it was covered with earth and leaves and I got the *maali* to remove the earth and then I came to the grave. For one hour we uncovered the grave and we found what possibly could have been a tomb, a cross or some memorial. He had a very sad death. There wouldn't have been very many who would have been there to see dear Thomas Jones buried but fortunately we now have the Presbyterian church erecting a marble memorial for him in which the memorial lovingly says, "Father of the Khasi Alphabet". I'm glad to have done that (pause) that little work.

How important is a sense of history for a race or the people of a nation?

Extremely important. It is very sad that in our school system today young children are not given the right perspective on history. It is a mere studying of the past without an understanding and appreciation of the past. It has no relationship with what the past was, what is today and what is to come and we historians don't do what is to come like a scientist would, a physicist would, but we look at the significance, the connection of how the past has been brought up today. In the university today, fortunately we have a subject which is called Historiography where the students who are doing their masters or even in the undergraduate they are taught the relevance of history and you can

have different approaches in the study of relevance of history but it is being done fairly well these days that almost all the good universities in India have a course where students of history must understand why they are doing history. Unfortunately when I did my MA and my under graduation I simply learnt dates and events and so on but not their relevance. Now it has changed.

Sir, is it possible to know the whole truth about the past and how accurate and objective can history be?

History can be accurate, history can be objective but it depends on the author and the writer or his objectivity. History can also be very biased as perhaps you would know the interpretations of history even in our own country have taken particular slants- there are slants that are political, there are slants that are religious, there are slants which are whatever but a good historian must analyse, weigh and interpret. No two histories are the same because historian reads the facts of the past, interprets it in his mind and then makes a presentation of it. You have broad themes which are similar-nationalism is similar, you will have economic history which is similar but the presentation of these histories are very, very different.

Can historical facts become as dangerous as historical fiction? Is there a possibility? Are we seeing more of it in today's world?

Yes, sometimes. Let me go into my research on Tirot Sing. It is a fact that Tirot Sing died in Dhaka, the research that I did and I located Tirot Sing's date of death. He died in Dhaka on 17th June, 1835. It is a fact because I have documentary evidence of it. But we do not have any documentary evidence for sure on his last words and the last words of Tirot Singh seem to be that 'I would rather die as a vassal, a free man' or whatever. Now, these come from a novel or a drama and what is happening in Khasi perception. We do not know about the exact last days of Tirot Sing. These words now have come to play as if they were the last words. It is unfair in history that we portray



an artist's impression of one who is doing a drama to become the last words. (Have I answered that part of your question?) But I must say that the Khasis believe this very sincerely and I don't think there is anything wrong in it. He was taken down to Gauhati and then to Dhaka and in his mind the young Syiem must have been very, very pained that he did not return to his hills and yet he was a state prisoner.

Sir, for the same event we have different interpretations by different historians. Is it possible for historians in conflict areas to sit down together to reach a consensus on the past and then write a joint narrative of the events acceptable to all?

Very difficult. You will have Marxist interpretations, you will have empiricist interpretation such as I present, you will have somebody whose interpretation will be very imperialist and to put them all together and arrive at a consensus is difficult. The interesting thing about history is the variety. Have a look at the way William Dalrymple writes history and if you would have followed Dalrymple's *The Last Mughal Emperor* and even the recent research that he has done on Afghanistan and Iraq he has been able to make very interesting combination of history and facts and details and put them together and made them into a piece of literature. This is easy read and not the type of heavy, hard type of history that we historians present with footnotes and references that's our training and we will be all the poorer if we don't make it that rigorous. I am known to be extremely rigorous in my presentation of documents and all my interpretations will be on the basis of the material that is provided to me.

Interest in history as a subject is dwindling. How do we revive the interest in such an important subject?

May be historians are finding it difficult to enter into professions using history as an option. But history is a good guide for the humanities and social sciences. It has to be linked up with economics, philosophy and

sociology and if the college like your own college, if you have good counselling for the humanity students, do tell them yes you are joining up the college today but three years down the line as you graduate what are you going to do, these are the options for you. Show them that they could enter into the teaching profession, they could enter into the civil services, they could enter into non-government organizations and such and not only for the sake of getting a degree but to make them better human beings. Ultimately the purpose of education is that we become good and better human beings.

There is something that has intrigued me for long. Is civilisation circular or is it linear? Things seem to be falling apart everywhere we see extreme brutality which is an entirely new phenomenon.

You must see the Chinese Civilisation continues, the Indian Civilisation continues there are fragments and there are pieces. There are bits of it which nonetheless has stood the test of time which is the language, the culture, the ethos that comes with being Chinese or Indian. In the broader humanity not the narrow sense many civilisations like the Maya, the Greek, the Parthian, they have all gone for reasons that they might have aspired for land and extension of their influences, coming into competition with others and today we are finding a conflict of civilisations. I was just reading Arnold Toynbee's work and Will Duran's work and they talk about a conflict of civilisations and it is very worrying. I am not taking sides with the West but there is a conflict between the west and the civilisations further east of the west I am being very careful I am being very politically correct to say east of the west. It could mean many things but there is a conflict which is coming in and we are witness to it in our own days. My only hope in this age of conflict is that we will come out of it with our heads held high and with as least of violence and shame to ourselves.

What could possibly be the solution to the Kashmir problem? Did we go wrong somewhere historically?

Well, in the position that I hold I have to be extremely careful of making political comments and I have been to Kashmir only last year and I love the place and I keep telling the Kashmiris my hope is that peace return to your land. That is all I pray for.

So it isn't like there could have been a solution much earlier?

Fifty years or more, solutions have been tried and nothing has come up but we only hope that in Kashmir as also closer home in Nagaland, peace will come eventually. Ultimately there is good in human beings and with test of time this goodness will be reflected.

Sir, this is our Diamond Jubilee Year. Your message on the occasion.

I wish the college much success as you celebrate the Diamond Jubilee. I wish the college great success in the next sixty years and more. Your college has done extremely well starting from Jail Road where it had started and moving then to the present location you will have gone through the test of moving through the administration under Assam into Meghalaya and it is now a college which has been accredited with an 'A' Grade. It is one of the preferred colleges in the city. My only prayer for the college is that it should open its doors not only to the students of Khasi Hills and Jaintia Hills and Meghalaya but also have some seats for students from other states because Shillong has always been the hub of education and in our drive to further education we have closed our doors perhaps to many needy. So, open the doors to the students of other states because it brings us in broader sense of

who we are. We should also look into providing higher and good education such as that provided by your college. In providing the less fortunate, those students will be remembering the college far more in gratitude than those who are able to afford the education.

You belong to this beautiful land. It is natural that you be fond of music. A song, that you would call your song and your favourite singer.

These days I am not so much into music but earlier I used to be a fan of The Beatles. One song that I love is *Two Little Boys had Two Little Toys*. If you have heard that song it's a song about two little boys and it happens that one little boy broke his horse's head and he starts crying and the other boy says don't cry I am here with you. Many years later they go to war and the boy who said I have come to look after you after his horse had died and the other friend says I am here to take you across the border to safety. If you go to the website listen to it it's a marvellous song of how we must help each other and I sing it ever so often.

Thank you very much, Sir.

It has been a pleasure. May God bless you in your work, as you teach the young people. It is a marvellous profession that we have as teachers I have included myself here. Though I am a member of the Commission, I do look back on my years of teaching. When I come back in January, 2018 I will continue in my profession, mentoring youth, studying with them, researching with them and being kind and good to them. Khublei.

(Dr. David R. Syiemlieh was Chairman, UPSC from January 4, 2017 to January 21, 2018.

This interview was conducted in mid June, 2017).



Neil Nongkynrih

Neil Nongkynrih is professional musician and studied music at Trinity College and Guildhall School of Music, London. He has done shows as a concert pianist in the United Kingdom and also taught music in Oxfordshire.

He is the founder, mentor and conductor of the world famous Shillong Chamber Choir. In recognition of his talent, he was awarded the Padma Shri in 2015. Neil was also awarded the Forbes Person of the Year 2010, Indian Chamber of Commerce Musician of the Year Award 2010-11, CNN IBN Special Achievement Award Indian of the Year, U Tirot Sing Award 2011 and a host of others. He is also a member of World Choir Council. Neil is currently based in Shillong and stays at Pohkseh.

Neil Nongkynrih IN CONVERSATION with Smti J. S. Warjr



I am a great a great admirer of teachers. I think that teachers are one of the greatest people doing one of the greatest jobs and I just wish that in a place like Meghalaya this word 'teacher' should be promoted.

I see primary school teachers apologising... We should be proud of this profession. I am predominantly a teacher and we should be proud of this profession. I have taught them to sing. I do my work in a very honest way. I earn my living. I get well paid for it because I've worked for it. I have been trained and my choir members work hard. We don't make money out of a corrupt system. And I feel that teachers are another group that are still clean. That's all. This is a

profession that I really honour, more than my show biz colleagues.

We would like to congratulate you on what you have achieved so far. The choir has been the pride of the state. Whenever we see you perform whether in India or abroad, we get a good feeling too.

There's more coming up. The choir has been asked to do the opening of the IPL, they are going to Russia next month, four Russian cities- St. Petersburg, Moscow and two other places. They are going to Sweden. We have also been invited to a high profile concert in London. It's just amazing. They are also singing in a very big movie that's coming up but I can't tell you the name of the movie. We are not allowed to. CNBC also wants them in the launching of something. This year, we have about seventy concerts.

The plus point of being a choir is that you get the dignity. You are not just a performer, you're not just a pop performer. This year alone, nineteen countries have invited us. We have also confirmed that we're going to sing in Cairo at the Cairo Opera House with the Cairo Symphony Orchestra. We also went to Nepal for a show in which the Chief Guest was the

President and everyone was on time unlike, (sorry to say), some of our own.

The choir has come a long way indeed and we associate it with fame, success and great music. What according to you is behind that success?

Without sounding clichéd, in our case it has been the fear of God. There are also two roads to success. One where you just trample everybody and get there by any means, and a lot of people do that. But when they really achieve fame, they regret it because they have had to go through so much pain as well as inflicted pain on others. They have hated and they have been hated to get where they have got.

The choir has a different story. It is the story of God elevating a group of very simple young people to glory. Everyone who knows them on a personal level will confirm that our journey has been God's grace. I said this same thing to a company from Germany when they came to interview us and they were a little surprised.

We are actually a very simple group of people and we never expected this much fame, never expected it to go this way. At the most, we were thinking of starting a school of our own because I wanted my kids to become teachers and we still have that hope. Don't think that greater heights for us meant more glory and more fame. The kids are so simple that always say when will the time come when we will have our own school and teach, for that is their ambition.

When we see you perform, everything seems so flawless. There must have been hours of practice and hard work behind all that?

Yes. Because we believe in excellence.

How did you manage to groom this choir to this level?

Let me tell you. We have a very strange system. We have two types of time zones. We do early morning sessions where they have to be up by four. They start running while singing at the same time to strengthen their voices. They do that for an hour. By five they

pray and we have a session of morning songs where we sing hymns and we pray. That would last for an hour. Then they go about their daily chores etc. By seven they have their breakfast after which they would have time for studies till about lunch time. They will be free after lunch. In the evening we have practice again. I am so strict with time that even though they all know me very well, they would be ready for lessons fifteen minutes before time- ready with their pens, notebooks and music.

Discipline is everything. I divide my relationship with them between teacher and friend. When I am not teaching, I am a friend.

Sometimes we have to change the routine especially when we do recordings.

I would say that it is all a matter of time management and discipline?

Yes. But it is not always like that throughout the year because there are tours in between. Even when on tours, we are very disciplined. When we go on tours, we put it in our requirements- "no parties" after the concert. They go, perform and head straight back to the hotel. We would sit and talk in my suite or maybe we would have a time of prayer. That has been our saving grace. Occasionally, we would socialise among those whom we know, but we do not socialise with the industry. Usually, it is the two managers who stay a while longer after shows.

What inspired you to start a choir like this? Was it just a dream to bring out a music school?

It was nothing like that. I never really had any ambition along those lines. I was never a person who wanted to do anything great. It was never like that. You know, I just came back on a holiday. Auntie Christie was staying here at that time. I told her "what do we do with all this curfew here?" You remember the curfew days of the early 2000. So we just got together in the evenings to sing. The word went around. You don't really need much advertisement



DIAMOND JUBILEE

especially when you are just back from London. Sixty to seventy people turned up initially and we had to cut the group down to forty and Auntie Christie would take care of everyone. It was so fun that we decided to do a concert. At that time I was still living in England so I would train them for a while, go back to London while Auntie Christie supervised the practice. And then I would come back after a few months- then came the first concert at Pinewood. We had to persuade and force people to come to the concert! After all, people had their own ideas of choir singing. Even then, I thought that was it. I never envisaged in my mind that we would come to this level. And it is so ironic. We are demanded everywhere. It's not like other bands where there have been fireworks for a while and then they die down. Ours has gone from strength to strength every year.

It's not like we're just waiting there- "Oh! Who's going to give us a concert". It's the opposite. For us it's "do we have the time to do it?"

Can you imagine, there were even times when we had to divide the choir into two just to make it happen. One half of the group was performing in Kolkata and the half was performing at Coldplay.

Would you say that India's Got Talent Show was the launching pad for the choir in India?

See the India's Got Talent Show was not the only answer. I was speaking with Siddhartha Basu who is still my producer. He was saying that after us, nobody has really heard of the winners of India's Got Talent. So you could win that and then in most cases, people have just died out. But I'm telling you, our story is the story of God's grace. So we won that, it gave us a certain starting point, it gave us media and national attention. And then after that we got the Obama concert and that helped us further. But then, if we were not good enough, if we had just got a name - people are not fools. You don't just get re-invited. So from that, people got to know, we maintained the standards. We revamped ourselves, we kept on at a certain standard and I think that's why we have been going from strength to

strength. And we kept winning awards, almost one or two awards every year.

Talking about the Rashtrapati Bhavan event, singing before the powerful people of the world. Can you share some moments. What was President Obama's reaction? Was he surprised?

One of the things that I always say during training is that I used to teach and tell them- "if you are singing even in front of a poor man or if you are singing before a thousand people, you should sing in the same way, you should learn to respect people at whatever level." So they were taught to do that. So when it came to performing for President Obama, it was the same thing. We were cool and calm. The funny thing was that Nirupama Rao, (at that time she was the Foreign Secretary) was sitting with Sonia Gandhi and the President. Later she tells me "You know Neil, I was trying to call you up on stage and I couldn't get through to you because the President wanted you to sing some more." It was that successful, that they didn't want us to stop. I remember, it was really a fantastic performance that day. It was very nice.

What about the other events? You have shared the stage with great names like the Vienna Chamber Choir, Amitabh Bachchan, Zakir Hussain. Are there any special moments that you would like to share with us?

It's like going to the office you know (laughs). Of course, there is always a little of the nerves every now and then. Last year we went to perform for Zubin Mehta for his 80th birthday. That was nerve racking because, more than anyone, he is from the classical world and then of course, Andrea Bocelli was in the audience. It was a three day celebration. Israeli Philharmonic were performing the night before with a super pianist, we were performing the next day with the Mehli Mehta Foundation Choir and we were performing my composition for Zubin Mehta. The Israelis! O my goodness! The way they played! It was incredible! Even Andrea Bocelli wrote an email and said it was one of the most enjoyable concerts. And

to have him sitting right at the front row and I was playing! (laughs)

Were you doing classicals? Or was it the medleys?

I did some Jewish music, but they didn't want Bollywood that day. This is one good thing about us. If people want Bollywood, we can do it, if they don't want Bollywood, we can do it. This is why Shillong Chamber Choir is so popular. We are so flexible and we can sing in any language.

Would you say that the Indian audience is ready for choir music? Or does it have to be Bollywood songs?

No, no it has to be Bollywood. But that doesn't mean that Bollywood and the choir are the same. We take a Bollywood song and make it into a choir piece.

That is where your talent lies?

You see it's interesting to see how God led me. I was not interested in Bollywood music at first. But when the need arose, I used tunes as a recall so that people can identify the tune. But then I added this new harmony, a new style. So it became a new experience with an old song. It's like a marriage you know where you reinvent the marriage to make it more fresh.

People have also believed in the Shillong Chamber Choir. I say this because I think sometime back, you did a very old song. Somebody did say that the song was given to you because they believed Shillong Chamber Choir can take an old song, modernise it and yet, still connect to the past.

Yes, that is exactly what we do. We take an old song, we make it relevant for today and yet, at the same time, it has an effect on both young and old.

How difficult is it to sing with an orchestra?

It's more difficult to put together with an orchestra because you have to deal with so many issues. You have the huge strings section, it's not just the music but personalities too. In any case, working with a

large number is always more difficult than with a tight small group. It's easier when it's just me on the piano and the choir. The second challenge is having a band and I. The next level would be with the orchestra. It is also logistically difficult to travel with a huge group. Ideally, I wish I could have my own orchestra in Shillong.

Sadly, that is not the case in Shillong.

I hope it will happen soon.

Would you share with us about the journey of the choir from the formation years?

I was a little naive. You know people could have the most beautiful voice and yet a not so beautiful nature. And then suddenly I realised, O my goodness! If you are going to have a group of people who all want to be a star and everybody is fighting for their own space... You know at one point of time it looked like we were going to close shop. But by God's grace, the Revival happened in Shillong in 2006, in the Presbyterian Church. At first I wasn't keen but then I heard such wonderful stories and I started to go. It had such a profound effect on me.

I remember one evening while we were just sitting, we started weeping and turning to God and there was a sense of peace. So many wonderful things happened. A sense of hope came to us. Then somebody came to call us outside and my whole house was full of glitters. The glitters that were seen in so many places then, were also seen here at this house. It confirmed that God was doing something. It was a new chapter for the choir. There was a big change of heart whether it was with the boys and girls who joined us then, or with the old members who still remained. Our whole attitude changed. You will not believe it but as a group, we don't have any bickering, we don't have any fighting, we don't have envy, jealousy or somebody trying to be better than the other. That is almost a story in itself. And I have never said that we are the best. We are just ordinary people who sing in a certain way and



Students of Shillong College who are members of the prestigious SCC with Neil Nongkynrih

somehow people like us. (Laughs) That's all. And the singers accept that. When we hear that some other choir in Shillong is doing well, we are very happy for them. We have a lot of goodwill.

There are so many young talented people out there. What would be your message to them?

My message would be "seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." I just feel that if God is first in your life, he will lead you. Because you know 90% of the people are chasing after money and fame. And usually these are the two worst poisons for a human being. People see just the glamour side of things without realising that most celebrities lead very destructive lives. I want to encourage the youth to understand the price you have to pay for that kind of lifestyle. We have to see whether or not we want that lifestyle. But on

the other hand, my message is that whatever you do whether its studies or whether you are just making a cup of tea, or whether you are just singing for a college week, even simple things...start with the simple things but do it in an excellent way, then you are guaranteed success in whatever you do. Remember, not everyone can become famous, but there are plenty of slots to be infamous! (Laughs)

Bah Neil, we know that you have a very tight schedule. This has been such an enriching experience. It was a pleasure talking to you. Thank you so much for sparing your valuable time to do this interview for our Souvenir.

This has been a pleasure. Thank you Shillong College for taking my kids in and giving them a chance to complete their graduation in spite of their other obligations.

Dr A. K. Bhattacharjee

Department of Microbiology and Immunology
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Dr Apurba K Bhattacharjee is currently an Adjunct Faculty Professor at the Department of Microbiology and Immunology, School of Medicine, Georgetown University, Washington, D.C, U.S.A. Earlier he was a Senior Scientist and Chief Molecular Modeler at the Walter Reed Army Institute of Research (WRAIR), Maryland, U.S.A. He served WRAIR for over 20 years before retiring in 2015. He holds a Ph.D degree from the North Eastern Hill University, Shillong, India and has been on a post doctoral tenure for 3 years at the Institute of Topology and Dynamics of Systems (Paris, France). He taught Chemistry in Lady Keane College, Shillong for over 25 years.

As part of the Diamond Jubilee Celebration, the Interview Section is being introduced for the first time. The Souvenir Committee was privileged to meet Dr A. K. Bhattacharjee during his visit to Shillong in winter 2016. While at Shillong, he presented a lecture on Discovery of therapeutics through application of Computational Chemistry (in silicomodeling) in the International Symposium held at St. Mary's College on the 13th of February, 2017. This interview was held at Hotel Centre Point on the 14th of February, 2017.

Dr A. K. Bhattacharjee IN CONVERSATION *with Dr Deborah Buam*



Sir, as you have shared in the Symposium we would like to know more about the user-friendly software for molecular modelling that would be helpful in drug design and development.

It all depends on what we want to work with and the objectives of the mission to be successful as there are many softwares available that can perform molecular modelling. For example, if our objective

is drug design and discovery we need to know how a molecule can optimally interact with a specific biological target structure to trigger or inhibit its biological response. At the molecular level, it may be perceived as a combination of steric and electronic features that are necessary for optimal interaction with a specific biological target structure to trigger or inhibit its biological response. This is the concept of Pharmacophore in drug design and discovery. So we need to calculate accurately the steric and electronic properties of certain molecules using a software that can perform these jobs. Moreover, knowledge of target structure or the protein structure is very important and useful. We need to search for the structure from literature or protein crystallographic data banks. However, very often the protein structure for a biological activity may be unknown. In that case, just from biological activity data from a set of known compounds one can develop a pharmacophore model and use it for virtual screening of compound databases



to identify new potentially active compounds. Virtual screening of virtual compound databases are techniques completely carried out in computers. No hands on experiments. Computer generated pharmacophore models are to be used as templates for virtual screening of virtual compound databases and new compounds to be identified for potential biological activity for which the model was developed. Compounds may then be down selected according to favourable drug-like and ADME (absorption, distribution, metabolism and excretion) properties for experimental testing for biological activity. This procedure is found to be highly efficient and cost effective by pharmaceutical industries involved in the design and discovery of new therapeutics.

However, if the objective is to study molecular properties, software can be used to compute three dimensional structures, bond lengths, bond distances, angles, enthalpies, heat of formation, entropies etc. at various levels of accuracy.

Molecular modelling has now become an indispensable tool for any basic research that requires molecular level information.

You mentioned about the word 'docking' in the presentation. Please highlight.

Yes, when structure of a target protein is known, that is, its structure has been resolved through x-ray crystallography, docking at the active site of the protein can be performed on compounds identified through virtual screening as mentioned previously. Docking is a way of bringing the potential drug molecule to the active site the target much similar to a ship entering the dockyard for anchoring. Binding affinity of different compounds can be calculated using a variety of docking software. Compounds may be shortlisted from stronger to weaker binding affinities and down selected according to favourable drug-like and ADME (absorption, distribution, metabolism and excretion) properties for experimental testing for biological activity.

What exactly is Combinatorial Chemistry?

It is a combination of several chemical synthetic methods that make it possible to prepare a large number (tens to thousands or even millions) of compounds in a single process. The compound libraries prepared in this way can be made as mixtures, sets of individual compounds or chemical structures generated by computer software. Combinatorial chemistry can be used for the synthesis of small molecules and peptides. Combinatorial chemistry had its biggest impact in the pharmaceutical industry in the 1990s. Researchers attempting to optimize the activity profile of a compound created a 'virtual library' of many different but related compounds. Advances in robotics have led to an industrial approach to combinatorial synthesis, enabling synthesis of over 100,000 new and unique compounds per year. In order to handle the vast number of structural possibilities, researchers often had to create a 'virtual library', a computational procedure of all possible structures of a given pharmacophore with all available reactants. Such a library can consist of thousands to millions of 'virtual' compounds. The researcher will have to select a subset of the 'virtual library' for actual synthesis, based on favourable drug-like and ADME (absorption, distribution, metabolism and excretion) properties for experimental testing for biological activity.

What is the meaning of De novo design?

It is a Latin expression meaning 'from the beginning'. So 'de novo' design is a procedure to design a compound from the beginning based on the necessary pharmacophore features for a specific biological activity and then to synthesize it for experimental testing.

When there is so much breakthrough in drug discovery, what about the undesirable side-effects and toxic nature of drugs?

This is exactly a challenge, requiring more work.

Adverse and toxic effects of drugs presented by the pharmaceutical industries are to be scrutinised thoroughly and stringently by the regulatory bodies before a drug goes to the market. In the US, FDA (Food and drug administration) is the regulatory body for the purpose. Therefore, unless FDA approves a drug, it cannot reach the market.

What about the sizeable percentage of population in India living below poverty line where people may not be able to afford the cost of drugs especially in cancer cure etc.

Answer to this question is difficult for a research scientist because cost and benefit of a drug are to be decided by a Government. Government of a country may subsidise the cost of a drug if it is beneficial and necessary to a large group of its population. It may also consider selling the drug to the needy population at cheaper costs. However, it is desirable that researchers consider selecting cheaper materials that produce less expensive but more effective and safer drugs.

When it comes to safety and tolerance of a drug, you mentioned in the presentation that the drug manufacturers like Pharmaceutical Companies submit an IND to the FDA where by if approved, the drug will come to the market but in India it is not clear if this is done.

Most probably, India accepts drugs that are approved by FDA. I do not know if India also has a similar regulatory body. You may find that out from the pharmacists.

A target survey in the US revealed that about 50% of modern medicines used today are of plant origin, would you conclude that there has been a combination of natural medicines and synthetic drugs?

Yes, to some extent. There has been a merger of natural and synthetic drugs but the safety cannot be assured. For example, natural product like Taxol had been used for cancer treatment but the compound is highly toxic. In recent years, Taxol has been withdrawn for cancer treatments.

What would suggest to the students of this age of computers if they wish to be in the field of drug design through Pharmaceutical Chemistry?

The students of this age can join Pharmaceutical Chemistry in PG Course where they can learn different techniques necessary for drug design and discovery including in silico methods. For in silico pharmacophore modelling, software like Discovery Studio, Schorindger, Spartan and Gaussian (for ab initio quantum chemical calculations) working in Windows platform are quite popular.

The college plans to start PG Course in Chemistry in the near future. What would be your advice?

If you plan to teach pharmaceutical chemistry, it will be a good idea to tie up with any Pharmaceutical Industry that requires basic drug design and discovery support for synthesis and testing in their Lab and also to get some funding for purchase of software.

Sir, what would be your message to the aspirants in the field of Computational Chemistry?

The in silico methods are now uniquely positioned to maximize efficiency of therapeutic discovery. These tools are indispensable now for any basic research that requires molecular level information. The subject is very attractive and challenging too. Students need to think seriously on the prospects of careers involving Computational Chemistry. The institutions should provide opportunity for pursuing such careers.



Shri Nishant Suchiang IN CONVERSATION with *Smt J. S. Khuriem*



Can you tell us something about your early life? As a child what was your dream? Did you see yourself as an entrepreneur because you also trained as a commercial pilot?

My father was in the Merchant Navy. He was in the ship. So I always wanted to like any other child either be like his dad or far exceed his dad. So it was always in me to become a pilot. Entrepreneurship was again something that I always knew that I would get myself into because my dream was to become the richest man in the world or the richest man in Shillong.

Alright, so what happened after you completed training as a pilot?

I worked very hard and finished it before the stipulated time. I finished it in two years. I cleared my papers, DGCA papers and after clearing my DGCA papers I also finished my flying, so by the year 2010 I already had my flying license. So the next step was to look for a placement and because of the recession 2007-2008 jobs were very scarce within the nation especially for specialised courses as ours. All my efforts at getting a job in the subsequent years failed and that was the time I stumbled into business.

Did you ever join anywhere as a pilot?

No. I could not. I only flew in the flying academy and finished 220 hours of flying.

You did do small business when you joined EDC?

Yes, it was only in the beginning of 2013 that I started with mobile accessories supplies with my cousin because he was already in the business. But since it was a Japanese company there was no service centre and there were a lot of issues with these handsets. That was my first learning experience. We were not able to provide good service to our customers and we decided to step out. This time I ventured into garments. I would buy clothes from wholesalers and then give it to the retailers or would go door to door and try selling them to friends and family. These were mostly winter wear women's apparels.

How did you come to know about the Certificate Course that was offered in Shillong College?

There was this SBI PO training that was happening in Shillong College. I was here as a trainee when I noticed the huge banner. I went through the details- the features, the fee structure, everything suited me and EDC happened.

Do you wish to narrate about your experience with the training, the resource persons of the Certificate Course?

It was an eye opener- every session, session after session. It was very new for me. Sir Elad Suting, one of the resource persons taught us how to look at things in an innovative way. He had a futuristic approach. He spoke about the food industry and how when you put up WIFI and offer such extra services, add on services that you provide you are heading for success in business. He taught us not to look at a single industry in a very narrow fashion but look at it in a broader perspective; what else can you add to an already existing industry. I also learnt about accounting, the use of excel sheet for accounting. Sir Teibor taught us that. Also it was through EDC that I came to know about the scheme called the PMEGP Scheme.

After EDC you started with a restaurant?

After EDC, I landed up in Mumbai through networking and I met this person from Bahrain who was thrown out of Bahrain where he worked as a cook and ran a small restaurant. He had every knowledge about the food industry but had no capital. So we ventured together and the first restaurant we were involved in was Priya Sagir the name of the restaurant. It was in Vikhroli, very close to the local train station Vikhroli local train station ticket counter. It was physically exhausting because of long hours of work. Nevertheless I learnt a lot, enjoyed the entire process and was surprised that the food industry was so challenging.

What was your next venture?

After wasting money in a lot of new ventures I put my money in e-commerce. While I was in the restaurant business, what I had noticed was the people from Food Panda were selling food through their online portals, were earning more than the actual people running restaurants. So here I learnt about the power of the internet and the platform and then I met certain people from whom I tried to extract information about getting involved in such a business I put my money into this company called QI group which is headquartered out of Hong Kong and I got the global distribution rights. Now the entire process of how I can make money out of this investment that I made is in an entire SOP, there is a formal framework to it. So I worked on the framework that is given, I earned my income and I understood that if I was going to give more time to this, it was going to give me more money. But I needed more learning, and that's how I travelled abroad. And then that was why I landed up in Malaysia and then went to Dubai, and I met people and learnt a lot more.

Do you think in terms of business and entrepreneurship the younger generation is moving faster than the older generation?

Yes, very much because I have met a lot of people much younger to me who know much more than me, and who are still in schools and colleges but are already

generating income for themselves doing various things. Professionally I think this could be something they could run for a very long time because this is the future-technology, internet etc.

Do you think education plays an important role?

Yes education does. Because if you do not educate yourself up to a certain level, you will not be able to communicate very intelligently. Secondly you would not understand a lot of things that are happening. So education is very important. But too much of education again closes the mind of a person in a way that handicaps him because he thinks he knows a lot and therefore being aware of all the challenges, he becomes scared of really taking a step and risking things. But it is only in doing that you will actually learn more than just reading and doing your case studies.

Is it possible in India?

Things are happening. I've seen many organizations doing that and they're happening may be not right now in Shillong or in our state here, but I have seen such things happening outside. There are schools that have deviated from their normal process of education and have moved more into practical aspects. The certification is not Indian. Then if you are eventually going to get yourself a job, you will not let your children study in such schools.

Your word of advice to the young entrepreneurs.

Believe in yourself. Try to complete anything that you have started with because only then it will lead you to something bigger and better, may be something really big. Advice number two, no matter what you do, have a very strong reason as to why you are doing what you are doing because that is going to take you till the finishing line. So the why of things are more important than the how of things. Challenges will be there. You will meet with many difficulties but overcoming all of these is success.

What is the most important thing that you have learnt in this journey of success?

FAITH!



R. Venugopal

Venugopal is a Sports technology enthusiast and a fun-loving individual. He has more than 10 years of professional experience in the Industry in a variety of roles and has the experience of working with customers, coaches and stakeholders across geographies, cultures and backgrounds.

Being a sports enthusiast, he decided to make a career switch to chase his dreams and move into the sports domain where he could not only utilize his knowledge and passion for sport, analytical and writing skills but also his business acumen.

In the past 7 years, he has worked in the Sports technology domain in areas like performance analysis, marketing & sales, consulting and content writing. Apart from being a club level cricketer, recently he has also successfully completed a Level 1 Cricket Coaching Certification from the Pune District Cricket Association.

Venugopal has worked with leading Sports technology based organizations like Sportstec (now a part of Hudl), Sportsinsight & Pitchvision. As a part of his sports performance analysis consulting career, he has worked extensively with teams like Kings XI Punjab, Kalyani Bharat FC and the Maharashtra Premier League. He was one of the speakers in the Sports Science Congress organized by the Symbiosis University in September 2016.

At present, Venugopal is focused on growing and promoting Catapult Sports in the South Asia Market, which he personally feels is a game changer in today's sport. Catapult's revolutionary technology is being used by the elite teams like Cricket Australia, Leicestershire FC, AC Milan and many more across all sports.

Venugopal obtained his B.Sc. in IT from Gurunanak Dev University and a PGDM in Marketing and Systems Management from Sadhana Center for Management and Leadership Development (SCMLD). Venugopal loves to play cricket, listen to music and write blogs.

Shri R. Venugopal IN AN EMAIL CHAT with Shri Nicholas Tyrwa



As a child growing in the nineties I saw sports being looked upon as a source of recreation and fun rather than a serious career option for the young and talented sportspersons. Our parents and society in general was tuned to believe that careers can only be made in the field of engineering, medicine or business in general.

Hence I chose to be a part of the rat race and pursued education in the field of IT and also followed it up with a PGDM as most people do these days. I started working with some IT companies for a few years in the areas-Sales, Marketing and operations and it was then that I realized that Sports was my true calling and wanted to be associated with Sports. I did a lot of soul

Graduating in B.Sc IT to becoming Business Development Manager at Catapult Sports, how did the breakthrough happen?

searching and research just to figure out what exactly I could do in the field of sports. It was then that I came across a really interesting field named Performance Analysis in sports where it's a perfect blend of sports and information technology married together. For a fair amount of time, I stayed small by doing some part time consultation work for a few companies in the areas of performance analysis, writing articles and also helping them with their marketing initiatives.

After working part time for a while and also doing some free work, I decided to move into the Sports and Entertainment sector to utilize my knowledge about the game of cricket, my analytical and writing skills and my business acumen. Management is an applied science. Hence I decided to use the best of my MBA skills in the sporting world into areas like consulting, performance coaching, communication and marketing. I truly believe that merely a degree doesn't justify a person's talent or aptitude. It's the attitude and passion that shapes a person's career.

If I had more courage and will power to follow my dreams, I probably would have ended up being a cricketer, playing some level of professional cricket today. However I have no regrets and probably it is my education and corporate background that has really helped me streamline processes in my field of work and also contribute towards making the Sports Industry more professional.

Can you briefly describe your role as a Business Development Manager at Catapult Sports?

As a business development manager for South Asia, I look after emerging markets like India, Pakistan, Sri Lanka and Bangladesh for growing the business for Catapult Sports.

I am responsible for acquiring new clients as well as serving existing ones for Catapult's GPS based technologies, sports technologies for state of the art athlete tracking management and performance analysis.

Currently, we are working with 3-4 ISL clubs, the Indian national football and hockey teams and also getting some really good traction in cricket as well.

How has the role of technology benefitted the improvement of Sports as a whole?

The Catapult technology is a great enabler for making better on field and team related decisions. Using these systems to monitor training and game day load helps in minimizing risk of injury and preventing over-training and player burn outs. It also helps in monitoring rehabilitation and maximizing performance by using objective analysis through evidence based reporting which takes the guess work out of the equation.

We all feel that India still lacks in the field of sports whether off or on the arena. What do you have to say about this?

I feel India has probably one of the best talent pool in terms of players having raw talent. It's just about giving them the right education and direction towards making them world class athletes competing at the highest level. Talent alone does not make one a good athlete. It has to be backed by right coaching, right amount and category of training, diet and involves a lot of personal sacrifices by the player, parents and the entire coaching staff. As a country, our mindset has slowly but surely changed the way we look at sports in general. Now it's no longer looked upon as recreation, but also a means of earning a livelihood, having a respectable career and also supporting your family. Thanks to the emergence of so many leagues, our sports infrastructure is also changing and associations, federations and teams are now becoming more professional and are maintaining certain standard.

What message do you want to give to the younger generation who want to pursue SPORTS as a career?

If you are passionate about sports in general or love a particular sport, make sure that you go all out to make it your dream to represent the country. Keep working towards that goal and be ready to put in the hard yards in training and in your performances. Success would eventually come when you pursue excellence in the way you train and approach a sport. Never stop



DIAMOND JUBILEE

learning, there are no short cuts to success.

If there is one thing you would like to change in the sports scenario of the country, what would that be?

I would like to introduce better education and awareness for both our players and coaches right from a young age. What I feel is lacking in our country is a very strong grass roots level development setup for sport. It's there for a few popular sports like cricket and football, but Olympic sports need to be promoted and nurtured at the grass root level to produce more champions.

Do you think sports should be made compulsory in the school curriculum? How much time do you think would be required to make this shift structure and logistics wise?

Yes, it definitely deserves to be there in the school curriculum and needs to be looked upon as a serious option to pursue for kids who are talented. However basic education and grooming should not be compromised in this endeavour as that is equally

important. 360 degree grooming is the need of the hour.

Do you have a saying or motto that you live your life by?

Leadership is more about taking ownership in preparations than credit during success.

What has been your favourite moment in sports?

There are many. To be honest, most of them are in cricket since that's my favourite sport. However to point out a few of them - India lifting the 2007 WT20, 2011 WC, Yuvraj Singh hitting 6 sixes in an over, Paes and Bhupathi winning the Wimbledon title, Sindhu winning the Olympic Silver in 2016 and many more.

Who is your favourite sportsperson and why?

I really admire Rahul Dravid as a sportsman and also as a person in general. I love his simplicity, the amount that he puts behind the scenes in training, his team-first attitude, his quest for excellence and also for being a perfect role model both on and off the field.

Shri E. R. Solomon,

(Retd.) Deputy Comptroller & Auditor General

Shri E. R. Solomon formerly taught Chemistry in Shillong College for a short period in 1979-80. He qualified at the Civil Services Examination 1979 and was allotted the Indian Audit & Accounts Service. He joined this service and worked for more than 35 years in the junior, middle and senior management levels in the IA&AD and also in the Government of India before he retired on superannuation in February 2016. He has acquired a wealth of professional experience and insights into the functioning of the States and Union governments. As accountant and auditor of various governments in the country, he has been responsible for upholding accountability and probity in public life. He is actively involved with social audits, highly conversant with public financial management, has expertise in Public Accounts and Auditing especially with laws relating to prevention of corruption and vigilance, and is well versed in public administration. He retired as Deputy Comptroller and Auditor General of India.

The Souvenir Committee was privileged to avail the opportunity to meet and interview Shri E. R. Solomon on 6th June, 2017. Shri Solomon and his wife are now settled in Sohra. They presently nurse and nurture their grand daughter whose parents are studying to complete their super specialities in surgery at Chandigarh and Chennai.

Shri E. R. Solomon IN CONVERSATION with Dr D Bhowmick



Thank you for joining us in the conversation. Sir, can you tell us about your growing years in this beautiful city.

I had a wonderful childhood growing up at Donbosco Square in Laitumkhrah, Shillong. My days in school at St. Mary's Montessori for 2 years and then at St. Edmunds for 11 years were days of joy, fun and learning. After passing my Indian School Certificate Examination I joined St. Edmund's (University Department) in 1972 to complete my B.Sc (Hons) in Chemistry in 1975. Then after a break of two years I joined the Department of Chemistry in the School of Physical Sciences, NEHU at Bijni in the year 1977 and completed my M.Sc in 1979.

Who were the people who influenced you in the choice of your career ?

Looking back to the days of old I would definitely say that both my grandmothers influenced me very greatly in life and thus were guiding lights in my career development. My maternal grandmother was an organic farmer who worked on a very large farm in Lawsohtun. She was a tower of strength and supervised the total operations on the farm throughout the year and for decades, single-handedly. I learnt a lot from her about Nature, the environment and agriculture as during all the long winter school holidays I spent a lot of time with her on the farm. All types of seasonal vegetables and fruits were reaped from this farm and there were huge surpluses which found their way in to the local markets including Iewduh.

My paternal grandmother on the other hand was a trained professional. She was the only lady dentist in Shillong since the late 50s and was very reputed as she was extremely good in dealing with her patients and possessed matchless skills. She was very diligent as single handedly she treated patients from 8 to noon six days a week and after her lunch, she would then start to work to prepare the dentures of her patients besides cooking her own meals. She was a star in her field.

Both my grandmothers were very disciplined persons, hard working and masters of their trades. These characteristics of theirs were etched in my mind and helped me mould my career.

Which year did you qualify for Indian Audit & Accounts? How did you prepare for the Examination?

After finishing my M.Sc in Chemistry, I registered for a Ph.D under Prof. H. Junjappa in NEHU and at the same time joined the College in the Chemistry Department to teach Organic Chemistry. I also sat for various competitive Examinations. I was selected to join as a Probationary Officer in the SBI but after much thought, I declined the offer as I was allotted to Madras in the Southern Circle. In 1979 the Civil Services Examination was modified to a three stage examination. I sat at the Preliminary Examination of the modified Civil Services in 1979 with Chemistry as my optional paper. After qualifying at this Examination, the Mains Examination was held in December, 1979. Those were very troubled times in Shillong and most days were full of incidents and the local administration had to impose curfews from time to time. I distinctly remember that for one of my optional papers of the Mains, I was picked up by a police jeep to appear at the paper in the MPSC Hall which is now part of the present DC office complex. I was the lone candidate on this day of the examination of the Chemistry optional paper. For the Mains Examination besides the compulsory papers every candidate had to appear in two optional papers. I had Chemistry as one option but for my second option I chose Sociology. The Civil Services



Coaching Centre, then housed in the NEHU Horse Shoe Building, provided training for three months for some optional papers relating to the Humanities stream. I was very lucky to have chosen Sociology as my second option as the teachers of the NEHU Sociology Department especially Dr. S. Xaxa and A. C. Sinha taught us this totally new subject and the syllabus for the examination with great distinction. It was because of their teaching that I qualified at the Mains Examination and was interviewed at the UPSC in New Delhi at the height of summer in 1980. When the final result was declared my name appeared in the list of successful candidates. Based on my rank I was considered for the Indian Police Service but because of a slight technical problem with my sight I was allotted the Indian Audit and Accounts Service. I joined the IA&AS Training School at Simla on 23rd December, 1980 to embark on a new career.

Your experience of working in Delhi.

'Terrific' is the only word which comes to mind to describe my 11 long years of working in Delhi. This period was the most productive in my career as it set new milestones for me to achieve, exposed me to various new facets of government functioning (which was a totally explosive experience) but most of all taught me to understand how small a cog I was in the machinery of governance. New goals were set for me in functions I had to perform with clear datelines set for completion. I must confess that though the assignments were accomplished but the unseen tireless striving to achieve the results was huge. From 2005 to 2010 I worked on various assignments in the Indian Audit and Accounts Department. From 2010 to 2013 I was seconded to the Government of India and worked as Joint Secretary. This was a totally new area of work for me as now I was on the other side of the fence to plan, formulate, implement, monitor and finally assess the outcomes of schemes / programmes of the Government of India. This was a moment of truth and revelation for me as in my work I had to interact with all manner of people throughout our

vast country. I would suggest that all our tribal all-India and Central Service Officers working in the North East should be mandated to work with the GoI at various levels to help them widen their horizons and thus act as catalysts to help uplift and develop our region. I am saddened to see how far we lack behind the other States in terms of productivity in agriculture, horticulture, pisciculture, animal husbandry, etc. Our health and educational indicators rank us near the bottom amongst States. Our manufacturing base is dismal. Though blessed and endowed with huge deposits of minerals we have not been able to utilize and exploit the same methodically and safely. The example of the cement manufacture boom with huge tax incentives to the manufacturing houses has led to systematic destruction of our environment especially our water bodies with very little economic benefits to our people. It is time for the members of the civil service who have been mandated to develop our region to evolve viable plans and alternatives for all round balanced and harmonious upliftment of our people in these hills.

What has the Indian Audit & Accounts Service given you in terms of growth?

The IA&AS has given a lot to me. The salary paid to me over the 35 years has allowed me to feed my family, educate my children, build my own house and to save so that I could draw the same for use during the many rainy days of my life. It has also allowed me to develop a network of new true friends, exposed me to frontier areas in public financial management and public administration, sustained me emotionally through many crisis I faced and most importantly taught me to respect one and all. My human resource management skills were learnt and honed while in the service, and this has made me more receptive to problems people face and redressal of their grievances.

If it wasn't for the service I would not have been able to

- (i) Study for one year at the Development Finance School of the University of Birmingham, UK and acquire

a Masters Degree in Social Science during 1990-91;

(ii) Attend a two week Advanced Leadership Training at the Wharton School of Business, University of Pennsylvania, USA in August, 2014;

(iii) Visit many foreign countries to audit our Indian missions and embassies;

(iv) Head teams to audit the UN peace keeping operations in Angola and the Eastern Mediterranean Region Office of the WHO;

(v) Participate in national/ international workshops / conferences on audit and accounts;

(vi) Head a delegation at an International Symposium on Accountability through Audit;

Finally a monthly pension accrues to me after my retirement on superannuation and this is all because of the Service;

A lot of students travel to Delhi to study and prepare for different competitive examinations. What are the challenges that students from the state face?

They travel not only to Delhi but other parts of the country to attend Coaching classes to help them appear at various competitive examinations for admission to professional courses and for employment. This is a financial strain for most middle class parents as the fees charged by the coaching institutions are exorbitant. Besides this financial stress, the young boys and girls who move out from the State to attend the coaching centres face problems with food, the lingua franca, housing and the acculturation process. Being from the North East with distinctive features they sometimes face traumatic situations of ridicule and violence inflicted on their person. I have personally been witness to their problems through my long years of association with them in Delhi. I understand that some coaching centres have been set up in Shillong but they still have a long way to go to attain quality standards of coaching. An incentive for attending Civil Services Examination coaching in various centres in Delhi has been initiated by the Government of Meghalaya. This needs to be strengthened and

efforts must be made to establish various high quality coaching centres in Shillong.

Tell us about your stint in Shillong College as a Chemistry teacher.

I was the youngest lecturer then in the College in the year 1979 and fresh from University. Immediately on joining I discussed the syllabus of the undergraduate Chemistry Honours and Pass courses with Late Sir Deb who was then Head of the Department. The college syllabus then was not totally geared to prepare graduates for entry into the very modern structured syllabus of the PG Chemistry course in NEHU. Against this background I immediately set about to start teaching the Pre University and under graduate students. I must confess that the students were initially very apprehensive at the young lecturer but slowly as the classes turned interesting their warmth for the subject grew. I was encouraged by this and set about designing my teaching modules to blend the existing syllabus with the modern developing trends in Organic Chemistry. The complex issues of atoms, molecules, ions, formulae, compounds, molecules, bonds, structures which centred around only the element of Carbon captured their imaginations and young minds.

Sir, how many teachers of Chemistry were there then at that time ?

Our team then comprised three teachers and one laboratory demonstrator.

Can you recall your other activities in the College apart from teaching ?

I remember Shri D. S. Rawat the then Principal of the College. He was a mature administrator and dealt very effectively with students through his kindness. I was always interested in Sports and Games and Shri Rawat encouraged me to foster the team spirit amongst the students. I was principally involved with basketball and the court the students played on then was a levelled sandy pitch. Late Bah War who taught Khasi was also a basketball enthusiast and teaming up with him we coached the women's basketball team



of the college. If I remember correctly our women's basketball team made it to the semi-finals of the Inter College Sports & Games Competition of NEHU in 1979 and this was a very proud moment for the college. I was associated with Shri Sarkar and Bah Shining in the various College week activities and recall the very active and fierce competitions amongst the students in the various programmes. I recall fond memories of interactions with Bah B. C. Jyrwa and my colleague Shri Gupta.

Back then how best could the teachers teach without internet connectivity?

Besides the teaching imparted at the college lectures, the library was a fountain of knowledge where students spent time to follow up on what was taught to them. I admit that the college library was not very adequately stocked then. But the library was a very busy hub. I don't think teachers in this day and age teach through the internet except in distance learning courses. Even today the face to face interaction between students and teachers is vital and happens only in the classroom. The teachers with their knowledge and understanding educate their students in the physical classroom. This method of interaction has stood the test of time and will continue. The virtual classroom cannot replace the physical classroom except in very high-end specialized teaching to very mature students with strong foundations in their subjects.

The internet has no doubt allowed teachers and students to perform their functions more effectively. The teachers are now able to bring better quality teaching matter and material to their students through more rigorous design of courses and better practical work and assignments for students to perform. The student on the other hand has the internet to surf to solve issues raised by teachers. As information is readily available on any subject under the sun at the touch of a key, the only precaution is that both student and teacher must check the veracity of the information. The internet provides information but the foundation of knowledge for a student has still to

come through the physical classroom.

Sir you had been a Chemistry teacher and switched over to Audit & Accounts. How did you adjust to the change?

Chemistry and Audit & Accounts seek to get to the bottom of things and finally at the truth. Their foundations are based on hypotheses, theories and Laws. Both these subjects are exacting and there are no grey areas. The truth and accuracy is what both strive for. Since I was equipped and founded on the pillars of Chemistry my transition to Audit & Accounts was seamless. The only difference was that at the school in Simla where I was trained, I had to start to learn the subjects of accounting and auditing from scratch. This was a totally different cup of tea but did not prove difficult as once the basics were learnt, the applications came easy. I have further realized that even today I am still being exposed to newer areas in chemistry, audit and accounts and thus still learning. This is very humbling. The strong educational foundation the Irish Christian Brothers gave me at school together with their dictum **DEEDS NOT WORDS** has stood me in good stead over the years.

What changes do you see in the college at present?

The college has grown by leaps & bounds. It has constructed new buildings, started new innovative courses, strengthened its teaching faculty and has exploited IT in a very big way. The College has moved and grown with the times and the credit for this must go to the active Management Committee, the dynamic Principals and their team of teachers. We owe them our gratitude. I am sure that the College will meet the challenges that will be thrown up in the future because of a very able and wise faculty of teachers challenged by perceptive students.

Thank you Sir

* Shri Solomon's sister is a serving senior faculty member of the College in the Department of Political Science.

Vinod Kumar Mishra is the Secretary General of World Hindi Secretariat, Mauritius. He has authored several books and contributed many research papers in national and international journals. He has organised many international seminars, workshops etc. and has actively contributed to promoting Hindi language.

Prof. Vinod Kumar Mishra IN AN EMAIL CHAT *with Dr Shruti Pandey*

‘हृदी में रोज़गार की बेहतर संभावनाएँ हैं’

--प्रो. वनीद कुमार मशिर

Immense Employment Potential in Hindi



(प्रोफेसर वनीद कुमार मशिर वशिव हृदी सचवालय(भारत सरकार), पोर्ट लुई, मारीशसकेमहासचवि(Secretary General) केपद पर कार्यरत हैं। अंतरराष्ट्रीय स्तर पर हृदी के विकास और वसितार की योजनाओं के कार्यान्वयन एवं संचालन के लिए इस संस्था का गठन भारत सरकार द्वारा किया गया है।

प्रश्न: प्रोफेसर मशिर ! आज वशिव में हृदी की क्या स्थिति है और नये अंतरराष्ट्रीय सन्दर्भों में यह अपनी भूमिका किस रूप में नभिरही है ?

उत्तर: हृदी अंग्रेज़ी और मंदारनि के बाद वशिव की तीसरी ऐसी भाषा है जिसका वसितारअंग्रेज़ी की ही तरह वशिव के तमाम देशों तक है। वशिव के लगभग 130 देशों में हृदी किसी न किसी रूप में अपनी उपस्थितिदिर्ज कर चुकी है। आजहृदी एक सक्षम भाषा के रूप में संसार के समक्ष उपस्थिति है। आवश्यकता इस बात की है किइक्कीसवीं सदी की तमाम ज़रूरतों को पूरा करने की दशिरा में चरणवद्ध तरीके से एक कार्य योजना बनाई जाय और इसकाज़ोरदार ढंग से क्रयान्वयन किया जाय।

प्रश्न: हृदी में रोज़गार की स्थितिको आप किस रूप में देखते हैं ?

उत्तर: दुनयिरा की तमाम भाषाओं की तुलना में हृदी में रोज़गार की बेहतर संभावनाएँ हैं। बाज़ार और रोज़गार केआपसीतालमेल को देखते हुए यह कहा जा सकता है किहृदी का व्यापक बाज़ार वैश्वकि आवश्यकताओं की पूरति करने में सक्षम है। अब तोभाषाएँ बाज़ार केसहारे हीज़िदि रहेंगी।

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आज पत्रकारिता, अनुवाद, सनिमा, प्रकाशन, शक्षिषण, सरकारी प्रतषिठान आदिरोज़गार के तमाम अवसर उपलब्ध कराने में सक्षम है। कुल मलिकर हृदी में रोज़गार की अनंत संभावनाएँ हैं, बस ज़रूरत है कौशल की। भारत जैसे देश में बड़े बाज़ार की संभावनाओं के बीच हृदी ही एकमात्र पूरक बन सकती है।

की

प्रश्न: हृदी के संवर्धन एवं विकास में वशिव हृदी सचवालय की भूमिका को आप किस रूप में देखते हैं ?

सचवालय वैश्वकि स्तर पर हृदी के वसितार हेतु कटबिद्ध है। संयुक्त राष्ट्र संघ की आधिकारिक भाषा बनाने के लिए सचवालय एक स्वस्थ मंच प्रदान करने की दशिरा में अग्रसर है। सचवालय अभी भी शैशवावस्था में है कति आगामी वर्षों में सचवालय अपनी पूरी क्षमता के साथ हृदी में वशिव स्तर पर एक वैकल्पिक भाषा बनाने की वसितृत कार्य योजना के साथ अपनी सार्थक उपस्थितिदिर्ज करेगा। फलिहाल सचवालय द्वारा एक वार्षिक शोध पत्रकि तथा त्रैमासिक समाचार (न्यूज़लेटर) का नियमति प्रकाशन किया जा रहा है। इसके अतरिकित सचवालय द्वारा वशिव भर में हृदी दविस का आयोजन, वशिव हृदी दविस का आयोजन, कवति, कहानी, नबिधतथावाचन प्रतयिगतिाएँ,

कार्यशालाएँ तथा संगोष्ठियों आदि का आयोजन किया जा रहा है। विश्व भर के हृदि सेवयियों एवं हृदि की संस्थाओं का डेटाबेस तैयार किया जा रहा है। 400 डेटाबेस वेबसाइट पर अपलोड किया जा चुका है। शेष पर कार्य किया जा रहा है। अगले विश्व हृदि सम्मेलन के अवसर पर शेष को लॉन्च करने की योजना है।

प्रश्न: हृदि की वे क्या विशेषताएँ हैं जनिसे यह अंतरराष्ट्रीय स्तर पर नरितर अधिकाधिक स्वीकृत होती जा रही है ?

उत्तर: हृदि दुनिया की गनी चुनी भाषाओं में एक है जो सहज, सरल एवं वैज्ञानिक है। सीखने, बोलने,

-3-

पढ़ने, लिखने आदि हर लहिज से एक सक्षम भाषा है। सनिमा, धारावाहिक, गीत-संगीत आदि के ज़रिए पूरी दुनिया में इसकी स्वीकार्यता में गुणात्मक परिवर्तन परलक्षित होते हैं। हृदि का प्रचुर साहित्य जैसे- कविता, कहानी, उपन्यास सहित अन्य सभी वधियों में हो रहा अनवरत लेखन पूरी दुनिया को आकर्षित कर रहा है। इसकी हज़ार वर्ष की साहित्यिक-भाषाई वरिसत गर्व का वधिय है। आज हृदि ने अपनी संपूर्णता में पूर वैश्विक परदृश्य को

बदल कर रख दिया है।

प्रश्न: हृदि को और अधिक सम्प्रेषणशील बनाने हेतु क्या उपाय किये जा सकते हैं ?

उत्तर: हृदि अपनी ग्रहणशीलता तथा सम्प्रेषणीयता के चलते ही पूरे विश्व में अपनी उपस्थिति दर्ज कर रही है फिर भी इसे और सम्प्रेषणीय बनाने के लिए सहज, सरल, सुबोध शब्दावली का प्रयोग तथा व्याकरण को आसान बनाकर, पारभाषिक शब्दावलियों को और व्यावहारिक रूप प्रदान करने की महती आवश्यकता है। भारतीय तथा भारतेतर भाषाओं से शब्दों को ग्रहण कर विश्व के समक्ष तरल और सम्प्रेषणीय रूप को पेश किया जा सकता है।

प्रश्न: हृदि तर क्षेत्रों में हृदि के विकास को लेकर भारत सरकार क्या प्रयास कर रही है ?

उत्तर: भारत सरकार ने हृदि तर क्षेत्रों में हृदि के प्रचार-प्रसार के लिए अनेक महत्वपूर्ण कदम उठाये हैं जनिमे छात्रों के लिए छात्रवृत्ति, मुफ्त पुस्तकों का वितरण, सभी हृदि तर राज्यों में हृदि शिक्षण को बढ़ावा देने के लिए अनुदान, देश के सभी विश्वविद्यालयों में हृदि विभाग की स्थापना के लिए अनुदान तथा देश के जनजातीय क्षेत्रों में हृदि के विकास के लिए विशेष अनुदान तथा योजनाओं का शुभारम्भ आदि महत्वपूर्ण है।

Dr Cynthia R. Marak IN AN EMAIL CHAT *with Smt Lorinda D. Marak*



Dr Cynthia R. Marak
Diabetologist
Civil Hospital, Tura

**Diabetes (An.
chiochinibang.dugaesaani)**

Diabetes-aramaia?

* Mandeni an-chio nangana bate chini dongode Diabetes sabisiko man-a.

Ia Sabisiara maidake/maini a-sel ong-a?

* Be-eno Insulin ong-katjaode (Type, Diabetes Mellitus) be-eno chu-onga gita Insulin ba chu-onga gita ong-kato ba be-eno insulin name kam ka-na man-jaode Type2 Diabetes Mellitus.

Ia Diabetes sabisiara maidake be-enko nosto ka-a?

* Mandeni an-chio nangana batpile chinid ong-genchim ong-ode, ka-sne ka-sne mongsonggipa be-enni bakrang

nosto ong-anga-Jekai:

1. Ka-tong/Kan-chok (Heart) =>Diabetic Cardiomyopathy
2. Ka-rongte (Kidney) => Diabetic Nephropathy
3. Taning (Brain) => Diabetic Neuropathy
4. Mikron (Eyes) => Diabetic Retinopathy.

Diabetes sagipa mandena maidakgipa (symptomso be-enni dongtogijanirangko man-a?

Su-busimsimna sikata

Okkriata, chi ringna sikata

Be-en bilgri ong-e neng-ata

Mikron nikani komia

Pari namningjawa

50% Diabetes sagiparangode ia neng-nikanirang dongjanaba gnang (Symptomless)

Jemangan ia ka-mao seatenggipao ga-akachim an-tangtangni an-chio chini bang.dugae dongama dongja nina nanga.

- Be-enni jria badepile dongode (BodyMass Index 25 kg /m 2 baianabadeode)
- Be-enni ranta ka-ani (exercise) griode
- Nang-ni sepanggipa ma-drang/bakdrang/ barimarang Diabetes donga ong-ode
- Ia jatni manderang jekai - (African, Latino, Native American, Pacific Islander)
- Je me-chikan bi-sa kg 5 ba una batako an-pakachim
- Blood pressure 140/90 MmHg ba una batode aro BP na samringenga ong-ode.
- HDL (High Density Lipoprotein) 35 mg/dl na komiode, aro Triglyceride level 150 mg/dl na batode
- Polycystic ovarian syndrome sagipa me-chikrang.
- HGAC (Glycosylated Haemoglobin) 5.7% ba una batode
- Impaired Glucose Tolerance /Impaired Fasting Glucose (Prediabetes) Diabetes ong-na gitik dakgiparang.
- Severe Obesity (Mildugagiparang)
- Gitok Janggilo ba jakskurango an-gil chatdike gisima dongode (Insulin Resistance)
- Ka-tongsaa (Cardio Vascular Disease) dongode
- Diabetes Sagipa Mandeni dakna Nanggnirang
- Doctorni ge-eta gita samrangko ringna ba Insulin bijiko su-na nanga.
- Cha-ani ringani bewalrangko doctorni ge-etagita ja-rikna jotton ka-bo.
- Doctorni ge-eta gita be-enko ranta (exercise) ka-jringbo.
- Diabetesni gimin name ma-sie ra-na jotton ka-bo.
- Nang-ni an-chioni chini, Blood Pressure, aro cholesterol rangko somoi gita porikka ka-e nijringe Doctorna mesokbo.

Kan-chok (Heart), mikron (Eyes), Ka-rongte (kidney), Ja-arangkoba (footcare) check-up ka-jringbo.

Diabetes sabisioniko champengsoani cholrang

- Salantin be-enna-an-china namgipa cha-anirangkosa cha-na nanga.
- Be-enko nanga gita siksakjringe ranta ka-e (exercise) dongna nanga.

Somoi gita an-chiko nijringode Diabetes ong-nasiako u-isona man-a aro indake champengsoani cholrangko Doctorko grongre ra-samsona nanga.



Topperspeak

Shankupar Rynjah

Shankupar Rynjah graduated from Shillong College with Honours in Chemistry in the year 2016. He is currently pursuing his Masters in Chemistry in IIT, Madras.

Shankupar Rynjah



Shankupar, Hearty Congratulations! The college takes immense pride in your success. Tell us, what does this feat mean to you?

Thank you. It means a lot to me. I have been thinking about IITS when I had finished my Class XII. I was not properly guided for the Entrance exams then. I was disappointed because I could not avail the opportunities. But my brother who is in St. Anthony's College told me about JAM exams where we can pursue our Masters after the completion of Three-Year Degree Course. I haven't been used to success because I had failed in the second year of Degree Examination.

Who inspired you to dream big?

I used to compete a lot with my brother. It was some kind of a healthy competition.

Who would you attribute your success to?

First of all to my mother, then my teachers especially

the teachers of Chemistry Department.

There is a very small percentage making it to the IITS from this region. Why?

One thing is that they are not aware of JAM, secondly they have low confidence. Students brighter than me do not wish to appear for these exams. They think that the level is too high for them. Institutions should create awareness about such exams. First there should be awareness then one can avail the benefits of coaching classes.

How does one need to prepare for this kind of examination?

Understand each and every topic that is done in the class rather than mugging it up for good marks. I am an average student. My percentage is only 58.

How did you prepare for the Entrance Examination?

I looked up the syllabus of the JAM exam, then studied topics that are important. To build up the

confidence I bought NET exam books because most of the questions are similar to NET.

How does self-discipline play a role?

The way I studied is totally different from the others. I cannot study two different subjects at the same time. I have to complete the subject that I start with. I make my own notes using what the teacher has taught me in the class as a ladder of understanding. This also has its disadvantages. Most of the time, I could not complete the syllabus. In depth study and beyond the syllabus study is required for success of this magnitude.

Tell us about your study hours.

Duration as well as level of concentration is equally important. But I think level of concentration is more important because then one needs less time to study.

How important are concepts?

It is very important to understand the concepts or the basics of a subject. This cannot guarantee you good marks but whatever questions are asked, you can approach them. The benefit is long term.

Tell us about the Campus of IIT Madras.

There are fifteen fields, two national level swimming pools, running tracks made up of rubber. There is a bio-reserve for black buck and deer. Students have to paddle or bicycle inside the campus. Speed limit is below fifteen per km.

Your years in the Department of Chemistry in Shillong College.

In my department they never force a student to get good marks. They help him understand the concept and are very liberal in tests or exams. In this college there is more freedom in making choices. They learn about life because many of them are working. After completion of Degree they don't sit idle. They have much to do. I would recommend this college to others to get the concept of everything. The college is not

performance oriented but knowledge oriented. No expectations from the students. Everything is taught right from the basic level. Basics are very important to be refreshed.

What do you wish to be? What is your aim in life?

I wish to take up teaching after completion of my Ph.D. I wish to take up teaching in any good institution in India.

You are a role model for many. What would be your advice to them?

Students should have more confidence in themselves whether they score good marks or not. They should like the subject they are studying. They should be smart in what they are doing. They should excel in whatever course they have chosen in those three years. Right choice is important.

Your experience in a new place like Chennai.

The heat was unbearable because I went to Chennai in August. Food was a new experience. Class room experience was good because teachers were friendly and approachable. Hostel facility is extremely good. We have hot water, filters in every wing, in every floor there is washing machine and showers. There is free WI-FI 24X7. Two land connections in each and every room.

Your hobbies.

Picnic, trekking, swimming in various streams and rivers.

Shankupar you also love music. So, if you are to strum the guitar and sing which song would that be?

Carried to the Table by Leeland where the singer talks about God's undeserved favour and undeserved love. I identify myself with that song.

It's a long journey ahead. The college wishes you well.

Thank you.



Topperspeak

Jane Adalene Kharbudon

Class: M.Sc (Zoology)

Age: 22 years

University Rank: First Class First in Zoology in 2015

Jane Adalene Kharbudon



Congratulations Jane! Who would you attribute your success to?

Well, thank you.

First of all it was my parents who supported and encouraged me through all the hard times. They gave me the belief that I can do it when I was diffident. Teachers also encouraged me. They always pushed me to that level where I could excel.

How many hours did you devote to studies?

Regular study is a must to excel. Concentration is most important because being distracted does not serve the purpose.

What is the secret of your success?

Whatever I am doing I want to give it my best.

Why would you recommend this college to anyone?

For me this is the best college with the best set of teachers. Our Principal is very good. Also, friends here are very friendly.

Your message to your juniors in the college.

We need to work hard. Always believe that you can. Nothing is impossible when we have the will to do it.

Your favourite number.

God will make a way when there seems to be no way.

God bless.

NSS ACTIVITIES





DIAMOND JUBILEE

NSS ACTIVITIES



NSS ACTIVITIES



SPORTS ACHIEVEMENTS





Pursuing Excellence in Higher Education in India



Dr. (Mrs) E. Kharkongor
Coordinator, IQAC
Shillong College

Introduction:

Excellence has been defined as a quality that is unusually good and surpasses ordinary standards. It is used as a standard of performance to measure distinction and brilliance in any sphere of activity. It also indicates a 'benchmark', that is desired to be achieved which will bring in transformation not only for participants but also the entire society. As such, excellence is a continuously moving target that has to be diligently pursued through efforts of learning, training, research and innovations to be able to provide inputs and services that are reliable, consistent and need specific.

Pursuing excellence and quality has assumed paramount importance in the knowledge society of the present day since education is the basis for accumulation of knowledge and its dissemination as well as the application of that knowledge to meet the changing needs of society. It is in this context that excellence and quality should be the goal of every higher educational institution to make higher education more relevant for national and international developments.

Scenario of Higher Education in India:

Pursuing excellence and quality is a challenge in the complex scenario of higher education in India, which is one the largest in the world. According to the latest statistics of UGC, as on February, 2017 the country has 789 universities, 37,204 colleges and 11,443 stand-alone¹ institutions while anticipating that all these numbers would only have increased by now. Keeping in mind that higher education in India has to balance

itself between equity, access and excellence, this expansion is indeed desirable while also considering the population structure and aspirations of the people. However, it is pertinent to note that except for very few institutions, the overall scenario of higher education in India is dismal and has not been able to keep pace with global quality standards.

Quantitative expansion has not been accompanied by equity of access nor excellence. Marked inequities exist among gender, socio-economic groups and between states. In fact, the expansion witnessed in the number of institutions, enrolment of students, disciplines, subjects, faculties and staff etc. has been accompanied by progressive dilution in quality of teaching, research, high dropout rates amongst others. Many colleges and universities especially in the rural areas are beset with inadequate infrastructure such as classrooms, under investment on libraries, laboratories, information and technology equipment and research facilities. All these have made it very difficult for institutions to provide quality education and to conduct innovative research.

Different studies, appraisals and research conducted by Government departments, academicians and others have observed that there is a crisis confronting higher education system in India. This is reflected in increasing educated unemployment; weakening of student motivation, increasing unrest and indiscipline in campuses, frequent collapse of administration, deterioration of standards, and above all, the demoralizing effect on the lack of relevance of what is being imparted.

The Government of India has made concerted efforts,

¹Stand-alone institutions are those that are not affiliated to any university but are recognized by various councils or ministries.

measures and policy pronouncements on higher education since 1986. Major initiatives to reform the system have also been adopted during the 11th (2007-12) and 12th Five Year Plan (2012-17) period. The 12th Plan lays emphasis on higher education and recognizes that higher education equips young people with skills relevant to and for the labour market and the opportunity for social mobility while providing people already in employment with skills to negotiate rapidly evolving career requirements. Further, it emphasizes that it is through higher education that the nation creates an intellectual repository of human capital to meet the country's needs and shapes its future. Accordingly, the 12th Five Year Plan places an unprecedented focus on the expansion of education, on significantly improving the quality of education and on ensuring that educational opportunities are available to all segments of the society.

Further, at present, the Niti Aayog has been entrusted with a task to suggest reform measures on higher education. The Aayog's focus is now on quality and the evaluation of educational institutes will be based on outcomes such as the level of quality education achieved by institutes amongst others.

The fact that India is fast becoming a global competitive power necessitates all these efforts for reform measures on higher education. For instance, NAAC process of assessments and accreditation of colleges and setting up of the Internal Quality Assurance Cells (IQAC) in higher educational institutions reflect the concerns for quality initiatives, enhancement and quality sustenance measures. Hence, pursuing excellence has become the buzzword in the scenario of higher education in India in the present day.

Determinants of Excellence and Quality in Higher Education:

In the pursuit of excellence, both quantitative and qualitative factors determine the degree of excellence and quality achieved by higher educational institutions. Some of these are:

1. The composition of the faculty is perhaps the

most important determinant of excellence. Here, a fair and transparent process of recruitment based on merit would ensure quality teachers who can initiate critical and creative thinking for research and innovations as well as motivate students to compete and achieve excellence. To ensure the retention of quality teachers, the benefits should be consistent with their qualifications, responsibilities and experience. Further, the institutions should encourage academic freedom to pursue teaching and research within the overall framework of accountability to the organization. All these would lead to institution building in terms of knowledge dissemination, research and innovations and most importantly quality publications that would attract students and ensure that the best talents are retained by the institution.

2. The quality of students admitted is another important determinant of excellence in higher education. A fair and transparent admission process would ensure admission of meritorious students despite stiff competition and other pressures.

3. The process of teaching and learning should be interesting, innovative as well as rigorous to bring out the best efforts from the students to excel while at the same time the process should be inclusive enough so that weak students are not ignored.

4. The evaluation process and assessment should be such that it ensures confidence and trust of students in the grades that they receive.

5. The existence of an intellectual environment that encourages open debates, discussions, positive criticisms. Trust and mutual respect are also important determinants of excellence.

6. The existence of well-defined well-equipped physical infrastructure in terms of office, classrooms, laboratories, libraries, space for faculty, availability of ICT, research facilities, recreational facilities, and playgrounds amongst others would ensure excellence and quality.

7. The existence of a strong management that is responsive to institution building, sharing of ideas,



suggestions, and at the same time commands respect and ensures accountability from all stakeholders while also ensuring its own accountability.

Conclusion:

No doubt, idealistic conditions may not exist in all educational institutions in their pursuit of excellence and quality. Since education is a dynamic process that keeps on changing with the needs of time and correspondingly, excellence a continuously moving target is a cumulative product of both human and material resources, there is a need to strike a balance between the resource potentials and constraints, which will lead to the best results. The vision and coordination with which the support systems are utilized within the constraints that exist would enable institutions to excel, thereby reaching out to the community, the nation and compete in the global environment.

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ESSENCE OF INDIAN CLASSICAL MUSIC



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Historically, effective communication of human emotion is one of the benchmark for gradation of civilization. Man, right from the cradle of civilization felt irresistible urge to express his thoughts and emotions effectively. This led to the development of communication in the form of language which one can say is a structured amalgamation of various sounds rendered in variable pitch or tenor so as to express a tangible meaning.

Verbal language is undoubtedly man's important characteristic means of communication. However, it is not necessarily the most expressive one. It sometimes falls inadequate while expressing sublime emotions. It falls short while suitably projecting delicate nuance of emotions, where minute and closely related emotions are hall mark of an expression. It is here that music makes an in- road and adequately as well as holistically fills in the gap. It has the properties and dynamism which is better equipped to express, specific sublime emotions.

Music is a harmonious arrangement of sounds. It is a common phenomenon in every culture of the planet. It knows no barriers of religion, race, culture, creed and caste. It has an overwhelming influence and appeals to both the young and the old. It pervades the entire universe including the animal world.

It is a kind of inarticulate, unfathomable speech which leads us to the edge of the infinite and has always been a stepping stone towards spiritual enlightenment.

Indian classical music is one such form of music that has its roots in the Vedas. The basic character of this music has been drawn from the minute examination of natural sounds, which then has been garlanded as a string of precursor of sound immersed in specific notes and pitches. It is a meditative expression of one's emotions. Rendition of this type of music requires

enormous mathematical precision which can be acquired by continuous rigorous practice. It acts as a vehicle of recognition of the impact of sound. Proper arrangement of sound can do miraculous things to people and situation. There are exponents of music who know it by experience.

The culture of music elevates us spiritually through its tunes. Indian music, as a subject is mostly about Divinity or God- head. And all the people including the performer and the audience are raised to a state where they feel they are one with God. Music and culture are inseparable. They always bespeak the glory of the Divine and the divinity of the entire creation.

Indian classical music depends on Shrutis (the relative musical pitch) Swara (the musical sound of a single note), Raga (the mode or melodic formula) and Tala (the rhythmic cycles). They form the foundation of improvisation and composition in Hindustani Music.

In music, expression of emotion is immediate, inward and intimate. One may say that, this is possible because music expresses the feeling of the soul. It has its origins in inner life. In light classical the words express the feelings and emotions of the soul. But in classical music there is nothing subjective like the lyrics to express emotions, one has to rather immerse oneself deep down into the rendition of the ascending and descending notes, because in Khayal, the artist hardly uses any definite lyrics expressing such meaning. But, undeniably all art expresses the subjective reaction to life, e.g, Raga Bhairav, which expresses our gratitude and tenders our prayer to God. The term Khayal is an Arabic word which means imagination. Khayal is that type of classical song in which extempore development of the Raga with Alap and Tanas are admitted. In Khayal, the musician is perfectly at liberty to elaborate it extempore according



to his ability and inspiration, but within the precincts of the Raga concerned and the general outline of the composition whereas in light classical music there is more or less imitation.

In Indian music the unity of the entire rendering of a Raga is a flowing unity and it is the Shrutis which give this flowing quality to a Raga. The term Raga is derived from the Sanskrit root 'Ranja' which means to please. In its technical sense, the term Raga means a sweet combination of musical tones in successive order, which gives pleasure to the mind of the listeners. The coherence of a Raga is achieved "...balance of expression inherent in the specific intervals of a particular *Swara*..." An octave in Indian music is subdivided into 22 micro tonic divisions, called Shrutis of which 12 are named and 10 unnamed. In Indian music a note or *Swara* is hardly ever used by itself. Rather, the quality and colouring of each note is invariably established by the Shrutis and it is the unnamed Shruti, which gives life and lustre to a Raga and in the rendering of the Raga brings out the intricacies of the principal bhava (emotion). These unnamed Shrutis manifested in a Raga are referred to by such technical terms as "kan" "gamak" and "meend". The "kan" is a grace note used for the style of singing. The gamak is fast movement from one note to another note in which the intervening Shrutis are used quite audibly though not with the same ease as in a meend, which is a gentle tapering of one note into

the other during which intervening Shrutis are used successively. The annual impression of a gamak is that of a fast vibration between two notes while in a meend it is that of a single note being stretched over several "Shrutis". It is these subtle intricacies of expression of different Shrutis which gives each raga an individual character and which helps to present the delicate nuance and shadings of the mood of the particular emotion which is expressed in a Raga. So, to perform a Raga in its truest essence, performer needs the co-ordination between the entire factors. Moreover, it is an extempore performance. Thus, the rendition of the Raga brings the mind and brain in identical position where both have to work in cohesion, or else it will be a mere chaos. Since it is pleasing to the ears it automatically elevates the mind and the entire thought process. Thus, classical music can never be complete unless there is a proper co-ordination between brain and mind. Without it even the preliminary music is not possible.

Indian classical music has cast its influence and ensured its usefulness differently in different historical periods. Whereas in the past civilization it was used as the means to manifest the perfection and divinity within man and to attain salvation, modern civilization has discovered its use in curing many difficult diseases. This means of communication has been used as a mode of entertainment, the same also as a medium of cure.



QUAGMIRE *of* WOMEN



G. Janet Dkhar
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From the depths of her solitude, her isolation, woman gains her sense of the personal bearing of her life. The past, death, the passage of time—of these she has a more intimate experience than does man; she feels deep interest in the adventures of her heart, of her flesh, of her mind, because she knows that this is all she has on earth. And more, from the fact that she is passive, she experiences more passionately, more movingly, the reality in which she is submerged than does the individual absorbed in an ambition or a profession; she has the leisure and the inclination to abandon herself to her emotions, to study her sensations and unravel their meaning. When her imagination is not lost in empty dreams, she becomes all sympathy: she tries to understand others as individuals and to identify them with herself; with her husband or lover she is capable of making this identification complete: she makes his projects and cares hers in a way he cannot imitate (626).

Simone De Beauvoir observes in *The Second Sex*

The beauty of the Indian woman, is this fact as mentioned above, in her passiveness is her strength, she abandons herself to her emotion, sympathy and men cannot imitate her. But men or male writers, have definitely written beautiful lines about Indian women but the fact remains that for a woman in order to find her real answer to her struggles and concerns, it is possible by a search within and an internal assessment of herself. *Serpent and the Rope* written by Raja Rao was written as a glorification of women, beautiful words about women were spoken by the protagonist Rama who says that woman is the air, ether and sound. He further says that woman is the microcosm of the

mind, she is the articulation of space, the knowing in knowledge, she is fire, a movement clear and rapid as the stream in the mountain; the woman is the sought against the sought. To Rama she is Sita, for Mitra she is Varuna, to Indra she is Agni, to Krishna she is Radha. She is the meaning of the world, the act, touch, and breath...though the king is crowned it is the queen to whom the kingdom comes...even when it is a king who rules, she becomes justice, she bends the man in compassion, but she is also the confusion of kindness, the sorrowing in the anguish of all. The same protagonist says in a Cambridge party:

Unless the masculine principle absorbs the feminine, the world cannot be annihilated, and so there can be no joy. Joy is not in the thought, but as it were in the thought of the thought, in 'ma pensee'sestpensee' of Mallarme'. In fact it is only in the stuff of thought, that is where there is no thought. As he expresses his fondness for his friend's fiancée called Savithri he says:

For whatever I gave her she accepted, as the Ganges receives the waters of the Himalayas, that go on down to the sea and come again as white flakes of snow, then blue, then very green; and as, when the sun comes northward again, the ice melts and once more the Ganges takes the waters down to the sea $\frac{3}{4}$ so we gave love to each other... 16 *The Coffer Dams* (1969) was called by K. R. Srinivas Iyengar "A deeply disturbing protest against the onslaught of modern technological ruthlessness against the simplicity to humanity of an earlier order of life." It is a novel of the sufferings and agony of the tribal people who suffer due to technology. The woman character Helene is an outstanding character in the novel as she devotedly



works for the benefit and welfare of these tribals in India who are affected. She is torn between the battle of the west and the east. She tries her level best to harmonise the upheavals due to these conflicts. She succeeds to a great extent and is herself pulled slowly to their traditions, cultures and beliefs. Thus this novel speaks of the social interactions and cultural milieu that these people live in and how it influences them, especially Helene.

Thus, Indian writing in English emerged as a popular way of writing and three stalwarts of Indo-English literature Raja Rao, R. K. Narayan and Mulk Raj Anand wrote novels in English. But it was called "Indian Soul in English body" C. Paul Verghese stated that the 'violations' of the English language can be allowed since it displays the 'reflecting cultural undertones and overtones' Also, Indian women writing in English is now accepted as main contemporary writing in English language- literature. The likes of Anita Desai, Kamala Das, Shashi Deshpande etc. have received acclaim for the quality of their work and their imaginative use of English. Traditionally, the work of Indian Women Writers has been undervalued due to patriarchal supposition concerning the superior worth of male experience. The contribution to this prejudice is the fact that most of these women writers have no domestic space. The Indian women's views of their hope, aspirations and anticipations are within the framework of Indian social and moral commitments.

Similarly, many novels written by Indian women writers portray the psychological sufferings of the frustrated homemakers. This content matter is often considered superficial as compared to the depiction of the replaced and oppressed lives of women. Indian women writers now interrogate the prominent old patriarchal domination. They have proved their worth in the field of literature both qualitatively and quantitatively and are showing it even today without any hesitation. They are critically acclaimed and delineate social ambiguities and complexities.

Today, the works of Kamla Markandaya, Nayantara Sahgal, Anita Desai, Geetha Hariharan, Shashi Deshpande, Kiran Desai and Manju Kapur and many more have made their mark on the readers of Indian fiction in English.

One main development in modern Indian fiction is the rise of a feminist or women centred approach, which yearns to show and explain experience, from the point of a feminine consciousness and sensibility. They portray a stance on the woman-man relationship or rather the study of 'the psychology of human relations' at times even the all enduring, passive and sacrificing Indian woman. They write about the self and the society, personal identity, their attempt to relate themselves to others in order to preserve the autonomy of their selves.

Writers like Anita Desai have reached a different level of psychological complexity and importance as shown to the "interior climate, the climate of sensibility"

Many Indian women novelists have explored female subjectivity in order to establish an identity.

Santha Rama Rau's *Remember for the House*, (1956), Ruth Prawar Jhabvala's first novel *To whom she will*, (1955) and her later novel *Heat and Dust* (1975), Kamla Markandya's *Two Virgins* (1994), Rama Mehta's *Inside the Haveli* (1977), Geeta Hariharan *The Thousand Faces of the Night* (1992) are some of the leading women writers writing in Indian English literature.

The image of these women in fiction has undergone a change in the last four decades. Women writers have traversed from the typical traditional depiction of the all enduring self- sacrificing woman, towards conflicts both within and without. Female characters are now in search of an identity; they are no longer characterized and defined only in terms of their victim status. The main preoccupation in recent Indian women's writing has been a delineation of inner life and subtle interpersonal relationships.

In a culture where individualism and protest have often remained alien ideas and marital bliss and the woman's role at home is a central focus. It is very interesting to observe the emergence of not just an important Indian sensibility but also an expression of cultural displacement. Women's portrayal is more assertive, much more liberated in their view and more articulate in their expression compared to the women of the past.

Women therefore write about her social interactions, and cultural and traditional milieu in which she inhabits. She is also a feeling and sensitive being, she further realises that the answer to the suffocations of an insider can be found when the inner turmoil's can be adjusted with the outsider. She realises that she has to retain her identity. She is also in a sense a cultural custodian of her language and tradition. Therefore a peaceful co-existence is essential. Adjustments have to be made in life for a mutual and meaningful existence, though she suffers isolation and alienation.

It is also a known fact that a woman's self-identity is uprooted by the patriarchal society that threatens her very existence and experiences. This is also realised in the fact that she is a part of the culture and tradition in which she exists and this realisation leads to her further isolation. Thus there is an alienation from her very own identity which she had all the while believed and existed for. This exploration is crucial and critical.

The woman is the homemaker, caretaker, custodian, giver and keeper in our society. She suffers alienation, loneliness, and rejection by the society but many a times by her own husband. This is portrayed in many of the writings of the Indian women, who deal with homemakers, wives etc., such women who have given up their ambition, career, desires, etc for the welfare and benefit of their homes and for the harmony within the family.

By a search within herself, she arrives at a solution within, the harmony of the insider as she adjusts to the

outsider. Then there comes a point in time when, while performing her duties and completing her tasks, she realizes that she is missing out on something and thus has no satisfaction even when she has completed her tasks and done her best. This calls for a self seeking and a self asking and probing, a seeking which questions the reason of lack of completeness even when she has fulfilled her duties and all that is expected of her. The questions to the unexplained loneliness in her life, then she probes herself asks herself about this incompleteness. What is it that she is seeking and what is it that her soul is longing for. This therefore leads to further questioning and realization. It is an inquiry within the self. The women do not question their identity after marriage since their identity is merged with the identity of their husband or children or family at large and that is their only true identity.

Kamala Markandaya is another Indian woman writer. Her works depict the roles women play in the Indian scenario and their relevance, though she does not write on the lines of feminism much. Her first novel *Nectar in a Sieve* (1954) shows women as the typical Indian woman who meekly accepts whatever comes to her. She is obedient, simple and plain. The protagonist Rukmini is a typical Indian woman who quietly endures all her sufferings without asking any questions. Before her marriage she had a decent life, but after she was married to Nathan she comes to know of his affair with Kunti but she did not question anything and silently bore all the pain and suffering. She is still dedicated to her husband and talks of him thus "who was poor in everything but in love and care for me." Therefore she bears her pain silently and consciously without a grudge. She later also gives birth to a baby girl Ira, and this development also throws light on the discrimination against the girl child. Since Rukmini herself exclaims in her sadness and speaks out saying which woman would want her first born child to be a girl. Thus, Ira is obviously married off very early to a dowry of a hundred rupees and she sadly remains uneducated too.



DIAMOND JUBILEE

Therefore the plight of woman as seen above was very pathetic, but they would suffer these hardships and agony to retain their identity and to fulfil their family duty. Rukmini is able to come to terms with her circumstances because she looks within herself and is in harmony with herself rather than trying to find a solution outside and this is the secret of her peace and tranquillity and inner harmony as she comes to terms with her family and relations and society at large.

In 1955 she wrote *Some Inner Fury* which concentrated on the freedom struggle of India and its outcome. Like H. M. Williams says Markandaya "has a particular interest in analysing women character and suggesting the unusual poignancy of their fate."

Kamala Markandaya's works also depicts that society is passing through a constant change, her second novel *Some Inner Fury* (1957) revolves around issues during the independence of India. It is a story of an Indian girl in love with an Englishman, her name is Mira. This love could not survive for long due to Indian politics and family pressure. Then there is Premala, who is a typical Indian traditional female who is conveniently married off to Kitsamy, a man who had just returned from London. She tries to colour herself to the taste of her husband by trying to attend late night parties, dress according to his westernised taste, play tennis like westerners. In spite of all her hard work her husband has an affair with an English woman yet he wants and expects his Indian wife to be faithful to him and ironically he goes on to wrongly suspect his wife of an illegal relationship with a man named Govind, who is none other than his very own step brother. Premala escapes this situation by whole heartedly giving away herself to God's work in the village to help uplift poor children, she even adopts a girl herself. Later out of fury, Govind finally tells the husband: "'She loved you' he continued, 'you never loved her, you don't ever know the meaning of love. You gave her nothing, not even a home. You drove her to the village-you drove her to her death.'" (240)

Sarojini is the protagonist of her next novel *A Silence of Desire* (1961). She is a pure Indian housewife while Dandekar her husband has a scientific outlook towards life. This novel talks of the inner world of spirits and it searches for truth, it is therefore a psychological work, which depicts inner turmoils in marriage. He says: "She was a good wife, good with the children, an excellent cook, an efficient manager of his household...(7). Even Usha Pathania says: "Dandekar is a male Chauvinist for whom the wife is like a robot or some sophisticated mechanized device for the fulfilment of his needs. He cares for her but shows a floating interest in her ideas, attitudes and thoughts (87)"

Markandaya's next work in 1963 was a novel called *Possession* which tells the story of Caroline Bell who uselessly attempts to win over an artist called Val. She is a westerner and he is an Indian. Furthermore, her novel written in 1966 *A Handful of Rice* depicts typical India with its crowded roads, dry and infertile land and full of people. Here again the patience and endurance of an Indian woman Nalini is portrayed. The man Ravi becomes a tailor's apprentice and marries his daughter in the dream of a better future. But the reverse happens and Apu the tailor dies leaving the responsibility and burden of the entire household on the shoulders of Ravi. Ravi is left to look after everything with the additional burden of an ill wife, many children, number of useless relatives to fend for at home and so he is in dire straits as he has to work for a handful of rice every day.

Kamala Markandaya also touches the terrain of the diaspora in the *Nowhere Man* (1973) which talks of the loneliness, alienation and isolation of man in a foreign place. There is obviously also a quest for harmony, identity and peace. Mrs. Pickering a good English lady, saves Srinivas an Indian who was about to commit suicide. Uma Parameshwaran says: "personal relationships are Kamala Markandaya's forte. Step by step she builds up relationships, analyses them and dramatically makes them represent something larger

than themselves. In the *Nowhere Man* the relationship between Mrs. Pickering and Srinivas could be read as the relationship between the best of India and the best of Britain.” (124)

Another of Markandaya's work delving in the social interactions is the story of two sisters called *Two Virgins* (1973) it is about Lalitha and Saroja, Lalitha is trapped by a certain filmmaker, and because of this wrong relationship she gets pregnant, naturally she is petrified and scared beyond measure to realise that she is soon going to be a mother out of wedlock, therefore the fear and shame of society and the thoughts of the consequences leads her to finally abort the unborn child. Saroja on observing her sister thus decides to lead a strict life herself though she gets tempted no doubt. There are other women characters in the novel like Amma and aunt Alemelu who is a widow, these women though can never accept change or modernity as taught in the Mission School. As Margaret P. Joseph observes: “Aunt Alemelu is the rock of tradition, the norm of moral behaviour and perhaps the only convincing character in the book. She is a familiar figure in the Indian joint family, combining in herself the poor relation, the widow and the hapless sister-in-law.”

Lalitha and Saroja may be sisters but they are both opposed to each other in character. Though they were both born and brought up in a typical traditional and cultural home, Lalitha is brought down by the deceiving filmmaker and his false promises as she listens to him she is duped she is also carried away by the glitz and glamour of the glamour world, while Saroja retains her sanity and takes after aunt Alemelu's principles.

In 1977 Markandaya wrote *The Golden Honeycomb*. A.V. Krishna Rao says of the female characters of this novel: “Majula and Mohini play roles in the affirmation of the continuity of the essential cultural values amid the myriad political changes in modern India. They represent the best of India's traditional womanhood in guiding and shaping the destiny of Bawaji Raj III and Rabrindranath, who, in their turn provide peace

and progress to the people of their state.” These two girls motivated the young people of their times in the freedom struggle and helped in the downfall of the British imperialism.

Another noted Indian woman writer is Manju Kapur she is a professor of English at Miranda House in Delhi. Her first Novel *Difficult Daughters* received the Common Wealth Award for the Eurasian region. Her novel *A Married Woman* talks of a love story at a time of religious and political uprising, and is narrated with intelligence and sympathy. *A Married Woman* depicts the story of a certain artist whose very canvas objects the restraints of the middle class existence. Manju Kapur depicts these through her protagonist (Astha), “A woman should be aware of self-controlled, strong willed, self-reliant and rational, having faith in the inner strength of womanhood A meaningful change can be brought only from within by being free in the deeper psychic sense.”(5)

Astha decides to free herself rather than depending on others and moves on towards the route to being a fully developed individual which ironically proves to be a terror to none other than Hemant and his male ego and dominance. She thus realises that she is caught between the force of the so called society that is fast developing and the age old prejudices. Therefore she starts on a quest for a new meaning and new vistas and realises her dream in a relationship that is lesbian. She immortalises her shamed feminine sensibility in order to bring social transformation in the society.

Manju Kapur's writings emphasises issues relating to male dominance or patriarchy; man-woman relationship, inter-caste marriage, family relationships, co-existence of past and present. She has also narrated about her protagonists in a certain way, these women become victims of gender, circumstances and most importantly domestic violence. She thinks that: “There is a man within every woman and a woman in every man. When, manhood is questioned womanhood is fragmented.”(6)



Her novel *The Immigrant* (2009) talks of the protagonist Nina who is a thirty-year old lecturer staying in New Delhi, with a widowed mother. Then there is an appearance of Ananda who had shifted to Halifax, Canada. Marriage is therefore fixed between these two by Ananda's sister. After much thought the protagonist decides to give in to marriage. The changes and adjustments that the two have to undergo were far beyond what they had imagined. Nina comes across many truths and discovers many things about her husband, her life is thrown apart she starts to suffer emotionally. The protagonist's identity is merged with that of her husband and his clan and there is very little she can do about it, rather than retaining and maintaining all that she already possesses, and this realization comes to her as she dwells within, looks and searches within her own self, which creates a realization and she finally discovers herself and realises the fact that the quest for harmony can only come from within her own self.

Another women writer in the Indian scenario is Anita Nair her first novel *The Better Man* (1999) portrays women as very womanly i.e, they are perfect mothers, wives, overall women. They are submissive, meek and pliant.

Her other novel *Ladies Coupe* (2001) is concerned with problems relating to women and talks about women. This novel talks of a very interesting topic, which is also a very challenging topic. The point of observation in this novel is therefore whether a woman can stay sufficiently single and happy or does she actually need a man in her life to make her life complete and make it worthwhile. Akhilandeswari who is the protagonist lives with Marikolanthu, Janaki Prabhakar, Prabha Devi, Sheela Vasudevan and Margaret Paulraj. The protagonist's mother, her friend and these five women who live with the protagonist, display the life and circumstances of the Indian women and how she breaks away from it. The protagonist herself even though she is born and brought up in a typical Hindu Brahmin family, yet she finally emerges not as anybody's sister,

wife, mother, cousin but as an individual. The novel says: "Women are strong. Women can do everything which men can do. Women can do much more. But a woman has to seek that vein of strength in herself. It does not show itself naturally." (209) Her other novel *Mistress* (2005) is the story of a mistress who decides to shed off being a mistress of two men and also being a wife of one of them and finally decides to be a master and mistress of only her individual self. Radha the protagonist of the novel is the niece of a Kathakali dancer and teacher, Koman. Radha meets Christopher Stewart through Koman who actually comes to meet Koman so that he could record his story for his travel book. Koman's mother called Saadiya is yet another woman who is caught up between being born in a very staunch Muslim family and the modern world, she does not give her willingness to marry the man matched for her by her family and runs away with a different man who belongs to a different community and religion. Though this choice of hers ends her up in isolation, rejection, alienation and boredom which ends up in taking her life altogether. Radha is also forced to marry a man called Shyam, but before that she has had her share of life and independence and freedom and she has stayed with another man in Bangalore, when she was a student. Later, she gets pregnant and she does not know whether the child is from her husband or her lover, so she eventually decides to declare the baby fatherless and she decides to give the baby her own name and identity. Marriage tries to control both the women characters in the novel, both Radha and Saadiya. One frees herself by a search within and releasing herself by her own self inspection and coming to a harmony within herself and ending her life by her own free will and the other struggles to find her place.

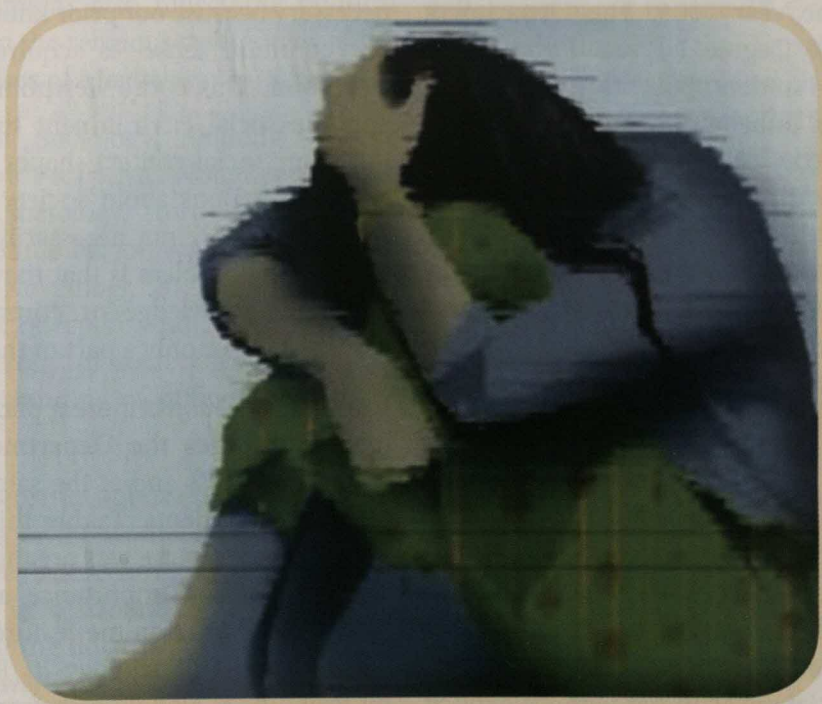
Thus, the novel dwells on the reality that a woman finally comes to the end of her quest when she actually looks within. The real answer lies within her.

The quagmire of the Indian Women is depicted in their writings which has been showing keen interest and giving importance to the characterization of inner

life and relationships that are discreet. In a culture where personal independence, and protest have often remained unheard of, and marital bliss given prime importance, it is interesting to observe the beginning of not merely a fundamental Indian sensibility but also a manifestation of cultural deflection.

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DEPARTMENT OF SOCIOLOGY : PURSUING EXCELLENCE



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Sociology as a discipline has witnessed significant development over the decades. As a subject it is becoming an important analytical tool to study and understand social life in the contemporary world. Since its introduction in the State, the subject, has seen phenomenal success and is continually expanding and diversifying to cater to the changing and dynamic needs of the Society. Recognising these challenges and as suggested by the NAAC peer team in 2003, the College has adopted steps to start a need based course and the Department of Sociology was established in the college in the year 2006. The Department commenced with the Degree 1st year Pass Course having a strength of 64 students but within a short span of time it has had an unbelievable student strength. The immense popularity of the subject amongst the student has inspired the management to introduce Honours Course in the subject from the academic year 2009. Although the Department is still in its infancy, the subject has witnessed a manifold increase in enrolment with each passing year. Considering, the keenness and interest of the students in the subject, the Department then introduced Sociology at the Higher Secondary level and more than 220 enrolled in class XI (Arts), 2014.

Sociology is a discipline that deals with the social world of human societies as it tries to understand human societies. It is a relatable subject. Everyone already knows about the society. Much of our knowledge about society is acquired without explicit

teaching as it is an integral part of the process of growing up. Hence knowledge about society seems to be acquired “naturally” and “automatically”. However this prior knowledge or familiarity with society is both an advantage and a disadvantage for Sociology, the discipline that studies society. The advantage is that students are not afraid of learning Sociology as they feel that it can’t be a very hard subject to learn. The disadvantage is that this prior knowledge can be a problem. Thus in order to learn Sociology, we need to “unlearn” what we already know about society. This is necessary because our prior knowledge about society- our common sense- is acquired from a particular viewpoint. This is the viewpoint of the social group and the social environment that we are socialized into. Our social context shapes our opinions, beliefs and expectations about society and social relations. These beliefs are not necessarily wrong, though they can be. The problem is that they are “partial”. So our ‘unlearned’ knowledge or common sense generally allows us to see only a part of the social reality.

In making the subject more applicable in understanding human societies the Department felt the need to create awareness and at the same time build interest among the students. Taking this as a background, a one-day programme was organized on 31st July, 2008 to highlight the importance and relevance of the subject. The programme featured a Popular Talk on “Understanding Sociology-Its Relevance to Society” by Prof . A. K Nongkynrih from the Department of

Sociology, North Eastern Hill University who was the Resource Person where he stressed on the importance of sociological terms or concepts and their usages in the study of social relationship or social interaction and the application of sociological rules toward better understanding of human communities.

What Sociology offers is to teach us how to see the world from the vantage points- not just our own, but also that of others unlike ourselves. Each vantage point provides only a partial view, but by comparing what the world looks like from the eyes of different kinds of people we get a sense of what the whole is like, and what is hidden from the view in each specific standpoint. Keeping this in mind the Department organized a field trip to expose and sensitize the students to current social research in certain areas related to the subject. On 3rd November, 2009 a field trip to Smit Village was organized to witness "Ka Pomblang Syiem" commonly known as "Ka Shad Nongkrem". In this festival the political structure of the Khasi becomes apparent in the rites and rituals performed by the Syiem (Chief) for his Hima (State), a dance which is also performed to the accompaniment of traditional instruments also reflect the political structures inherent in the religious ceremonies of the Khasis, one of the tribes of Meghalaya.

The Department of Sociology, Shillong College was fortunate to have Prof A. K. Nongkynrih from the Department of Sociology, North Eastern Hills University, as a Resource Person for The Interactive Session on the 25th November, 2013 on the theme "Basic Sociological Concepts" who highlighted the significance of sociology in society and attempted a sociological understanding of different aspects of Social Change.

A documentary "Where the Clouds End" was screened on 16th August, 2014 in the Conference Hall, of the College. The objective of Screening the Documentary by the Department in collaboration with the film maker was to present the documentary in academia, where the students were made aware of issues that

had become sensitive in contemporary Khasi Society. The documentary "Where the Clouds End" focused and examined tribal identity as a fluid concept which defies man-made imagination, historical ideals, political definitions and geographic boundaries.

Since its inception, the Department of Sociology, Shillong College had been growing not only in terms of enrolment but in terms of exposure, participation and service. Students were engaged in different activities and Panel Discussion on Juvenile Delinquency on 3rd November, 2014 at the Conference Hall, Shillong College. The discussion highlighted on various issues.

Apart from academics, the department also encouraged participation in various parallel programs like singing and enactment of skits. For the Music Festival organized by Lady Keane College, Shillong, on the theme "Awaken Humanity" on the 24th September, 2015 students of the department performed a song named "Come Together Now" that enthralled the audience with the message of coming together as one and spread the message of hope and joy.

The academic session 2015 was a hectic year as the college prepared for the 3rd Cycle NAAC Peer team re-accreditation. But the department had a team of dedicated teachers coupled with enthusiastic students. On the 17th of October, 2015 the Department of Sociology organised a field trip to Nartiang Village, Jaintia Hills which was documented in the form of photograph and videos. The main objective of the trip was to give the students first hand experience to understand the richness of the culture of the Jaintias, a sub tribe of Meghalaya. Through this trip, the students were able to develop analytical skill on areas of social change and transformation in the society, which was evident in their presentation.

An important event of the department was An Awareness Programme on Adolescent Right: A Critical Agenda was held on 15th March, 2016 in collaboration with NCC unit, Shillong College, sponsored by Human Rights Commission, New



Delhi. The programme was attended by nearly 132 participants from colleges within and outside the state. The resource persons thoroughly dwelt on the various prospects of Human Rights focusing on Adolescence Rights where the students interacted during the technical session and evoked enthusiastic responses amongst all the participants.

The Department of Sociology is managed by a team of dedicated and qualified teachers who are not only actively engaged in imparting knowledge to the students but are also involved in extra-curricular activities. Apart from daily academics activities the teachers of the department have proficiency in research activities and have published articles, guide books presenters paper and resource persons. The department would like to place on record our appreciation for Miss Eughutrey Pyrthuh and Ms Angelica Q. Lyngdoh who came to help us for a short while.

As dedicated teachers- we strive towards achieving

1. Dr. (Mrs.) S.Khyriemmujat (HOD)
2. Miss S. Khongwar
3. Miss K. Sohtun
4. Ms. D. R. Diengdoh
5. Ms. S. Kharbhih (Higher Secondary)

excellence. We motivate and inculcate in our students the desire for "Excellence". Though a young department we could produce First class in the Honours Course for the past three years. Another milestone that the Department has reached since its inception in the year 2006 was the Permanent Affiliation granted to the Department for B.A (Hons) by the North Eastern Hills University, Shillong vide letter No.CDC/A.6/2014/Vol III /-516 dated 27th September 2016. We are proud of this young department's contribution to the academic achievement of the college in a short span of time and we hope that the Department of Sociology will continue to march ahead striving for Excellence and produce not only educated youths but responsible citizens for the society. The department would like to place on record a deep sense of gratitude to our Principal Dr. K. D. Ramsiej, Dr. M. Dey, Vice Principal and Shri K. D. Roy, Vice Principal, Professional Course for their unstinted support and guidance in all the activities of the Department.

Inter-college Music Festival at
Lady Keane College, Shillong
on the 24th Sept, 2015



Awareness Programme
on Adolescent Rights: A
Critical Agenda (Sponsored
by NHRC, New Delhi), on
15th March, 2016





DIAMOND JUBILEE

Interactive session with
Prof. A. K Nongkynrih,
Department of Sociology,
NEHU, at Shillong College
on 3rd November, 2013



Film maker of the
Documentary Wanphrang
Diengdoh at the Screening of
the documentary *Where the
Clouds End* in the Conference
Hall of Shillong College



The 2nd and 3rd year students of
the Department of Sociology, at
Nartiang Monolith Park





THE CORRECT PERCEPTION OF YOG



Smt. Jaya Choudhury
Associate Professor & Head,
Department of History
Shillong College

In the present times the popularity and acceptance of Yoga has been triggered by the publicity generated in this field by the media. And obviously, the health and spiritual benefits of this ancient scientific way of life are so undeniable that the publicity is justified. The main reason that can be attributed to the rise in the practice of Yoga postures and practices across the world is the near incredible positive results obtained in the field of health and fitness.

Yoga has been made a subject of thorough scientific investigation by the West since the early days when it first spread to the Western world from India. The Sanskrit word *Yog* means 'union' or 'connection'. The English word 'yoke' has its etymological link to the Sanskrit root-word *Yog*. Most people in the West, and also many in India, confuse Yoga with a system of bodily postures. *Yog* is the training of the mind and the body so as to enable the human to understand the creation and the Creator.

Although there is nothing wrong with practicing of the asanas (postures) but Yoga includes much more than just that. The body is a part of our existence, and must be kept fit so that it does not become an obstruction to our spiritual efforts. However, those who are focused on self-realization do not necessarily have to practice it as much or at all. Yoga with its entire body of applications and implications is a powerful means to an end. According to the ancient Indian philosophy, the ultimate end of all human pursuits is 'Moksha'. Moksha refers to the freedom from all bondage, insecurities, limitations and desires that thwart our human life which in turn pose a barrier in our spiritual journey of seeking oneness with the Divine. In other words, the justified end of all human pursuits is a state of everlasting peace, happiness and fulfilment. This is possible with steady and prolonged sincere practice of Yoga which activates a process of

cleansing and purification of the mind thereby leading us to self-realization.

The popularity of *Yog* across the world is a matter of celebration not just for India but for all countries across the world ; the reason being *Yog* is not a superstitious commentary of any one individual but it is a proven holistic health science that finds its history, discovery, development and perfection in the ancient scriptures which originated in the Indian soil. The Shrimad Bhagwad Gita, is the most authentic and reliable text for the realization of *Yog* in its truest and purest sense.

Yoga is often perceived as an art although it is actually a science. It is a science, because it offers practical methods for controlling the body and mind, thereby making deep meditation possible (meditation is in itself, just one of the many topics of *Yog*). And it is an art, for unless it is practiced intuitively and sensitively it will yield only superficial results. But in no way, should Yoga be equated to some form of an 'exercise' that is operational only at a physical level. The current trend portrays Yoga incorrectly, as one of the many different forms of fitness exercises like aerobics, cardio-vascular weight training, etc.

Yoga is not a system of beliefs but it is an organized collection of well-defined concepts. It takes into account the interaction of body and mind, and brings them into mutual harmony. So often, for instance, the mind cannot concentrate simply because of tension or illness in the body, which prevent the energy from flowing to the brain. So often, too, the energy in the body is weakened because the will is dispirited, or paralyzed by harmful emotions.

For a true Yogi, Yoga is life itself and not just a part of it; Yoga is a way of life. We ought not feel disappointed or frustrated with our limitations with regard to

physical health, shape and size of the body, lack of time or the unavailability of space. Yoga in fact, is a means to overcome all these problems. Yoga touches every aspect of life and all healing methods including meditation are a part and parcel of Yoga. The science of Yoga is like the sun that brightens everything that comes in contact with it, for it seeks to help the practitioner tune in to his intrinsic nature and realize his identity with the Divine.

While modern medicine is only partly successful and still remains incomplete because it has the approach of providing symptomatic relief to a problem, Yog is completely successful because it heals the root of a problem/disease and not just the superficial symptoms. Yoga has successfully cured many such diseases declared as incurable by modern medicine. It has had undeniable success rates in the cure of chronic diseases like diabetes, asthma, Alzheimer's disease, Parkinson's disease, Hepatitis C etc. Many researches show that Yoga has visibly delayed the progress of fatal diseases like cancer and HIV/AIDS in patients.

However, Yog is not a child's play that can be mastered simply by emulation or imitation of certain principles or postures. Just like any other science, it is to be mastered only under the patronage of a spiritual 'Guru', who is capable of imparting the lessons of Yog, both physical and spiritual, in its absolute and unadulterated form. Yog, when practised incorrectly has its own repercussions and contra-indications and hence it is always better to train under the guidance of an experienced and trained expert.

According to Hinduism (Sanatan Vedic Dharma), matter and energy are one and the same and hence Yoga works primarily with the energy in the body, through the science of energy-control. Yoga teaches how, through breath-control one can still the mind and attain higher states of awareness. In Hindu philosophy, the sole goal of life is to attain oneness with the Infinite, omniscent, omnipotent Supreme Reality or God. Yog is the path that has been laid down by the ancient Indian seers to reach that goal.

The higher teachings of Yoga takes one beyond



techniques, and shows the Yogi, or the Yoga practitioner, how to direct his energy in such a way as not only to harmonize human with Divine consciousness, but to merge his consciousness in the Infinite.

The scriptures say that the energy of an ordinary person is locked in his body. The lack of availability of that energy to his will prevents him from loving the Lord one-pointedly with any of the three other aspects of his nature: heart, mind, or soul. Only when the energy is withdrawn from the body and directed upward in deep meditation is true inner communion possible. This very principle has been verified by scientists in the Western countries nowadays. It has been found that the people who practice Yog regularly are at a much lesser risk of diseases, be it metabolic or pathogenic or chronic. In addition to being physically healthy, such people are also seen to be mentally and socially more healthy and they are contented with their lives and deliver better both in family life and work spheres.

Though many think of Yoga only as a physical exercise where people twist, turn, stretch, and breathe in the most complex ways, these are actually only the most superficial aspect of this profound science of unfolding the infinite potentials of the human mind and soul. A way of life cannot be confused with a system of recreation, nor can it be adulterated to suit a business mentality. When Yog is reduced to a set of postures meant to achieve just bodily targets of beauty, etc, then we are underestimating both the goal and potential of Yoga. It is only when we have the right perception of Yoga will the efficiency of this science manifest in our lives.



As a matter of fact, Yoga is more than 10,000 years old. The earliest mention of the contemplative tradition is found in the oldest surviving literature of Rig Veda, in Nasadiya Sukta. It dates back to the Indus-Saraswati civilization. The Pashupati seal from the self-same civilization shows a figure sitting in a Yogic posture, further corroborating its prevalence in those ancient times. However, the earliest mention of the practices that later became part of Yoga are found in the oldest Upanishad, Brihadaranyaka. The practice of Pranayama finds a mention in one of its hymn and Pratyahara in Chandogya Upanishad. The first appearance of the word “yoga” with the same meaning as we know today, perhaps happens for the first time in Kato Upanishad, a mukhya or important Upanishad, embedded in the last eight sections of the Katha school of Yajur Veda. Yoga here is seen as a process of inner journey or ascent of consciousness.

Yoga was originally developed to help people reach spiritual enlightenment. The Sutras outline eight integral aspects of Yoga as in moral behaviour, healthy habits, breathing exercises, physical postures, sense withdrawal, concentration, contemplation and higher consciousness. The numerous schools of Yoga incorporate these principles in varying proportions. In the United States, the two areas of Yoga that are primarily practised are Asanas (physical postures) and Pranayam (breathing exercises).

Some of the major styles of Yoga include Ananda, Anusara, Ashtanga, Bikram, Iyengar, Kripalu, Kundalini and Viniyoga. In contradiction to what would be expected in the adoption of this holistic science, we see that the West, in the name of acceptance of the ancient Indian science has largely made a mockery of it.

Of late, Germany has vilified the very intention, sanctity and efficacy of this very old Hindu/Buddhist spiritual and holistic health science by launching the Beer Yoga. The purpose of Yog is to elevate the human consciousness to the Super Consciousness. On the contrary, beer which is an alcoholic beverage works by depressing the central nervous system to lower

levels of human consciousness. Thus, the two cannot go hand in hand. Likewise similar practices like Yoga Dance, Rock Yoga (where Yoga is practised with loud rock music), and Hot Yoga or Bikram Yoga (where the temperature of the room in which Yoga postures are practised, is elevated to near 105°C), are all adulterated versions of the pious ancient Indian practice, that are aimed at procuring short-term materialistic benefits of Yog. This only projects an incorrect picture of this holistic science in the minds of the budding learners, both Indian and foreign.

The United Nations General Assembly in 2015, adopted the India-led resolution declaring June 21st as the ‘International Day of Yoga, which saw 175 out of 193 nations joining as participants thereby making it the highest number ever, for any resolution in the history of the UN General Assembly. June 21st is a very important day for our planet Earth in its relationship with the Sun. June 21st happens to be one of the two solstices when the rays of the Sun directly strike one of the two tropical latitude lines. June 21st also marks the beginning of Summer in Northern Hemisphere and simultaneously heralds the beginning of Winter in the Southern Hemisphere.

The Summer Solstice which falls on the twenty-first day of the month of June, marks the beginning of the Dakshinayana. The Dakshinayana implies that in the Earth's sky, the Sun begins to trace a southward movement in the Northern Hemisphere of the planet-called sadhanapada in Yogic terms. It is said that on this day, in the tradition of Yoga, Lord Shiva-the Adi Yogi (the first Yogi) turned South and first set his eyes on the Saptarishis or the Seven Sages, who were the first disciples of Lord Shiva to carry the message of Yoga and its science to many parts of the world. Hence an official recognition by the UN on this day would not only preserve the tradition, but it would also help further the spread of the benefits of Yoga to the entire world. Therefore, the choice of June 21st to commemorate the International Day of Yoga is indeed justified.

Hence, on the third International Day of Yoga, that falls on the 21st of June, 2017 let us vow as Indians to make this science a way of life. We as Indians must take pride in the glory of our ancient culture of Yog that has helped millions address the crisis of this hectic modern lifestyle that leaves us with no time for self-introspection or spirituality. We must take measures to promote Yoga for the overall benefit of humanity and at the same time we must also prohibit the spread of adulterated versions of Yoga that not only compromise with our health but also undermine the wholesomeness of this ancient jewel of knowledge.

To conclude, let us broaden our visions and realize

that there is more to the perception of Yoga than just 'physical exercise'. It is only when we perceive correctly can we make ourselves eligible recipients of this great corpus of wisdom and knowledge. Yoga can heal not only the physical limitations of the body but also aid in the mental and spiritual growth of a human-being. It is therefore of utmost necessity, to stop the misinterpretation of Yoga as being synonymous with a humdrum regimen of mindless exercise that is abused only for supplementing a sense of luxury and materialism. Let us, delve deeper into the core of human life and adopt this holistic lifestyle offered by Yoga to transform ourselves into improved versions of our past being.

SUFISM AND THE FORTY RULES OF LOVE



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Sufism is often regarded as the mystical expression of the Islamic faith. The historical origin of the word Sufi derives from the Arabic word for wool (suf), used in the rough garments worn by ascetics, fakirs and dervishes in the Near East for centuries. These wandering mendicants denounced the material world and all that is associated with it in favour of a life of austerity and spirituality as a means of getting closer to God. For a seeker in the Sufi path, the journey is an embodiment of the search for meaning and the discovery of the self. This search is propelled by the intense spiritual devotion and love for the Divine. Indeed the driving force behind a Sufi's longing for unity with the Divine is the emotion of love. Kabir Helminski in his book, *Living Presence: A Sufi Way to Mindfulness & the Essential Self*, writes that "if Sufism has a central method, it is the development of

presence and love" (224). Because of its rootedness in love, Sufism has also been regarded by many as the creed of love.

Building on this "creed", Elif Shafak, one of Turkey's fiercely independent and best-selling international author, presented to the reading public in 2009, *The Forty Rules of Love*, a novel about Sufism not as a religion but as an experience and a way of life. Inspired by the teachings of the most respected and well-known Sufi masters, Jalaluddin Rumi, Shafak aims to spread the message of love through two parallel narratives that form the core of the book. The first story line unfolds in contemporary Massachusetts and revolves around Ella Rubinstein, a bored housewife whose "life had consisted of still waters – a predictable sequence of habits, needs and



preferences" (2). Tired of her routine existence and longing for a change, she takes up a job as an editor for a publishing house and comes across a manuscript entitled "Sweet Blasphemy" by a writer named Aziz Z Zahara. This novel within the novel makes up the second narrative and it is an ingenious reconstruction of Rumi's life in the thirteenth century. It focuses on his encounter with a wandering Sufi dervish known as Shams of Tabriz and it traces Rumi's evolution from a respected scholar and teacher to a mystical poet and a pioneer of the Sufi order of Whirling Dervishes. These

with Shams of Tabriz and his "unconventional ways and heretical proclamations" (20) made him question his education, his knowledge and his way of life. In fact, these encounters with the 'other' made each of the protagonists realize the inadequacy of their existence. In the book *The Sufis*, Idries Shah explains that this realization is the recognition that the Seeker is largely a bundle of conditionings – fixed ideas and prejudices, automatic responses that occur through the training of others (119). The first step, therefore, is to understand one's incomplete condition and then the journey to wholeness can begin.



parallel narratives never intersect but they reveal the ability of past wisdom to travel across the ages and still be relevant.

Both Ella and Rumi had been accustomed to a privileged life. She lived in a splendid Victorian house with "five bedrooms, three baths, shiny hardwood floors, a three-car garage, French doors, and ...an outdoor Jacuzzi"(2). Rumi had been taught by the best teachers of his time and had never "suffered destitution or scarcity" (99). Trapped within their secure and insular lives, they sometimes experienced waves of deep sadness and longing. The sense of being incomplete stems from the absence of love. As Ella begins to read Aziz Zahara's novel, she feels a connection to this man she had never met and this disrupts the "calm water" that is her life. She starts communicating with him through e-mails and this only deepens the bond between them. As she falls in love with him, Zahara becomes the stimulus that forces her to re-evaluate her life. And Rumi's encounter

The search for love or the quest for the beloved within the Sufi tradition is inseparable from the search for the Divine. In other words, the lover and the beloved are one and the same. This dialectic between duality and unity is the essence of Sufism. Thus, through the disruptions brought about by their encounters with Zahara and Shams, Ella and Rumi will begin the journey that will change their perspectives of life forever. To mirror the different stages the two protagonists will go through, Shafak divides the novel into five sections – each of the first four named after one of the four elements – Earth, Water, Wind and Fire and the fifth named the Void. Throughout the novel, the first line of each chapter begins with a word that starts with a letter 'B'. This is also in keeping with the belief of the Sufi mystics that the secret of the Quran lies in the verse Al-Fatiha, the essence of which lies in the word bismillahirrahmanirrahim (in the name of Allah, the Benevolent and Merciful). The quintessence of Bismillah is the letter B and the dot below this letter that embodies the entire universe.

In the Earth section, Shafak focuses on the things that are "solid, absorbed, and still" (25). At this stage, Ella and Rumi are still engrossed in their own little worlds with little thought about what lies beyond the boundaries of their limited horizons. In the Water section, the narrative delves into the things that are

"fluid, changing, and unpredictable" (95). Ella senses her need for change. In her communications with Zahara she writes: "I kept wondering, is the way I've lived my life the way I want to continue from now on?" (114); while Shams travels to Konya in search of Rumi – he is the pebble that will disturb the tranquil pond of Rumi's life. When asked by a drunk he met along the way if Sufis ever doubt anything about the Divine, he replies that "doubts are good. It means you are alive and searching" (140). In their thirst for change and fulfillment, Ella and Rumi have come to a stage where they realize that they are not as free as they had initially thought. The next step is therefore to get away from thinking that they understand, and really understand. And "understanding can come only through love, not by training by means of organizational method" (Shah 118). Thus, in the Wind section, the focus is on things that "shift, evolve, and challenge" (146). For Ella, the challenge came in the form of desire – desire to know and understand the author behind "Sweet Blasphemy" and desire for the man himself. For Rumi, it came as the desire to know the Truth: "Open my mind so I may see the Truth" (165), he prays. He tells Shams that he had always been known as the "Wizard of Words" but now he does not wish to give sermons anymore and Shams tells him that "instead of a preaching mind", he has a "chanting heart" (207) – an anticipation of the world renowned poet he is going to be in the future.

With their conditioned (veiled) mind ready for change, Ella and Rumi are waiting vessels for the entry of love, an element that can pass the screen of conditionings: "Love is the factor which is to carry a man, and all humanity to fulfillment" (Shah 121). Thus in the final section, Fire, Ella makes a life changing decision to go and meet Zahara knowing full well that doing so would mean leaving everything about her old life behind. And Rumi who has a Christian wife and is soft towards minorities, is not only housing the 'heretical' Shams of Tabriz under his roof, he is publicly displaying his preference for Shams over everyone and is also organizing what organized

religion considers sacrilege – a dance. This breaking away from conventions and "conditionings", like Fire, can be damaging, devastating and destructive. But Fire also cleanses and purges. Indeed, fire is a prominent Sufi metaphor for suffering, purification and even an authentic self. It kindles the power of love's intoxication and it can also burn. In the journey towards fulfillment, fire feeds the soul, and its flames destroy the old self. If this is achieved, the Seeker has accomplished fana or the annihilation of the self or individual personality, the cessation of self-awareness or the destruction of the ego. In fact, a Sufi has to "discard the entire Self, like shedding a piece of old skin" (276).

The dissolution of the self can create a Void as seen in the last section of the novel. Ella finally travels to Boston to meet Zahara, there she learns that he has been battling with melanoma and that he will not live past fifty-five. Rumi feels the abyss growing inside him since Shams disappeared after the performance of the dance. The dance is known as the sema and features the whirling dervishes who spun around in ecstatic abandon in the accompaniments of chants and prayers as each circular movement of their skirts brought them closer to the Divine. This is a form of meditation that makes the dancer forget the outer reality as he contemplates the world within. It is one of the paths to achieve baqa or life with God. It is in such mystical experiences that the Seeker's oneness with God is achieved. As such the Void is not an empty space, rather it is a space for resurgence and re-discovery of the essential truth that God lives within, it is a space that exemplifies the Sufi belief that things can be present through their absence. The absence of Zahara after his death and the disappearance of Shams created this void in Ella and Rumi but it also made them realize its power because they have been transformed by it. This power comes from their ability to love truly as Shams had noted in the novel: "Every true love and friendship is a story of unexpected transformation. If we are the same person before and after we loved, that means we haven't loved enough"



the Beloved. When the attention of the lover is turned to the beloved (a metaphor for God), his/her whole being is permeated with the joy of remembering the beloved and they become one and the same. They “die before death”. In other words, they erase the ego, they transcend the personal self and find fulfillment in the unity with the Divine. Sufi enlightenment honors duality as the very prerequisite for reaching unity with the divine because it is through separation from and dissolution of the self that true unification occurs.

Elif Shafak had infused the entire text of the novel with the essence of Sufism. The reference to the number forty refers not only to the forty rules devised by Shams on how to lead a true Sufi life but it also alludes to its numerical significance in Sufi tradition. It is believed that God kneaded the clay of Adam for forty days. So the Sufis regard the number as the length of time that a disciple must go through a spiritual retreat in order to be fashioned into a spiritually matured being. In the novel Rumi and Shams shut themselves in one room for forty days as they underwent rigorous meditation to achieve enlightenment.

With this novel, Shafak had added another component

into an already growing repertoire of materials about Sufism. In an age of materialism, xenophobia, bigotry and religious fundamentalism, this ‘creed of love’ is becoming more popular. For some of its non-Islamic practitioner. Sufism no longer anchors on Islam. It is looked at as a way of life rather than a religion and Sufi sects are branching all over the world. Its popularity can be ascribed to the fact that it transcends the confines of organized religion; it appeals to the universal and powerful emotion of love and paints the image of a loving and benevolent God who wishes ardently for humanity to be united with Him once again. Moreover, the working together of opposites is another big draw for Sufi enthusiasts. As seen in the novel, “when apparent opposites are reconciled, the individuality is not only complete, it also transcends the bounds of ordinary humanity as we understand them” (Shah 126). Thus Shafak ends the novel by reminding us that:

“Love has no labels, no definitions. It is what it is, pure and simple.

Love is the water of life. And a lover is a soul of fire!

The universe turns differently when fire loves water.”



Sufi Trance

ROAD TO EXCELLENCE IS AN ENDLESS ONE

-THE THREE CYCLES OF NAAC VISIT



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Associate Professor &
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With the expansion of higher education system in India there seems to be an urgent need to maintain, sustain, promote development in the education system, and also to improve quality on the seven point list of Total Quality Management (TQM) elements which include infrastructure, effective governance, teaching-learning methodologies, reliability of Examination system, mechanism for improvement and motivation of students and relevant programmes. There is every doubt as one thinks of the present globalization of education as to whether it is a threat or an opportunity but the fact remains that there is now a rapid increase in the number of variety of institutions that may sweep out the traditional institutions unless quality is maintained and sustained.

Shillong College was founded on August 15, 1956 under the dynamic leadership of the founder Principal (Late) S. C. Dutta. The College had a humble beginning in the Jail Road Boys' School Campus, Shillong with a morning shift for girls (PU Arts & BA only) and an evening shift for boys (PU Arts & Commerce). In 1960 the College shifted to its present location (spread over an area of 4210.26 sq metres) with the cooperation of Late Maham Singh. In 1962, the College was brought under the Deficit Grants-in-Aid by the then government of Assam, before the creation of the State of Meghalaya. Many of the students of the College had come from nearby villages and most of them belonged to first generation learners. The college made a long and arduous journey and in 1981, the College completed its Silver Jubilee which was observed in the College. The College owes a heartfelt gratitude and is indebted to the founders and pioneers of the college without whose efforts it would never have witnessed the dawn of its very existence.

The journey continued with many ups and downs. In the initial stages the College did not have any self-financing courses until the year 2003. Despite the struggles that prevailed at that point of time, the College management was keen to get it assessed by the NAAC Bangalore for the 1st Cycle in the year 2003. The NAAC Peer team visit took place in August, 2003 then after new courses were introduced. The Chairperson of the team was Prof. R. K. Mishra, Former V C, Gorakhpur University, Dr. Anandi Kundu of Barasat Govt. College, Dr. M. S. Shyamasundar and Dr. Sutanu Bhattacharya. The College was graded B and with suggestions for improvement by the NAAC team, the College planned to introduce self financing courses apart from Computer Applications and Computer Science which started in 2000. The College started self financing courses BBA, Microbiology, Statistics in B.Sc. in 2004 apart from the regular existing courses, and social science course in Sociology got started in 2006. It may be noted that most of the Departments were established in the 1950s and 1960s. The College is running both Undergraduate and Higher Secondary Classes, but observations in the NAAC report are confined to Undergraduate teaching only.

At the inception there were not many teachers and students in the College. The quality of the teachers and their academic attainments is a crucial factor determining the standard of a College. In 2003 there were just about 73 teachers at the first cycle of NAAC visit, in the year 2010 the total strength of teachers went up to about 90 at the second cycle of NAAC visit. In 2016 the total strength of teachers made a drastic increase to about 120 at the third cycle of NAAC visit. In the recent past, the College has had few students from neighbouring countries like Bangladesh and Bhutan and lately there has been an inflow of students



from far off countries like, Africa and Cape Verdes. The College campus is now too small to accomodate increasing enrolment of students. The College has acquired another plot of land for extending its campus area in Mawkasiang village, in the outskirts of Shillong where it has planned to build a swimming pool, a hostel and a football ground. At present the hostel and football ground have come up in the extended campus.

Apart from curricular activities, the college is active in sports development programmes as well. The College has indoor and outdoor sports facility for the male and female students. The College has planned to develop the basketball and volleyball courts within the campus and has already made arrangement for the purpose. The College is planning to build an auditorium and set up multi-gym facilities and in the year 2017 the new block was inaugurated. Since many of the students commute from the nearby villages, the need for hostel facility for the students has been proposed and the matter was looked into with urgency. Students from various places of the state come in a large number from rural areas and other North Eastern states and get admitted every year even from the neighbouring countries like Bhutan, Bangladesh Burma. Now with the need for Hostel facilities for the outstation students the college took sincere steps to fulfill the requirement. Thus with the genuine support received from the UGC, New Delhi, the Women's Hostel has been constructed and the Hostel was inaugurated on 15th September, 2012. The Department of Physical Education has been established in the year 2013 and the Department of Environment Science has been recently established in 2017.

The College has a Research & Publication Cell that helps teachers and students take up research projects that are sponsored by the College, this has been the initiative of the former Principal, Dr . M. P. R. Lyngdoh who felt the need to promote research activity as stressed by the NAAC Team in 2003. The Cell was

constituted in 2009. Despite several constraints, the research activities and participation of teachers in faculty improvement is gearing up in the recent past, especially from 2010 onwards but prior to 2010 there were not many teachers involved in research activity and as there has been also a suggestion by NAAC team in 2010 that the teachers have to take up not just minor projects but major projects as well, till date no major projects have been undertaken as yet. As of now, there are many teachers actively involved in research projects which are sponsored by UGC, NER, Guwahati and also by the College, the teachers are motivated to take up more minor and major research projects and some of the project papers got published in many National and International Journals.

The College Library was established in the year 1956. On 1st September, 2007 the library was extended with another reading room adjacent to the existing one, with a total of 135 seating capacity and one Internet Section with 21 computers which provides internet facility to all the staff and students of the College, at that time Smt. W. Dkhar was the Librarian. Prior to this the teachers looked after the Library and it was very small with less number of books. The library is also a member of American Library, Kolkata. Presently, Smt. B. Lyngdoh is the librarian and is looking after all the activities of Library with help from the other library staff and the Library Advisory Committee. At the start, the College library needed to be strengthened with support staff, computerised search facility, reprographic facility, and Journals. With more than 16000 volumes, the library is reasonably good and catering to the needs of the students. As of now, the Library caters to the needs of around 3000 students in 7 streams and having a total collection more than 28,000 books in 23 subjects, 31 journals of different subjects both Foreign and Indian Edition, 47 different magazine titles, 3 local Newspapers and 5 National Newspapers and general reference books and North East collection.

The Alumni Association of the College has been

constituted. The alumni of the College hold important positions in different walks of life. Some of them are teachers in NEHU and other Colleges in the State, some are government officials, holding executive positions in banks, in the State Government, and few are industrialists. Interestingly, the Alumni Association of the College is very active and made good initiatives to uphold the status of the College. One of the major decisions taken by the Alumni Association was to plan for more effective programmes to raise funds for the development of the College and so on the eve of its Golden Jubilee in 2006 the esteemed member of the Alumni, Dr Ampareen Lyngdoh, Minister of Urban Affairs, Government of India, contributed for establishing a room in one floor of the College building.

The year 2006 marked the Golden Jubilee Year of the College, and a year long programme has been organized by the College which culminated in August, 2006. Indeed in the year 2006 the College reached a landmark in the history of its existence, a year that one looked back to introspect and to learn from the successes and failures whatsoever and also to march ahead with confidence towards a better and brighter future. Just 7 years after 2003, that is in 2010, the College went through the 2nd Cycle of NAAC Re-accreditation and was graded again B with CGPA 2.92 as many more improvements have been suggested by the team of peers. The Chairperson of the Team was Prof K. Kunhikrishnan, Former VC, Kannur University, Kerala, the Member Coordinator was Dr V. N. Magare, Director CDC, University of Mumbai and the other member was Dr S. Gupta, Principal Bankura, West Bengal. Apart from the suggestions for improvement, the NAAC team stressed again on the initiative of the College to start PG Courses.

The year 2016 is another important milestone in the history of the College as the College completed 60 years on August 15, 2016. The College had organized year long programmes to mark the Diamond Jubilee of the College. In April, 2016, the College again went for NAAC

Reaccreditation for the 3rd Cycle and was graded A with CGPA 3.06, it is indeed a great achievement of the College. The Chairperson of the Team was Prof. Kuldeep Chand Agnihotri with the Coordinator Prof. D. K. Maheshwari. The other members were, Dr. Santosh B. Patt and Dr. Ganesh Hedge.

There seems to be a growth and interest in teachers taking up research work in the recent five years from 2010 to 2015 as compared to the previous five years from 2005 to 2010 when there were just few teachers. The College now has many more challenges to face in the changing education scenario and so the College has to continue on its journey to strive for excellence. There was a suggestion by the NAAC team in the second and third visit that the College needs to start PG unit, there is no Post-Graduate course as yet till date though lot of attempts have been made by the College to start PG Course in some Departments and now the process was going on for getting approval for MA Course in English. The plan to start PG courses in Science is a distant dream as there are still many conditions yet to be fulfilled. Though the College seems to have made a fast and progressive transformation in the recent past yet there is still much more that the College has to give thought as to how to promote major research projects so as to make room for opportunities to start PG Courses in the near future provided the approval for the same can be obtained. On the other hand, the heavy workload of teaching at times robs away the time for research activity in many departments.

Despite the fact that the College has been reaccredited with Grade A in the third cycle, yet there is so much more to achieve, the road to excellence being an endless one. It is like climbing the ladder of success only to find that there is still more to climb. From the year 2016 onwards the College will have to prepare for the next assessment after 5 years so as to maintain its status and even to achieve a higher grade. As per the decision of NAAC Executive Committee the Grading



DIAMOND JUBILEE

System has been revised from 2016, the revised grading system had come into effect from 1st July, 2016. The present system of descriptors for letter grades, i.e., Very Good, Good, Satisfactory, Unsatisfactory, has now been discontinued in the revised grading system. All higher education institutions for which visits will take place from 1st July, 2016 onwards will be graded as per the revised grading system irrespective of date of submission of Self Study Report (SSR). As of now except for the letter grades to be assigned, all other aspects of Assessment and Accreditation methodology such as the Criteria, Key aspects, calculation of Cumulative Grade Point Average (CGPA) etc. and the manuals remain the same.

Higher Education Institutions already accredited in the earlier grading system will continue with the same accreditation status till validity period.

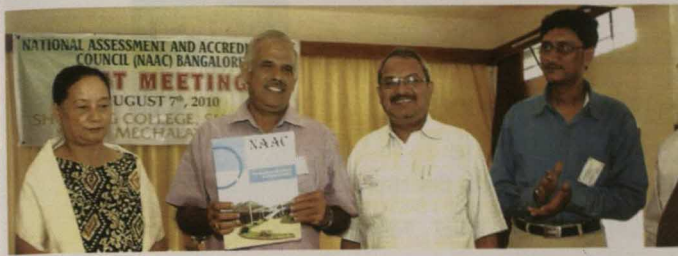
Revised Grading System

CGPA	Letter Grade	Status
3.76–4.00	A++	Accredited
3.51–3.75	A+	Accredited
3.01–3.50	A	Accredited
2.76–3.00	B++	Accredited
2.51–2.75	B+	Accredited
2.01–2.50	B	Accredited
1.51–2.00	C	Accredited
≤ 1.50	D	Not Accredited

Indeed it will be another journey of struggle for the College in the next five years from 2016 to 2021 so as to maintain its status A (CGPA 3.06) or even to achieve a higher grade which means CGPA of above 3.50 will make its status A+, surely the College management will try its best provided it fulfills the requirements as framed by NAAC in the report of in 2016. The fact remains that the road to excellence is a never ending one, if College had achieved A in 2016 it may have to check and maintain its status to reach a higher grade and not to fall back. The times are changing now that the College may have to focus not only in the traditional subjects but to the professional and job oriented courses where not just knowledge is required but skill as well if at all the College would maintain its status. From the year 2015 onwards the College had undergone through lots of struggle for a higher degree of specialization, competency and professionalism with the present changing education scenario. The College will also experience a change of leadership from 2018 onwards and so the status of the College will depend much on the wisdom and expertise of the new hands as this change of leadership is going to take place when there are lot of challenges ahead. An extra effort and efficiency on the part of the College management will help catch up with the rest of the country in this era of changing education scenario.



Photos depicting the first cycle of NAAC Visit in August 2003



Photos depicting the second cycle of NAAC Visit in August 2010



Photos depicting the third cycle of NAAC Visit in April 2016



Some of the latest developments in the new extended campus of the College at Mawkasiang village



The Art Gallery and the Students' Service Centre recently started in the College Campus



Nicholas Jyrwa
Assitant Professor
Department of Computer Science

जीवन में खेल का महत्व Importance of Sports and Games in Life

— निकोलस जिरवा

“पढ़ोगे लिखोगे बनोगे नवाब, खेलोगे कूदोगे बनोगे खराब” — यह कहावत अब पुरानी हो चुकी है। यदि हम कुछ पलों के लिए इतिहास की ओर देखें या किसी सफल व्यक्ति के जीवन पर प्रकाश डालें तो हम कह सकते हैं कि नाम, प्रसिद्धि और धन आसानी से नहीं आते हैं।

इसके लिए लगन नियमितता और धैर्य की आवश्यकता होती है। सबसे महत्वपूर्ण बात यह है कि स्वस्थ जीवन और सफलता के लिए एक व्यक्ति को शारीरिक और मानसिक स्वास्थ्य की आवश्यकता होती है।

खेल हमारे लिए बहुत ही लाभदायक हैं क्योंकि ये हमें अनुशासन, समयबद्धता, धैर्य, समूह में कार्य करना और लगन सिखाते हैं। खेलना हमें आत्मविश्वास के स्तर का निर्माण करना और सुधारना सिखाता है।

खेल गतिविधियों में शामिल होना हमें बहुत से लोगों से सुरक्षित करने में मदद करता है, जैसे मोटापा, हृदय की समस्याएँ आदि। यह हमें जीवन में सभी कमजोरियों से हटकर आगे बढ़ना सिखाता है।

यह भी माना जाता है कि खेल और ताकत एक सिक्के के दो पहलू हैं। यह सत्य है कि खेल में भागीदारी करने वाले एक व्यक्ति के पास सामान्य व्यक्ति (जो व्यायाम नहीं करता हो) से अधिक ताकत होती है। खेलों में रुचि रखने वाला व्यक्ति महान शारीरिक ताकत विकसित कर सकता है और किसी भी राष्ट्रीय या अन्तर्राष्ट्रीय स्तर के खेल में भागीदारी के द्वारा अपना भविष्य उज्ज्वल कर सकता है।

नियमित आधार पर खेल खेलना एक व्यक्ति के चरित्र निर्माण में मदद करता है। हम यह भी कह सकते हैं कि खेल राष्ट्र और समाज के लिए मजबूत और अच्छे नागरिक प्रदान करता है। खेलों से मनुष्य के अन्दर सहनशीलता आती है और वह मिलनसार और उदार बनता है।

आज जो खिलाड़ी अच्छा खेलता है उसे समाज में खूब मान-सम्मान मिलता है और उसे सरकार और अन्य संस्थाओं से भी अनेक प्रकार का प्रोत्साहन मिलता है। इस वजह से भी युवाओं में खेल के प्रति रुचि बढ़ रही है।

जीवन में खेलों का महत्व जान कर हर मनुष्य के लिए जरूरी है कि वह अपने आपको खेलों से जोड़कर अपने जीवन को सुन्दर, स्वस्थ और सम्पूर्ण बनाये, क्योंकि यही उसे उन्नति की तरफ ले जायेगा और उसके जीवन को आनन्द से भर देगा।



—निकोलस जिरवा

प्रवक्ता, कम्प्यूटर विज्ञान विभाग
शिलांग कॉलेज, शिलांग

— संगीता लकड़ा

मैं एक साधारण लड़की हूँ। सपना नहीं देखा था पर्वतीय प्रदेश में जीवन बिताने का। माता-पिता से दूर हो कर, भाई-बहनों से नाता तोड़कर, जीवन शिलांग में बिताती हूँ। एक उत्तर-पूर्वी राज्य पर्वतों से घिरा, जिसका प्राकृतिक सौंदर्य बहुत ही आकर्षक है। कभी धूप तो कभी रिमझिम बूंदें, कभी तूफान तो कभी कड़ाके की ठंड मेरे हृदय को डगमगा देती है। यह प्रदेश है बहुत ही प्यारा। इस प्रदेश में सभी जातियों के लोग मिल-जुल कर रहते हैं। जिससे प्राकृतिक सौंदर्य और भी बढ़ जाता है। इतना ही नहीं इस प्रदेश में बहुत ही विख्यात कॉलेज हैं। मैं एक कॉलेज की विद्यार्थी हूँ, जिसका नाम है — शिलांग कॉलेज। मैं प्यार और उत्साह से नहीं बल्कि मैं अपने हृदय से कहती हूँ कि यह कॉलेज सिर्फ कॉलेज ही नहीं विद्यार्थियों के भविष्य का द्वार है। जहाँ के प्रधानाध्यापक सदगुणों से भरकर सभी को अपने हृदय से स्वीकार करते हैं। इतना ही नहीं, सभी शिक्षक-शिक्षिकाएं अपना तन-मन-धन अर्पित करते हैं। अभी मैं द्वितीय सेमेस्टर की विद्यार्थी हूँ पर यहाँ के माहौल ने मेरे हृदय को जीत लिया है। जहाँ तीन साल तक पलती रहूंगी, बढ़ती रहूंगी और जीवन में आगे बढ़ती रहूंगी।

मेरे प्यारे दोस्तों, विद्या का द्वार खुला है, ज्ञान का आशीष बरस रहा है, चलो इसे प्राप्त करें और जब तक हम यहाँ पलते रहें कोई दूसरा इसे छीन न लें।

अंधकार से दूर हटो, ज्ञान की रोशनी फैलाओ
हिम्मत न हारो, जीवन में संघर्ष का
द्वार खुला है, कोशिश करो ज्ञान पाने का।
चमकते रहो, बढ़ो ज्ञान की रोशनी में,
यही मेरी आकांक्षा है जीवन में।



—संगीता लकड़ा
द्वितीय सत्र
हिन्दी ऑनर्स
शिलांग कॉलेज, शिलांग

स्वतंत्रता संग्राम के अग्रदूत ऊ तिरोत सिंग

—डॉ. श्रुति पाण्डेय



U Tirot Sing in the Forefront of Freedom Struggle

Dr Shruti Pandey
Professor & Head
Department of Hindi

भारत के स्वतंत्रता संग्राम का इतिहास देश के हर क्षेत्र के स्वाधीनता संग्राम सेनानियों के बलिदानों की गाथाओं से भरा पड़ा है। परन्तु इनमें तमाम ऐसे वीर भी हैं जिनकी चर्चा प्रमुखता से इतिहास ग्रंथों में नहीं मिलती। इन बलिदानी वीरों ने स्वतंत्रता और मानवीय गरिमा की पुनर्स्थापना के लिये संघर्ष किया और उनके त्याग की गाथा ने आने वाली तमाम पीढ़ियों को प्रभावित किया। उनके बलिदान की कहानी हमें देश के महान आदर्शों और मूल्यों की याद दिलाती है। ऐसे ही महान वीरों में एक नाम सुदूर मेघालय के तिरोत सिंग का भी आता है।

मेघालय की खासी-जयन्तिया पहाड़ियों के नयनाभिराम सौंदर्य के बीच बसने वाली खासी जनजाति ने युगों से स्वतंत्रता की तीव्र आकांक्षा को बनाये रखा है। इसी खासी जनजाति के बलिदानी वीर तिरोत सिंग पूर्वोत्तर क्षेत्र के ऐसे महान वीर थे जिन्होंने जातीय अस्मिता की रक्षा के लिये तब संघर्ष किया था जब हमारा देश औपनिवेशिक सत्ता से आक्रांत होने की प्रक्रिया में था। हमारे देश की जनता को तब अंग्रेजी हुकूमत की चुनौती का सामना करना पड़ रहा था। इस समय पूर्वोत्तर के पहाड़ी क्षेत्रों की अखंडता को बनाये रखने में तिरोत सिंग की महत्वपूर्ण भूमिका थी। तिरोत सिंग के नेतृत्व में अंग्रेजों के साथ हुए संघर्षों ने खासी जनमानस पर अमिट छाप छोड़ी है। त्याग, साहस और बलिदान से भरी इन वीरतापूर्ण गाथाओं का हस्तांतरण पीढ़ी-दर-पीढ़ी होता रहा। परन्तु यह दुर्भाग्यपूर्ण है कि तिरोत सिंग और उनके प्रतिरोध के विषय में मेघालय के बाहर बहुत कम जानकारी है।

अठारहवीं शताब्दी के अन्त से ही ईस्ट इंडिया कम्पनी ने खासी मुखियों के क्षेत्रों में घुसपैठ करनी शुरू कर दी थी। इनमें से एक मुखिया थे तिरोत सिंग, जो पूर्वोत्तर क्षेत्र के पहले स्वतंत्रता संग्राम सेनानी थे। इन्होंने दूरदराज के खासी जनों को ब्रिटिश आधिपत्य के खिलाफ एक सूत्र में बांधा था। तिरोत सिंग और उनके साथियों ने अंग्रेजों का डटकर मुकाबला किया और छापामार (गुरिल्ला) युद्ध शैली अपना कर दुर्गम पहाड़ी क्षेत्र में इसका कारगर उपयोग किया।

अंग्रेजी सरकार का खासी और जयन्तिया पहाड़ियों से आरम्भिक सम्पर्क आर्थिक था। सन् 1765 में बंगाल की दीवानी हासिल करने के साथ ही वे खासियों से और उनके क्षेत्र से परिचित हुए। खासी चूना खदानों से बंगाल ने प्राचीन काल से ही चूना आपूर्ति की थी और इसी कारण यूरोपीय उद्यमी खासी पहाड़ियों की ओर आकर्षित हुए।¹ दीवानी का अधिकार प्राप्त करने के बाद कम्पनी ने चूना व्यापार पर एकाधिकार प्राप्त कर लिया। खासियों के साथ व्यापारिक आदान-प्रदान के कारण ब्रिटिश व्यापारियों का खासी मुखियों के साथ वाणिज्यिक संबंध स्थापित हुआ।² खासी पहाड़ियों पर ब्रिटिश आधिपत्य के पीछे इन पहाड़ियों में अंग्रेजों की आर्थिक दिलचस्पी थी। साथ ही वे सिलहट और असम को जोड़ने वाली सीधी सड़क चाहते थे जिसे इन पहाड़ियों में से होकर गुजरना था। सन् 1824 में अंग्रेजी बर्मी युद्ध में शामिल

हुए। इस युद्ध का अन्त यान्दाबो की सन्धि के साथ सन् 1836 में हुआ। पूर्वोत्तर भारत में ब्रिटिश उपनिवेशवादी विस्तार और आधिपत्य में इस सन्धि की महत्वपूर्ण भूमिका है। इस सन्धि के परिणामस्वरूप असम पर अंग्रेजी हुकूमत का कब्जा हो गया और डेविड स्कॉट को असम का कमिश्नर नियुक्त किया गया। वे पहले से ही पूर्वोत्तर सीमान्त में गवर्नर-जनरल के एजेन्ट थे। इन गतिविधियों ने खासी इतिहास में नये अध्याय की शुरुआत की।

खासी जनजाति की राजनीतिक व्यवस्था लोकतांत्रिक थी। अंग्रेजों के आने से पूर्व खासी पहाड़ियों में लगभग 30 राज्य थे। इन राज्यों में एक परिषद् होती थी जिसका अध्यक्ष 'सिएम'³ होता था, परन्तु इन परिषदों की स्वीकृति के बिना मुखिया कोई महत्वपूर्ण निर्णय नहीं ले सकता था। इन्हीं छोटे-छोटे गणराज्यों से खासियों की राजनीतिक व्यवस्था निर्मित थी। स्वतंत्रता उनकी रगों में बसती थी। ऐसे स्वतंत्रता प्रेमी लोगों द्वारा दमनकारी विदेशी सत्ता के विरुद्ध प्रतिरोध खड़ा किया जाना स्वाभाविक ही था।⁴

अंग्रेजों के आने से पहले भी खासियों ने कई शक्तिशाली शत्रुओं के खिलाफ लड़ाईयाँ लड़ी थीं। मान, अहोम और बर्मियों के खिलाफ उन्हें संघर्ष करना पड़ा था। दक्षिणी सीमा पर मुगलों की शक्तिशाली सेनाओं के खिलाफ उन्हें लड़ाई लड़नी पड़ी थी। इन युद्धों के संघर्षपूर्ण अनुभव के कारण वे अंग्रेजों द्वारा पूर्ण आधिपत्य स्थापित करने से पूर्व वर्षों तक उनका प्रतिरोध कर सके। अलेक्जेंडर मैकेन्जी ने सन् 1869 में लिखा था, "कोसिया (खासिया) ने अपने युद्धप्रिय चरित्र और जनजातीय व्यवस्था के कारण हमें दूसरी पहाड़ी जातियों की तुलना में अधिक परेशान किया है।"⁵

नौंग्खलाव युद्ध (खासी स्वतंत्रता की लड़ाई) से पहले भी खासियों ने अंग्रेजी सेना के खिलाफ कई युद्ध किए। पहला संघर्ष सन् 1774 में हुआ, जिसके बारे में अलेक्जेंडर मैकेन्जी ने सन् 1869 में लिखा कि यह सिलहट में हुए किसी संघर्ष का परिणाम था। इसी प्रकार सन् 1778 के ब्रिटिश रिकार्डों में अंग्रेज सेनाओं और चेरा-मौसमाई तथा शेला राज्यों के बीच हुए संघर्षों का विवरण है।⁶

जयन्तिया और शिलांग इन पहाड़ियों में स्थापित होने वाले पहले राज्य थे। दूसरे राज्यों की स्थापना तब हुई जब इन दोनों राज्यों से लोग कम जनसंख्या वाले पश्चिमी क्षेत्रों की ओर बढ़ने लगे। यहाँ

एक के बाद एक कई राज्यों की स्थापना हुई। इस समय से खासी राज्यों ने बांग्लादेश और असम के अन्य राज्यों से मैत्रीपूर्ण संबंध कायम किये। उनके बीच व्यापारिक तथा वाणिज्यिक संबंध भी बने। किन्तु बाद में सीमा-विवाद के कारण खासी राज्यों के उत्तर में मान तथा बर्मा से तथा दक्षिण में मुगलों और अंग्रेजों से कई युद्ध करने पड़े। मुगलों और अंग्रेजों जैसी साम्राज्यवादी शक्तियों ने जब असम और बांग्लादेश के मैदानों में घुसपैठ करना प्रारंभ किया तो खासी पहाड़ियों के इन छोटे, स्वतंत्र राज्यों ने आपस में एकजुट होकर उनसे मोर्चा लिया। इस प्रकार उनमें एक प्रकार का गठबन्धन हो गया।

सन् 1765 में मुगलों ने ईस्ट इंडिया कम्पनी को पूर्वी बंगाल (वर्तमान बांग्लादेश) की दीवानी दी,

जिसकी सीमा दक्षिण में खासी और जयन्तिया पहाड़ियों से लगी हुई थी और गोआलपाड़ा तक फैली थी। इस प्रकार अंग्रेजों ने इस क्षेत्र में अपनी जड़ें जमा लीं। सन् 1819 में डेविड स्कॉट को गोआलपाड़ा भेजा गया। स्कॉट ने सुझाव दिया कि पूर्वी बंगाल में मैमनसिंह और असम में गोआलपाड़ा को जोड़ने वाली सड़क बनाई जाए। डेविड स्कॉट ने इस समय तक खासी और जयन्तिया पहाड़ियों की स्थितियों का गहराई से अध्ययन किया था। उन्होंने समझ लिया था कि खासी शासकों की एकता का कुशल नेतृत्व एक ही व्यक्ति कर सकता है और वे हैं तिरोत सिंग, नौगख्लाव के सिएम, जो एक तेजस्वी राजा, कुशल प्रशासक, परिपक्व राजनीतिज्ञ और असाधारण नेता थे।

तिरोत सिंग का जन्म अठारहवीं शताब्दी के अन्त में नौगख्लाव में हुआ था। उनकी माता का नाम का कसान सिएम और पिता का नाम खीन कोनगोर था जो लाइट लिंगकोट के नौगकिनरिह ग्राम के नौगकिनरिह खानदान के थे।⁷ अपनी युवावस्था में तिरोत सिंग गठीले बदन के लम्बे और सुदर्शन युवक थे। वे अस्त्र-शस्त्रों के प्रयोग में दक्ष व कुशल घुड़सवार थे तथा तीरंदाजी, तैराकी और शिकार के शौकीन थे। राजा बनने के पहले राजा छतरसिंग के शासन काल से ही उन्होंने राजकार्य में गहरी दिलचस्पी लेनी शुरू कर दी थी। उप सिएम के रूप में तिरोत सिंग नौगख्लाव राज्य के सबसे सक्षम प्रशासकों में से एक थे। उस समय उन्होंने अपने साहस, रणकौशल और अद्वितीय संगठनशक्ति का परिचय दिया था। स्थानीय विवादों का निपटारा करने की उनकी क्षमता और उनकी प्रशासनिक योग्यताओं ने उन्हें सभी के आदर का पात्र बना दिया और कई योग्य तथा क्षमता-सम्पन्न व्यक्ति उनके मित्र बन गये। बचपन से ही प्रतिभा सम्पन्न तिरोत सिंग को अपने मार्गदर्शकों तथा परामर्शदाताओं से बहुत ही बातें सीखने को मिलीं तथा उन्होंने युद्धकला, व्यूहरचना, कूटनीति आदि में अद्भुत योग्यता हासिल कर ली।⁸

कोनरायसिंग ऊर्फ छतर सिंग सिएम के देहान्त के बाद नौगख्लाव के पाँचों लिंगडो (पाँच प्रमुख कुलों के प्रतिनिधि) को राजवंश के राजकुमारों में से एक को राजा चुनना था। छतर सिंग का भतीजा और उत्तराधिकारी नाबालिग था। राज्य की स्थिति विषम थी और प्रजा को एक ऐसे सिएम की आवश्यकता थी जो उसे स्थिर और कुशल नेतृत्व प्रदान कर सके। पाँचों लिंगडो ने एक मत से तिरोत सिंग का चुनाव किया और यह फैसला किया कि तिरोत सिंग के बाद रिजोन सिंग उनके उत्तराधिकारी होंगे।

राजकुमार के रूप में तिरोत सिंग ने अपने राज्य के मैदानी भागों पर हुए हमलों का सामना किया था। राजा के रूप में उनका पहला महत्वपूर्ण कदम था नौगख्लाव के राज दरबार (हिमा) का आयोजन जिसमें पूरे राज्य के प्रतिनिधियों ने भाग लिया। इस दरबार में उन्होंने अपने राज्य की और विस्तृत अर्थ में पूरे खासी क्षेत्र की स्वतंत्रता और स्वायत्तता पर मंडरा रहे खतरे के प्रति सचेत किया। उन्होंने खासी युवकों

से अनुरोध किया कि वह आसन्न संकट को ध्यान में रखते हुए अपने आपको मातृभूमि की रक्षा के लिये सन्नद्ध रखें। उन्होंने प्रजाजन से अनुरोध किया कि वे छोटे-मोटे मतभेदों को भुलाकर एकजुट हो जायें। उनकी अपील का लोगों पर प्रभाव पड़ा और वे अपने-अपने गाँवों में वापस जाकर अपने आपको तैयार करने लगे। शासक के रूप में तिरोत सिंग की यह पहली सफलता थी।

राज्य के आंतरिक प्रशासन में तिरोत सिंग सिएम ने कई परिवर्तन किये। अपने सम्पूर्ण राज्य में उन्होंने विकेन्द्रीकरण की प्रक्रिया शुरू की। राजदरबार ने स्थानीय दरबारों को यह शक्ति प्रदान की कि वे गाँवों के प्रशासन का दायित्व संभाल सकें। इस दौरान नौगुलाव राज्य ने पड़ोसी खासी राज्यों के साथ सभी सीमा विवाद सुलझा लिये। आसपास के क्षेत्रों के साथ व्यापारिक संबंधों की महत्ता को ध्यान में रखते हुए तिरोत सिंग ने पड़ोसी खासी राज्यों से व्यापारिक संबंधों को सुदृढ़ बनाने की प्रक्रिया की शुरुआत की।

असम में अपने शासन को संगठित करते समय अंग्रेजों ने खासी हिल- असम सीमा के दुआरों को अपने कब्जे में ले लिया। ये दुआर खासी शासकों के अधीन थे। खासी मुखियों ने पाया कि वे उन दुआरों के अधिकारों से वंचित हैं जो उनकी रोजमर्रा के सामानों की आपूर्ति का मुख्य जरिया था। उन्होंने सीमा पर उर्वर कृषि भूमि खो दी थी और व्यापार भी अंग्रेजों के हाथ में चला गया था। अंग्रेज खासी मुखियों के पारम्परिक अधिकारों में भी हस्तक्षेप करते थे। दुआरों में सबसे महत्वपूर्ण बोरदुआर था जो नौगुलाव राज्य के अधीन था। तिरोत सिंग ने अपने पुश्तैनी क्षेत्र को अंग्रेजों द्वारा हड़पे जाने पर विरोध व्यक्त किया।

सन् 1824 में असम में ब्रिटिश आधिपत्य स्थापित हाने के बाद डेविड स्कॉट ने असम और सिलहट के बीच खासी पहाड़ियों से होकर सीधी यातायात सुविधा के लिये प्रयास शुरू किये। सैन्य दृष्टिकोण से इस योजना का विशेष महत्व था, क्योंकि इससे तीन महीने के बजाय तीन सप्ताह में ही यह दूरी तय की जा सकती थी। सैनिक लाभ के अतिरिक्त स्कॉट की ओर भी कई योजनाएं थीं। इस क्षेत्र में ब्रिटिश प्रभाव के स्थापित हो जाने से उन छोटे-मोटे खासी मुखियों का प्रभाव खत्म हो जाने की संभावना थी जो सिलहट सीमा के आसपास प्रभावशाली थे।

स्कॉट ने सीमा क्षेत्रों के बाजारों में खासियों से सभी व्यापारिक संबंध समाप्त कर दिये। साथ ही उन्होंने ब्रिटिश सेनाओं को खासी और जयन्तिया पहाड़ियों के दोनों ओर इकट्ठा होने का आदेश दिया। किसी संभावित विद्रोह को ध्यान में रखकर यह कदम उठाया गया था। इन राज्यों की अर्थव्यवस्था अंग्रेजों की आर्थिक नाकेबन्दी के कारण चरमराने लगी। ऐसी स्थिति में स्कॉट ने सुनियोजित योजना के तहत तिरोत सिंग से अपने एजेंट मेघनारायण के माध्यम से बातचीत करनी शुरू की। तिरोत सिंग ने एजेंट को आश्वस्त किया कि वे प्रस्ताव पर विचार करेंगे। वे जानते थे कि आर्थिक नाकेबन्दी का कायम रहना जनता के हित में नहीं होगा। स्कॉट के प्रस्ताव पर विचार करने के लिये राजदरबार का आयोजन नवम्बर 1826 में नौगुलाव में हुआ। डेविड स्कॉट ईस्ट इण्डिया कम्पनी के प्रतिनिधि मंडल के अध्यक्ष के रूप में नौगुलाव आए। अन्त में समझौता किया गया जिसके तहत तिरोत सिंग ने न केवल ब्रिटिश सेनाओं को अपने क्षेत्र में आवागमन की सुविधा दी, बल्कि रसद पहुंचाने का भी वादा किया। अंग्रेज सरकार की ओर से स्कॉट ने राजा को विदेशी शत्रुओं से बचाने का वादा किया और आन्तरिक प्रशासन के मामले में दखल न देने का आश्वासन दिया। इस समझौते को गवर्नर-जनरल की स्वीकृति मिलने के साथ ही सड़क का निर्माण होने लगा और स्कॉट की इच्छानुसार नौगुलाव में एक बंगला भी बनाया गया। पर संकट के बादल खासी पहाड़ियों पर मंडरा रहे थे और समझौते के डेढ़ वर्ष के भीतर दुखद घटनाओं का दौर शुरू हो गया।

नौगुल्लाव से होकर सड़क बनने के साथ ही ईस्ट इण्डिया कम्पनी ने उसका उपयोग शुरू कर दिया। कुछ समय तक सब कुछ ठीक-ठाक रहा और स्कॉट तथा तिरोत सिंग अच्छे मित्र बन गये। राजा की माता स्कॉट को पुत्रवत मानती थीं। पर दुर्भाग्य से यह मित्रता बहुत दिनों तक न चल सकी। तिरोत सिंग और स्कॉट के बीच संबंध बिगड़ने लगे। राजस्व की वसूली को लेकर दोनों पक्षों में कुछ विवाद हुआ। इसी दौरान नौगुल्लाव राज्य से लगे मैदानी क्षेत्र को लेकर तिरोत सिंग और रानी के मुखिया बलराम सिंग के बीच विवाद शुरू हो गया। समझौते के अनुसार तिरोत सिंग ने अंग्रेजों से बलराम सिंग के खिलाफ कारवाई करने का अनुरोध किया। अंग्रेजों द्वारा मदद न मिलने को तिरोत सिंग ने समझौते को उल्लंघन माना। साथ ही नौगुल्लाव और कामरूप की सीमा पर अधिक सैनिकों की तैनाती और अंग्रेजों द्वारा अधिक संख्या में भवन बनाये जाने को लेकर तिरोत सिंग को आशंका हुई। इस प्रकार की घुसपैठ पर आपत्ति किये जाने को अंग्रेजों ने रुखाई से नजरअंदाज कर दिया। अंग्रेजों का यह रुखा और अवज्ञापूर्ण व्यवहार तिरोत सिंग और उनके साथियों को नागवार गुजरा।

सबसे ताकतवर राज्यों में से एक मिलियम राज्य के सिएम बोर मानिक ने कुछ अन्य मुखियों के साथ मिलकर तिरोत सिंग के सामने एक प्रस्ताव रखा। यह प्रस्ताव असम तथा पहाड़ी क्षेत्रों के राजाओं से मिलकर विदेशियों को खदेड़ने का था। डेविड स्कॉट मार्च 1829 के अन्त में नौगुल्लाव में ही थे और उन्हें आसन्न संकट की भनक लग गयी। वे तुरन्त सोहरा (चेरापूँजी) के लिए रवाना हुए ताकि कलकत्ता के उच्चाधिकारियों को सूचना भेजी जा सके। परन्तु उन्हें तिरोत सिंग से किसी खतरे की उम्मीद नहीं थी। इधर तिरोत सिंग पर सभी ओर से दबाव बढ़ रहा था। कामरूप और गोआलपाड़ा में रह रहे गारो और खासी लोगों ने उनसे शिकायत की कि सरकार उनके क्षेत्र में घुसपैठ कर रही है और राजस्व की मांग कर रही है। बोर मानिक और अन्य खासी मुखियों ने शिकायत की कि कामरूप और सिलहट के मैदानी क्षेत्रों में स्थित उनकी भूमि पर अंग्रेजी ने जबरन कब्जा कर लिया है। उनके अपने रिश्तेदार और सरदार शिकायत कर रहे थे कि ईस्ट इण्डिया कम्पनी के सैनिक और अधिकारी स्थानीय लोगों से बुरा बर्ताव कर रहे हैं।

तिरोत सिंग इन शिकायतों को अपने मित्र डेविड स्कॉट तक पहुंचा रहे थे। परन्तु उन्होंने पाया कि स्कॉट द्वारा स्थिति को बेहतर बनाने की तमाम कोशिशों का कोई ठोस नतीजा नहीं निकल पा रहा था। स्कॉट दोषियों को हटाते, उन्हें दण्ड देते, परन्तु उनके स्थान पर जिन लोगों को नियुक्त करते, वे हटाये गये लोगों की तरह ही बुरा बर्ताव करते। अन्त में तिरोत सिंग के सामने अपने साथी मुखियों और सरदारों का प्रस्ताव मानकर अंग्रेजों को भगाने की योजना बनाने के सिवा कोई उपाय न बचा। इसी बीच डेविड स्कॉट ने बोर मानिक तथा अन्य खासी मुखियों की योजनाओं पर पानी फेरने की सोची। उनका ख्याल था कि बोर मानिक को परास्त कर देने के साथ ही तिरोत सिंग तथा अन्य खासी मुखियों का हौसला अपने आप पस्त हो जाएगा। इधर बोर मानिक ने खासी राज्यों की एक परिषद का संगठन किया जिसमें तिरोत सिंग को सर्वसम्मति से खासी क्षेत्र की स्वतंत्रता की रक्षा के लिए कोई भी निर्णय लेने का अधिकार दिया गया।

4 अप्रैल 1829 को तिरोत सिंग ने खासी योद्धाओं की एक टोली को अंग्रेजों पर हमला करने के लिये भेजा। उन्होंने अंग्रेजों के खिलाफ युद्ध की घोषणा करके लेफ्टिनेंट बर्लटन बचे हुए सैनिकों के साथ

कामरूप भागने की कोशिश में मारे गये। इसी बीच खासी योद्धाओं ने नौगुलाव में सरकारी इमारतों और स्वास्थ्य लाभ केन्द्र को जला दिया। उन्होंने अंग्रेजों द्वारा कैद किये गये बंदियों को छुड़ा दिया।¹⁰

इस प्रकार काफी समय से सुलग रही विद्रोह की आग भड़क उठी। इन सफलताओं की खबर जंगल की आग की तरह फैलने लगी। हजारों की संख्या में युवक स्वतंत्रता के संघर्ष में कूद पड़े। तिरोत सिंग ने योद्धाओं की टोली को डेविड स्कॉट को पकड़ने चेरापूँजी भेजा। परन्तु चेरापूँजी के राजा दुवान सिंग ने अंग्रेजों का साथ दिया और चुपचाप उन्हें गुप्त मार्ग से सिलहट भेज दिया।

इस उथल-पुथल का समाचार गुवाहाटी और सिलहट पहुंचने पर बड़ी संख्या में ब्रिटिश सैनिकों को खासी पहाड़ियों की सीमा पर भेजा गया। खासी मुखियों का ख्याल था कि अंग्रेजों को मार भगाना कठिन न होगा। उनका विचार था कि यद्यपि अंग्रेज मैदानों में शक्तिशाली हैं पर पहाड़ियों में उन्हें परास्त करना बहुत मुश्किल नहीं होगा। पहाड़ों के दुर्गम रास्ते और घने जंगलों में युद्ध करना अंग्रेजों के लिये मुश्किल होगा। तिरोत सिंग ने अंग्रेजों का मुकाबला करने के लिए कुछ गैर-पारम्परिक तरीकों का प्रयोग किया। उन्होंने नौगुलाव से रिहा किये गये कैदियों को दूत के रूप में पड़ोसी राज्यों में भेजा। ये दूत असम के राजा कानता, भूटान के भेट और अरुणाचल के सिंहको के पास उनके सहयोग के लिये भेजे गये। अंग्रेजों की सैनिक शक्ति के आकलन के लिये भी कुछ गुप्त दूतों को गुवाहाटी तथा अन्य स्थानों पर भेजा गया।¹¹

विद्रोह खासी पहाड़ियों तक सीमित न रहा। वह पश्चिम की ओर गारो पहाड़ियों तक भी पहुंचा। गोआलपाड़ा जिले में भी विद्रोह की चिंगारियाँ भड़क उठीं। तिरोत सिंग चतुर कूटनीतिज्ञ थे और जानते थे कि असमियों में भीतर ही भीतर अंग्रेजों के खिलाफ असंतोष है और इस असंतोष को जरा सी हवा देते ही पूरा का पूरा असम विद्रोह की आग में जलने लगेगा। उनका अनुमान सही था। असम में खासी पहाड़ियों में हो रही घटनाओं की खबर फैलते ही असम के मैदानों में राजस्व की वसूली को रोक दिया गया। सरकारी टैक्स कलेक्टरों के साथ बदसलूकी की गयी। राजमार्ग पर डकैतियाँ होने लगीं जो अंग्रेजी हुकूमत को चुनौती देने वाली थीं।

इस बीच खासी पहाड़ियों की सीमा पर संघर्ष चलता रहा। यह पहला मौका था जब सुसंगठित खासी योद्धाओं से अंग्रेजों का पाला पड़ा था। ये संघर्ष लगभग तीन महीने तक चलते रहे। विख्यात इतिहासकार के. एम. मुंशी तिरोत सिंग द्वारा छापामार (गुरिल्ला) युद्ध शैली के कुशल प्रयोग पर लिखते हैं “तिरोत सिंग और उनके साथी, 10,000 के आसपास की सैन्य शक्ति के साथ अंग्रेजों से बचते रहे, पर कभी-कभी मैदानों पर धावा बोल देते, जिससे पूरे असम में खतरे की घंटी बजने लगती और दहशत सी फैल जाती।¹²

जब तिरोत सिंग को अहसास हुआ कि इस बार अंग्रेज पूरी तैयारी के साथ सिलहट की सीमा पर जोरदार हमला करने वाले हैं तो उन्होंने मोन भट और जिडोर सिंग की सहायता से पूरी सेना की कमान संभाल ली। सिलहट की सीमा पर जहाँ स्वयं तिरोत सिंग अंग्रेजों से लोहा ले रहे थे, वहीं कामरूप में खीन कौंगोर, जरैन सिंग तथा अन्य सरदार अंग्रेजों से जूझ रहे थे। इन्हीं संघर्षों में अंग्रेज अफसर बीडन भी मारे

गये। तिरोत सिंग को जब पता चला कि खासी सैनिक नौगुलाव की तरफ वापस आ रहे हैं तो वे तुरन्त नौगुलाव की ओर आये। नौगुलाव के नीचे ख्री नदी के पास तिरोत सिंग घायल हो गये। तब सैनिक उन्हें एक गुफा में ले गये जो अब तिरोत की गुफा के नाम से जानी जाती है।¹³ इस दौरान अंग्रेजों ने नौगुलाव में प्रवेश किया और युद्ध शुरू होने के तीन महीने बाद 2 जुलाई 1829 को नौगुलाव पर कब्जा कर लिया।

तिरोत सिंग ने जिस तरह खासी सरदारों को संगठित किया अंग्रेज अधिकारियों ने उसकी भूरि-भूरि प्रशंसा की। नौगुलाव पर कब्जे के बाद मैरंग, नौगरामड़ और आसपास के गाँवों में विद्रोह और संघर्ष हुए। अंग्रेजों ने बेरहमी से गाँवों को लूटा और जलाया। आँधी-तूफान से भरे मौसम में युद्ध चलता रहा। मौसमाई और मामलुह में सबसे कठिन संघर्ष हुए। मामलुह के किले पर जीत हासिल करने में अंग्रेजों को एक महीने का समय लग गया।

गुफा में घायल तिरोत सिंग को सभी क्षेत्रों में हो रहे संघर्षों की खबरें मिल रही थीं। पर वे हताश नहीं थे। मिलियम के सिएम बोर मानिक की सहायता से उन्होंने आपातकालीन बैठक बुलाई जिसमें उनके विश्वस्त अधिकारी जिडोर सिंग, मोन भट, लारशोन जराइन, खीनकोंगोर, मन सिंग तथा अन्य लोग शामिल हुए। इस बैठक में एक नयी रणनीति बनायी गयी तथा अंग्रेजों के खिलाफ गुरिल्ला युद्ध करने का निर्णय किया गया जो आने वाले चार वर्षों तक चलता रहा।

चेरापूँजी के सिएम ने अंग्रेजों के साथ एक संधि की थी जिसके अंतर्गत चेरापूँजी के नजदीक सइत्सोफेन में कुछ भूमि अंग्रेजों को दे दी गयी। डेविड स्कॉट ने योजनाबद्ध ढंग से अपने एजेंटों को संधि प्रस्ताव के साथ विभिन्न खासी राज्यों में भेजना शुरू किया। कुछ खासी सिएमों को मंजबूरी में इन संधि प्रस्तावों को मानना पड़ा क्योंकि वे आर्थिक नाकेबन्दी से त्रस्त थे और अपने गाँवों की और तबाही नहीं चाहते थे। तिरोत सिंग और उनके निष्ठावान साथियों ने युद्ध को जारी रखा। गुरिल्ला छापामार विधि का प्रयोग करते हुए वे अंग्रेजों के ठिकानों पर हमला करते रहे। जंगलों और आसपास के क्षेत्रों में हो रहे इन हमलों से अंग्रेजों को भारी क्षति होती रही।

चेरापूँजी में अपना केन्द्र बनाने के बाद डेविड स्कॉट ने पहला काम यह किया कि तिरोत सिंग को शान्ति और समझौता का प्रस्ताव भेजा। उसने कहा कि वह तिरोत सिंग से स्थायी और शक्तिपूर्ण समझौते के लिये बातचीत करना चाहता है। पर तिरोत सिंग नौगुलाव समझौते के कटु अनुभव को भूले नहीं थे। वे दुबारा अंग्रेजों की कूटनीतिक चालाकियों का शिकार नहीं होना चाहते थे। इसलिए उन्होंने अंग्रेजों के शान्ति प्रस्तावों को अनदेखा करते हुए अपना संघर्ष जारी रखा।

जब अंग्रेजों ने समझ लिया कि तिरोत सिंग अब उनके झांसे में नहीं आने वाले हैं, तो उन्होंने 'फूट डालो और शासन करो' की नीति अपनाई। उन्होंने तिरोत सिंग के नजदीकी मित्रों में फूट डालने की कोशिश की। अंग्रेजों के खिलाफ गुरिल्ला युद्ध सफल रहा था, परन्तु तिरोत सिंग जानते थे कि अंग्रेजी सेना के खिलाफ लम्बे समय तक युद्ध को जारी रखना व्यावहारिक नहीं होगा। वह यह भी जानते थे कि इससे लोगों का मनोबल टूटने लगेगा। उन्होंने अपने विश्वस्त साथियों मोनभट, जिडोर सिंग, खीन कोंगोर, मन सिंग और लोरशोन जराइन के साथ गुप्त बैठक की। जो खासी राज्य अंग्रेजों के कब्जे में आ गये थे

उनको फिर से व्यवस्थित और सुसंगठित करने और अंग्रेजों से मुक्त करने के लिए योद्धाओं को भेजा गया। साथ ही अंग्रेजों के साथ खासियों के संघर्ष का दूसरा चरण शुरू हुआ।

इस युद्ध में खासी महिलाओं की भूमिका भी महत्वपूर्ण रही। घरेलू मोर्चे पर अनगिनत कष्टों का सामना करने के साथ ही इन महिलाओं ने युद्ध में पुरुषों का हर कदम पर साथ दिया। युद्ध में उनका मुख्य काम रसद पहुंचाना था। एक बार का फन नौग्लाइट नाम महिला ने जिसने अपने पिता और भाई का इस युद्ध में खो दिया था, मैरंग और नौग्रमड़ के पास देशी फलों और जड़ी-बूटियों को मिलाकर तेज शराब बनाई और अंग्रेज सैनिकों को पिलाकर पूरी बटालियन का सफाया करवाया। एक अन्य घटना में का फेट सिएम तथा उनकी सहेलियों ने नौग्ल्लाव में अंग्रेज सैनिकों के साथ भोजन करते समय प्रहरियों को मरवाकर दरवाजों को खोल दिया और खासी वीरों ने पूरी छावनी का सफाया कर दिया। इस युद्ध में खासी स्त्रियों के अदम्य साहस, जिजीविषा, त्याग और कठोर परिश्रम की गाथाएँ आज भी लोकप्रिय हैं।

29 जनवरी 1931 को रमब्रड़ के सुसंगठित और प्रशिक्षित योद्धा कामरूप के पास तिरोत सिंग की सेना से आ मिले। राजा सुनता सिंग के नेतृत्व में गारो योद्धाओं का एक समूह भी तिरोत सिंग की सेना से मिल गया। डेविड स्कॉट को पूरे बोरदुआर की चिंताजनक स्थिति के विषय में तुरन्त सूचना दी गयी। डेविड स्कॉट ने 1831 में भारत सरकार को भेजी गयी रिपोर्ट में तिरोत सिंग की सेनाओं के घातक हमलों का वर्णन किया है। काफी कठिनाई के बाद कैप्टन ब्रोडी के नेतृत्व में बोरदुआर और आसपास के क्षेत्रों पर ब्रिटिश सेना दुबारा कब्जा कर सकी। कैप्टन ब्रोडी तब बोको की ओर आगे बढ़ा और एक के बाद एक नौगस्टाइन, जिर्नगम, जिरंग और लौंगमारु आदि क्षेत्रों की सेनाओं को पराजित किया।

1831 में डेविड स्कॉट की मृत्यु के बाद ग्रेक्रोफ्ट ने उनके स्थान पर एजेंट का कार्यभार ग्रहण किया। उन्हें सूचना मिली कि नौगिर्नन के पास खासी सेनाओं को संगठित और प्रशिक्षित किया जा रहा है। उन्होंने कैप्टन लिस्टर और लेफ्टिनेंट इंगलिस को खासी पहाड़ियों की दक्षिणी सीमा के पास भेजा। कठिन संघर्ष के बाद अंग्रेजों ने इन क्षेत्रों पर दुबारा कब्जा जरूरी किया लेकिन उन्हें इसकी भारी कीमत चुकानी पड़ी।

मोनभट और उसकी सेनाएं मौसिनरम की ओर वापस गयीं और वहाँ अंग्रेजों के खिलाफ संघर्ष किया। फिर शेला, मोडेन और लीबाह में भी विद्रोह हुए। इन युद्धों में हुई हार के बाद खासी सरदारों ने समझ लिया कि वे अंग्रेजी सत्ता के खिलाफ लम्बी लड़ाई नहीं लड़ सकते। फलस्वरूप एक के बाद एक उन्होंने गवर्नर जनरल के एजेंट राबर्टसन का प्रस्ताव स्वीकार करते हुए ब्रिटिश सरकार के साथ समझौता कर लिया।

तिरोत सिंग के अधिकांश योद्धा भूमिगत हो चुके थे। इस बीच अंग्रेजों को पता चला कि तिरोत सिंग को कई स्रोत से आर्थिक सहायता मिल रही है। 'फूट डालो और शासन करो' की नीति का पालन करते हुए उन्होंने मोनभट और उसके सहयोगियों को अपनी तरफ मिलाने का प्रयास शुरू किया। तिरोत सिंग को जब इसकी सूचना मिली तो उन्होंने मोनभट से कहा कि वह अंग्रेजों से बातचीत करे और उन्हें मिलाये रखे। शान्ति समझौते के प्रति तिरोत सिंग के नकारात्मक रुख के बावजूद राबर्टसन ने उनकी ओर

एक बार फिर दोस्ती का हाथ बढ़ाया। पर जब उसने समझ लिया कि जब तक तिरोत सिंग जीवित हैं और खासियों का नेतृत्व कर रहे हैं, तब तक खासियों से समझौता करना संभव नहीं है, तब उसने शक्ति का प्रयोग करना ही उचित समझा। उसने गोआलपाड़ा और मणिपुर से सेना की टुकड़ियाँ मंगवाई। साथ ही आर्थिक नाकेबन्दी भी तेज कर दी। उसका अन्तिम लक्ष्य था खासी पहाड़ियों को यूरोपीय उपनिवेश में तब्दील कर देना।

इसी समय खिरिम राज्य के मुखिया सिंग मानिक सामने आये और ब्रिटिश सरकार तथा तिरोत सिंग के नेतृत्व में खासी मुखियों के बीच मध्यस्थ की भूमिका निभाने का प्रस्ताव रखा। राबर्टसन ने प्रस्ताव को स्वीकार कर लिया और सभी सैन्य कार्रवाइयों को स्थगित कर दिया। सिंग मानिक ने दोनों पक्षों के बीच शान्तिपूर्ण समझौते की प्रक्रिया आरंभ कर दी। महीनों के प्रयास के बाद सिंग मानिक अंततोगत्वा सरकारी एजेंट के प्रतिनिधि और तिरोत सिंग के बीच बैठक करवाने में कामयाब हो ही गये। यह बैठक 23 अगस्त 1832 को हुई। यह एक ऐतिहासिक क्षण था। अंग्रेज एजेंट ने तिरोत सिंग द्वारा प्रतिरोध की समाप्ति की शर्त पर शान्तिपूर्ण सह अस्तित्व की बात की। परन्तु तिरोत सिंग वादों पर भरोसा करने वाले नहीं थे। उन्होंने स्पष्ट रूप से अपने राज्य में से गुजरने वाली सड़क का प्रयोग बन्द करने की मांग की और नौगुल्लाव का राज्य वापस दिये जाने की भी मांग की। जब सिंग मानिक ने तिरोत सिंग से कहा कि उन्हें अपना राज्य वापस मिल सकता है, बशर्ते वे अंग्रेजों के साथ समझौते पर हस्ताक्षर कर उनका आधिपत्य स्वीकार करें, तिरोत सिंग ने उत्तर दिया कि "गुलाम राजा के जीवन से आजाद आम इंसान की मौत अच्छी है।" यह बेबाक वक्तव्य ऐतिहासिक था। बिना किसी ठोस नतीजे के इस बैठक का अन्त हो गया।¹⁴

जल्दी ही एक दूसरी बैठक बुलायी गयी जिसमें तिरोत सिंग का प्रतिनिधित्व उनके दो मंत्रियों मान सिंह और जीत रॉय ने किया। उन्होंने अंग्रेजों के प्रतिनिधि कैप्टन लिस्टर से कहा कि वे लगातार चलने वाले युद्ध से तंग आ गये हैं। लिस्टर ने उन्हें आश्वासन दिया कि वे अपने वादे के प्रति प्रतिबद्ध हैं बशर्ते कि तिरोत सिंग के भतीजे रिजोन सिंग को नया सिएम बनाया जाए। अंग्रेजों को मालूम था कि जब तक तिरोत सिंग को रास्ते से नहीं हटाया जाता तब तक उनकी सेना के मनोबल को नहीं उठाया जा सकेगा। इसलिए तीसरी बैठक की शर्त यह रखी गयी कि इसमें तिरोत सिंग उपस्थित नहीं रहेंगे। अंग्रेजों द्वारा रखी गयी शर्तों में से पहली शर्त यह थी कि यदि तिरोत सिंग आत्मसमर्पण कर दें तो सरकार उनकी जान बख्श देगी। उनके उत्तराधिकारी का चुनाव राजाओं के संघ द्वारा खासियों भी परम्परा को ध्यान में रखते हुए किया जायेगा। ब्रिटिश सरकार चेरा से असम तक सड़क बनाने के लिये स्वतंत्र होगी और कहीं भी पुल और गेस्ट हाउस बनाने का भी अधिकार रखेगी।

मध्यस्थ के रूप में सिंग मानिक की भूमिका से अंग्रेज संतुष्ट थे परन्तु तिरोत सिंग के आत्मसमर्पण के प्रश्न पर वार्ता में गतिरोध आ गया। फिर भी सिंग मानिक शान्तिपूर्ण समझौते के लिये आशान्वित थे। शान्तिवार्ता की प्रक्रिया चलती रही और सिंग मानिक ने जिडोर सिएम को वार्ता में शामिल कर लिया। अंग्रेजों ने जिडोर सिएम को इस बात के लिये राजी करने का प्रयास किया कि वे तिरोत सिंग के आत्मसमर्पण में सहायता करें परन्तु जिडोर अपने लोकप्रिय नेता को धोखा देने के लिये तैयार न थे। इस प्रकार शान्तिवार्ता का अन्त हो गया पर राबर्टसन ने सैनिक कार्रवाई जारी रखने का आदेश दिया। खासी

मुखियों ने भी विदेशी आक्रमण का प्रतिरोध करने की तैयारी कर ली। वे जानते थे कि यह करो या मरो की स्थिति है। राबर्टसन ने पहाड़ियों की तराई में पुलिस घेराबन्दी को मजबूत बनाया ताकि आर्थिक नाकेबन्दी को और प्रभावी बनाया जा सके। तीन वर्षों की लगातार लड़ाई के बाद लोगों का आर्थिक और सामाजिक जीवन तबाह हो गया था। व्यापार छिन्न-भिन्न हो चुका था और खेती बर्बाद हो गयी थी। लोग इसी उम्मीद के सहारे सभी कष्ट सह रहे थे कि एक दिन तिरोत सिंग और उनके साथी विजयी होंगे और एक बार फिर वे स्वतंत्र जीवन जी सकेंगे। तिरोत सिंग लोगों के मन में अपने प्रति विश्वास को जानते थे और यह भी जानते थे कि लोग उन्हें अपना एक मात्र नेता और मुक्तिदाता मानते हैं। परन्तु युद्ध की निराशाजनक स्थिति ने उन्हें उसके परिणाम के प्रति सशंकित कर दिया था। उनके गुप्तचरों ने उन्हें सूचना दी कि उनके आसपास के खासी राज्यों और बाहर के पहाड़ी राज्यों ने भी अंग्रेजों के आगे समर्पण कर दिया है। सिंग मानिक ने भी तिरोत सिंग को प्रतिरोध की निरर्थक परिणति को लेकर आगाह किया। इससे केवल उनकी प्रिय प्रजा के कष्टों में वृद्धि होनी थी। भारी मन से तिरोत सिंग ने अपनी प्रजा के दुखों और कष्टों के बारे में विचार किया और अन्त में आत्मसमर्पण करने का फैसला किया। इसके मूल में उनकी प्रजा का हित निहित था। उन्होंने 9 जनवरी 1833 को अपने विश्वस्त मंत्री जीत रॉय को अंग्रेज अधिकारियों से मिलने के लिये भेजा। जीत रॉय ने कैप्टन इंग्लिस को सूचित किया कि उनके स्वामी तिरोत सिंग ने आत्मसमर्पण करने का फैसला किया है और उनका जीवन बख्शा जाए। कैप्टन इंग्लिस के राजी होने पर 13 जनवरी 1833 को लुम मदियांग नामक स्थान पर राजा तिरोत सिंग ने आत्मसमर्पण कर दिया। इस दुःखद घड़ी में अपनी प्रिय प्रजा का ध्यान ही उनके लिए सर्वोपरि था।

राजा तिरोत सिंग ने साहसपूर्वक ब्रिटिश सरकार के एजेंट राबर्टसन के कोर्ट में अपने ऊपर चलाये जा रहे मुकदमे का सामना किया। राबर्टसन ने उनके ऊपर लगाये गये सभी अभियोगों के लिये उनको आजीवन कारावास की सजा सुनाई। बाद में इस पर पुनर्विचार करके उन्हें ढाका में नजरबन्द कर दिया गया। कहते हैं कि जब तिरोत सिंग ढाका पहुंचे तो उनके पास कोई व्यक्तिगत सामान नहीं था। उनके शरीर पर सिर्फ एक कम्बल था। पहले उन्हें ढाका जेल में रखा गया पर बाद में सरकारी आदेश पर उन्हें साधारण कैदी नहीं बल्कि राजबन्दी मानकर 63 रुपये का मासिक भत्ता स्वीकार किया गया और दो नौकर रखने की अनुमति दी गयी। उन्हें अपने जीवन का अन्तिम समय एकान्त में और बन्दी के रूप में बिताना पड़ा। तिरोत सिंग की मृत्यु की तिथि के विषय में पहले विवाद था। परन्तु अब यह निश्चित रूप से माना जाता है कि उनकी मृत्यु 17 जुलाई 1845 को हुई।¹⁶

तिरोत सिंग अन्तिम स्वतंत्र खासी राजा थे। यद्यपि वे एक छोटी सी रियासत के मुखिया थे परन्तु उन्होंने शक्तिशाली अंग्रेजी शासन के विरुद्ध मोर्चा लिया। उनका जीवन पीढ़ियों के लिये लीजेंड बन गया और वे अपने जीवन काल के बाद 'कल्ट फिगर' बन गये। सबसे महत्वपूर्ण बात यह है कि पहले जिन अंग्रेज उच्चाधिकारियों ने उन्हें बर्बर, खून का प्यासा और हत्यारा कहा था, उन्होंने ही बाद में "उच्च कोटि के देशभक्त" के रूप में उनकी चर्चा की। डेविड स्कॉट ने प्रशंसापूर्ण शब्दों में इस महान खासी नेता की चर्चा की थी। यहाँ तक कि लार्ड कर्जन ने 1903 में तिरोत सिंग के साहस और सहनशीलता की प्रशंसा की थी। तिरोत सिंग एक ऐसे वीर पुरुष थे जो अपने आदर्शों के लिये जिए और अपना सर्वस्व इन्हीं

आदर्शों और मूल्यों के लिये बलिदान कर दिया। त्याग, बलिदान और साहस के सम्पन्न उनका जीवन खासी युवाओं के लिये आदर्श बन गया। उन्होंने ढाका की जेल में बीमारी और मौत को अंगीकार किया पर उन्हें अंग्रेजों के अधीन मामूली मुखिया बनकर रहना स्वीकार नहीं था। अपनी प्रजा और देश के भले के लिए तिरोत सिंह को अंततः अपने आपको अंग्रेजी हुकूमत के हवाले करना पड़ा। पर भारत के स्वतंत्रता संग्राम के इतिहास में उनका नाम अमर हो गया।

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BALPAKRAMNI AIAO INMANANIRANG

(THE WONDERS OF BALPAKRAM)



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Balpakramni ortoko Englishchi 'The Land of Perpetual winds' ine agana. A-chikkuchi 'Bal' ni orto balwa aro 'pakram' ni orto pake donram ba dongchakram, chong-motan balwani dongchakram ine aganna man-gen. Wachi a-rak somoisaba dontonggija balwa balkamaiani giminsa ua a-briko 'Balpakram' ine biming dona.*¹ Balpakramo bang-a dintang dintang aiao inmananirang, jekai nitogipa mingsinggipa aro aiao inmanpile nitogipa biaprang (breathhtaking scenery), bebera-anirang (Beliefs), Matburungrang (wild life), do-orang (birds), dikerang (medicinal plants) aro A-chikrangni mingsinggipa matgrikrangni (Dikki, Bandi) gimin agananirang bang-en gnang. Uarang gimikni gimin che-em che-em segenchimode, dal-begipa ki-tap kingsako ong-katatna man-genchim.

Balpakramni a-brini a-rongrong dakgipa biaprang ba sillang darerangko U S A ni Grand Canyon baksa toaha. Balpakramkon 'Me-mang A-song' (Land of the Spirits) ineba mingsinga. Dakgipa Rabuga Ba-bra mandeko daka-ruaha aro uni janggiko okamdopile, siman bon-mano Balpakramona rimangpila aro uanon me-mangrang songdonga. Uni giminsa Balpakramko Me-mangrangni dongram ba 'Mangru Mangram A-song' *² ine janapa. Nikronggijagipa matburungrang jedake 'Red Panda' aro Do-kua (King Drongo)koba nikna man-a aro uasan ong-aiaja rokomari sam dikerangkoba nikna man-a iandakgipa biapko ripingna nangchongmotaniko aro uni ning-tugipa ong-bachenganirangni gimin ma-siatna nangani gimin Meghalayani sorkari 1986 bilsini February 15 tariko India a-songni 'National Park'

damsa ine donaha.*³

Balpakramni nina nitogipa biapara sagalni gadangoni 3,000 ft mang chuao donga aro uni apalanirang 200 sq.km. ong-a. Ian nitoasan ong-aiaja indiba diltugipa burung bolgrimrangba donga. Balpakram ft 2,808 chua aro ua dare sillangni chua ft 1,114 ong-a.*⁴

GEOGRAPHICAL LOCATION: Balpakram latitude 25°20' N aro 25°30' N aro longitude 90° 45' Eoni 91°E ni gisepgriko ong-a.*⁵ Balpakram 'National Park' A-chik a-songni salgipengchipak, Baghmara, South Garo Hillsni skotong songoni 62kms aro Tura, West Garo Hillsni skotong songoni 167 kms. mang chel-ao donga. Ia nitobegipa biapara Bangladesh boundaryni sepango donga.

BEBERA-ANI (BELIEF): A-chik a-songni salgipeng salaramo Chitmangni sepango nitobegipa aro an-sengbegipabiapkon Balpakram ine pilakan mingsinga. A-chikranga ukon 'Me-mang A-song' (Land of the Spirits) ine bebera-a.

A-chikrang A-song Nonoio songdonge Appel jaseng Tapojangko chiringe songdongachaachim.*⁶ Ua a-songo akkal karap sokani gimin a-a a-namjana kil goo gojanasa biap nambata chiga dintangko sandina Olbin Matgrik Nokma Bonepani noko mela-saldonge Tatara Rabugani dilbaanichi A-chik a-songona sokbaaha. Sokbaani ja-mano uamang salaram salgipeng jolni a-song-chigani a-dok chiringni sima arirangko nina Buding Nokma Simrepani re-dilango, Balpakramonaba sokangaha. Uamang attamo cha-man ringmanahaon wal-tim so-e wa-al chake uamangni chubitchiko ringengmitingo, biming minge



okamaniko knatokengachim jekai Suang, Gengga Dingsim jakal Okdep.^{*7} Ia minggimin bimingrangara Raja Behari Nokma Tobaniko dingon keon sitok-bon-tokahachim. Iachin sianggimin manderangni jama janggi Balpakramo songdonga ine bebera-aniko sakki on-a.

DO-UANG(NIGHTHAWK): A-chik pagitchamrang do-uang mikooode mande sia ine bebera-a. Do-uang, nawang aro me-mangni rama cholbibrao nokpante jamsirenge dongachim. Sigimin manderangni janggirang me-mang a-songona ia do-uangni nokkon re-paktelnan nangaiachim. Uamang re-pakangmitingo do-uangni nokpanteni pangsonoko srak srak ine gam-ate nangattelesa re-angna nangachim. Unode do-uangra ouang, ouang ine mikoata, chong-motan saniba se, jik ba de brangbaako rimechinasa agawatatengasa ine bebera-a. Uni gimin do-uang mikoako knaoode mande sinasienga ine bebera-e da-alonaba kenkuenga. Do-uangko basakoba 'do-memang' ineba minga.^{*8}

NAWANG (THE DEMON):^{*9} Nawang sianggimin manderangni janggirangko rama cholbibrao dongsoe minoksoronga ine bebera-a. Uni gimin sianggipani ma-drang-maharirang aro ma-a-paarang nawangoni jokangpachina sisa, ripok aro maiba bosturangko galchapatranga. Uarangko ramao nawangna galangchina aganatranga. nawang uandakgipa bosturangna namen mikboka aro uarangko kolammitingo sianggiparangni janggirang jokangna man-a. **A-CHIK MATGRIKRANG (LEGENDARY FIGURES):** DIKKI ARO BANDI-Katta aganon, agangiparang matgrikrangni aro nitobegipa me-chikrangni songdonggipa a-song, jeon gisik seng-gipa manderang gnang aro matgrikrangni ka-dongani kamrangan gapa, uarangni gimin aganronga.^{*10} Katta agangiparang Dikki, Bandi aro uamangni jongdrangni ka-rakani, bilak-wa-saani aro gisik matgrik ong-ani gimin aganrongbata. Katta aganna changgiparangni aganako knatimon walgimikba bon-ja ine agana. Giting, Kanjing, So-re aro gipin bak ra-gipa me-chikrangko daknangana,

kakket ong-ana aro gipin gunrangna mingsing-minggamaniko agana. Dikki chalang ong-anichi, ua jongdrang bandi aro gipin matgrikrangoni dingtanga. Dikki a-anmani bilrang jekai balminduri baksa besa kae Gitingko Waldini sekangna am-aoniko jokatna ama ine janapa.

"Indake Dikkide
Jaru me-a jabal Pante
Impret Krimko Panteko
Giting Kanjing abisa
A-ba tuengako
De-tome ra-ena aganatenga,
Bisongde Metongbol Gittimo,
A-ba bo-rang kosako
Enggok ra-tokenga."^{*11}

Bandini bilakaba ramramde ong-ja ine Saljapangni aganao janapa.

"Bandiba ramramde ong-jane
Tekkol matchu su-anan
Bolsal bigil taprapa
Jakpa piwingwanganan
Mongma matte siboka."^{*12}

Dakgipa Rabugaan Dikkikode' mite changsa' ^{*13} dake dakataha, ine sakki on-a.

DIKE (MEDICINAL HERBS): Balpakramo rokom rokom dikerang donga. April jani bon-angachipak aro May jani a-bachengachibara re-angode dike bibal balmitingko nike, pulni bibalrang gita nitoe nika, aro gisiko katchaa aro ka-srokaniko man-a. Chengo Dikki Balpakramo songdong-a-chamitingo a-ba o-e bol wa-ako changsa pikahaode pangnajolnan chataijaha; indiba ua jeko ge-a chasongni chasongna gimajaha aro chataitaia ine aganani gnang. Dikki bilakasan ong-ja indioba sama-bola man-akoba jena man-jachim. Ua dingtang dingtang rokomni dikerangko ge-aha jekai okdit, chupal, dike mikmal aro uandake chu-soken ge-aha. Ua sama- bola man-e an-tangko Balpakramni raja (King of Balpakram) ine mingpilachim. Gitingko Wal-mani sekangakoba dike janerachi nie, Bugarik Bugasilni a-songoniko nikprotatna man-aiachim. ^{*14}

Ua Giting Kanjingni tuchakram bo-rangkoba dike durbinchi nie dongaiachim. Toso me-chikba samni bilchian a-achiko jojrang aro sakchiko jojrang nikpile seng-achim.*¹⁵ Ia dikerangko ramram manderangde dangtappana man-ja aro rasi nom-giparangkode balnange saa-ding-a man-ata ine agana. A-chik sam jakkalgiparang Balpakramona re-ange rokomanti dikerangko ra-baronga. Uarangoni mongsonggipa dikerang: 1. Dike Katchi 2. Dike Ta-ping 3. Dike Te-gatchu 4. Dike Mongera 5. Dike Janera 6. Dike Wa-nangkap 7. Dike Mikmal 8. Dike Ajok 9. Dike Pongpret 10. Dike Ka-tonggisim 11. Dike Balnang 12. Dike Jakritchu 13. Dike A-ning 14. Dike Ta-ma 16. Dike Elatchi 17. Dike Bira aro rokom rokom dintang dintang ingipa dikeneni ma-malrang donga.*¹⁶ Ramayanani jinggipa Lakhanni bra nange saknaani somoioba, Hanumanan Balpakramoni a-bri dotsa gimikko pe-wake ra-angaha ine janapani gnang.

MAHADEO CHIBIMANI ONG-BAANI (ORIGIN OF MAHADEO RIVER): Dikki an-tang bilak-wa-sagipa aro sama-bola man-gipa ong-e daragnaba kenjae, sawa dake nigen ine ra-biako knae Goera ra-chakaha. Bilchi amjaora samchi dakgrikna ine Dikki gisep gisepde nokningchi nape samkoba tarisoaha. Attam salniachibara mikka simdap guuri mitmat dake Goera a-kimbrio dongeaha. Delip riprap kongki kongka dake Goerani niaton, mikbrapana Dikki bamgope chakaiaha. Kimpretpretipet ripet dake Goerani ka-dingatton, Dikki bilchrok bilwate nokningchina nape kataiaha. Ua Goerako bilchi jakchi aro samchiba dakgrikna amchakjawa ine nike, uni dongchakegipa a-kimbriko pe-oke ra-e katangaha. A-kimbriko pe-okani a-kuang dakrike, uanoni chimik dilsa nakate chibima jokrikkipako Mahadeo ine minga.*¹⁷ Ua Dikkini ra-anggipa a-kimbriode Chitmangan ong-a.

BALPAKRAMNI MINGSINGGIPA BIAPRANG (THE FAMOUS PLACES OF BALPAKRAM): Balpakramni mingsinggipa biaprang bang-en donga. Uarangara: Bandini Jal-ang, Gitingni Su-unte, Giting

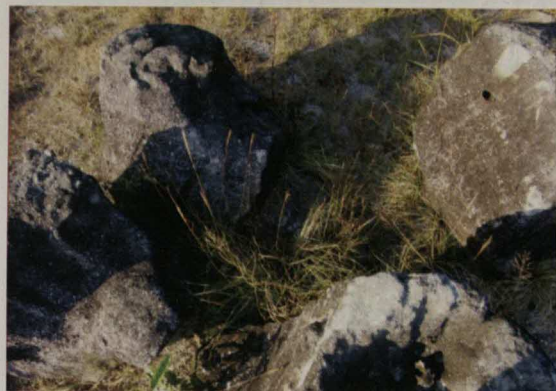
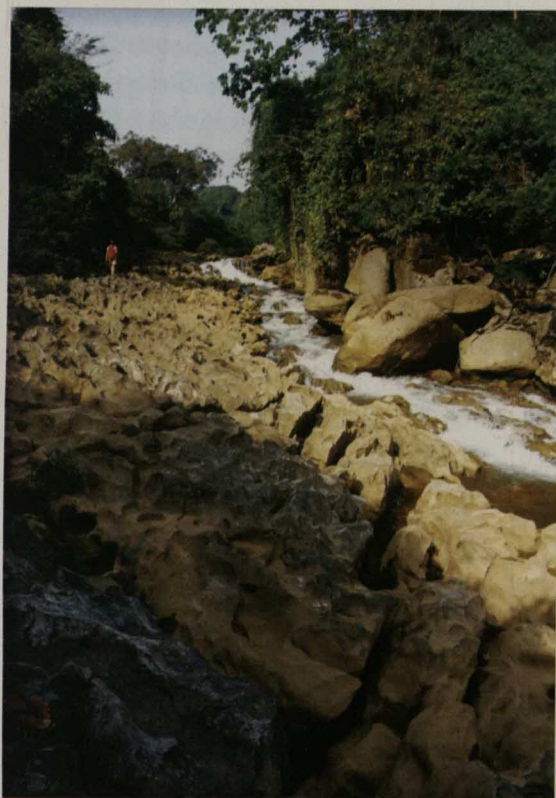
Kera Onram, Matchru Anti ba Nikgil, Sogin Saram, Muni Dapram, Goera Rong-gat ba Rong-jaleng, Rangdokram, Boldak Matchu Karam, Me-bit Mebang, Changgal, Me-mang Me-sal Cha-ram, Chimite, Rongmite, Ro-ong Matchu Karam, Matchruni Diking, Dikkini Ring, Ganchi So-ram, Mahadevni Mondir Nok, Me-mang A-song ba Natapani Nokap, Do-de Mesaram, Matmemang, Wa-memang, Matburungko Ripingani Biap (Wild Life Sanctuary),*¹⁸ So-oling Wakso aro uandake gipin biaprang. Ia pilakkon mingprakprak talatna amjaoba mitam biaprangko talatenga aro da-ode internetonikoba mitamkode poraisona man-a.

BANDINI JAL-ANG: Ia biapan Balpakramchina doango nikchenggipa biap ong-a. Matchruni antiona rama re-tojani gimin Bandi a-kuang a-kongkepko ro-ongchi jal-ang chanbataha. Ukon Bandini jal-ang ine mingengkua.

GITINGNI SU-UNTE: Ia biapko Bandini jal-angoni on-tisa re-angarin nikna man-a. Anti a-kang re-o chiring nama biapo Gitingni churing chane mi song-e cha-na changgipa ro-ongkon Gitingni Su-unte ine minga.

MUNI DAPRAM (BURIAL OF ENCHANTMENT): Skango Niba Jonjasa muniko ga-bilbakmane man-chengaha. Misi Susime katchi Biarini ge-song ge-botchina aganani gimin, ua muni chambuniko ra-e uko te-rikgrimo ge-na ra-angako do-reng ganggipok chidual rang-san chapake balangaha aro uko Balpakramni a-kuangchi ga-akatangaha. Uko Menpa Rongdingpa (Chipu Nokma) wenkondape nitim dongtimenga aro do-rengrangba nokpante jamsirenge nitim-dongtimenga ine agana. Ua biapkon Do-reng Nokpante ine mingsing-minggamenga.*¹⁹

MAHADEVNI MONDIR NOK (THE TEMPLE OF MAHADEV): Chengo Hindurangni manigipa Mahadev mite ia biapo dongangaha ine aganani gnang, uasa mondir nokkoba rikaha. Uan da-onaba a-chongprot dake dongkuenga, ukosa 'Mahadevni Mondir'*²⁰ ine minga. Chiba ia biaponin



jokchakatangani giminsa 'Mahadeo' ine mingjolaha.

SO-OLING WAKSO: Goera wakskal wakgroko so-ote, uni be-enko So-oling Jantikolo song-ataha. Wakni bibik atomrangkoba uanon sitee donaha aro uko So-oling chiringon su-srangchakani gimin da-onaba seenge dongkuenga ine agana. Ia wakkibik sitramko da-oba "So-oling Wakso"^{*21} ine mingenga. Una agreba Goerani wakskal baksa dakgrikanio uni gakate katgipako "Goera Rong•jaleng"^{*22} aro una ro-ong gatdoramko "Goera Rong-gat"^{*23} ine minga.

Mingsinggipa biaprangna agreba a-ningni gamchatgipa gamrang (mineral resources) ba donga jekai-rong-chun (limestone), me-dik samdik dakani rong-kabok (white clay) aro koela (coal). ^{*24} Gisik a-ning bitgiparang

(scientists) rang a-ningo bang-bea gamrang gnang ine agana. Balpakramni mingsinggipa biaprang bang-en dongkuenga uarangko setokgenchimode bang-a jakrangko (page) nanggen.

Balpakramko ki-taprangniko poraian baksa an-tang mikrontangchi nikeode aiao inmanpilbebeani ong-a aro ua biapkon watbana ka-pakpilbamana. Chingaba Garo aro English Departmentni chatro chatrirang 1997 bilsimango re-angaha, indioba jachipchang (camera) ko ra-napangna man-jae biaprangko an-tangtangni gisikni nika-nianio chipe ra-bapaana agrede maming chol dongpajaha. Me-mang pil-e re-ange songdongepana skang mikgitalo nie-nike ra-rikchimchina sakantikon mol-molna ska.

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THWEI SHEMPHANG

(INTO THE REALM OF WISDOM)

Shisien mynnor kynroh bajrong, la ker ia thwei shemphang,
Pyrshang ban jngoh rynieng katba kot ei, don aïu ma shapoh;
Dohnud ka speh shadem kyndeh, wat liak ban shu iohi,
Ka lad lynti artet ka plie kumno ban rung, ban ngam, ban jngi.

Synjam nga shim da jingsngewsyier, katta ka jingtyrsiang,
Ki kti, k ikjat shiphang nga sngew, hangne la thainysrwiang;
Pyneh de triang, katbalahei da bor da buit ban laitnabtuit,
Kyrtiang dien da lei leingamkwah, namardei tang khawpud.

Ko stad pyrkhata ba la leitnoh, pasiaw sngewbha ha nga,
Hangne don mawkordor, ki moiñ – manik, jingstad kiba kordor;
Mynsiem sdang syaid, synjat la shem, nongrim ba pynehrngiew,
Ko Mei-Ri-Lung, Ko Mei-Ri-San nangne ngan jam shakhmat.

Kynjraiñ-raiñ-raiñ kynrem lyndan, ki khmat kiba phyrnai,
Ki dkhiew ki krih shaneng sharum ban wad hangno ba don mithai;
Kynjreng-reng-reng 'ñiuhmat pynieng, pyrshang ban shut ki reng,
Jabieng leilieh ka sdang tynsah, hajuh wat ieng kynthreng.

Sha thwei jylliew nga sdang ban ngam, ban wad ban ktaid, ban shem,
Kynjang shajrong bym lah kot shuh, pynkiang ruh ngai-ly-ngai;
Jingthung jingtep, bor ding, met briew, nangta ruh bad kimrad,
Ka lyer 'iewsat ba sngew baïong, pynban ki don la dor.

Shijam arjam ki kjat ki lam ban rung ha karma bah,
Shane shatai pynshang ki khmat ban leh biej te ngam kwah;
Kat lah kat iai akor tyngkan hakhmat ki riewdonnam,
Ki skhor pynnep, hei ho! Phikir wat die tat dor pyni la kam.
Nangta sdang juh sdang jem de ngai, la shlan sa ban peitthuh,
Tang shi jyngka jyngkhang nyngkong, mynsiem ka la sngewkhluh;
Ki stad jingthung u dieng ki kdew ha mat ba mih shylluit,
İit khmih barit ki dem hi ngon, jingkhraw mariang katno kylluid.

Nangta de wut ngam pynslem por, katba don ei ka lad,
Hangne pat pleng ki tub ki man, bakhor bad ki 'nam ding;
Kamra badum bad ba-i-ngiew, ha ki pat phyrnai tam,
Da ar ki khmat la pyndonkam, jingthew kaba donnam.

Marwei nga puson jlang, hangne mo pleng wait bnoh ban prat,
Jingshemphang bakordor, khlem kheĩn ĩa por, la buit la bor;
Saihon ba dang sah tdem, syngkhong – kynrong ban nang suhthied,
Kum ksinh la dei ban ngam, hangne ym kut, dang bun ki speh jingmut.

Ki kjat pynsting thir-thir thar-thar, jingagnud ban lapdien,
Da sopti-lor balieh kshir-kshir, bunkam nawei shawei;
Ka dur ka dar la tap jaiĩphong, ban ĩada khĩang jingpang,
Met briew ki tih ki wad jylliew, kumno ki shong ki man.

Pyrthei mariang, sawdong sawkun ba kup ki rong thaba,
Dohthli dohtham, ki wieh jakoid, thapbalieh ba bun rong;
Ki tar ki pied, ki khoh ki khlong, ryntih ki buh de riang,
Jingstad saĩan ban ĩoh ka nam, suhthied bad thnam jabieng.

Sa tang shiphang arphang hangne, kine ki lwet pum-pum,
Ha kiwei te kaba iwtung, sha ki te pleng kam dei um dum;
Haw- haw ki don shibun jait lyer, u briew um lah peiphang;
Lyer khuid lyer bih ki ĩakhleh lang pynban ka mih ka um.

Katba nang ngam katta nang thiang, ĩa jingshisha ban nang ĩaitih,
Jingtei donnam, thwei pung sahdak, nongsynshar bakhrawbor;
Jabieng leilieh ki ktait ban lap, saiĩ-pyrthei bym lah kheit,
Kyrnot thop-thop ki plied de ngang, stad pyrkhat ha miej bah.

Don kiwei pat la jingshemphang, ki hwet ka ĩoh ka kot;
Jingkheĩn jingdiah ban ym bakla da jingdro pynwandur;
Kumno ka kiew ka ĩew ka hat, dulir ba buh ha ki kyrnit,
ĩingbuh pisa kam dei ho lok, ĩing loit bad phong sopti.



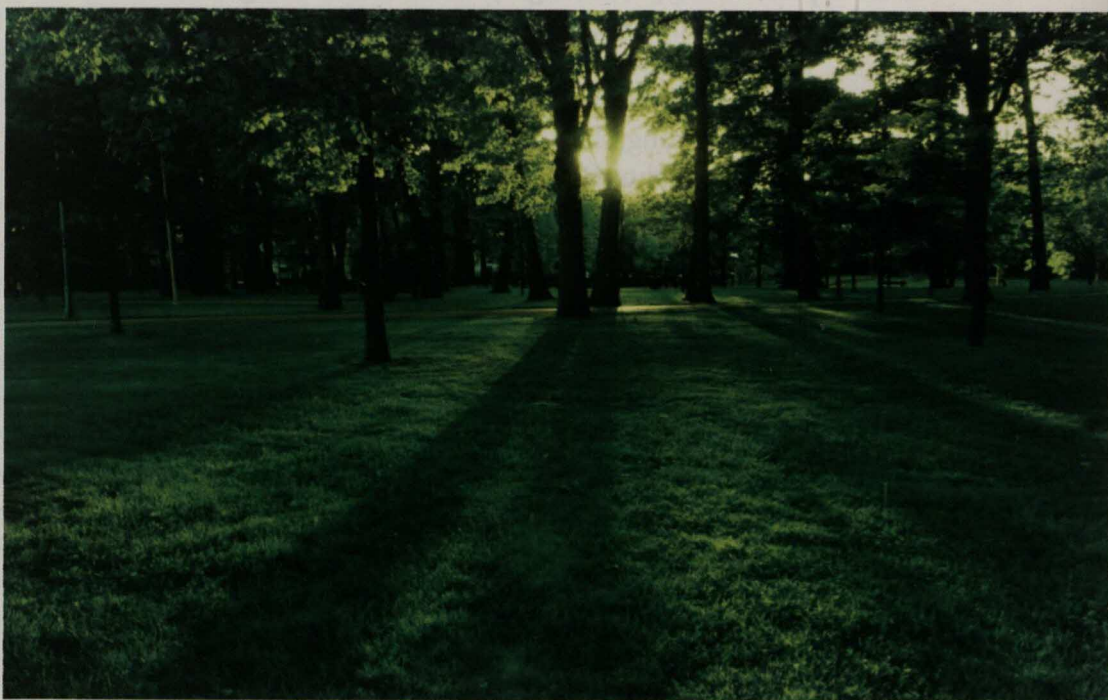
DIAMOND JUBILEE

Ki sla kitab nga ïai khyllie, ki rong jingstad kum simpyllieng,
Jingnang jingtip naduh dang kha haduh ba khyllipkhmat;
Imlang sahlang, pateng longing longsem ban bit ban biang,
Ka bor pyrkhat ka sap tip thuh, baroh la bsiap ha kor jingtip.

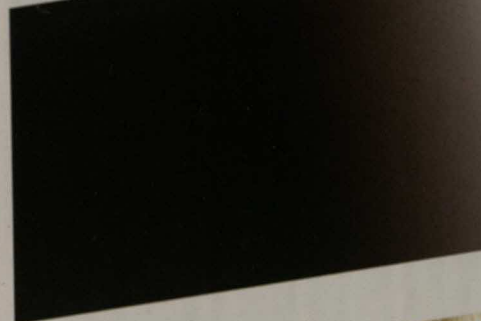
Pule puthi, jingstad maïan, na kut shiliang duriaw la pynïasnoh,
Hardy, Wordsworth bad Ma Shakespeare, ki wan pashat lem shak;
Hynrei ki riew shemphang, pyrta shula khlem thait khlem lwait,
Hei ho! Ko Khun ka Ri, 'Haba ka Ktien ka Im, ka Jaitbynriew ka Im'.

Aïom samoi ki ïaid stet bha, mynta la poi, diengkot ban buh jingthew,
Ki stad ki jhad dulir tynrai kin wan ban wad, kumno jingshisha ba kin lap;
Da khmat jingieid, jingmut phylliew, lynti ki kdew donkam jingïatreilang,
Khlem tieng khlem riej bad baroh lang 'tylli ngin ïeng ban ym saphred'.

Hynriewphew snem Rangbah hi jwaiñ, jingeh ka ïeng ïaleh,
"A" 3.06, la ïoh jingtip, khubor thikna ym hamsaïa;
Jingkmen ba shlei na tlong dohnud, ryngkat bad kynjut kti;
Ha thwei shemphang, kawei ka sur, Shillong College ka nam kan pra.



CHEMISTRY SEMINAR



INTER COLLEGE QUIZ COMPETITION



NAAC 2016





DIAMOND JUBILEE

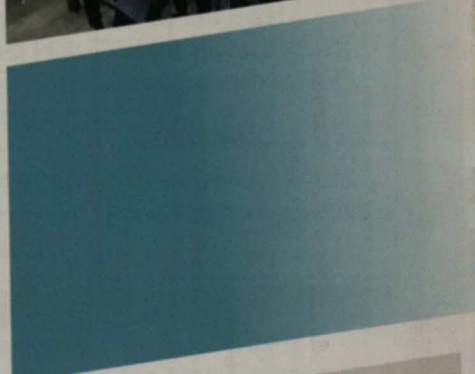
THANKSGIVING FOR NAAC GRADE



THANKSGIVING DAY FOR NAAC GRADE



PHYSICS DEPARTMENT PROGRAMME





Summary of Sports and Games (MEN) held during the year 2016-2017

Sl.No.	Disciplines	Date/Year	Level of Participation	Medal
1	Football	2016	Inter-College organised by NEHU	Champion (Men)
		2016	Subroto Cup organized by DSO East Khasi Hills	Semi Final, Ten players and Five Ten players were selected to represent the District and State Team respectively.
		2017		Runners-Up, Four players were selected to represent the District and State Team.
		2016	Redbull Neymar Futsal Tournament	Runners-Up
		2017	B.C. Roy Trophy Football Tournament, 2017 (Cuttack, Odisha)	Pynbhalang Suting and Erick Nongkhlaw of Class XII Arts represented Meghalaya Junior Football Team in the B.C. Roy Trophy held at Cuttack, Odisha, 2017. Meghalaya emerged as the Champion of the Tournament.
		2017	Inter-College organised by NEHU	Champion (Men)
2	Basketball	2016	Inter-College organised by NEHU	Quarter Final (Men)
		2016	3X3 Inter-School Basketball Tournament organized by Department of Physical Education and Sports Development Cell, Shillong College.	Champion (Men)

3	Badminton	2016	Inter-College organised by NEHU	Semi Final (Men & Women) Cheryl Mawlieh got selected to represent the University.
		2016	2 nd Inter School Badminton Tournament	Semi Final (Boys)
4	Table Tennis	2016	Inter-College organised by NEHU	Semi Final (Men)
5	Chess	2016	Inter-College organised by NEHU	4 th Position in the Table Tally.
6	Karate	2016	7 th Inter College Karate Tournament organized by Meghalaya Karate Do Association.	2 Gold, 2 Silver, 1 Bronze
		2016	North East Karate Championship	
7	Athletics	2017	Inter School Athletics Meet	1 Gold, 4 silver, 2 Bronze
8	Arm wrestling	2016	Inter College organized by Meghalaya Arm Wrestling Association	Ranked Over the Top among the Colleges.
9	Badminton	2015	East Zone state Badminton Championship 2015.Manipur Imphal	Cheryl Mawlieh Represent Meghalaya Team Rank 3 rd place Bronze Medal.
10	Archery	2016	State Level Archery Championship	DerexWarlarpah of Class XI Arts represented the East Khasi Hills District. Awarded as silver Medalist in the sub junior Category.
		2017	2 nd State Level Archery Championship	DerexWarlarpah of Class XI Arts represented the East Khasi Hills District.
11	Boxing	2017	Organized by Boxing association of East Khasi Hills District	MaybifulBiam of Class XII (Arts) awarded as the Best Boxer among the Elite Men Category.



Summary of Sports and Games (Women) held during the year 2016-2017

Sl.No.	Disciplines	Date/Year	Level of Participation	Medal
1	Football	2016	Inter - College organised by NEHU	Semi - Final (Women)
2	Basketball	2016	Inter - College organised by NEHU	Quarter Final (Women)
		2016	3X3 Inter - School Basketball tournament organized by Department of Physical Education and Sports Development Cell, Shillong College.	Runners-Up (Women)
3	Badminton	2016	Inter-College organised by NEHU	Semi Final (& Women); Cheryl Mawlieh of BA 1 st Semgot selected to represent the University.
6	Karate	2016	7 th Inter College Karate Tournament organized by Meghalaya Karate Do Association	1 Gold, 2 Silver, 1 Bronze
		2017	National Karate Championship	Ms. SaralinRynghang of BA 3 rd Semester represented Meghalaya and awarded as the Bronze medalist in the National Karate Championship, 2017 held at New Delhi.
7	Athletics	2017	Inter School Athletics Meet	Participation
8	Badminton	2017	35 th Meghalaya State Badminton Championships 2017.	Ms. Cheryl Mawliehof BA 3 rd Semester represented young Talent Badminton Club, Mawlai and awarded as the Silver medalist in the Women Double Category

Summary of the Sports and Games Activities of the Diamond Jubilee cum College Week 2017 Academic Session Sports Discipline carried out this year are listed below:

1. Football (Men & Women)
2. Basketball (Men & Women)
3. Arm Wrestling (Men & Women)
4. Badminton (Men & Women)
5. Table Tennis (Men & Women)
6. Athletics (100 m, 400 m, 4 x 400 m, 1000 m, long jump, shot put) (Men & Women)
7. Marathon (Men & Women)
8. Carom Board (Men & Women)
9. Chess (Men & Women)

STUDENTS' SECTION

OFFICE BEARERS OF THE S.C.S.U. 2016-17

Sl. No.	Name	Class	Post
1.	Banteikupar Paswett	3rd Yr/ B.A. (M)	Vice President
2.	Daryll Khongwir	3rd Sem B.A (M)	General Secretary
3.	Kashmiri Tangsang	1st Sem B. Com (D)	Asstt. General Secretary
4.	Deigratia Kharbangar	3rd Sem B.A. (D)	Music Secretary
5.	Iohbyntalang Sanglyne	3rd Yr/ B. Com (D)	Asstt. Music Secretary
6.	Barrister Kharsohnoh	3rd Sem B.Sc	Sports Secretary
7.	Debister Kharbani	3rd Yr/ B.Sc	Asstt. Sports Secretary
8.	Bandashisha Sohtun	3rd Sem B. Com (M)	Debate Secretary
9.	Andy Robert Khongsngi	XII Sc	Asstt. Debate Secretary
10.	Neha Kaushik	3rd Yr/ B.Sc	Discipline Secretary
	Dibakar Baruah	3rd Yr/ B.A. (D)	Discipline Secretary
11.	Lynda Mary Rynjah	1 Sem B.A. (M)	Asstt. Discipline Secretary
12.	Benezer Wanchand	3rd Sem B.A. (D)	Editor
	Phibashisha Kharthangmaw	XII Arts (M)	Member
	Dawan Arbiang Marboh	1st Sem B.Sc	Member
	Pyniarborlang Pyngrope	1st Sem B. Com (D)	Member
13.	Joel Neihsiel	1st Sem B.A. (M)	Secretary Boy's Common Room
14.	Anisha Jyrwa	XII Com (D)	Secretary Girl's Common Room
15.	Mebarihun Pala	3rd Sem B.A. (M)	Representative to Women's Cell
	Christina Khongwir	XI Arts (D)	Representative to Women's Cell

CHALLENGES OF LIFE

Life is not always as easy as we think it is. We will always have to face the challenges that life brings at every turn. Challenges come not only to those who are strong enough to face them, but also to the weak.

There are times when we are weakened by the onslaught of challenges. Yet, we have to be brave and try our level best to face whatever challenges come our way.

Life is not an easy journey. The path of our life's journey may not always be straight; it is punctuated by the highs and the lows. Yet, it is then that we discover



Akash Sharma

BA 4th Semester (Education)

our capabilities. No matter how good or how well maintained one's life is, some challenges will always be there. An escape from such challenges may not always be an option and one would have to try and find a solution.

In the end, only they will know the answer who have been through the experiences of life. This will in turn enable them to be of help to others around them. This will be carried on from one person to another and from one generation to another.



Poems by *Daniel Marbaniang*

BA 3rd Year (English)



STRANGERS TO SIBLINGS

Years that we've spent together,
From strangers we turned to brothers and sisters,
At first common understanding we did lack,
But now we always watch each other's back.

On the way we've had many misunderstandings,
And they all seemed never ending,
But we've always managed to come out of the mess,
And we always come out stronger, more or less.

Been siblings for all these years,
Shared the smiles and shared the tears,
We were regarded as a bunch of misfits,
But together we perfectly did fit.

The fun and joy we shared together,
Will stay in our lives forever,
Whether in games or in fights,
Protect each other with all our might.

Now that we've parted,
And far from each other we're spending our days,
But the memories that we shared together,
In our hearts and minds are etched forever.

MAN AND NATURE

Let's step back and take a moment,
To take a glance at our Environment.
Wildlife & trees are dying,
Mother Nature is crying.
Seems like we've stopped caring,
Can't we hear nature crying?
Are we blind, are we deaf?
Can't we see there's nothing left?

Our mindless selfish destruction,
Have led to many a extinction,
Man has reached great heights,
He has become the focus of the spotlight,
But now he's filled with immense greed,
He always wants more than he needs.
We're constantly abusing our might,
Without thinking about what's wrong or right.

MEMORIES

All the years that have passed,
Serve to show that nothing can last,
But the memories we make, they stay
with us till the end of days.

Memories can be either good or bad,
Some makes us happy, some makes us sad,
But these memories teach us many a thing,
They teach us all 'the art of living'.

These memories in life are of great support,
They're just like special gifts of God,
At times when we are beaten and down,
They help pick us up from the ground.

I for one have some great memories,
With my friends and our families,
Memories of all the joys and happiness,
Of all the things with which I'm blessed.

A memory of my mother holding me,
A memory of my father helping me,
A memory of my family laughing together,
A memory of my best friends forever.

These memories are events that shaped my life,
These memories are the reasons for which I strive,
No matter which part of the universe I'm on,
To these memories I'll forever hold on.

Events in life will come and go away,
But their memories will forever stay,
So make good memories with your own,
Before you become just a name on a Stone.

TAKE A STAND

Lately in life I've been thinking,
We're alive but are we living?
Letting the world influence our life's decisions,
We forget our very own unique visions.

Why do we care about what others say?
What's so important about their yays or nays?
Why forego the path we want to take?
As if we're living our lives for other's sake.

Why do we leave our fate in another's hands?
It's time to wake up and take our stand,
Let's take the steps to shape our own lives,
To achieve our dreams - let us strive.

LADY OF MY DREAMS

You're one of God's greatest gifts to me,
You keep my heart at peace and harmony.
You make me feel like the luckiest man alive,
Your love is the salvation that brought me back to life.

No matter how rough becomes the ride,
With you by my side I know I'll be alright.
I thought I would walk alone on this path,
But you came along and swayed my heart.

The glow and warmth of your sweet smiles,
Warms up my heart even from a couple of miles,
The sparkle and shine that radiate from your eyes,
Gives me a glimpse of what I imagine is Paradise.

You know the kind of life I've been through,
And yet you're ready to say, "I Love You",
You've become an integral part of my life.



UNTIMELY LOSS: A FRIEND

Remembering all those days together we spent,
Learning to grow from boys to men,
We lived a life full of love and joy,
Shared our thoughts and we were never coy.

You should have shared with your brothers your sorrow,
From them, encouragement you should have borrowed,
They could have stopped you from doing this,
And things wouldn't have gone so amiss.

Today I came to know about your death,
A thousand thoughts ran through my head,
What was the reason for you to leave?
Alone and through the dark like a thief.

When we last parted you weren't sad,
I told you all not to do anything bad,
But now you have left us all alone,
All that's left of you, is a name on a stone.

THANK YOU MOM & DAD

You taught me in life never to look back,
Helped me set my life back on track.
Like the roots support the life of a tree,
You've been that kind of support to me.

You taught me everything I know about life,
Taught me to set my goals and to strive.
No matter how far in life I'd stray,
You'd be the guiding light to show me the way.

Been there for me since I was a baby,
Through thick and thin you stayed by me.
You taught me what is right and wrong,
In tough times you taught me how to be strong.

I know many times I've let you down,
But you always picked me up from the ground.
I thank God for giving me you two,
And for being the best parents, I thank you too.

WHAT DOES PERSEVERANCE MEAN



Barrister Kharsahnoh
B. Sc 4th Semester (Chemistry)
Sports Secretary, S.C.S.U.

Perseverance means to continue steadfastly, especially in something that is difficult or tedious. To develop the quality of perseverance demands a regular practice. Only those with a strong determination, patience and perseverance can reach their goals.

When a child learns to stand and tries to walk, he is bound to fall down again and again. By nature and instinct, he gets up, and again tries to step forward, only to fall yet again. But ultimately, he succeeds in walking. The same thing had once happened to each one of us, when we were children.

Similarly, in spite of his repeated failures, a man having perseverance does not admit his defeat. He tries again and yet again, finally attaining success. A persevering person is one who has tremendous self-confidence, an indomitable determination, a natural urge to work hard and an untiring energy to continue till the very end, without grumbling or expressing dissatisfaction.

Perseverance is the secret of success. Without it, no great achievement is possible. A person may be neither very talented, nor highly knowledgeable; he may have but an average merit, yet, he will still succeed in life simply because of perseverance. Every action has its reaction. So hard work has no alternative; it must yield results.

A person may be highly intelligent, and have a scholarly genius, but if he is lethargic by nature and is reluctant to be diligent, he can hardly prosper in life; for he does not know how to make use of his brain and labour in the right direction. In this world, many great things have been made or built only through perseverance. The lofty monuments, the palaces, the cities, the buildings - all were built only by long and hard labour. 'Rome was not built in a day'! It took many years to build the beautiful city of Rome. It is through the perseverance of thousands of diligent men that such magnificent structures could be erected.

In every sphere of human life, perseverance plays a very important role. Perseverance is the root cause of success and glory, be it in the fields of modern science, architecture, literature and music. Shakespeare did not compose such voluminous works in just a day. He had to work hard for days and nights, and with tremendous perseverance, created such great masterpieces.

Modern scientists, too, carry on their experiments day and night for years together in order to attain success. If one looks at one's life, one can very well understand that whatever one has achieved so far has been the consequence of hard work, and not of chance, magic, or someone else's grace.

Therefore, perseverance must be practised from childhood so that the noble habit becomes a part and parcel of one's life. With that great asset or goodwill, a man can walk easily on the hazardous road of his life's journey; and success will be his and his only.



MUN: A Turning Point in My Life



Dibakar Baruah
BA 3rd year

I am Dibakar Baruah, and this is my story about how MUN a.k.a Model United Nations, became an inspiration and a light in my life. How????

Here it begins: I was introduced to MUN by one of my juniors, during my final year. Model United Nations is a simulation of the real United Nations. It is a platform for diverse skills like debating, confidence building, public speaking, personality development, research skills, and making new friends too! Actually, it is a pretty good platform to prepare yourself for various competitive exams and keep you updated with current global situations. I never knew until then that this kind of thing existed. It was so much more than just a normal debate competition! When I attended my first MUN held in Shillong, known as Shillong Model United Nations, my perspective was totally changed in various ways.

This was an awesome experience for me. What happens at MUN is that students belonging to different schools, colleges and universities, both local and international, attend this conference. Primarily, we discuss about various global as well as local issues. The topics for debate are given to us and we are expected to come out with possible positive solutions. MUN exposed me to many ideological and cultural experiences as I met people from different states and nations. I shared my ideas and thoughts with them. I came to know of my value in life and that one can learn a lot of things from other people. I came to understand more about others. We would also have discussions on how to make the right choices in academic related matters. I also came to perceive that each one of us is unique. We all have different perspectives on many matters and each one of us is blessed with an excellence regarding our unique creativity.

How MUN functions:

In Model United Nations (MUN), we are given topics related to the present world scenario. Candidates who participate in this are known as “delegates”. These

delegates represent different nations. A discussion takes place on a given topic or agenda and how that particular nation is dealing with the issue or how the issue is related globally. Basically, a MUN goes on for two to three days, and throughout the day, there are discussions on various topics relating to the main agenda. Each day closes with a social night, during which the delegates interact with each other, not to forget the ball dances and jam sessions! The last day of MUN is a day of “resolutions”. A resolution is basically a solution regarding a given topic and it needs to be passed by two thirds majority. The passing of resolutions herald the end of a committee and of MUN as well.

Can we become a MUNNER?

As a student of Shillong College, I personally feel that we have a lot of potential in our college. Just as it is with other colleges in Shillong, it would do well if we had a MUN club in our college too. Last year i.e. 2016, I came up with the idea to initiate a MUN club in our college. Though yet to be official, our unit here shall be known as SCADMUN (Shillong College Association of Delegates). The primary motive of this club would be to train and develop leadership skills, public speaking, research skills, and some other potential skills. Though SCADMUN is not yet recognised by our college, a number of my fellow classmates and juniors are quite enthusiastic and positive about the idea. In March 2017, we held a workshop for the students of Shillong College. Many were very interested, thus we do have students in the college who are “members”, though the entire project is still unofficial. The workshop was held in collaboration with SACMUN (St. Anthony’s College Model United Nations Club). It was a very successful workshop. Our members learnt about MUN and its procedures and they are now very excited to go official and to be recognised by the college so that others can benefit from it. The existence of a MUN club in Shillong College will greatly benefit our students. I look forward to the official recognition of this club. What an inspiration MUN has been in my life!

IMPORTANCE OF EDUCATION



Akash Sharma
BA 4th Semester

Education is an important part of human life and plays a significant role in moulding and developing the overall personality of the individual. As students, we may not realise this fact but one day, we will. Many questions will arise in our minds as to which line of business should we opt for, or what kind of a profession should we choose.

A very simple and clear concept about education is that it is something valuable and worthwhile. An individual can only acquire education if he understands its real value; not only for the sake of educating himself alone but also to pass it on to others. Education, in simple sense means the studying and knowing of several things not only through books, but also through the kind of life that we live and our mental ability to acquire and assimilate lessons from there. We are educated when the experiences of our lives bring about changes for the good. Education can be achieved when an individual has a good understanding of himself along with the qualities of good behaviour, either with regards to his own life, or in his interactions with the people around him.

Education is a lifelong process which continues as long as one can still think. It goes on as time passes, enriching the individual as he learns and understands, making him more mature. Our previous life experiences and whatever we have learned and gained from our past will always remind us not to do certain things that would expose our weaknesses, while also affecting our present lives. In this manner, we will avoid repeating the same mistakes.

From the academic standpoint, the major subject we opt for will have an effect on our further studies and on finding our way and destination. If we have the willingness to do something well in our lives, we will surely be able to do so, through a truthful pursuit of our education.

To be able to read and write is called 'literacy' and it is part and parcel of education. Every human being has the right to education with no discrimination on the basis of religion, caste, and gender; educational opportunities should equally be provided to all. The importance of education is not just to enable us to get a good job but also to help us understand the value of life and the value of things around us. We need to know our priorities and not let anything influence us.

Education will mould our opinions; it will help us in the formation of ideas and views on a range of matters; it contributes to the full development of any human being who wants to do something good in life.



MY JOURNEY WITH SHILLONG COLLEGE



Margretta Nongrum

Former Vice President, S.C.S.U

I am glad to know that Shillong College is celebrating its Diamond Jubilee this year. I am also extremely happy to get this chance to write an article for the College magazine, one last time. I would like to share my experiences of the college that changed me into a finer human being.

My journey with this college started in the year 2008. I was then very young and utterly shy. However, by the end of the month I had made a pretty good number of friends. The first turning point in my life came when I was elected the class representative (CR).

I can still remember the day when I had to make an announcement in the class that the Physics period will begin at 1:00pm in Room 10. There were 192 students in the classroom and I, the very shy girl that I was, had to stand in front of the class and shout at the top of my voice. I went to the platform, shivering all over, I looked at the class, and they looked back in total silence! They were probably wondering what that girl was going to say. I gathered my voice and went ahead and made the announcement. Everybody said, "Margaret please shout we can't hear you." So I decided to write on the blackboard so that everyone would be able to see. As I was writing, the whole class laughed, I felt strange. When I looked at the board, I felt stupid and a little embarrassed because this was what I had written, "There will be Physics class at 1000 pm"... I was so nervous that I had forgotten how to write the time!

Well nonetheless, I was not embarrassed for too long as my classmates were very cooperative. This incident made me jump from my shy seat to a "comfort with the crowd" seat. A couple of years went by and in my first year B.Sc, I became the Assistant General Secretary of the Students' Union. It was then that my leadership qualities surfaced, starting to reveal the true me. I took my duty seriously and followed the footsteps of my seniors. In my third year B.Sc, I became the Vice President of the Shillong College Students' Union. That was the time when I faced the real crux of taking on the role of a leader. I had to face challenges and made many sacrifices. Along the way, I also made huge mistakes and accepting them was not very easy. My friends asked me, "Why are you so dedicated to your Union? You gain nothing from it, you don't even get money from it." I answered, "It's not about the money, it's much more than that. I can't explain now." Meanwhile, my friends went on blah blah for they did not understand.

Now, I want to tell you my fellow students what I gained from being a leader. I gained something which is unmatched by what money can buy. Being a leader made me selfless and committed to everything that I needed to do, even now. It made me brave and confident and so much more. So this is to all my juniors, don't ever lose hope in whatever you do and don't ever be afraid to stand alone if the situation calls for it.

LONG LIVE SHILLONG COLLEGE! LONG LIVE S.C.S.U!

MY THOUGHTS

Akash Sharma
BA 4th Semester

Every day is a new day, a new moment in our lives. It is often said that development is a process that takes place slowly, day by day; when things become better than yesterday and fit for tomorrow. Our actions and our plans today might be very useful for the future. The time that we have spent today or yesterday can never come back. That is understood as the law of life. Every moment or situation of life gives us a memorable day and teaches us the true experience of life. While we will always remember our past whether good or bad, we should never let it affect the joys of the present day.

My perspective:

I say that every day is a new day, for with it comes new hopes for living. One tends to believe that if the

past has not been up to one's expectations, the future will be contrary to that. We believe in living life to the fullest because we do not really know what a new moment will bring. I have not really imagined what my tomorrow will be or how I am to face today. Whatever it is, the desire to live the righteous way should not be hampered by anything.

Events that happen in our lives play a role in making our lives more complex. Diplomacy and straightforwardness in our way of thinking will make life easier. Why twist life further when we are neither sure of tomorrow, nor do we even know about the present?

Whatever is within our ability, let us make the best of each day, each hour, each minute, each second and each moment.

PATRIOTISM AND NATION BUILDING

Patriotism simply means love for one's country. India is not only our country but our motherland. It is a country with different cultures, traditions, and religions coupled with a mixed economy. Our motherland is considered to be the most developing among the countries of the world.

When we talk about patriotism, it not only implies that we should love our country but that we should also work for its welfare and development. Multifarious crimes that are committed in our country nowadays bring but shame to our motherland. As we know, India is a democratic country where the principles of liberty, justice, and equality are upheld. Yet, the negative things that are happening around only darken our freedom and liberty. People talk about the unity of our country; but if we do not respect our

sisters, mothers or even anybody's daughters, how can we be united? If black money and corruption is still a force to reckon with, where then is the future of our country and how do we respect our motherland? 90% of India's population exists in poverty while only 10% are considered rich. Yet, many, though not all of the rich, are associated with black money and corruption. As such, the future for the younger generation is dark, sadly, because of these forces.

The government has taken some measures to improve the scenario but much is still to be done. Demonetisation has helped the country to a certain extent but much ground is left to be covered. However, if we all co-operate and work together for the cause of brotherhood and unity, we may be on the right path towards building and developing our nation.

Akash Sharma
BA 4th Semester



PERSEVERANCE IS THE KEY TO SUCCESS



Teihunlang Kharrngi
BA 4th Semester

Perseverance is the continued application of the mind to a work once begun. It is the secret of success in life. It is the twin brother of patience. Failures may come but one should never yield to them. In fact, failures are but stepping stones to success. Perseverance brings victory.

Many great men of the world rose to prominence by sheer perseverance. They are the salt of the earth. They all braved depression, dismay and failures. Ultimately, their efforts have been crowned with success. Their very lives carry a message; we should follow in their footsteps and persevere with an undaunted spirit. Then success will not be far.

“Fire is the test of gold and adversity is the test of man”. How apt this saying is, for the key to success in any field is perseverance, industriousness and a single minded effort to achieve the goal. Success is like a ladder where, in order to reach the top, one would have to climb step by step accompanied by hard work. The fruit of success will surely be sweet. Thus, one must never shy away from perseverance; rather one should adopt it as one of life’s principles.

Do not, at any cost, surrender your life to the weakness within. Do not surrender your life to the mediocre thoughts of others, do not surrender your belief in yourself and your abilities; do not surrender the dreams that you have worked so hard to hold

within the palms of your hands. For what right do others have to judge another’s dreams? Surely, they have not walked in your shoes! There are no limits to your courage and determination. The world is what we want it to be. Mould your thoughts into weapons of immense power.

You are an individual of immense courage in the battle field of life, and there is no greater battle than that which will be fought within your own life. Despite the pain, the despair, the grief, the intensity of the loneliness within, you must never cower before the enemy who hovers around you in pursuit of conquering both your mind and your soul.

Abraham Lincoln was driven by perseverance to fight for the freedom of the slaves. Many battles were lost, much blood had been shed but finally, victory became a reality. What an example of perseverance and courage!

Every one wishes to become great, good, powerful and happy. Every man and every woman setting out on life’s journey feels no doubt that he or she will reach the goal. You can reach that goal only through perseverance.

“When you pass through the waters,
I am with you” (Isaiah 43:2).

COLLEGE LIFE: THE FIRST YEAR



Roonie Richard Khongsni
Class XII Arts

For all of us who are in high schools and colleges, we would agree that in general, this is a time filled with anticipation and wonderful discoveries. The major challenges of college life are the large volumes of reading, writing and short deadlines. Such a workload can give rise to possible loneliness, doubts and frustrations. Whatever you do, do not make any major decisions during one of such blue periods.

You may have to be away from the friendship, closeness and security of your home, something that you may have experienced over the years. However, you will be making lots of new friends. Through it all, continue to be you. Select your friends carefully. Believe it or not, your college friendships will be among the most satisfying and long term relationships in your life. It is always exciting to discover how wonderfully diverse college relationships can be.

Enjoy your new found freedom. Stay up until dawn talking about your ideals and ambitions with your dorm's regular buddies and sleep all day long during class hours! Go to town to enjoy the day with one or two of your new friends. But remember, with all this freedom comes responsibility.

You may even have to start thinking about your future. Be on the lookout for role models. If some field of study attracts you, find out all you can about it. Going to college is as much about finding out 'who' you really are, as it is about getting that degree.

FRIENDSHIP

Friendship is a gift
Shared by people
Connected by hearts.
Bonded by Love
Tied by invincible strings
Preserved through trust.

Friendship is made
No one can hate.
Friendship is a passion
You find in your mate.
Friendship may happen early or late
It is a medicine
With no expiry date.



THINGS YOU NEED TO KNOW ABOUT AVERAGE

AarliIalih

Elizabeth Amrynsong

Lammika Sukhleln

Mehibanri Hynniewta

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"There are two kinds of statistics, the kind you look up and the kind you make up."

Rex Stout, Death of a Doxy.

Introduction:

In the late 15th century, the word average came into English from French avarie, a derivative of an Arabic word awār meaning "damaged merchandise" or "damage to goods". Originally, avarie denoted a duty payable by the owner of goods to be shipped, but later, the term denoted the expenses or the financial liability from goods lost or damaged at sea. When a ship or its cargo was damaged at sea, the owners or insurers shared the expense. An average-adjuster determined a division of costs among them. Henceforth, an average then became any equal distribution or division which gave rise to the general sense of calculating the mean (or arithmetic mean).

In everyday language, an average is a number or value which is equal to the sum of values divided by the number of values. The English Oxford Dictionary defines average as "constituting the result obtained by adding together several quantities and then dividing this total by the number of quantities". On the other hand, the Cambridge English Dictionary defines it as "the result you get by adding two or more amounts together and dividing the total by the number of amounts". It is clear that in common usage, the average refers to what is known in Mathematics and Statistics as the arithmetic mean. People often use the word average without realizing that there are different forms of average. In Statistics the mean, median and mode are the different forms of average and these are known as measures of central tendency.

Mean:

There are different types of mean, viz. arithmetic mean, geometric mean and harmonic mean. However, most often, the mean generally refers to the arithmetic mean (which will also imply in this article). The most common type of average is the arithmetic mean or simply mean and it is also the most frequently used measure of central tendency. The mean (arithmetic mean) of a data set is obtained by adding the values of the data set and dividing the number of items. Therefore, if there are n values of a variable x , say $x_1, x_2, x_3, \dots, x_n$; the mean (\bar{x}) is given as;

$$\bar{x} = \frac{1}{n} \sum_{i=1}^n x_i$$

Median:

Median is that value of a variable which divides the data into two equal halves so that same proportion of values lie above and below the median value. In computing the median, firstly the data set (say n values of a variable x) are arranged in order (ascending or descending). The median is given as;

When n is odd (i.e. $n = 3, 5, 7, 9, \dots$)

Median = value of $((n+1)/2)^{\text{th}}$ item

When n is even (i.e. $n = 2, 4, 6, 8, \dots$)

Median = (value of $(n/2)^{\text{th}}$ item + value of $(n/2+1)^{\text{th}}$ item) / 2

In case of even number of items, we can say that the median is the arithmetic mean of the two middle terms of the ordered series.

Mode:

Mode is a French word that means fashion – an item that is most popular or common. In Statistics, the mode represents the most common value in a data set. It may happen that a data set may have more than one mode. A data set having two modes is called bimodal and that which have more than two is called multimodal. However, if no number or value in the data set is separated, then mode does not exist for the particular data set. Unlike mean and median, the concept of mode also makes sense for “nominal data” (i.e. not consisting of numerical values in the case of mean, or even of ordered values in the case of median).

The above discussions are based on discrete or ungrouped data only. However, different computations are carried out for continuous or grouped data by using respective formulae of mean, median and mode.

Misuse of average (mean, median and mode):

The most basic concept in Statistics is the idea of an average. An average is a single number which represents the central tendency of a data set. There are three different values which can represent the idea of an average value viz. mean, median and mode. It is important to know which one out of the three is being used and whether or not that measure is appropriate for a given data set. Therefore, statisticians and responsible users of Statistics (in this case – average) are careful to use whichever of these specific terms appropriately. It is, however, a common exaggerated trick to call the most favorable of mean, median and mode the “average” depending on the interpretation of a set of data that the speaker or writer wants to promote.

The word “average” has been misused in many ways. In order to show this evidence, let us have a look at just one example stated below.

Suppose we want to find out (in Statistics we say – estimate) the “average” monthly income of a group of say five people in a certain area in India where the monthly income level varies from Rs 1,000/- to Rs 45,000/-. Suppose the individual monthly incomes are (in Rs) 4000, 1000, 45000, 2500, and 3650. To get the “average” monthly income one may simply add up the total value of money of everyone in the group and divide it by the number of people i.e. by using mean.

☒ Average monthly income = $(4000 + 1000 + 45000 + 2500 + 3650) / 5 = 11230$

The average monthly income is Rs 11.230/- when mean is used. Now let us see what the “average” monthly



DIAMOND JUBILEE

income of these five people will be when median is used.

First we arrange the values in order;

1000 2500 3650 4000 45000

MEDIAN

The average monthly income is Rs 3,650/- when median is used. In this case, however, mode will not be appropriate to be used as this is not defined for this given data set.

We see that there are two different values of average monthly income – Rs 11,230 and Rs 3,650. Here the question arises - which of the two values would be more meaningful? Look at the income levels that are given; we see that most of the people have income levels between 1000 to 4000 and just one individual has an income of 45000. The average income of these people is Rs 3,650 when median is used but suddenly rose to Rs 11,230 when mean is used. This is due to the effect of the single income with an extreme value of 45000. Therefore, a true picture of the average monthly income will not show if mean is computed as average for such data. So, median is the most meaningful and appropriate measure of “average” for income data.

Before computing an average (or any statistical method), the first thing that needs to be done is to examine and understand the data set and also check the measures of scale (i.e. nominal, ordinal, interval, and ratio) of the observations.

Conclusion:

Statistics and survey results are a great way to support any argument. Unfortunately, they are often misinterpreted, of low quality, or even completely made up. Consequently, statistical literacy is the need of the hour for statistics users to understand material presented in publications such as newspapers, television, and the Internet; and also to create an awareness that users must not misuse, abuse or exploit Statistics in anyway. H.G. Wells is often cited to have said that statistical understanding will one day be as important as being able to read or write. We end with this quotation; leaving everyone to stop and think before using Statistics-

“He uses statistics as a drunken man uses lamp posts - for support rather than for illumination”

~ Andrew Lang.

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INTERNATIONAL STUDENTS *on the city*



We are the international students of the Department of Management, Shillong College, under the sponsorship of the Indian Council for Cultural Relations (ICCR) Scholarship Scheme. We would like to share some of our thoughts and experiences of our stay here.

I am Kampeirwe Shereen from Uganda, doing my BBA in this college, and this is my experience. Getting a scholarship to India was a great achievement for me and it aroused so much excitement with regards to studying abroad and travelling away from home to a different continent. On arrival in India, I could feel the change- a crowded place with people speaking a language I did not know then, that it was Hindi. While still trying to absorb the culture shock, I noticed that my suitcase went missing. Fortunately, I was not the only one with a missing suitcase. Yet, making it to the person in charge of handling our issue seemed an impossible task for me for he was standing at the centre of an angry mob, men shouting and trying to get attended to. I stood aside helpless, when all of a sudden, they all turned and looked at me and immediately made way for me to address the attendant. This was something I did not expect in a foreign country. I must admit it was the most humane gesture I have ever come across.

The welcoming nature of the Khasi people and the people of Shillong in general made me feel at home. My first days were not easy, but at least they were not bad. I am proud to say that I am a student in India because I have learnt much, both from the classroom as well as from my experiences. Special thanks go to everyone who has brought a smile to my face during my two years stay in Shillong.

Having a different experience, I am Nestor Andrade from Cape Verde. When I finally got selected to study in India, I felt happy and excited because I wanted to give my parents a break economically, and also to go through this huge adventure of surviving independently in a foreign country. Everything seemed normal and smooth on the day of my departure. It was only when I reached the airport that reality hit me. Hugging everybody as though I wanted to break their bones, and after shedding some tears, I was off. At 7:30 am I arrived at the Guawhati airport; totally exhausted, I took a nap on the airport chair. I could feel the difference in the weather when I stepped out. I did not see much on my way to Shillong, I only remember waking up inside Shillong College.

The next morning, I woke up early to a bright day and panicked, thinking that I was going to be late for class. To my surprise, I was the first one in the college. The sun really rises early in Shillong as compared to Cape Verde. The students were staring at me, and especially noticed my height.

Generally, Shillong is an extremely beautiful place with kind people. It has now been almost two years here. I have had joyful as well as sad moments, but with my friends around me, my Shillong days have given me a reason never to regret my decision to study in India.

Coming from the pearl of the Indian Ocean, I am T. P. Chalitha pursuing BBA at Shillong College; surely am I glad to be in this beautiful part of the country. It is almost two years now. At first, it was hard for me to make up my mind to study in a place far away from my home, family and relations. This was something strange for me. To be honest, before arriving at



DIAMOND JUBILEE

Shillong, I was not even aware about this place, popularly called “the Scotland of the east”. Apparently, it is. It does have similar climatic conditions as found in some European countries and Scotland. The heavy layers of fog during the many days of the year, as well as the cold, are some of the things that I have really enjoyed.

Staying in Shillong is not strange to me anymore. It is a place where I found that people are friendlier with foreigners than with their own countrymen hailing from other parts of the country. It was really difficult for me speak in the languages of North East India for they are in no way similar to my mother tongue. I always found the languages a hard nut to crack, but I am happy to say that I now speak a few Khasi words with my friends. I have even learnt how to count in Khasi!

One of the most terrifying things that I have ever felt in Shillong are the earthquakes. I still remember how I panicked when I felt an earthquake for the first

time in my life! It was indeed a hard experience. My friends shared their experiences of the earthquakes they have had in the past and I realized then, that it was something common in this region. However, I am now used to them.

The experiences that I have had so far in Shillong, are indeed worthy. Once you find a place where you can live as though you are with your family, you will not feel the isolation anymore. Although physically far from my family, luckily, I have found a place where I can feel at home.

In conclusion, as international students of this college, coming from different parts of the globe, we are indeed grateful to have been given a chance to be a part of Shillong, most importantly, to be a part of the Shillong College family for three years. We would love to extend our sincere gratitude to Shillong College, the Government of India and ICCR for making our stay worthwhile.



Nestor Andrade, Kampeirwe Shereen & T. P. Chalitha
Department of Management, Shillong College

A REPORT ON THE ACTIVITIES OF SHILLONG COLLEGE STUDENTS' UNION



Benezer Wanchand
B. A 4th Semester
Student Editor, S.C.S.U.

The S.C.S.U was able to organise various events through the year-long Diamond Jubilee Celebration of the College.

With each new academic year, fresh faces enter the Shillong College family. As per regular practice, fresh elections were held for the year 2016-17. On the 1st September 2016, we organised a meeting with the teachers in the Conference Hall, to facilitate the formation of the new office of the S.C.S.U Executive Body.

The 5th of September was a special day for our beloved and respected teachers. On that day, we were able to organise a programme for the teachers in the Conference Hall. The programme was marked by speeches and performances by students. Our purpose was to show our appreciation for the countless sacrifices and contributions made by our teachers. At the end of the programme, lunch, prepared by the students themselves, was served.

The annual social, sports and cultural celebrations, INFIGO- 2016 (College Week) started on the 1st of December 2016. The theme for this year was "Perseverance". Members of the S.C.S.U. took to their respective tasks and worked hard to ensure a smooth and successful week. The opening ceremony was held in the college campus and our respected Principal Dr. K. D. Ramsiej inaugurated the week.

On every Saturday of the month of November, sports related activities as well as debate competitions were conducted; while activities of the music department were conducted during the week. The closing day was marked by the "Mr and Miss Shillong College" competition as well as performances from the winners of the various competitions. We ended the day with a Jam Session for all the students. Though there were some difficulties along the way, we all worked hard to make it a memorable college week.

I would like to express my sincere and heartfelt gratitude to the Principal, Vice-Principal and teachers for supporting the SCSU and for sparing their valuable time to be with us. I would also like to thank all the NSS volunteers, NCC cadets, and all the volunteers who worked hand in hand with the S.C.S.U.

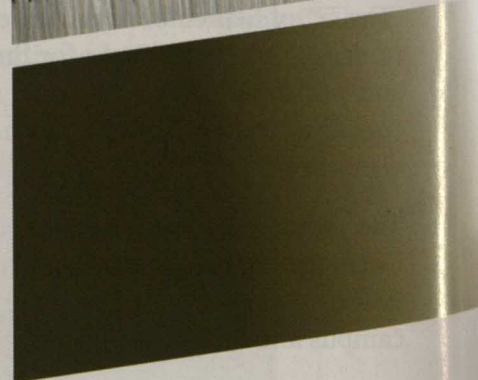
Thank You

Long Live Shillong College! Long Live S.C.S.U!



DIAMOND JUBILEE

NSS ACHIEVEMENTS



RESEARCH CELL





DIAMOND JUBILEE

DIAMOND JUBILEE PROGRAMME



Sports Achievements



Samuel J Lyngdoh & Dameki Khongstia (Class 12)
Under -18 I-League Shillong
Lajong F. C. 2016-17



Phrangki Buam & Heibormi Talang (Class 12)
Under -18 I-League - Royal
Wahingdoh F. C. 2016-17



Shaiborlang Kharpran
(2nd Semester) – was part of
the Under 19 INDIA Team,
2003, Doha.



Hardy Cliff Nongbri
3rd Year Ba - I League Shillong Lajong 2016-17



Basketball



Recently, during the ISL 2016, Rupert was playing on loan from Shillong Lajong for Delhi Dynamos FC.

He was awarded with the Dalmia Cement Young Achievers Award for his contribution and achievement in the field of football in the state of Meghalaya.

The Award was presented to **Rupert Nongrum** by Dalmia Cement Brand Ambassador and Youth Icon, MC Mary Kom, in a star studded function held in Guwahati on January 12, 2016.

He was part of the Shillong Lajong FC team that won the Manchester United Premier Cup in 2010



Cheryl Mawlieh

Badminton state player
(B.A. Second Semester)
Represented the state : 5 times in the
Sub-junior and Junior Nationals. 3 times
in the North East inter-State badminton
championship.

East Zone state Badminton Championship
2015. Manipur Imphal



From the **NCC** Desk

Amanda B. Basaiawmoit

BRIEF HISTORY

NCC was introduced in Shillong College in 1963 with the then Head of the Department of Commerce, Capt D. S. Rawat as the Associate NCC Officer (ANO). Being an avid sportsman himself he motivated and encouraged the young students to take up NCC which led many to become commissioned officers in the Army. In the subsequent years, Major Umesh Ch. Kakati (Head, Botany Department) took over the mantle to lead the young brigade and it was during the late 1970's that the girls Senior Wing was formed. For some years Major Kakati looked after both the NCC Senior Division (Boys) and Senior wing (Girls) of Shillong College. Later, as per the directions received from the 61 Meghalaya NCC girls Bn. Smt. Rama Sarkar from the Department of Botany took over separate charge of the Girls Wing. After Smt Rama Sarkar, Dr. A. Nongbri from the Department of Khasi took charge as Care taker Officer (CTO).

At present this young military brigade of NCC Shillong College Girls is under the charge of Lt. A. Basaiawmoit of the English Department who completed her commission from the Officers Training Academy, Gwalior in 2009. The cadets who are enrolled as Senior Wing cadets of this oldest and largest voluntary organisation of India comprise of the authorised strength which is 50.

OBJECTIVE:

The Motto of NCC:

Unity and Discipline (Ekta aur Anushasan)

Aims of NCC:

1. To develop qualities of character, courage, comradeship, discipline, leadership, secular outlook, spirit of adventure and sportsmanship and ideals of selfless service among the youth to make them responsible citizens.
2. To create a human resource of organised, trained and motivated youth to provide leadership in all walks of life including the Armed forces and always be available for service of the nation

In keeping with the motto of NCC "Unity and Discipline" the NCC has helped in developing qualities of character, leadership, comradeship, courage, discipline and the ideals of selfless service amid the youth of the college. The energy, enthusiasm and feeling of patriotism is visible in each and every cadet.

ACTIVITIES OF NCC:

• *Centrally Organized Activities:*

The NCC girl cadets have been regularly taking part and have received various decorations at Centrally organised Camps such as Combined Annual Training Camp, National Integration Camps, Mountaineering and Trekking Expeditions, Thal Sainik Camps, Pre-Republic day Camps, Military Hospital Attachment Camps, Army Attachment Camps and Republic Day Camps to name a few.

- **Community Outreach Programmes:**

Apart from the Centrally Organized Camps the girl cadets have also been taking part in the Community Outreach Programmes organised at the Unit Level such as Swacch Bharat campaign, Blood Donation Drives, Tree Plantation Programmes, Volunteering in Civil Defence programmes and observation of various National and International Days programmes as per detailment by the Unit.

- **College Outreach Programmes:**

The girl cadets of the college have also taken part in the various programmes organised by the unit such as Independence Day celebrations, Blood Donation Camps, Tree Plantation Programmes, observation of National and International day programmes and cleanliness drives under the Swacch Bharat Campaign.

SEMINAR PROGRAMMES ORGANISED BY NCC SHILLONG COLLEGE:

The NCC Shillong College has been organising motivation seminars for recruitment in the Armed Forces every year (2011-2016) in collaboration with the NCC NER Dte.

The NCC Shillong College Unit has organized An Awareness Programme On "Adolescent Rights: A Critical Agenda" in collaboration with Department of Sociology. The programme sponsored by The National Human Rights Commission was held on March 15, 2016.

The NCC Shillong College Unit also observed the International Youth Day by holding a motivational talk on "NCC and Nation Building in the College in association with the NCC units of St. Anothny's College and Shillong Commerce College Unit on August 12, 2016. "This motivational talk was delivered by Shri Paul Shylla, Junior Staff Officer in charge of Meghalaya Secretariat Home Guards who is also an Ex-NCC cadet of the College.

On behalf of the 61 Meghalaya NCC (G) Bn the NCC unit of Shillong College Unit also organised a Digital Payment Awareness Programme and Road Safety Awareness Programme which saw the participation of NCC cadets of Shillong. The programme which was attended by the Commanding Officer of 61 Meghalaya (G) NCC Bn saw the participation of SBI Chief Manager Region-1 and her team as well as the Traffic Personnel of Rynjah Branch as Resource persons.

Apart from these Programmes the NCC of Shillong College Unit regularly organises Swachch Bharat Abhiyan Programmes, Observation of International Yoga Day, World Environment Day, International Day against Drug Abuse and Illicit Trafficking amongst others.

AWARDS AND RECOGNITION:

STUDENTS

- 2012 • K. Themreichen won the Bronze medal at the Sub Junior National Taekwondo Championship.
- Examinations cleared: B Certificate: 5 cadets and C Certificate: 1 cadet.
- 2013 • Roiwanki, Larisa, K. Themreichen took part in the country wide NCC Games (Kabbadi) on 28th Oct, representing NER directorate.
- K. Themreichen took part in the 27th N. E Games at Imphal April 8-11, winning Silver medal



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in Taekwondo.

- Larisa Mawthoh won the Fisrt Best Cadet Shillong Group Level cash Award.
- Examinations cleared: B Cerificate:3 cadets and C Certificate:1 cadet.
- 2014 • K. Themreichen Bagged 2nd position in Run for Peace (Senior category) on 31st October, at Shillong.
- K. Themreichen Bagged 3rd position in Independence Day Run at Shillong.
- K. Themreichen won the silver medal in Taekwondo in the North East Games at Arunachal, December 10-13.
- Grace Nongrum represented the NER and was a part of the Republic Day Parade Contingent in New Delhi.
- Grace Nongrum was a member of the International Youth Exchange Programme from 20th-29th of November held at Singapore. She also received the decoration of being the Drill Instructor for the YEP participants.
- Examinations cleared: B Certificate: 2 cadets and C Certificate: 4 cadets.
- 2015 • Roiwanki Suchiang was selected by the IMF, New Delhi to be part of the All Women Expedition Bhagirathi, 2015.
- Cdt. Lynda Mary attended the Basic Mountaineering Course at Manali in June 2015.
- Ex- NCC cadet Themreichen was felicitated at a state function held to observe World Sports Day at State Central Library, Shillong.
- The NCC cadets took part in the International Yoga Day Record Breaking event of the Country.
- NCC Cadets participated in the Independence Day Parade at Polo Grounds and the 61 Megh Girls NCC Bn Contingent was commanded by SUO Grace F Nongrum.
- Examinations cleared: B Certificate:5 cadets and C Certificate: yet to declare cadets.
- 2016 • NCC cadets Sylverene, Ibapynhun, Jenny Fricia, Veronica Nongrum, Lateihun, Sumarlang and Lynda Mary were selected as NCC volunteers for the 12th South Asian games.
- Lynda Mary has been selected to attend the Advanced Mountaineering Course.
- NCC cadets Aibandaplang Myllemngap, Wandarihun L. Nongpyuir were selected to attend the TSC camp, Delhi in Aug-Sept, 2016.
- NCC cadets Jenny F. Paliar, Bashisha Mawrie, Defika Lawriniang were selected to attend the RCTC at Gwalior in October, 2016.
- NCC cadets Banribha Nongspung, Phiwanpynkmen Gatphoh, Philadatngen Malniang,

Phibashisha Kharmutee, Apsara Kharbuli were selected to attend the IGC at Silchar in October. Apsara Kharbuli and Phibashisha Kharmutee were selected for the Pre-RD Camp.

- Cadets Lanosha Lawriniang, Cherleen Nongkynrih, Naphidahun Marngar attended the NIC at Maihar, Ridalin Papang, attended the NIC at Silchar while Banribha Nongspung and Wandarihun L. Nongpyuir attended the NIC at Rourkela.
- Cadet Aibandaplang Myllemngap was selected to attend the BLC at Agartala in October.
- 2017 • Cadets Jenny F. Paliar, Philadatngen Malngiang were also selected as student Ambassadors of the State at the Swasth Bharat-Swasth Balika programme organised by the Swachh Bharat Cell of Shillong College.
- Cadet Iakmenlang Nongspung was selected to attend the Basic Mountaineering Course at IHM, Darjeeling.

The decorations received for 2015 are for Best in Firing, Best cadet and Best Camp Senior for the CATC II held at Umroi on May, 2015.

ANO

2012-2014

- Resource Person for the District Administration, East Khasi Hills, Government of Meghalaya and Zila Sainik Welfare Board.
- 2013 • Prepared published materials as part of the Writers Workshop on Disaster Management entitled "Earthquake and Landslide" published by the State Resource Centre, NEHU.
- 2014 • Attended Refresher Course in Disaster Management from 25th September, 2014 to 15th October, 2014 and awarded 'A' Grade.
- Associated with the District Disaster Management Agency vide letter RL.33/19/2004/2007/153 assisting them in Various programmes.
- 2015 • Attended a 3 day Workshop on "PMDVA, 2005: Challenges and Strategies" organized by NIPCCD, Regional Centre Guwahati.
- 2017 • Was felicitated by 61 Megh (G) for receiving the DG Commendation for her outstanding contribution at NIC (Maihar), Madhya Pradesh in December, 2016 apart from being an outstanding ANO of the Bn.

INNOVATIVE PRACTICES

The College has been very supportive towards the growth of NCC since the Unit was established. However, to promote NCC as an extension activity and to encourage students, the College has established an award entitled "NCC Best Cadet" which is distributed on the last day of the College week.

The recipients of this Award are as follows:

1. Grace F Nongrum (2014)
2. Roiwanki Suchiang (2015)



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3. Jenny Fricia Paliar (2016)

However it is to be mentioned that the college Award for Best Sportsperson last year (2015) was bagged by Ex-NCC Cadet Themreichen.

Apart from this the College also provides funds for conducting a Study Tour annually.

PLACEMENTS:

The issue of height has been a major hurdle in NCC cadets not being selected in the Armed Forces. But inspite of this, many cadets have been selected and are currently employed in the police Department, security agencies and are serving as paramedics in the health department.

This year Grace F. Nongrum who has been selected to serve the Delhi Police is currently undergoing her training in Delhi.

FUTURE PLANS:

The Funds being centrally disbursed from the battalion has not been a stumbling block in conducting programmes. Currently, the cadets of the college regularly take part in the Swaach Bharat Committee programmes of the College. Further, realizing the threat of Disasters such as Earthquake, we intend to organise a five day programme on Disaster Preparedness along with NSS, YRC, Rangers and Rovers for which the talks with The Home guards Department and DDMA have taken place.

PARTICIPATION OF CADETS



NATIONAL INTEGRATION CAMP, ODISHA



**SWAACH BHARAT
CAMPAIGN AND
COLLEGE OUTREACH
ACTIVITIES**



**PARTICIPATION
OF CADETS AT
NATIONAL DAY
OBSERVATIONS**





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CADETS AT COMMUNITY OUTREACH ACTIVITIES (PUBLIC INFORMATION CAMPAIGN ORGANISED BY Dte AT SMIT)



SWAACH BHARAT CAMPAIGN ORGANISED BY GROUP



**ADVENTURE ACTIVITIES
IN NCC (CDT LYNDIA
MARY)**



**SPORTING ACTIVITIES
OF THE CADETS (CDT
THE MREICHEN WITH
HER MEDAL)**





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CENTRALLY ORGANISED CAMPS



INTERNATIONAL YOGA DAY, 2015



**ANNUAL TRAINING
CAMPS(CATC UMROD)**



**NCC DAY
OBSERVATIONS AT
RHINO**

**SPORTING ACTIVITIES
OF THE CADETS (CDT
THE MREICHEN WITH
HER MEDAL)**





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**ANO AT NIPCCD,
GUWAHATI
ATTENDING
WORKSHOP ON
PWDVA**



**ROIWANKI AT
BHAGIRATHI AS
PART OF IMF
EXPEDITION, 2015**



**12TH SOUTH ASIAN GAMES
(CDT SYLVERENE, VERONICA,
SUMARLANG, JENNY, IBA AND
LYNDA MARY)**



**PHILA MALNGIANG
ONE OF THE SELECTED
STUDENT AMBASSADORS
AT THE SWASTH BALIKA
PROGRAMME, 2016.**



**DIGITAL PAYMENT
AND ROAD SAFETY
AWARENESS
PROGRAMME, 2016**



**BASIC
MOUNTAINEERING
COURSE AT IHM,
DARJEELING, 2017**



**IAKMENLANG
NONGSPUNG
PARTICIPANT AT
IHM, DARJEELING**





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**NCC DURING NAAC
VISIT, 2016**



**INTERNATIONAL
YOGA DAY,
2016**



**INTERNATIONAL
YOUTH EXCHANGE
PROGRAMME,
2014**



**INTERNATIONAL
YOUTH DAY,
2016**

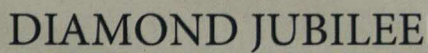


**GROUP PHOTO ON
INTERNATIONAL
YOUTH DAY**



**STUDY TOUR
2015 SPONSORED
BY THE COLLEGE**





**INTERNATIONAL YOUTH
EXCHANGE PROGRAMME,
SINGAPORE**



**PLACEMENT
DOCUMENT
(GRACE F
NONGRUM)**

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PRESS RELEASES

NCC organises motivational talk on nation building

By Our Reporter

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ted.

SHILLONG: The NCC unit of Shillong College, under the banner of 61 Meghalaya NCC (G) Battalion and the other collaborating units, organized a motivational talk on 'NCC and nation building' on Friday as part of the observation of the International Youth Day.

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The speaker on the day was Paul Shylla, Junior Staff Officer in charge of Meghalaya Secretariat, Home Guards and a former NCC cadet of Shillong College, who spoke about the NCC and how it contributes not only to the all round development of the individual but also reaches out to the community and nation through its various programmes. (Contd on P-7)

INTERNATIONAL YOUTH DAY



SWASTH BALIKA PROGRAMME

Projects given to politically connected contractors

Story books to familiarise kids with financial concerns

[illegible][illegible]

Key Message to Parents Open for School Children on April 19

Parents of school children will be invited to a special event on April 19, 1994, at the University of Illinois at Chicago, to discuss the importance of child safety and the role of parents in ensuring their children's safety. The event, titled "Key Message to Parents Open for School Children on April 19," will be held from 10:00 a.m. to 12:00 p.m. in the Ball Room of the Hyatt Regency Hotel, 1230 North Dearborn Street, Chicago, IL 60610. The event is free of charge and open to all parents of school children. The event will be held in conjunction with the National Child Safety Week, which is held annually from April 18 to April 24, 1994. The event will feature a presentation by the National Transportation Safety Board (NTSB) on the importance of child safety and the role of parents in ensuring their children's safety. The presentation will be followed by a Q&A session with NTSB representatives. The event will also feature a display of child safety products and a chance for parents to win prizes. For more information, please call 1-800-4-A-SAFE or visit the NTSB website at www.ntsb.gov.

Complaint lodged against Royal Transportation of Dublin

A complaint has been lodged against the Royal Transportation of Dublin (RTD) by a parent of a child who was injured while riding on a bus. The parent claims that the child was not properly supervised by the bus driver and that the child was injured as a result of the driver's negligence. The parent is seeking compensation for the child's injuries and medical expenses. The RTD has denied the allegations and claims that the child was properly supervised by the bus driver. The case is currently being handled by the Dublin City Council's Complaints and Appeals Committee.

Two men indicted by grand jury for child sexual abuse

Two men have been indicted by a grand jury for child sexual abuse. The men, who are in their late 30s and early 40s, are accused of sexually abusing a young girl between the ages of 10 and 12. The alleged abuse took place over a period of several years. The men are currently being held in custody and are facing charges of child sexual abuse. The case is currently being handled by the District Attorney's Office.

Patients affected by mushroom poisoning out of danger

Demand for govt college in Ri Bhoi gains ground

Several duped after accessing ATM pins

By Nicholas...

1000 PEOPLE have been duped into handing over their ATM PINs to a scammer, according to a report from the UK's National Crime Agency (NCA). The scam, which has been ongoing since 2015, involves a caller claiming to be from the NCA and offering a reward of £10,000 for the victim's PIN. The victim is then asked to enter their PIN on a phone, which is then used to access their bank account. The scammer then transfers the money to their own account. The NCA has warned that the scam is still ongoing and that victims should be vigilant.

100 using two-faced names for business, University of York researchers have found. The study, which involved analysing 100,000 business names, found that 10% of the names were 'two-faced', meaning they had two different meanings. The researchers found that these names were often used by businesses in the food and drink industry, and that they were often used to attract customers. The researchers also found that these names were often used by businesses that were not well-known, and that they were often used by businesses that were not well-reviewed.

Wish scenario in State: CAG

the 1990s, the industry has been hit hard by a combination of factors, including a decline in the number of new entrants, a decline in the number of existing entrants, and a decline in the number of existing entrants. The industry has been hit hard by a combination of factors, including a decline in the number of new entrants, a decline in the number of existing entrants, and a decline in the number of existing entrants.

NEW DEPARTMENTS

Department of Physical Education

Shillong College, Shillong, is the first college in the state of Meghalaya that proposed and introduced the subject of Physical Education as one of the papers at the Higher Secondary level in the Arts stream. Soon after the approval by the Board, the college was granted permission to offer the paper as an optional subject, to the students from the year 2014 onwards.

The Department of Physical Education realised the importance of Physical Education in the region as there is no such course that is being offered by the only university, i.e, the North Eastern Hills University, for the benefit of students who have serious interest and potential in various games and sports. Therefore, the college took the initiative and sent a proposal to the North Eastern Hill University (NEHU) for introduction of a three-year degree course (Six Semesters), the Bachelor of Physical (B.P.E). Education

The Department has designed and structured different games and sports activities in the college such as intramural competitions to enhance knowledge and understanding of movement, health, sport, physical activities, and for providing them good quality education. The programmes in the department enable students to develop and improve generic life skills like, thinking, questioning, reflecting, evaluating, team work and communicating. These are the skills desired and sought for by employers of today's and tomorrow's graduates.

The objective of the Department is to make sports and physical activities an important part of the daily routine of students for them to be able to make it a way of life that generates fitness awareness. The programmes of Physical Education provide opportunities to students to participate in various competitions inside the campus such as intramural competitions and also at the national/ state/district and inter-university tournaments as extramural competitions and thus develop personality.

Faculty Members:-

1. Shri Ehbok Syiemlieh
2. Shri Cleverson Syiemlieh
3. Shri Sunnyborn Warjri
4. Shri Pynshngainlang Moksha

C. Syiemlieh



Principal Presenting medals to the athletes



Shillong College HS Section during the Inter School Athletics Meet, 2017



Department of Environmental Science - A Report

The Inaugural Function of the Deptt. of Environmental Science, Shillong College, was held in the Principal's Conference Hall, Shillong College, at 11:00 am on Friday, the 23rd of June 2017. The function was chaired by Mr. Balawan J. Mawrie, Lecturer of the Deptt. of Environmental Science, who opened the function by calling upon Dr. M. B. Lynser, HOD, Deptt of Environmental Science, to give the introductory speech. Dr. Lynser described the process by which the Deptt. was formed and expressed gratitude to all those involved in the establishment of the department. Dr. Lynser's speech was followed by that of Dr. K. D. Ramsiej, Principal of the college. Dr. Ramsiej spoke again of the journey undertaken by the management and by faculty that culminated in the establishment of the department. He also expressed gratitude, especially to the members of the College Development Council of NEHU as well as experts such as Prof. B. K. Tiwari for their contribution towards the inception of the department. After the conclusion of the Principal's speech, Prof. B. K. Tiwari was called upon to give an address as one of the chief guests of the ceremony. Prof. Tiwari spoke about the importance of Environmental science as a stream today, and of the need for graduates and post graduates educated in this field. With the surrounding environment plagued by a variety of problems and issues, he emphasized the great importance of training experts in this field today. He also welcomed the new department to the family of Environmental Studies and Environmental Science, which has until now comprised the Deptt. of Environmental Studies, NEHU and the Deptt. of Environmental Science, St. Edmund's College Shillong, and called upon the members of the new Deptt. to strive for excellence in all their endeavours. Following Prof. Tiwari's speech, Mr. Mawrie then called upon Prof. D. Paul, Acting Head of the Deptt. of Env. Studies, NEHU, to speak. Prof. Paul again spoke of the need and importance of Env. Studies as a field today, and of the need for persons trained in the discipline. He emphasized the multi-disciplinary nature of the subject, thus implying the need for individuals of varying skill sets and interests to receive training under the broader umbrella term of environmental studies. Prof. Paul's speech was followed by the Vote of Thanks, given by Dr M. Dey, Vice Principal, Shillong College, after which, the attendees proceeded to the Deptt. of Environmental Science Laboratory, for the ceremonial ribbon cutting and photo-sessions. Once the program had been concluded, all present returned to the Conference Hall for light refreshments.

Balawan J. Mawrie



Glimpses from the Inaugural Programme





DIAMOND JUBILEE

Inter District Subroto Football Tournament 2017 under 17 Boys Shillong College Higher Secondary Boys with the Runners-up Cup



The Department of Computer Science & Applications organized a two day programme entitled “SCTechZest” on the 3rd September, 2016 and 10th September 2016 as part of the Diamond Jubilee Celebration of the College.

Three Inter-College Competitions were held on the 3rd September, 2016



Android App
development Competition



Code Debugging And
Optimization Competition



Debate Competition

In Fond Memory



*First S. C. Datta Memorial Lecture
Organised
by the Department of Mathematics in 2014*



Campus Churnings



Shillong College
Mawkasiang Campus



G. Rumnong



G. Rumnong



G. Rumnong



L. Pariat



L. Pariat



L. Pariat



L. Pariat



D. L. Buam