



Shillong
college

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DISASTER
MANAGEMENT

magazine 2010



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From the Principal's Desk



I am delighted to pen a few lines in the College Magazine, 2010, which would be the last opportunity before I leave the College after serving for more than thirty five years. The College has become my second home and I am satisfied but feel nostalgic at the thought of leaving behind the College that I love so much. In its fifty four years of existence, Shillong College has grown in strength and quality and has helped in shaping the career of thousands of students in the different walks of life and spread out in the different parts of the country. As the head of the institution, I am proud of our achievements, starting from the scratch and now the College has become one of the biggest Co-educational Institutions in the North East. The spirit of love and compassion, sharing and understanding are the best assets of the College which we should continue in the year to come.

The College has successfully celebrated its Silver Jubilee in 1981 and the Golden Jubilee in 2005-2006. The College Students' Union that was started in 1959, completed its Golden Jubilee in 2009, and the Shillong College Students' Union had celebrated the Golden Jubilee of the Union this year, with a number of activities and programmes. Another milestone of the College is its accreditation by the National Assessment and Accreditation Council (NAAC), Bangalore which is a statutory body established by the UGC in 1994. In 2003, the College had been accredited in the Grade B level (70-75%). Again, Shillong College had been re-accredited in September 2010, by the NAAC, Bangalore, with a Grade B level at 2.92 in the 4 point scale. We missed Grade A by 0.08, which is indeed painful, for all of us after all our hard works, however, this score would enable us to work harder and achieve more in the future.

Today the society is facing a number of problems - illiteracy, dropouts, unemployment, frustration, criminal activities and many other social issues. Here lies the role of the teachers, where we have to address ourselves to these social problems and mould the character of our youths, who will be the future citizens of our country. Besides the family, the teacher is a person upon

whom the students look up for guidance. Students on the other hand, must love and respect one another including their parents and teachers and play a constructive role in the society. We are aware that we living in a highly competitive world which is a real challenge to the young generation. Students must work hard and always try to give the best in whatever they do. They must excel in the different fields and make the best use of their talents and abilities. The future of the country depends on the youth, who can bring changes and transform our country into a better place to live in.

I take this opportunity to thank all the Vice Principals who have served and rendered their services to the College and to the present Vice Principal Dr. Malay Dey and Vice Principal (Professional Courses) Shri K.D. Roy, all the teachers and the non-teaching staff for their help and cooperation. I would also like to thank the members of the Shillong College Students' Union, and all the students for their help and cooperation. My special thanks to the members of the Shillong College Alumni Association for their services to the College. My gratitude to all the parents and guardians of our past and present students for the support and understanding.

I am indebted to all the Presidents and members of the Shillong College Governing Body, and the present President Prof. K.S. Lyngdoh, and all the members for their advice and direction. My thanks also goes to Dr. M.N. Bhattacharjee, Prof.-in-charge, College Magazine, all members of the Editorial Board, and last but not the least to the Student Editor, Shri Larry Mizzi Nongkynrih, for assisting the Prof.-in-charge.

A big thank you to each and everyone who have helped me in their different ways to run the College.

May God bless you all.

30th November, 2010

M. P. R. Lyngdoh

From the Teacher In-Charge.....



The pace of change in all spheres of life has accelerated dramatically in recent decades producing rather a seismic imbalance. Globalisation, technology and the changing workforce are expected to produce more dramatic effect in future and mankind has to adapt to the newer challenges opening up almost every day. Since the dawn of life, the earth has never before been burdened with ever increasing population, constructions, denudation of forest-cover, stress on water resources, mining activities, many others such activities in the name of growth and development. We are turning large tracts of land into poisonous polythene dump yards. Clean water and clear water are now things of past and will slowly sound mythological. What is the impact of this aberration on the limited natural resources of our planet? How long will they last? What is the result of this enormous degradation?

The evolutionary history of mankind must be re-visited, and let us take some lessons for ourselves from the Darwin's theory. Do we have the capacity any more to adapt to what is to come? As a species, we humans have migrated from the African continent to the tundras, to the high plateau of Tibet and to the cold European regions and then to everywhere. So far, we have survived quite well by weathering many climatic conditions of unbelievable harshness as well as facing many natural calamities. Probably, now we are more equipped to face the natural calamities. But what about the artificial or man-made calamities which change their faces everyday? Are we ready to cope with changes of this immense magnitude? If we think that we are not capable of adapting to these imminent catastrophes, we will tend to turn spiritual and take recourse to so-called "faith" and even try to give to some scientific explanation to these phenomenon "faith" that is devoid of facts and go for peaceful sleep at night. But disaster may haunt us in our sleepy sojourn and undo all that we have created.

Thus, to adapt to the future conditions we need to be rational, try to analyse what we have done so far and we may follow for what we have done so far and then take up strategy so that we may negotiate any unforeseen with elegance for which we need to be pragmatic, scientific minded and mentally, physically as well as technically equipped. Basically, the consciousness level has to change. The civilisation that we have created for ourselves and the planet as a whole was driven by a consciousness that was fundamentally divisive in nature, a consciousness that put the individual's interest ahead of the whole, a consciousness that worshipped greed and encouraged ruthless exploitation. This theme of consciousness has to change and we need to come out of the vicious domain of greed, self-centeredness and primarily materialistic way of life which are the result of the capitalistic globalisation being pursued all over. If we desire that our next generation and generation after that as well should live peacefully with prosperity we need to collectively change our way of life and think, plan and act for their interest. We need to create a world that will have less of disaster - physical as well as psychological - if not the disaster is totally averted at least that may be minimized.

As a fraternity belonging to the area of academics imparting education to thousands of students every year, our institution thought it worthwhile to focus on "Disaster Management" in this issue of Annual Magazine of the College and make every one us aware of the same. Whereas the common aspect of disaster management, i.e. physical disaster is in the focus of the theme, we also felt it worthwhile to focus on the moral disaster which is basically at the root of the impending physical disaster. Thus this issue of the magazine contains few articles on Disaster Management and its preparedness in addition to usual contributions of the students and teachers on other academic and related matters.

Apart from the usual activities of the College, the year 2010 may be marked as a milestone in the annals of this institution as the College had two important activities during the year. The first among these was the Re-accreditation of the College by National Assessment and Accreditation Council, Bangalore, and we feel happy with all out appreciation of the NAAC Peer Team on the efforts of the College in lifting the academic standard as well as physical infrastructure of the College. The second and a very important activity of the college during the year was the Golden Jubilee Celebration of the Shillong College Students' Union. In democracy, the role of an active students union is very important which not only teaches and trains the students on the democratic principles but also ensures that the institution functions with democratic decisions rooted through the opinion of all the stakeholders. The S.C.S.U. has performed creditably since its inception in 1959 and we are sure the flag of the union will fly higher and higher in the days to come. For its progress and dignity, it has to regard the democratic principles as its top-most priority and continue to strive for academic excellence along with all extra-curricular activities in addition to being pioneer in fighting against superstitions and obscurinistic practices that are still afflicting our society.

Yet, one more significant activity that the college fraternity took up and performed with success is holding of a National Symposium on a very pertinent topic, "Great Depression of 1930s and present Global Economic Melt Down - Identifying the Commonalities and Lessons Thereof" on 25th and 26th June, 2010. The Symposium saw the congregation of many eminent personalities in the relevant field which included Prof. C. P. Chandrasekhar, Centre for Economic Studies and Planning, Jawaharlal Nehru University, International Development Economics Associates (IDEAs), Department of Economics, Jawaharlal Nehru University, New Delhi, Shri Jitendra Choudhury, Hon'ble Minister of Industries and Rural Development, Government of Tripura, Shri Phrang Roy IAS (Retd.), former Asst. Vice President, IFARD, was

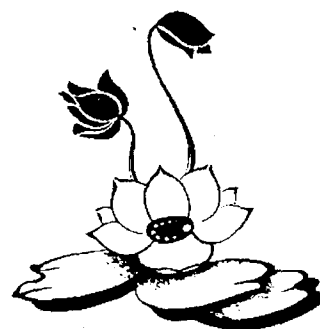
inaugurated by Shri Conrad K. Sangma, Leader of Opposition, Meghalaya Legislative Assembly, and many other scholars and academicians and gave a vivid account of the global economic scenario, particularly during 2007 post-recession period.

This magazine is the annual publication of the college and hence the mouthpiece of all members of the Shillong College Family. I am extremely privileged to be associated with the publication of this important publication of the college. I am extremely thankful to our Principal, Dr. (Mrs.) M. P. R. Lyngdoh, for her constant guidance and cooperation in bringing out the magazine. I express my gratitude to Dr. Malay Dey, Vice Principal, and Shri Kollol Dutta Roy, Vice Principal (Professional Courses), all members of the teaching and non-teaching staff for their endeavours and immense care. Each and every member of the Editorial Board of the magazine, Shillong College Students' Union, student editor of the magazine deserve special appreciation for their unstinted support and cooperation. The cover design of the magazine is a result of combined effort of Smt. A. Mitri and Shri B. Mukhim of Computer Science Department and our good friend Shri T. G. Manih - I congratulate and thank them for their selfless service.

Finally, I take the responsibility of any mistake or printing errors, in spite of best efforts, and urge upon all to bear with the same.

THANK YOU & HAPPY READING.

Dr. M. N. Bhattacharjee





SHILLONG COLLEGE MAGAZINE 2010: EDITORIAL BOARD

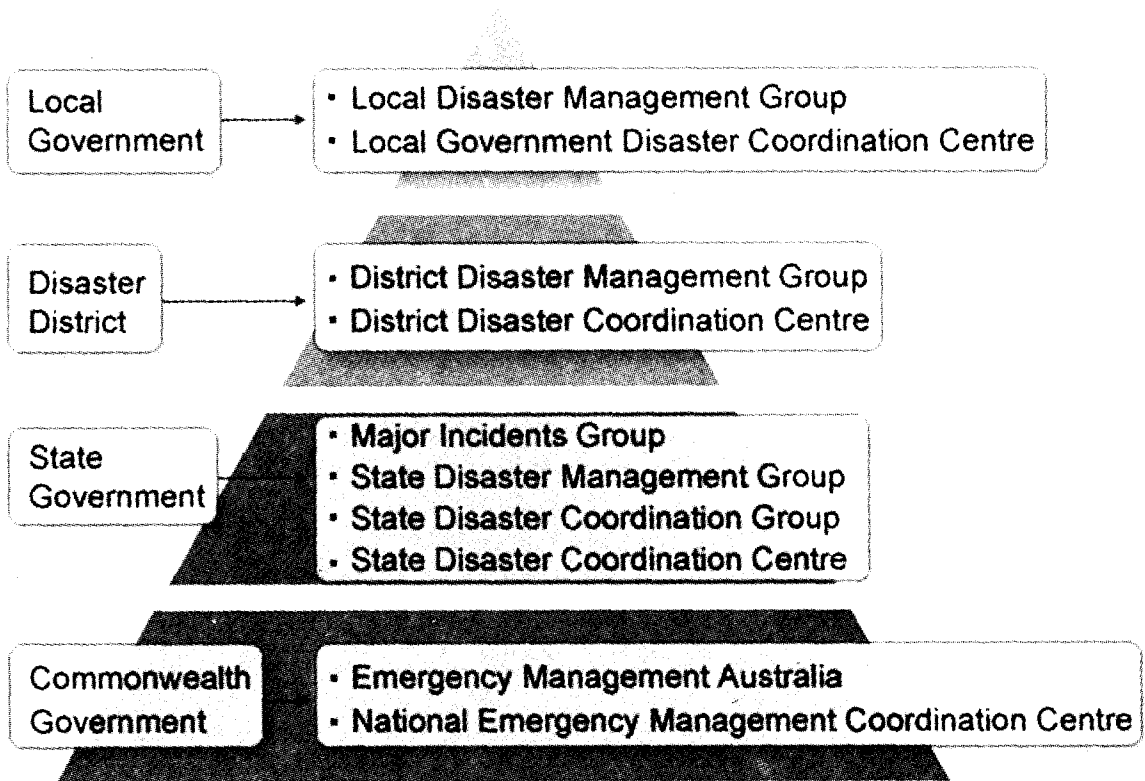
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"Practical men, who believe themselves to be quite exempt from any intellectual influence, are usually the slave of some defunct economist,"

- John Maynard Keynes.

On The Theme

DISASTER MANAGEMENT: BETTER SAFE THAN SORRY



"We live in the world when we love it."

– Rabindranath Tagore

SOME TERMS AND TIPS ON DISASTER MANAGEMENT

Compiled by:
 Dr. M. N. Bhattacharjee

Disaster is a perceived tragedy, being either a natural calamity or man-made catastrophe. It is a hazard which has come to fruition. A hazard, in turn, is a situation which poses a level of threat to life, health, property, or that may deleteriously affect society or an environment. In contemporary academia, disasters are seen as the consequence of inappropriately managed risk. These risks are the product of hazards and vulnerability. Hazards that strike in areas with low vulnerability are not considered a disaster, as is the case in uninhabited regions.

The purpose of the International Red Cross and Red Crescent Movement, as embodied in its Constitution and the principle of humanity, is to prevent and alleviate human suffering wherever it may be found, to protect life and health and ensure respect for the human being. Disaster preparedness fits within this overarching purpose and has been identified in IFRC's *Strategy 2010*, as one of the "core areas" that National Societies should prioritise and integrate into their overall programming efforts.

A **disaster** is an extreme disruption of the functioning of a society that causes widespread human, material, or environmental losses that exceed the ability of the affected society to cope using only its own resources. Events such as earthquakes, floods, and cyclones, by themselves, are not considered disasters. Rather, they become disasters when they adversely and seriously affect human life, livelihoods and property.



A **hazard**, on the other hand, refers to the potential occurrence, in a specific time period and geographic area, of a natural phenomenon that may adversely affect human life, property or activity to the extent of causing a disaster. A hazard occurrence (the earthquake, the flood, or the cyclone, for example) becomes a disaster when it results in injuries, loss of life and livelihoods, displacement and homelessness and/or destruction and damage to infrastructure and property. A cyclone that surges over an uninhabited island does not result in a disaster; however, it would be a disaster if it hit the populated coast of Bangladesh and caused extensive loss of lives and property.

Structural or physical vulnerability is the extent to which a structure is likely to be damaged or disrupted by a hazard event. For example, a wood frame house with large-headed, roofing nails, rafter tie-downs, anchor bolts and a solid foundation is less vulnerable structurally to severe cyclone winds than a similar-looking house which does not have these structural details.

Human vulnerability is the relative lack of capacity of a person or community to anticipate, cope with, resist and recover from the impact of a hazard. Factors that increase human vulnerability to disasters include rapid urbanisation, population growth, and lack of knowledge about how to effectively resist the effects of disasters and poverty. Of all the factors, poverty is perhaps at the root of what makes most people vulnerable to the impact of most hazards.

Human capacities are the qualities and resources an individual or community can use

and develop to anticipate, cope with, resist and recover from the impact of a hazard. According to UNHCR's People-Oriented-Planning Framework, human capacities include material resources (i.e. food, animals, cash, tools); social and organisational capacities (i.e. leadership, previous organising experience, community based organisations and networks); and attitudinal capacities (i.e. beliefs, motivations, work values, ideas, creativity, efficacy) (Anderson 1994). All people and all communities have resources and capacities and therefore a foundation for preparedness and risk reduction that National Societies can support and help build.

Developing countries suffer the greatest costs when a disaster hits – more than 95 percent of all deaths caused by disasters occur in developing countries, and losses due to natural disasters are 20 times greater (as a percentage of GDP) in developing countries than in industrialized countries. Therefore, it is more important for the developing countries to be prepared for any perceived Disaster – to be Safe than Sorry!

Disaster preparedness refers to measures taken to prepare for and reduce the effects of disasters. That is, to predict and—where possible—prevent them, mitigate their impact on vulnerable populations, and respond to and effectively cope with their consequences. Disaster preparedness is best viewed from a broad perspective and is more appropriately conceived of as a goal, rather than as a specialised programme or stage that immediately precedes disaster response. Disaster preparedness is a continuous and integrated process resulting from a wide range of activities and resources rather than from a distinct sectoral activity by itself. It requires the contributions of many different areas—ranging from training and logistics, to health care to institutional development. A typical Disaster Management continuum comprising of six elements - 1.Prevention, 2.Mitigation, 3.Preparedness in pre-disaster phase, 4.Response, 5.Rehabilitation and 6.Reconstruction in post-disaster phase, defines the complete approach to Disaster Management.

Viewed from this broad perspective, disaster preparedness encompasses the following objectives:

- Increasing the efficiency, effectiveness and impact of disaster emergency response mechanisms at the community, national and Federation level. This includes: the development and regular testing of warning systems (linked to forecasting systems) and plans for evacuation or other measures to be taken during a disaster alert period to minimise potential loss of life and physical damage; the education and training of officials and the population at risk; the training of first-aid and emergency response teams; the establishment of emergency response policies, standards, organisational arrangements and operational plans to be followed after a disaster.
- Strengthening community-based disaster preparedness through National Society programmes for the community or through direct support of the community's own activity. This could include educating, preparing and supporting local populations and communities in their everyday efforts to reduce risks and prepare their own local response mechanisms to address disaster emergency situations.
- Developing activities that are useful for both addressing everyday risks that communities face and for responding to disaster situations—for example, health, first aid or social welfare programmes that have components useful for disaster reduction and response.

Disaster classifications

There are different ways to classify disasters. Classifications matter because preparedness, response and risk reduction measures as well as the specialists and agencies involved depend on the type of disaster. Disasters are often classified according to their cause, their speed of onset (sudden or slow) and whether or not they are due to “acts of nature” or “acts of humans”—a classification which is often contested, because it is argued that

human actions, in fact, also precipitate natural disasters.

Hazards causing disasters

Disasters classified according to cause are named after the hazard which results in the disastrous social and economic consequences. Thus, this classification includes earthquakes, floods, cyclones, tornadoes, landslides, mud flows, droughts, pest and insect infestations, chemical explosions, etc.

Speed of onset

The speed of the disaster's onset is another way to distinguish between disasters— and the types of responses that may be required. A **rapid onset disaster** refers to an event or hazard that occurs suddenly, with little warning, taking the lives of people, and destroying economic structures and material resources. Rapid onset disasters may be caused by earthquakes, floods, storm winds, tornadoes, or mud flows. The earthquake that struck western Turkey in August 1999 is one such example. **Slow onset disasters** occur over time and slowly deteriorate a society's and a population's capacity to withstand the effects of the hazard or threat. Hazards causing these disaster conditions typically include droughts, famines, environmental degradation, desertification, deforestation and pest infestation. The El Niño phenomenon is an example of one such disaster.

Acts of nature or acts of humans

Disasters are sometimes classified according to whether they are "natural" disasters, or "human-made" disasters. For example, disasters caused by floods, droughts, tidal waves and earth tremors are generally considered "natural disasters." Disasters caused by chemical or industrial accidents, environmental pollution, transport accidents and political unrest are classified as "human-made" or "human-caused" disasters since they are the direct result of human action.

A more modern and social understanding of disasters, however, views this distinction as artificial since most disasters result from

the actions or inaction of people and their corresponding political, social and economic structures. In other words, humans consciously or inadvertently create the social, political and economic conditions which lead to disasters. This happens by people living in ways that degrade their environment, developing and overpopulating urban centres, or creating and perpetuating political, social and economic systems that result in unequal access to land and resources. Communities and populations forced to settle in areas susceptible to the impact of a raging river or the violent tremors of the earth are placed in situations of high vulnerability because of their destitute economic condition and their relative lack of political power.

Disaster preparedness measures

Disaster preparedness, as already stated, is a broad concept that describes a set of measures that minimises the adverse effects of a hazard including loss of life and property and disruption of livelihoods. Disaster preparedness is achieved partially through readiness measures that expedite emergency response, rehabilitation and recovery and result in rapid, timely and targeted assistance. It is also achieved through community-based approaches and activities that build the capacities of people and communities to cope with and minimise the effects of a disaster on their lives.

A comprehensive disaster preparedness strategy would therefore include the following elements:

1. Hazard, risk and vulnerability assessments.
2. Response mechanisms and strategies.
3. Preparedness plans.
4. Coordination.
5. Information management.
6. Early warning systems.
7. Resource mobilisation.
8. Public education, training, & rehearsals.
9. Community-Based disaster preparedness.

The ninth element, "Community based disaster preparedness" (CBDP), should not be seen as a measure distinct from the other elements. Rather, CBDP is a process that encompasses and incorporates the first eight elements into a locally appropriate and locally "owned" strategy for disaster preparedness and risk reduction.

Disaster preparedness planning involves identifying organisational resources, determining roles and responsibilities, developing policies and procedures and planning preparedness activities aimed at ensuring timely disaster preparation and effective emergency response. The actual planning process is preliminary in nature and is performed in a state of uncertainty until an actual emergency or disaster occurs. The aim of preparedness planning is to identify assignments and specific activities covering organisational and technical issues to ensure that response systems function successfully in the event of a disaster. The ultimate objective

is not to write a plan but to stimulate on-going interaction between parties, which may result in written, usable agreements. The written plan is an instrument, but not the main goal of the planning process.

Disaster preparedness must be supported by public education campaigns, training of response teams and rehearsals of emergency response scenarios. The aim of public awareness and education programmes is to promote an informed, alert and self-reliant community, capable of playing its full part in support of and in co-operation with government officials and others responsible for disaster management activities. An essential part of a disaster preparedness plan is the education of those who may be threatened by a disaster. Although television, radio and print media will never replace the impact of direct instruction, sensitively designed and projected messages can provide a useful supplement to the overall process.

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"Come forth into the light of things, let nature be your teacher."

- William Wordsworth

OUR NATIONAL STRATEGY TOWARDS DISASTER MANAGEMENT

NATIONAL VISION

To build a safer and disaster resilient India by developing a holistic, pro-active, multi-disaster and technology-driven strategy for disaster management through collective efforts of all Government Agencies and Non-Governmental Organisations

The National Institute of Disaster Management (NIDM) functions as nodal centre for Human Resource Development in the area of Disaster Mitigation and Response. The setting up of the NDMA and the creation of an enabling environment for institutional mechanisms at the State and District levels is mandated by the Disaster Management Act, 2005.

India envisions the development of an ethos of Prevention, Mitigation and Preparedness and will strive to promote a National resolve to mitigate the damage and destruction caused by natural and man-made disasters, through sustained and collective efforts of all Government agencies, Non-Governmental Organisations and People's participation, by adopting a Technology-Driven, Pro-Active, Multi-Hazard and Multi-Sectoral Strategy for building a Safer, Disaster Resilient and Dynamic India.

The NIDM, in partnership with other research institutions has capacity development as one of its major responsibilities, along with training, research, documentation and development of a national-level information base. The NIDM will network with other knowledge-based institutions and function closely, within the broad policies and guidelines laid down by the NDMA, and assist in imparting training to trainers, DM officials, etc. It shall also be responsible for synthesizing research activities. The NIDM will be geared towards emerging as a 'centre of excellence' at the national and international level

In order to translate this Vision into policy and plans, the NDMA has adopted a

mission-mode approach involving a number of initiatives with the help of various institutions operating at national, state and local levels. The central ministries, states and other stakeholders have been involved in the participatory and consultative process of evolving policies and guidelines.

This Policy framework is also in conformity with the International Strategy for Disaster Reduction, the Rio Declaration, the Millennium Development Goals and the Hyogo Framework 2005-2015. The themes underpinning this policy are:-

1. Community-based disaster management, including last mile integration of the policy, plans and execution.
2. Capacity development in all related areas.
3. Consolidation of past initiatives and best practices.
4. Cooperation with agencies at national, regional and international levels.
5. Compliance and coordination to generate a multi-sectoral synergy.

From the national vision and aforementioned theme, the objectives guiding the policy formulation have evolved to include:

1. Promoting a culture of prevention and preparedness – by centre-staging DM as an overriding priority at all levels and at all times.
2. Encouraging mitigation measures based on state-of-the-art technology and environmental sustainability.

3. Mainstreaming DM concerns into the development planning process.
4. Putting in place a streamlined institutional techno-legal framework in order to create and preserve the integrity of an enabling regulatory environment and a compliance regime.
5. Developing contemporary forecasting and early warning systems backed by responsive and fail-safe communications and Information Technology (IT) support.
6. Promoting a productive partnership with the Media, NGOs and the Corporate Sector in the areas of awareness generation and capacity development.
7. Ensuring efficient response and relief with a caring humane approach towards the vulnerable sections of the society.
8. Making reconstruction an opportunity to build back better and construct disaster-resilient structures and habitats.

IMPORTANT INFORMATIONS

Global Losses through Natural Disasters:

According to Reinsurance Company 'Munich Re' costs associated with natural disasters has gone up 14 fold since the 1950s. Each year from 1991 to 2000, an average of 211 million people were killed or affected by natural disasters – seven times greater than the figure for those killed or affected by conflicts. Towards the end of the 1990s, the world counted some 25 million 'environmental refugees' – for the first time people had fled natural hazards than conflict.

INDIAN SITUATION:

India has been traditionally vulnerable to natural disasters on account of its unique geo-climatic conditions. Floods, droughts, cyclones, earthquakes and landslides have been recurrent phenomena. About 60% of the landmass is prone to earthquakes of various intensities; over 40 million hectares is prone to floods; about 8% of the total area is prone to cyclones and 68% of the area is susceptible to drought. In the decade 1990-2000, an average of about 4344 people lost their lives and about 30 million people were affected by disasters every year. The loss in terms of private, community and public assets has been astronomical.

India's Key Vulnerabilities:

1. Coastal states, particularly in the East Coast and Gujarat are vulnerable to cyclones.
2. 4 crore hectare land mass is vulnerable to floods.
3. 68 per cent of net sown area is vulnerable to drought.
4. 55 per cent of total area is in Seismic Zones III-V, and vulnerable to earthquakes.
5. Sub-Himalayan region and Western Ghat are vulnerable to landslides.

"Man has been endowed with reason, with the power to create, so that he can add to what he's been given. But up to now he hasn't been a creator, only a destroyer. Forests keep disappearing, rivers dry up, wild life's become extinct, the climate's ruined and the land grows poorer and uglier every day."

– Anton Chekhov, *Uncle Vanya*, 1897



Dr. (Ms.) D. L. BUAM
Lecturer
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Introduction

Disasters are extreme events which result in widespread social disruption, trauma, loss of life and property. e.g. a cyclone claiming large number of lives and a crop loss of one crore can be termed as disaster. Such an event can bring great damage, loss, and destruction and devastation to life and property. Even more devastating is the suffering and dislocation of human beings that extend long after the disaster had occurred. The damage caused by disasters is immeasurable and varies with the geographical location, climate and the type of the surface or degree of vulnerability. This has an impact on the mental, socio-economic, political and cultural state of the affected area. Hazards like disasters are phenomena that pose a threat to people, structures, or economic assets and which may cause a disaster. They too could be either manmade or naturally occurring in our environment. The main features of a natural or man-made disaster are its unpredictability, unfamiliarity and threat. The extent of damage in a disaster depends on the impact, intensity and characteristics of the **phenomenon** and how people, environment and infrastructures are affected by that phenomenon.

Understanding how and where hydrothermal vents and other high-energy phenomena occur on the seafloor requires a closer look at the Earth's structure and the forces at work deep within the planet Earth. The Earth's inner core is a solid sphere composed mostly of iron. It is about 2,400 kilometers in diameter and is believed to be as hot as 6650; C (12000; F). This heat is probably generated by the radioactive decay of uranium and other elements. The inner core is bordered by a liquid outer core that is about 4700; C (8500;F).

Surrounding the outer core is the mantle, which is composed of hot, molten rock called magma. The churning of the magma, caused by the heat rising from the core, generates pressure on the Earth's surface layer, or crust. The crust is very thin compared to the other layers, ranging in thickness from only about 3.2 kilometers in some areas of the ocean floor to some 121 kilometers deep under mountains. The crust is composed of plates on which the continents and oceans rest. Like giant rafts, these plates move slowly on the magma beneath them. The plates may move apart, collide, and slide past each other, resulting in such high-energy phenomena as volcanoes, earthquakes etc. One of the most violent earthquakes related to plate tectonics struck north east of China in 1976.

Types of Disasters

Generally, disasters are of two types – **Natural** and **Manmade**. Depending on the devastation, these are further classified into major/minor natural disaster and major/minor manmade disasters. Some of these are listed below:

Major Natural Disaster which include Flood, Cyclone, Hurricane, Drought, Earthquake, etc.

Minor Natural Disaster includes Cold Wave, Heat Wave, Thunderstorms, Storms, Landslides etc.

Some of the major and minor Man-made disasters include Transport accidents (Road/ Train/Plane etc), Environmental pollution, Man-made earthquakes using HAARP (High-Frequency Active Auroal Research Program) Fires, Deforestation, Chemical pollution /leakage, Industrial Accidents, Food Poisoning etc.

As mentioned above the extent of damage caused by disaster is varied depending on the geographical location, climate, type of surface or vulnerability and so it is important to mention about the risk and vulnerability factors.

Risk is a measure of the expected losses due to a hazardous event of a particular magnitude occurring in a given area over a specific time period. Risk is a function of the probability of particular occurrences and the losses each would cause. The level of risk depends on factors like the nature of the hazard, vulnerability of the elements which are affected, economic value of those elements. Vulnerability is defined as the extent to which a community, structure, service, and geographic area is likely to be damaged or disrupted by the impact of particular hazard, on account of their nature, construction and proximity to hazardous terrain or a disaster prone area.

Under the above factors one cannot overlook what the world recently was waiting for the rescue of the trapped miners in Chile's Atacama Desert and the rescue team was expecting to bring all 33 miners back to the surface in the next few hours. The miners had to stay more than 2 months underground waiting for the rescue. The steep cost involved in the compensation a company has to pay the family of a mine worker dying at workplace has also prompted the companies to beef up safety standard. The Chile mine saga may serve as an eye opener for the other mine owners around. However, the risk factor still remains in the rescue operation, for the fact that the capsule used for rescuing the miners is tiny and the miners have to spend a long time in it without making much movement and that the vertical ride may also induce nausea and pain in the head for some miners. The rescue of the trapped miners in Chile was broadcast to the world in staggering detail, thanks to high-tech fiber optic cable. The rescue of the workers has proved that the technology for rescue and safety and mines has gone up drastically in recent years. Recently in October 2010, officials reported on Tuesday that a desolate Indian town has sunk more than 20 feet, displacing about 250 residents. The people in Mamit, a town in the state of Mizoram, noticed a crack which first appeared in the area in 1994. According to Zothankhuma, the town's deputy commissioner, the crack widened over time and reached a critical stage this year, prompting authorities to evacuate

at least 61 households. The commissioner said the surface caved in at least 20 feet. Authorities believe the heavy rain in June may have weakened the porous underground rock, which eventually led to the collapse. The displaced residents are temporarily residing in community centers, schools and village-council offices. Geologists are not expecting the ground to sink further. Thanks to the alertness of the people that disaster could be averted when the risk, vulnerability and hazards could be taken care of.

Management

To ensure the highest level of physical preparedness, as well as the speed and effectiveness of the response when a disaster actually strikes, what is most important is institutional preparedness and therefore alertness and watchfulness in all aspects is needed. The first thing is pre-disaster response whereby mitigation is to be done so as to increase the protection of buildings and infrastructure facilities against disasters. The need for planning and preparation to examine the current state of social and economic infrastructure such as schools, colleges, hospitals, port and airport installations, utilities, warehouses, hurricane shelters and Government buildings is a thus a top priority. The second is post-disaster response so as to rehabilitate social and economic infrastructure and to ensure the earliest reinstatement of social and economic activity, and also to review that those facilities which may have been repaired after previous disasters, but which still need to be upgraded to acceptable standards. The rehabilitation programme must be geared towards achieving the objectives of the recovery strategy. The other area that needs post-disaster response is in insurance coverage. In the past, insurance coverage against natural disasters was readily available for social and economic infrastructure. However, within recent years, the price of such insurance coverage has become volatile and at times so expensive that coverage has been reduced with the result that a substantial portion of the region's social and economic infrastructure is either without coverage or under-insured.

Important tips to disaster management

1. *Develop a disaster plan for your family.*
- a) Develop your disaster plan with a check list.

- b) Pick a meeting place outside the home or neighborhood in case you are not at home.
 - c) Choose more than one exit from the house.
 - d) Appoint someone to be responsible for the family pet, utility shut offs.
 - e) Know where the fire extinguishers are located.
 - f) Make an emergency phone contact away from your area.
2. *Emergency supplies, including your pet.*
- a) Keep at least a three-day supply of water and food for each person.
 - b) A first aid kit, special medications, battery powered flashlight, battery powered radio with extra batteries, toilet articles, plastic trash bags, cooking utensils, soap, paper towels, pet food, blanket for each person, gloves.
 - c) Rotate your water every six months, food yearly.
 - d) Make sure everyone knows where the emergency supplies are located.
3. *Practice and maintain your emergency plan.*
- a) Put your disaster plan into action.
 - b) Check for injuries. Listen to your radio for instructions.
 - c) Keep pets confined.
 - d) Check your neighbors especially the elderly and disabled.
 - e) Do not use electrical switches or matches in case of gas leaks.
 - f) Do not attempt to retrieve belongings if your home is unsafe.
 - g) Use common sense and remain as calm as you can.
- h) Practice your plan every six months.
 - i) Conduct evacuation drills.
 - j) Post emergency phone numbers.
 - k) Do a hazard survey.
 - l) Look for objects that can fall and block your exit, such as bookshelves or water heater, mirrors, or objects that can fall on you from shelves.

Conclusion

It must be recognized that the development of databases in the country has to be built bottom up from the lowest administrative unit in the country i.e. the sub-district and district corresponding to the level of the disaster preparedness plan. The risk, hazard and vulnerability assessments are the cornerstone of preparedness planning as well as planning and implementation of a mitigation program. The district databases would feed into the state/provincial database and then into the national database. The Government of India has established a high-powered committee in 1999 to address the multiple facets of natural disasters. One of its major decisions in 2000 has been to set up a National Natural Disaster Knowledge Network (Nanadisk-Net) through the Disaster Management Information System (DMIS). It will be a platform to facilitate an interactive dialogue with all government departments, research institutions, universities, community-based organizations and even individuals. The network will act as a digital library service and will facilitate access to global databases and early warning systems in a significant way among developing countries and to expand international relationships to include exchange of information and transfer of technology. The need of the hour is that there must be a greater likelihood to welcome a new reality check on internationally national commitments among developing and developed countries.

“Wear a smile and have friends; wear a scowl and have wrinkles. What do we live for if not to make the world less difficult for each other?”

– George Eliot



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A LAY-PERSON'S GUIDE TO NATURAL DISASTER VIS-À-VIS SHILLONG

Natural disaster might refer to any natural calamitous event *viz.*, earthquake, flood, landslide, cyclone, etc. that inflicts large scale damage, loss, destruction and devastation to human life and property. Mostly inevitable and beyond our control, human activity might trigger or aggravate the loss inflicted by a natural disaster. Damage incurred due to disasters might vary with geography, geology, climate along with socio-economic, political and cultural state of the affected area. For e.g., a densely populated area will record greater loss of life and property than a sparsely populated one, given a disaster of similar intensity strikes both the sites. Thus, one should be clear about the distinction between actual intensity of a disaster as compared to the perceived one. Since we cannot totally rule out natural disasters, the best we can do is to evolve sound mitigation measures adopting the right tools and preparedness plans.

Shillong, apart from being well known as the "Scotland of the East" is also remembered due to the great earthquake that shook it on June 12, 1897 for almost two and a half minutes. Large scale damage of life and property was recorded, killing more than 1500 people! Falling in the seismic zone V, Shillong remains vulnerable to the risk of another high magnitude earthquake in the near future.



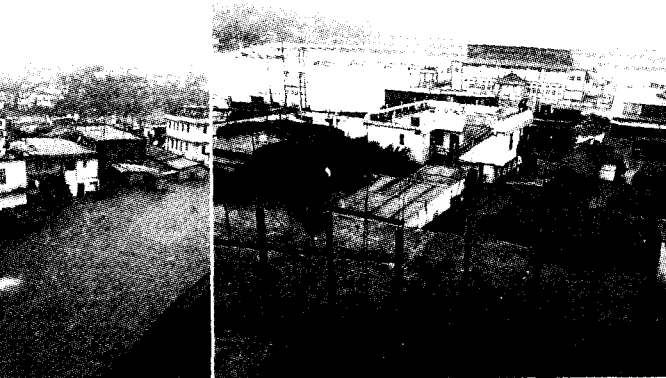
Pic: Ward's lake after the great 1897
Earthquake!

Given the high population density, unplanned and unchecked growth of infrastructure and large scale excavation and deforestation in the last few decades, an earthquake of 1897 magnitude today might multiply the damage to over 100 times compared to that of the 1897 one! Still, several buildings continue to violate the building bye-laws of Meghalaya Urban Development Authority (MUDA). Overall there seems to be scant respect for earthquake-proof specifications from seismologists.

Being located in a high-risk seismic zone V, the Barapani Dam is dangerously located. A crucial source of electricity generation and water for the people of Shillong, the dam also acts as a bridge in the NH 42 where a large number of buses, heavy trucks often over loaded and other vehicles ply every day, as it is the crucial road link between Barak Valley, Mizoram, Tripura and rest of India. Thus, any seismic activity around the dam might potentially lead to large scale damage

and disaster, affecting not just the people of Shillong, but also almost a third of the whole region.

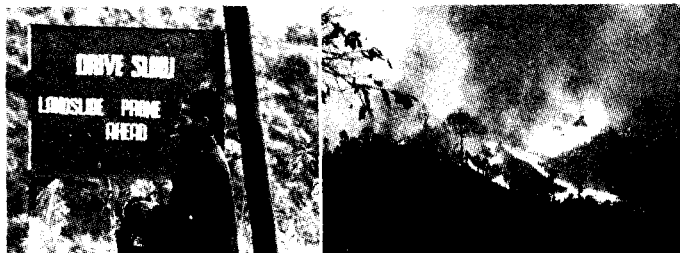
For people who are familiar to Shillong and its topography, it might be hard to surmise that it can be prone to disastrous flood! But sadly owing to large scale encroachment of rivers banks, the portion of the river Umkhrah from Umpling up to Mawlai has over time become highly prone to flood hazards. Thus an increase in the frequency of flood hazards in the recent years is hardly surprising. It will still be fresh in the memory of the people of Shillong as to how the incessant rain during this year's monsoon in June flooded several parts of the low-lying areas of the hill station, especially Polo Grounds area, with many houses and market places inundated with muddy water. This exemplifies how poor town planning and management can cause the most unlikely of hazards in the most unlikely of places.



Pic: Polo area submerged under water during monsoon season

Landslides or the downward movement of rocks and soil due to gravity occur frequently in the area due to its hilly topography. The rapid but unplanned urbanization and the phenomenal growth of population over the past four decades have resulted in continuous and large-scale conversion of land from non-urban use to urban use, leading to rampant encroachment and earth-cutting of the hills and shrinkage of forest cover. Growing

anthropogenic pressures and unsustainable exploitation of the hills and high rainfall have made the hills more vulnerable to the killer landslides. Another major problem has been the large-scale deposition of loose earth from the hills in the city's drains during the rainy season. This has aggravated the city's water logging problem. Activities like open pit mining, rat hole mining and quarrying in and around Shillong have only increased the severity of the disaster.



Pic: Landslide and Forest Fire-common hazards in Shillong

In the Shillong region, forest fire is both a natural and manmade calamity which is very common during the dry winter seasons and in many cases has been known to cause loss to life and property. The main anthropogenic reasons behind spread of such fires are mainly seasonal burning of grasses to accelerate their growth and shifting cultivation. However, with regards to other natural disasters like droughts, famines and volcanoes, Shillong hasn't yet recorded much damage and is considered to be relatively safe.

As is evident from the discussion above, we are living in an area highly vulnerable to natural disasters, which at most times cannot be prevented from occurring. Therefore it is of utmost importance that we learn how to live with this hazard bearing minimum possible impacts. In this context, mitigation and preparedness might hold the key. Recognizing the risk level for each disaster is crucial to both planning and management as it will provide real time data which can be used to formulate a detailed plan for short and long term preparation goals.



Since scales of disasters can be huge, the effort to prepare, mitigate and face the disaster would demand cooperative efforts cutting across individuals, private enterprises (profit & non-profit), government and non-government agencies, educational institutes, civil society and social welfare groups. In many cases active involvement of defense bodies like armed and air forces are also crucial to meet and face disasters.

It is a popular attitude with Indians in general and Khasis in particular that we think and indulge in response only in the wake of a particular event and with the lapse of time, political, official and public interest diminishes. As a result, a large amount of money is spent on relief and rehabilitation without any concrete plan or budget. Most of the money is allotted from ad-hoc relief funds, making the passage of relief delayed and trickled, causing extra damage and loss! Given the strategic location of Shillong as a vital road-link to the Barak valley of Assam and the states of Mizoram and Tripura, it is a very important centre for art, craft, education, trade and commerce in the region and any large scale disaster might not only impact the local populace but also several states of the region, highlighting the importance of a sound natural disaster mitigation plan. It shouldn't be considered as an isolated effort and most importantly, it cannot start and end with each disaster. Rather, it should be considered as a

continuous process of numerous interlinked activities. In this regard the role of the students cannot be underplayed, given the students are organized, empowered and influential not only in Shillong but also the whole region. Thus, they can potentially play a very important and active role in spreading awareness, in rehabilitation and resettlement of victims, and in preventing disasters from occurring at home. Government of India, Ministry of Human Resource Development in its Tenth Five Year Plan have amply recognized their role and thus emphasized the need for integrating disaster management in the existing education system of India. Sadly in India disaster management is still perceived as a post-disaster function. It mainly comprises of activities as rescue, relief and rehabilitation after the occurrence of a disaster. Needless to say that such an approach is myopic and extravagant and prone to unnecessary interference of politicians, and others having vested interests. What we really need is multi-sectoral, multi-disciplinary, holistic and proactive approach with active involvement of students and educational institutions. Disaster management should be ideally built into the development planning process itself. Without such approach we will not be possible to achieve longer term immunity against natural and man-made disasters but just continue to keep conjuring up short term ad hoc reactionary-response and relief!

“This is not an easy business folks,Disaster management is not a matter of reading a guide book and then showing up in the middle of a small town that has just been blown off the map by tornadoes.”

– Mike Brown



General Section



LAITUMKHAH - AS AN EDUCATIONAL CENTRE OF THE STATE



Dr. (Mrs.) M. P. R. Lyngdoh
Principal

The history of Education in Meghalaya began with the Serampore Baptist Mission and the first pioneer was William Carey who sent his first convert Krishna Chandra Paul. Krishna Chandra Pal left Serampore and reached Sylhet in 1813. In 1834, the New Testament was translated into Khasi in the Shella dialect with Bengalee script. William Carey sent Alexander B. Lish to Sohra (Cherrapunjee). The missionary translated the Gospel of St. Matthew and other parts of the New Testament in Bengalee script. He started three schools, and left Sohra in 1838. In 1841 came the missionaries of the Welsh Presbyterian Mission, who brought a transformation in the field of Education. They introduced the Roman Script in the Sohra dialect, instead of Bengalee. Thomas Jones I was the pioneer in this field, and he is known as the father of the Khasi alphabets. These missionaries started Schools, Theological Institute and others.

The Catholic missionaries were the first to set foot in the North East. However, it took a long time for the mission to reach the Khasi Jaintia hills after the Presbyterian mission. Father Jacopo Broy came in 1872 and stayed in Gauhati. In 1876, he built a small house in Shillong, known as the "Villa of Good Hope" which would serve as a place to stay with small Chapel for the few Catholic Christians. Fr. Jacopo Broy was from Venice and belonged to the Foreign Missionary Society of Milan. He worked alone under great difficulties and laid the foundation for the missionaries from Germany, who belonged to the Society of the Divine Saviour. Four missionaries arrived in Assam, Fr. Otto Hopfenmuller, Fr. Angelus Muenzleher, Br. Joseph Baachle and Br. Mariammus. They reached Shillong on the 25th February, 1890, and stayed in the "Villa of Good Hope", and in 1891, came three sisters. Fr. Angelus bought the "Lum Tyngkong" or Hopkinson's Forest from the owner Colonel Henry Hopkinson, who was the Commissioner of Assam, for Rs. 7,000/- (Seven Thousand only). On top of this hill in Laitumkhrah stands the present Catholic Cathedral, Loreto Convent, Don Bosco and St. Anthony's. In 1906, Fr. Christopher Becker was appointed as the first Prefect Apostolic. He built a church and residential house, which were reduced to ashes in the fire in 1936. The Catholic Church had been able to build 12 (Twelve) primary schools. In 1907, the missionaries started the first technical school that included Tailoring, Carpentry, Mechanic, Printing and others. In 1910, they started training for women, for washing, cleaning, cooking, weaving, embroidery and others. In 1908, St. Anthony's School started and in 1909 Loreto School started and the later had a befitting centenary celebration in 2009. In 1910, the sisters of the society of Divine Saviour started a Girls' school. It was in 1914 when the First World War started that the British Government sent back the German priests. The Catholic Church had to face great difficulties. The Jesuit priests from Bengal under the leadership of Fr. Paul Lefevre came to take over the Catholic Church. Even the

• Translated from the Author's Article in Khasi entitled, "Ka Laitumkhrah ka jaka shong jong ka Jingstad", Souvenir, Golden Jubilee of the Laitumkhrah Sports and Cultural Club, December, 2008.



sisters of the Society of Divine Saviour were asked to leave and their place was taken over in 1915 by the Sisters of the Notre Dame Des Mission, popularly known as the Saint Mary's sisters. The school which was located in the present Don Bosco was shifted in 1927 to the present Saint Mary's Convent. Saint Mary's College was established in 1937 and was affiliated to Calcutta University. It was the first Women College in Laitumkhrah. In 1934, St. Anthony's College started by the Salesians of Don Bosco and it was affiliated to Calcutta University in 1935. In 1907, Laitumkhrah was bought by the Catholic mission for Rs. 5,000/- (Rupees Five Thousand Only), the area more or less included Laitumkhrah Police Station, Upland Road and Don Bosco Square. This may be the reason that many Catholic Institutions are located in Laitumkhrah.

The first school in Laitumkhrah was established by the Presbyterian mission in Upland Road before the great earthquake of 1897. After sometimes, the school was shifted to Police Point, Laitumkhrah. Church services were also held in the school, till the church was constructed in the same compound. The great earthquake of 12th June 1897 destroyed the church building, the school was badly damaged. The school was also shifted to the land donated by U Rev. Mon Lyngdoh and Shamai Mawrie to the Presbyterian Church in Lumdawrie, where the present Laitumkhrah Higher Secondary School stands today. The Presbyterian Church, Laitumkhrah, was also built in the land donated by Mon Lyngdoh and Ka Shamai Mawrie. In the beginning the school had classes A-B till Class III and slowly it was upgraded to the middle school and then to High School and then Higher Secondary School.

In 1894, Fr. Angelus Mounzleher, the administrator of the Catholic Mission in Assam, wrote to the superiors the need of an English medium school for boys in Shillong, but for various problems, the school could not be started. Later, Mgr. Becker wrote to the Irish Christian Brothers of Ireland to start an English School for Boys in Shillong. By the end of 1913, the Provincial of the Irish Christian Brothers, Brother Fabian Kennealy came to Shillong to see by himself about the starting of the school in 1914 and on the 8th of July, 1915, the school was blessed by Mgr. Becker and its was named as St. Edmund's School.

A modest attempt is made to list out all the educational institutions located in Laitumkhrah, Shillong, for the benefit of all concerned:

I. COLLEGES

- | | |
|------------------------------|------|
| 1. St. Edmund's | 1924 |
| 2. St. Anthony's | 1934 |
| 3. St. Mary's | 1937 |
| 4. Shillong College | 1956 |
| 5. Shillong Commerce College | 1967 |
| 6. Women's College | 1984 |
| 7. B. K. Bajoria College | 2004 |
| 8. Centum Learning Centre | |

II. COLLEGES OF TEACHER EDUCATION (CTE)

Two Colleges of Teacher Education (CTE) are situated in Laitumkhrah:

1. St. Mary's College of Teacher Education, formerly known as St. Mary's B. T. College located in St. Mary's College campus and presently shifted to the new campus in Boyce Road, opposite to St. Mary's School.
2. College of Teacher Education (CTE) formerly known as the Post Graduate Training College (PGT).

III. SCHOOLS

The following are the names of the schools right from Primary to Higher Secondary for both boys and girls located in Laitumkhrah.

1. Laitumkhrah Presbyterian - established before 1897.
2. St. Anthony's - 1908 (Now it includes St. Anthony's Junior School and Higher Secondary).
3. Loreto - 1909
4. St. Edmund's - 1915
5. St. Mary's - 1928 (At present includes Montessori, Primary, Secondary, and Higher Secondary)
6. Bengali Girls Secondary School
7. Arya Kanya Vidyalaya (Hindi)
8. Shillong Academy
9. Savio M. E. School (At present up to Secondary)
10. Catholic Women Evening School - 1985 (This school was set up to cater to the poorer section of the society and the drop outs).
11. Garo Union Secondary School.
12. Meghalaya Public Schools for Boys.
13. K. C. Secondary School - 1978
14. Brookside Secondary School
15. St. Margaret School - 1985 (At present up to Higher Secondary level)
16. Tiny Tots
17. May Fair School
18. B. K. Bajoria School up to Class XII under CBSE course)
19. S.S.A. School, Demseiniiong.

IV. Besides the afore mentioned Colleges and Schools, there are other Institutions imparting Education and training in other fields, like Computer Courses, Vocational training, Religious preparatory institutions and other. These include:

1. Don Bosco Technical School - 1928. The school offers ITI courses and functional vocational courses in Electricity, mechanical, carpentry, tailoring, driving, computer, electronics and other courses.
2. St. Edmund's Scholasticate - 1966.
3. St. Edmund's Novitiate - 1972
4. St. Edmund's Juvenate - 1977
5. Rapsbun School of Nursing (Nazareth Hospital)
6. Christ King College - 1970
7. Salesian Training Centre - 1983
8. NIIT
9. RIIT
10. WISE in St. Mary's Convent - It gives training in Self Employment like dress making, flower and candle making and others.

11. Frank Finn Training Institute - For Airhostess and Flight Steward.
12. Cubic Computer Centre
13. AUTOCAD
14. Institute of Paramedical and Technology, promoted by the Government of India.
15. Adante School of Music
16. Regional Training of Auditor Accounts of AG Office.
17. Career Academy for coaching purposes.

V. There are also campuses of the Universities and these include:

1. Bijni Campus of N.E.H.U.
2. Madurai Kamaraj University
3. ICFAI University
4. CMJ University.

VI. There are schools and institutes for children with special needs and they are:

1. Dwar Jingkyrmen
2. Providence School (in St. Edmund's campus).
3. Roilang Vocational Centre.
4. Jyoti Sroat
5. Centre for the hearing and visually impaired
6. Mary Rice Centre

The last four in the above list (No. 3 to No. 6) are managed and run by Bethany Society.

A number of prominent established Colleges of the State are located in Laitumkhrah like St. Anthony's College which had been awarded Grade A with a very high score by the National Assessment and Accreditation Council (NAAC), Bangalore. The College had also been selected as the College with Potential for Excellence (CPE) by the UGC in 2006. The College offers courses in Arts, Science and Commerce and also Professional Courses like Mass Communication and Video Production, Media Technology, Biochemistry, Pisciculture, Computer Science, Business Administration and Music. The College had recently started Post Graduate course in Biotechnology and MCA. St. Edmund's College has Arts, Science and Commerce streams. The College also offers Professional and other Courses like Electronics, Computer Science, Social Works, Environmental Science and Biochemistry. St. Edmund's College had also been accredited by NAAC, Bangalore with Grade 'A'. St. Anthony's College had delinked plus two from the College in 2002, followed by St. Edmund's College which had delinked plus two in 2010, and runs a separate Higher Secondary section. St. Mary's College is College for girls only. Besides having general undergraduate studies in Arts, Science and Commerce streams, this College also offers other Professional Courses like B.C.A., Home Science, Clinical and Nutrition and others. St. Mary's College had also been accredited with Grade "A" by the NAAC, Bangalore. St. Mary's College of Teacher Education (CTE) had also been accredited with B⁺ by NAAC, Bangalore. Women's College has only Arts stream but it also offers other courses like Social Works. The College had also been accredited by NAAC, Bangalore with B⁺. Shillong College offers Arts, Science and Commerce streams. The College had also started Professional Courses like B.B.A., B.C.A., B. Sc. in Computer Science and B. Sc. in Microbiology which incidentally is offered only in this college. The College had also

been accredited by NAAC, Bangalore in 2003 with Grade B. St. Anthony's College, St. Edmund's College and St. Mary's College had also been re-accredited by NAAC, Bangalore with Grade A and Shillong College with Grade B.

Laitumkhrah as we have seen can really be called an educational hub of Shillong and the entire State, where different kinds of educational institutions are located and students from different parts of the State, the entire North East and also from other parts of the country come to seek their knowledge, and we are very proud of this. In case I left out any Institution, I seek your apology.

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*"Education is not the filling of a pail,
but the lighting of a fire"*

- William Butler Yeats



Dr. Malay Dey,
 Vice Principal
 Shillong College

THE MOBILE MENACE

Cell-phone or Mobile phone, as it is commonly called, has become an indispensable gadget in today's life. It is very useful, handy item that one never forgets to carry before leaving home. A young collegiate invariably demand to possess the latest model of the same with innumerable advanced features for loading music, photographs, facilities for Short Message Service(SMS), Multimedia Messaging Service(MMS), Internet access and so on. Parents comply to such demand with the hope that the child would feel happy to find him/her equally wealthy as friends and it would be easy to know the whereabouts of the dear one any time from any where in this undependable Out of the Home Environment. Does it really work? I presume the question is difficult to answer in one word. As I come across a large number of students each day in my college and the colleges around, I find most of these youngsters are busy either listening to music, talking over to some one or typing SMS or even taking photographs of friends. Nonetheless, it is not only the young ones, every individual, including professionals, politicians, public facilitators and so on indulge in unproductive gossip during working hours at the cost of others valuable time. It is a joy to attend to calls from friends after long time in the middle of our busy working hours, forgetting

the people waiting across the desk. You are trying hard to take a nap (energy nap) while travelling by a public transport (train/bus) during day-long journey

and you are disturbed by varieties of ring-tunes. So it is every where and you are being followed at any corner on the earth.



It is quite irritating for teachers to get disturbed by a sudden highly melodious ring -tune during the course of his/her teaching in a class room. Use of mobile phones in all educational institutions has been banned by the Directorate of Higher and Technical Education, Govt. of Meghalaya, and we try to implement the directive in letter and spirit in our college. It is announced, notified and teachers warn the students in their classes. In spite of all possible measures taken, every other day one or more boys/girls are detected defying the ban and the costly hand set is confiscated. The matter is finally forwarded to the authority for action. The authority is

supposed to take stringent measure. Corporal punishment is obsolete (as it amounts to legal offence), panelize by imposing a monetary fine (conscience do not permit to over burden the already anxious parents). What are the options? Perhaps, the safest is mild scolding, warning and then counsel the offender.

Estimates suggest there over 1.6 billion mobile phone users world wide and about 500 million of the pesky things in India and the numbers are increasing. Communication between two persons in Mawphlang and Melbourne or Nongpoh and New-York are easier and fast. The technology is highly impressive and bewildering as it connects people without an enormously long cable snaking over land and sea.

But is there any compulsion that people use this day and night? Recently a news paper report says that a school-going boy developed insomnia (inability to sleep) because he spends nights talking to his girl friend;. Of course, this has helped shipwrecked sailors drifting on rafts, hikers lost in mountains and wandering partners in shopping malls, crowded public places and so on, checking which vegetables to be brought home or ordering for dinner. But they can also make ones life miserable by unpleasant, incriminating SMS, MMS and unwelcomed calls from unknown callers. Abuse of the gadget is perhaps a kind of addiction like smoking and drinking. Immature, innocent youths are even been trapped into indulging in unpleasant activities through chatting with unknown distant callers, causing serious mental damage. Depression, anxiety, aggression, extravagance, irresponsibility, indifference and so on are some of the ills that are precipitating in a large number of urban house holds due to various other factors coupled with the wrong use of the technology.

Am I saying that this is causing only harm to the society? Certainly not. It has helped us to communicate to people at our will, any time, any where on the globe and in the process the multinational service providers are becoming wealthier. Perhaps, no other technology became so handy in the past. In this competitive market users are lured by several kinds of offers (viz.: free SMS, free talk time, etc.). Tele marketing is quite annoying! And all these services do not really come free of cost, every single pulse is suitably charged to make the multi- billionaires (of whom we are proud of!) of our otherwise poor nation. Government agencies are also overwhelmingly happy, earning huge amount of revenue as service tax.

Mobile phones have become ubiquitous in our society. In fact, these have been around for several decades in some form or another. **Alexander Graham Bell** patented the telephone in 1876. It started as a manually-switched network, cells were connected by operators. **Charles Stevenson** developed radio communications in the early 1890s to keep in contact with off-shore light houses. The next development was merger of telephone and radio technologies. Units worked by connecting to one or more base stations. As the frequencies for reception and transmission were different one could only talk or listen. Commercial telephony dates back to 1940s with the introduction of digital wireless and cellular roots. Transistor was invented in 1948 and it was possible to make smaller, cheaper and lighter devices. Modern Electronics are filled with Integrated Circuits(**IC**), also known as microchips or microprocessors, which keep track of all the information being transferred within the device. IC is

nothing more than a very advanced electrical circuit consisting of transistors, resistors, capacitors and diodes built on the surface of a thin layer of semiconductor material (viz. : Carbon, Germanium, Silicon). Semiconductors have a mounted impact on our society. You find semiconductors at the heart of any kind of microprocessors. Anything that is computerized or uses radio waves depends on semiconductors. Today, most semiconductor chips are created with silicon. You may have heard of expression like, "Silicon Valley" and "Silicon Economy" and that is why- Silicon is the heart of any electronic device. **Jack Kilby** and **Robert Noyce** (1958-1959) are jointly credited with inventing the IC. Today's microchips contain several hundred million components on an area no bigger than a finger nail.

Mobile phone system works like a two-way radio and includes the hand set and the base stations. The stations have their antennae mounted high off the ground to get the widest coverage. The hand set has a radio receiver and a transmitter. When you make a call, your phone uses radio frequency (RF) radiation via its antennae to transmit. The technology of Modern cell phone started with the creation of hexagonal cells over an area around the base station by **D. H. Ring** in 1947, and later the concept of cell towers was introduced for transmission and reception of signals in 3 directions. By 1967 though the improved technology was available, however, the users had to stay within one cell area to avoid call-drop. In 1970, **Amos Edward Joel** developed the call hand off system which facilitated continuity of phone call from one cell area to another without dropping the call.

The modern system called Total Access Control System (TACS) made possible efficient use of frequencies .The GSM or Global System for Mobile



communication technology enabled efficient use of frequencies. The system had the mobile phones connected to smaller, lower-powered base stations arranged in cellular pattern. Hence, the name Cellular phone. It provided international roaming, gave satisfactory voice quality and was compatible with other system called ISDN (integrated service digital network). Cellular phones, GSM or ISDN could not provide coverage to remote regions. This deficiency was overcome by Satellite Phones. Base stations for mobile phone systems are built into geostationary satellites. Virtually no place on the earth is now beyond the reach of the mobile phone.

Over the decades the technology has gone a long way in introducing more and more sophisticated state-of-art features. In 1983, Motorola, unveiled the first purely portable cellular phone. It was called **1G** (first generation) cell phone and took 15 years at the cost of over 100 million USD in R&D. 1G phones were used only for voice calls. The network had low traffic capacity, poor voice quality and poor security. Cellular phones from early 1990s were considered being **2G**. These use digital circuit switched transmission, which enabled quicker network signaling and increasing call quality and slow digital data service starting with SMS. A Major step in the evolution of GSM networks occurred with the introduction of General Packet Radio

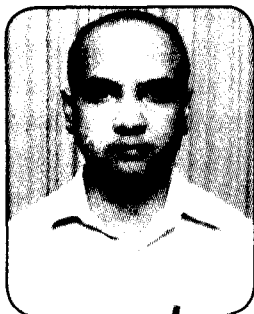
Service (GPRS). The technology provided introduction of 2G enhanced systems (viz. 2.5G, 2.75G). This development has been viewed as a stepping-stone towards 3G, which enabled better data service and access to internet including voice- mail, fax, use of navigational map, etc. GPRS networks evolved to EDGE (enhanced data rates for GSM evolution) networks. International Mobile Telecommunications-2000(IMT-2000) popularly called **3G** provided wide area wireless services. Significant features of 3G systems are that they support much higher data transmission rates and many new services including TV streaming, multimedia, data processing, video conferencing, web browsing, e-mail, paging, fax, navigational maps and so on. Sky is not the limit! Nowadays, some companies have started developing 3.5G/3.75G towards 4G communication systems.

All these developments have brought immense advantages to mankind in terms of access to communication. Though, the disadvantages that pored into along cannot be ignored. These problems not only influence individual alone but also the society. Psychiatrists believe that mobile phone addiction is becoming one of the biggest non-drug addictions in the 21st century. Cyber bullying is a serious issue among the various other disadvantages of mobile phone. It has been observed that the psychological effects of cyber bullying are much greater than face-to -face bullying. Further mobile phone with camera functions are causing privacy problems due to misuse. Nonetheless, mobile phones and mobile base stations emit radiofrequency (RF) radiation waves. Human body acts as an aerial for these waves and is able to absorb substantial amount of radiation. The unit of measurement of this is known

as Specific Absorption Rate (SAR). There are differences between the SAR levels of various phone models and they are supposed to meet the relevant safety guidelines for exposure to radio waves. In truth, however seldom these are followed (particularly in countries like ours). The International Commission on Non-ionizing Radiation Protection has recommended the SAR limit at 2 Watts/kg for every 10 grams of tissue. Till recently, only the European Union, Japan, Brazil, New Zealand, Canada, the US and a few others have adopted the recommendation. Although it has not been proven that the use of mobile phones are hazardous to human health, it has also not been known that these are harmless. Investigations currently underway, such as International Electromagnetic Field Project of World Health Organization (WHO) and with time and money, more concrete verdict will be made available. Meanwhile, the following may be observed as precautions:

- While buying, read the tiny booklet to find the SAR limit is not more than 2watts/kg and go for branded models.
- Do not carry it in your breast pocket.
- Avoid long conversation. If possible use hands- free devices or speaker phones to keep it away from body parts.
- Switch off when you are in hospital ICU/ICCU, Gas/Petrol pumps.
- Do not allow installation of mobile towers in the vicinity of your dwelling place.

Note: The technical/scientific information incorporated are those that are available in various websites.



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THE STORY OF PI (π)

Undoubtedly, Pi is one of the most famous and most remarkable number you have ever met. The number which is the ratio of the circumference of a circle to its diameter has a long story about its value. Even now-a-days super computers are used to try and find its decimal expansion to as many places as possible.

For Pi is one of those numbers that cannot be evaluated exactly as a decimal. It is in that class of numbers called Irrationals

The hunt for Pi began in Egypt and in Babylon about 2000 years before Christ. The Egyptians obtained the value $(4/3)\pi$ and the Babylonians the value $3 \frac{1}{8}$ for Pi. About the same time, the Indians used the square root of 10 for Pi. These approximations to Pi had an error only as from the second decimal place.

$$(4/3)\pi = 3.160493827.....$$

$$3 \frac{1}{8} = 3.125$$

$$\text{Root } 10 = 3.16227766.....$$

$$\text{Pi} = 3.1415926535.....$$

The next indication of the value of Pi occurs in the Bible. It is found in 1 kings Chapter 7 Verse 23, where using the Authorised Version, it is written, "...and He Made a molten Sea, Ten Cubits from one brim to the other: it was found about. and a line of thirty Cubits did compass it round about." Thus their value of Pi was approximately 3. Even though this is not as accurate as values obtained by the Egyptians, Babylonians and Indians; it was good enough for measurements needed at that time.

Jewish Rabbinical tradition asserts that there is a much more accurate approximation for Pi hidden in the Original Hebrew text of the said verse and 2 Chronicles 4:2. In English the word "round" is used in both the verses. But in the original Hebrew, the words meaning "round" are different. Now in Hebrew, letters of the alphabets represent numbers. Thus the two words represent two numbers, and -wait for this- the ratio of the two numbers represents a very accurate continued fraction representation of Pi! Question is, is that a coincidence or

Another major step towards a more accurate value of Pi was taken when the great Archimedes put his mind to the problem about 250 years before Christ. He developed a method (using inscribed and circumscribed 6-, 12-, 48-, 96-gons) for calculating better and better approximations to the value of Pi, and found that $3 \frac{10}{71} < \text{Pi} < 3 \frac{10}{70}$. Today we often use the latter value $22/7$ for work which does not require great accuracy. We used it so often that some people think it is the exact value of Pi!

As time went on other people were able to come up with better approximations for Pi. About 150 A.D., Ptolemy of Alexandria (Egypt) gave its value as $377/120$ and in about 500 A.D. the Chinese Tsu Ch'ung Chi gave the value as $355/113$. These are correct to 3 and 6 decimal places respectively.

$$377/120 = 3.14166667.....$$

$$22/7 = 3.142857143.....$$

$$355/113 = 3.14159292.....$$

$$\text{Pi} = 3.1415926535.....$$

It took a long time to prove that it was futile to search for an exact value of Pi, i.e. to show that it was Irrational. This was proved by Lambert in 1761. In 1882 Lindermann proved that Pi was more than Irrational — it was also Transcendental — that is, it is not the solution of any polynomial equation with integral coefficients. This has a number of consequences-

- It is not possible to square a circle. In other words, it is not possible to draw (with straight edge, compass and pencil only) a square exactly equal in area to a given circle. This problem was set by the Greeks 2000 years ago and was only put to rest with Lindermann's discovery.
- It is not possible to represent Pi as an exact expression in Surds, like $\sqrt{2}$, $\sqrt{7}$, $\sqrt{5} + \sqrt{3}$, etc.

From that time on interest in the value of Pi has centred on finding the value to as many places as possible and on finding expressions for Pi and its Approximations, such as these found by the Indian Mathematician Ramanujan-

$$(1 + \sqrt[3]{5})^{7/3} = 3.14162371.....$$

$$(81 + (19\sqrt{2})/22)\sqrt[3]{1/4} = 3.141592653.....$$

$$63(17 + 15\sqrt{5})/25(7 + 15\sqrt{5}) = 3.141592654...$$

$$\pi = 3.141592654.....$$

The last approximation is so good (9dp) that my ancient Casio Calculator tells Me it's the same as Pi! (Sadly, many people would believe my Calculator).

Currently the value of Pi is known to be 6.4 billion places, but I won't attempt writing them out!

When Tennyson wrote "The Vision of Sin", Babbage read it. After doing so, it is said he wrote the following extraordinary letter to the poet:

"In your otherwise beautiful poem, there is a verse which reads:

'Every moment dies a man,
 Every moment one is born.'

"It must be manifest that, were this true, the population of the world would be at a standstill: In truth the rate of birth is slightly in excess of that of death. I would suggest that in the next edition of your poem you have it read:

'Every moment dies a man,
 Every moment $1\frac{1}{6}$ is born.'

"Strictly speaking this is not correct. The actual figure is a decimal so long that I cannot get it in the line; but I believe $1\frac{1}{6}$ will be sufficiently accurate for poetry. I am, etc."

— from Clifton Fadiman, *Fantasia Mathematica*, Simon & Schuster, New York, 1958, p.293

A GLIMPSE OF TRADITION

Dr Dakamon Mawroh,
 Department of Khasi,
 Shillong College

Smt. S. Khyriemujat
 Department of Sociology
 Shillong College

Dancing, for the Khasis, is essentially a means through which people pay homage to God Almighty. It is always accompanied by prayers and offerings to God, the Creator to bless each and everyone present. The Khasis believed that they should pay their obeisance to the Almighty for the blessings he has showered upon his children on earth and that He would grant them health and happiness for the years to come and prosperity for the whole society.

The Thanks Giving Dance of the Khasis started from time immemorial. There are stories and legends like "Ka Krem Lamet Ka Krem Latang", "Ka Tiewlalyngi Pep Shad", "U Kui bad ka lingshad Ki Laiphew Mrad", which reflect that dances and festivals are part of the Khasis tradition and cultures.

In the dancing enclosure (Ka Lympung), young maidens and young men, come out in a befitting manner, decking themselves in costly dresses and jewelleryes made of pure gold and silver. The fact that the young maidens wear gold and silver ornaments from head to foot shows that Khasi women are the custodians of lineage. Further the fact that the crown (pansngiat) is placed on a young virgin's head shows that she occupies a place of honour in the society.

The virgin's crown consists of three parts - The crown as noted, signifies honour and prestige. Ka Lasubon signifies the upright conduct on the part of the females. Ka Lasubon takes us back to the beautiful orchids that nature had endowed upon the damp forest and meadows of our homeland. The flower, signifies the virginity of the dancers.

The triangular shape of u Sai'khyllong indicates the matrilineal system among the Khasis.

The male dancers show that the Khasi men enjoy complete authority in the society and that no one else can dispute their position. The 'whisks' in his left hand, symbolizes the fact that as a Kni (Maternal uncle), U Kpa (Father), the Khasi man has to exercise a double power of controlling over the whole society. U 'Thuia' which is attached upward at the back of his turban, while dancing indicates him as the leader, the councillor, advisor and protector. The 'sword' in his right hand, shows that he is the defender of his family, clan and his country. The three arrows which are kept in the 'Ryngkap' signify that God, lawbei and Thawlang are in harmony when he dances.

Hence, the Khasi man is the pivot of the Khasi society. As David Roy Phanwar quotes, "The Khasi man is the defender of the woman and the woman the keeper of his trust".

Male Dancing Dress consists of:

1. A pure silk of red/yellow turban (Ka Jain Spong).
2. A silk dhoti (Ka Boh Khor ne Ka Boh Dhara).
3. A sleeveless coat (Ka Jymphong).
4. A white long sleeve shirt. (Sopti Poh).
5. A band of bird's feather, which the male dancers adorn their turban which is attached upwards, at the back of the turban (U Thuia).
6. A necklace of gold tightened and fixed at the neck (U Shan Ryndang).

7. Silver chains, which the men wear across the shoulder (Kynjri Tabah).
8. A silver waist belt (Kynjri Syngkai).
9. Coral beads of reddish colour intertwined with beads made of pure gold.
10. Male earrings. (Khaila).
11. A sword belt and scabbard in pure plaited of silver on which the sword is hung.
12. A silver quiver, where 3 arrows are kept. (Ryngkap).
13. Sword (Waitlam).
14. The whisk made of Yak hair (U Symphiah).
4. A crown which is made either of gold or silver, with an artificial flower (Lasubon) attached upwards at the back of the crown.
5. Hair ornaments (Sai Khyllong).
6. A necklace of gold tightened and fixed at the neck (U Shan Ryndang).
7. Coral beads of reddish colour intertwined with beads made of pure gold. (Paila Ksiar).
8. Bracelets made of gold. (Ki Syngkha bad Khadu).
9. Armlets worn on the arms (Tad) and Armlets worn below the elbow (Mahu).

The Women's Dancing Dress consists of:

1. A pure sleeve blouse of costly velvet cloth (Mukmor Sopti Kti).
2. A piece of cloth tied around the waist and form a sort of wrap around (Ka Jainpien).
3. A silk material (Ka Jainsem Nara ne Dhara) draped above the wrap around.
10. Ear ornaments (Lyngkyrdeng Ksiar), earring of pure gold which are like chains (Kynjri Wahdong Ksiar), earrings without pendants (Ki Khaila Kshiar) that the women wear in the earlobes.
11. Chains of gold made of different length (Kynjri Ksiar).
12. Gold rings.
13. A silk handkerchief (Rumal rusom).

“A tradition without intelligence is not worth having.”

- T. S. Eliot

“A love of tradition has never weakened a nation, indeed it has strengthened nations in their hour of peril; but the new view must come, the world must roll forward.”

- WINSTON CHURCHILL, speech, Nov. 29, 1944



SPEECH BY SMT. QUINEE RYNJAH, AN EDUCATIONIST, AT THE CONCLUDING FUNCTION OF ANNUAL SPORTS AND CULTURAL WEEK, 2010

Principal Dr. (Mrs.) M.P.R. Lyngdoh, Dignitaries, Mr. S. Lyngdoh, General Secretary of S.C.S.U., Teachers, Parents, Ladies and Gentlemen and Students:

I am very thankful to the authorities for inviting me to this Valedictory Function of your Annual Sports and Cultural Meet 2010. I am sure all of you have enjoyed this week amidst different activities. I understand that the Union of Shillong College Students was formed on 9th August, 1959 and Shri Mohit Das was the first Secretary. At present, Shri S. Lyngdoh is the Secretary. Good wishes to you.

The aim of the union was to see to the welfare of the students dealing especially to their problems. Also it aims to keep an eye on discipline and general behaviour of students. Annual sports and cultural week allows the students to display their talents. Election of the office bearers and various activities are conducted every year and this is good a good practice as this gives everyone a chance also to show their abilities. Sports and music are the events that bring people together. Sports however have a greater edge as it develops the character of a person. It tones up the mind and the will power. It demands a sustained effort with constant repetition to succeed. It also develops your physical body structure. You may be in single or team events. Being in a team a spirit of oneness is there but success is to the team not to a single member. It helps to be disciplined and obedient and leaves no room for selfishness or pride.

Allow me to mention an instance of team work which you can read in the Reader's Digest of March 2006. In this article, it is a recording of excellent team work. There were 4 brothers known as Munjal brothers living in Ludhiana in 1956. They started a company to manufacture cycles. All kinds transport, racing, for deliveries, etc. It was here that the HERO cycle was born. It began to manufacture 25 cycles a day and now it turns out 16,500 a day and has entered Guinness Hall of Fame. Today it is a conglomerate of Rs. 11,000 crores. It is continued by the 2nd and 3rd generations with zeal. That is team success for you. They say they are God fearing.

However we must not ignore a God given gift – an aesthetic sense to appreciate something beautiful: A cultured, well-behaved man or woman, a polite young boy or girl, or even a lovely smiling baby. In a hurried and harassed life we do not notice these. But after a hard days work, walk a little and admire the green cool grass at the edge of a forest with whispering leaves and singing birds to lighten your hearts. These are the beautiful things which relieve the tensions and worries of modern.

In your social activities – be it music, art, handicraft or any talent – you have to use it to perfection. A knife gets sharper as you hone it; do that to the talent you have. Education is not only the book knowledge; but it's an all round development of your mind, body and soul.

In conclusion, I wish all of you, the Principal, Staff and students, a very happy and memorable College Week. May God grant you good health, happiness and success.

A very Happy Christmas and New Year to all of you.



Thank You.





College Reports





SHILLONG COLLEGE, SHILLONG



VISION OF THE COLLEGE

- With the motto “Knowledge is Immortal” at its central focus, Shillong College endeavours, as per the ideal set by its founders and well wishers, to provide quality but affordable education for all sections of people with additional impetus on socially, economically and educationally disadvantaged groups. The college visualizes a knowledge-based society ever ready to develop and acquire more knowledge with students becoming not merely job seekers but worthy citizens with high moral and human values attuned with cultural plurality of our great nation.

MISSION OF THE COLLEGE

- To remain socially committed and hence mould the generations of students always alive to emerging needs and the challenges of the world with constructive mindset to develop a scientific progressive society that consists of citizens who are intellectually proficient, morally honest and also who nurtures a sense of belonging.
- To serve and give our students a competitive edge in the employment market, in keeping with developments in educational, social, professional and personal lives of people all around the world.

AIMS AND OBJECTIVES

- To provide quality education to all aspiring students through meaningful academic and professional courses keeping in mind the special needs of the economically, educationally and socially disadvantaged segment of the society.
- To inculcate knowledge and need-based work skills so that the products of the college find themselves prepared for employment and self-employment avenues as and when required.
- To help students to discover and tap their fullest potential through appropriate co- and extra-curricular activities leading to integrated personality development in order to become responsible and productive citizens of the country.
- To encourage and promote moral, secular, scientific and nation-building values so that the students respect, protect and nurture the rich composite culture of the country and of each of its constituents units.
- To create awareness, concern and care for environment by gearing various collegiate activities to sustainable environmental practices encompassing the State’s land, water, flora and fauna.

SHILLONG COLLEGE ANTHEM

1. O Arise we Shillong College
Ever zealous in our quest
For virtue, truth and knowledge
To rise above the rest.

Refrain: Light the lamp of knowledge in our hearts
Forever it will burn till we depart.

2. For knowledge immortal is our motto dear
A guiding force to which we all adhere
Ever striving to light the lamp of glory
Here we are to make our destiny.

Refrain: Light the lamp of knowledge in our hearts
Forever it will burn till we depart.

3. Inspired, we shall conquer
Every fear or false belief
To emerge as triumphant victors
In every field you can perceive.

Refrain: Light the lamp of knowledge in our hearts
Forever it will burn till we depart.

4. God bless Shillong College
Make it fruitful in its quest
For virtue, truth and knowledge
We shall remain for ever the best.

Refrain: Light the lamp of knowledge in our hearts
Forever it will burn till we depart.





SHILLONG COLLEGE GOVERNING BODY

2010-11

1.	Prof. (Mrs.) K. S. Lyngdoh	President
2.	Dr. (Mrs.) M. P. R. Lyngdoh	Secretary and Principal
3.	Director of Higher & Technical Education, Government of Meghalaya or his nominee	Member
4.	Shri K. L. Tariang, Additional Secretary, Government of Meghalaya	Member
5.	Director of Accounts & Treasury, Government of Meghalaya or his nominee	Member
6.	Dr. (Mrs.) V. Kharmawphlang, Principal, CTE (PGT), Shillong	Member
7.	Prof. S. K. Mishra, Department of Economics, North Eastern Hill University, Shillong (University nominee)	Member
8.	Prof. Y. S. Jain, Department of Physics, North Eastern Hill University, Shillong (University nominee)	Member
9.	Shri D. C. Das Choudhury (Donor Member)	Member
10.	Shri G. P. Kharchandy	Member
11.	Shri D. B. Gurung	Member
12.	Dr. Malay Dey, Vice Principal	Member
13.	Shri Kollol Dutta Roy, Vice Principal (Professional Courses)	Member
14.	Dr. M. N. Bhattacharjee Lecturer, Department of Chemistry, Shillong College (Elected Teachers' Representative)	Member
15.	Smt. E. N. Dkhar Lecturer and Head, Department of Physics, Shillong College (Elected Teachers' Representative)	Member



SHILLONG COLLEGE STUDENTS' UNION, 2009-10

Elected Class Representatives have elected the following students as the Office Bearers of the Shillong College Students' Union on 22nd September, 2009, for the session 2009-10

Sl. No.	Post	Name	Class
1	President (Ex-officio)	Dr. (Mrs.) M. P. R. Lyngdoh	Principal
2	Vice President	Shri Daplikupar Nongbsap	B C A III D
3	General Secretary	Shri Shaisngi Lyngdoh	XII Arts M
4	Asst. General Secretary	Smt. Baphindamabha Kharlukhi	B Com II M
5	Music Secretary	Shri Bawansuklang Syiem	B A II M
6	Asst. Music Secretary	Shri Banlumkurlang Rynjah	B A III M
7	Sports Secretary	Shri Walter Z H Pyngrope	B C A II D
8	Asst. Sports Secretary	Shri Edmund N Pasweett	B Com II D
9	Secretary, Boys' Common Room	Shri Wanrapkupar Diengdoh	B Com I D
10	Secretary, Girls' Common Room	Smt. Monaliza Mawrie	B A III D
11	Discipline Secretary (Boys')	Shri Mebandabha Rabon	B SC II D
12	Discipline Secretary (Girls')	Smt. Silverine Jyrwa	B A II D
13	Asst. Discipline Secretary	Shri Stevenson Dkhar	B SC III D
14	Debate Secretary	Shri Rangky Lyngdoh	B A III D
15	Student Editor, College Magazine	Shri Larry Mizzi Nongkynrih	B Com I M
16	Student Members of Editorial Board	Shri Richard Dkhar	XI Arts D
		Shri Davis June L Mawnai	B Com II D
		Shri Vereneth Kharnaier	B Com II M
17	Women Cell Representatives	Smt. Rosana Marbaniang	B A III M
		Smt. Suklang Lyngdoh	B B A II D

SHILLONG COLLEGE STUDENTS' UNION, 2010-11

Elected Class Representatives have elected the following students as the Office Bearers of the Shillong College Students' Union on 20th September, 2010, for the session 2010-11

Sl. No.	Post	Name	Class
1	President (Ex-officio)	Dr. (Mrs.) M. P. R. Lyngdoh	Principal
2	Vice President	Shri Walter Z. H. Pyngrope	III/ B.C.A.
3	General Secretary	Shri Shaisngi Lyngdoh	II/ B. A.
4	Asstt. General Secretary	Smt. Silverine Jyrwa	III/ B. A.
5	Music Secretary	Shri Bawansuklang Syiem	III/ B. A.
6	Asstt. Music Secretary	Shri Sunnyborn L Warjri	III/ B. A.
7	Sports Secretary	Shri Edmund W. Paswett	III/ B. Com.
8	Asstt. Sports Secretary	Shri Kenneth Thabah	I/ B. Com.
9	Secretary, Boys' Common Room	Shri Wanrapkupar Diengdooh	II/ B. Com.
10	Secretary, Girls' Common room	Smt. Loviena Warjri	II/ B. A.
11	Discipline Secretary (Boys)	Shri Riki Dabiang Sutnga	III/ B.B.A.
12	Discipline Secretary (Girls)	Smt. Pynshailang Warjri	I/ B. A.
13	Asstt. Discipline Secretary	Shri Cheslanbok Karmawphlang	III/ B. A.
14	Debate Secretary	Shri Jershailang Marbaniang	I/ B. Sc.
15	Student Editor, College Magazine	Shri Iadonlang Tynsong	III/ B.B.A.
16	Student Editorial Board Members	Shri Dringstar Kharsati	I/ B. Com.
		Shri Pynshailang Ryntathiang	I/ B. Com.
		Smt. Rikynti Kharmawlong	II/ B. Com.
17	Women Cell Representatives	Smt. Iakmendashisha L. Nongbri	I/B.A.
		Smt. Suklang Lyngdoh	III/B.B.A.

SHILLONG COLLEGE STUDENTS' UNION - REPORT OF ACTIVITIES

REPORT ON THE ANNUAL SOCIAL AND CULTURAL WEEK - 2009

Shri Shaisngi Lyngdoh

General Secretary

Shillong College Students' Union



After the formation of the new Executive Committee and election of new Office Bearers of the S.C.S.U. for the tenure 2009-10, we planned our activities as a responsible students' Union and accorded special attention in maintaining discipline in and around the College during all the activities that we take up. We encouraged the students to mix up and get along with all kinds of people cordially, dress in a decent way, behave properly and most importantly build a good mutual relationship among us the students. Our first major activity was to organise the Annual Social and Cultural Week-2009 and the work was distributed to different secretaries, i.e. Sports, Music, Debate, Discipline and other. I as General Secretary worked hard to coordinate all the activities so that every programme is conducted in smooth manner with cooperation and guidance from the Teachers, Vice Principals and Principal.

The theme for the Annual Social and Cultural Week 2009 was chosen as: RADIANCE-2009 and it was held from 30th November to 5th December, 2009. It was inaugurated on the 30th November-2009 at the College Basketball court by the Chief Guest Shri C. Dunai, the Assistant Director of Sports and Youth Affairs, Government of Meghalaya in the presence of our Principal, Dr. (Mrs.) M.P.R. Lyngdoh, Vice Principal Dr. Malay Dey, Vice Principal (Professional Course) Shri K. D. Roy, all the teachers and hundred of students who gathered around the venue.

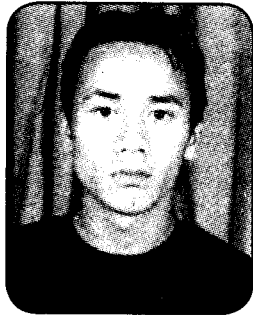
The sports activities were conducted smoothly by the Sports Secretary and Assistant Sports Secretary, which included football, basketball, volley ball, table tennis, chess, carom board, arm wrestling, etc. The Debate, essay, Quiz competitions were conducted elegantly by the Debate Secretary. We also organised an exhibition football match (men) at Don Bosco Mini Stadium between the SCU XI vs Teachers XI in which the SCSU emerged victorious. There was also an Exhibition Basketball Match (Women) at the College Basketball Courte between the teachers Vs. SCSU. The Music Secretary took responsibility of organising all the music and song competitions and also organising the cultural programme.

The Closing ceremony of RADIANCE-2009 was held on the 5th December, 2009, at the College Basketball Court in the presence of the Chief Guest Shri B. M. Lanong, Hon'ble Deputy Chief Minister, Government of Meghalaya. The Valedictory Speech of the Chief Guest was followed by the Prize Distribution and then a memorable cultural programme. We had a wonderful programme like the fashion show and the Disco Jockey where the students had a very rocking afternoon.

On behalf of the S.C.S.U., I would like to extend my gratitude to our respected Principal, Dr. (Mrs.) M.P.R. Lyngdoh (who is also the President of SCSU), Vice Principals and all the Teachers-in-charge who trusted and believed that we can render our best services to the welfare of the college and students. Last but not the least, I would also thank all the participants and the students for their over-whelming response and their active participation in various activities. I would also like to thank the NCC (National Cadet Corps), the Discipline Committee and the members of S.C.S.U. for the support and cooperation.

THANK YOU
LONG LIVE SHILLONG COLLEGE
LONG LIVE S.C.S.U.

A REPORT FROM SPORTS SECRETARIES, S.C.S.U. (2009-10)



Walter Z. H. Pyngrope
Sports Secretary



Edmund W. Paswett
Assistant Sports Secretary

It is a privilege and joy for us as the Sports Secretaries of SCSU (2009-10) to write a few lines on the activities of the Shillong College Students' Union during the year 2009-10. First and foremost, the sports secretary and the assistant sports secretary of Shillong College Students' Union would like to extend gratitude to all the members of the Shillong College Students' Union who had unanimously elected us as the Sports Secretaries of the Union and entrusted upon us the responsibility to look after the sports activities of the college.

We have successfully conducted a number of sports and games activities during the Annual College Social and Cultural Week 2009 held from the 30th November to 5th of December, 2009. We conducted all the sports activities like football, basketball, volleyball, athletics events and indoor games which included badminton, table tennis, chess, carom board and arm wrestling.

A very significant activity during this period as the Golden Jubilee Celebrations of the Shillong College Students' Union which was held from 21st August to 28th August, 2010 and was organised by the S.C.S.U. being aptly guided and supported by the Teachers. During the celebrations, a number of sports and games activities were organised and it started with a Exhibition Football Match (Men) between the Shillong College Teachers' XI and the Shillong College Students' XI, and later a match between the Shillong College XI and Shillong Commerce College XI. It was great fun and excitement to watch the students as well as the teachers competing each other in the same field in which the Teachers' XI won the match through penalty shoot out after the full-time ended in equal scores. In the second match, Shillong Commerce College emerged victorious.

The Golden Jubilee Celebrations was also marked with a "Marathon Run" that was held on the 23rd August in which both boys and girls participated in encouraging numbers. The marathon was flagged off by Prof. T. T. Rajee, Teacher-in-charge for Sports and Games of the College. Shri Wanbuddien Syngkli secured the Gold medal followed by

Wilfred Syiemiong the silver and Sajjay Kumar Roy the Bronze medal from among the Boys category while in the Girls' category Smt. Sybia Pathaw won the Gold medal, and the Silver medal went to Smt. Betralyne Swer to be followed by Smt. Dipika S. Lyngdoh with Bronze medal.

On behalf of the S.C.S.U., we also organised an Exhibition Basketball Match (Women) at the College Basketball Court on the 26th of August, 2010. The first match was played between Shillong College Students vs. St. Mary's College in the girls in blue (Shillong college) defeated the girls in red and white (St. Mary's College) by 52 baskets to 22. The second match was very enjoyable and exciting one and played between the Shillong College Faculty Members and the Members of the Union in which the former emerged victorious by a margin of 40-33.

In addition to the above, the Shillong College Basketball team (both Boys and Girls) participated in the Exhibition Basketball Match organised by NEIGHRIMS during the "Innovation Week" of the Institute in which our College Team emerged victorious both in boys and girls section. The Shillong College Basketball Team (Under - 19) also took part in the Inter School Basketball Tournament organised by Meghalaya Basketball Association in collaboration with the Directorate of Sports and Youth Affairs, Government of Meghalaya. In the competition, the Under-19 Boys team emerged as the Champion team by defeating St. Peter's Higher Secondary School in the final.

We would like to extend out gratitude to our respected Principal Dr. (Mrs.) M. P. R. Lyngdoh (who is also the President, S.C.S.U.), the Vice Principals, all the teachers-in-charge who have been with us all the time, talking and sharing their thoughts and guiding us at every stage. We would also thank the NCC, Rovers and Rangers, the volunteers and all the members of the Union for their overwhelming response and their cooperation.

THANK YOU.

LONG LIVE SHILLONG COLLEGE STUDENTS UNION!

Priest: Friends, the topic for my sermon this evening is 'Liars'. How many of you have read the 69th Chapter of the Gospel according to St. Matthew?

Attendees: Nearly everybody raised their hands.

Priest: You are precisely the people I want to speak to. There is no 69th Chapter of St. Matthew.



- Contributed by Alexander Lyngkhoi,
Class XII Science



**Re-accreditation of College –
Preparatory Meeting of the Staff
with Principal**



NAAC Peer team Visit



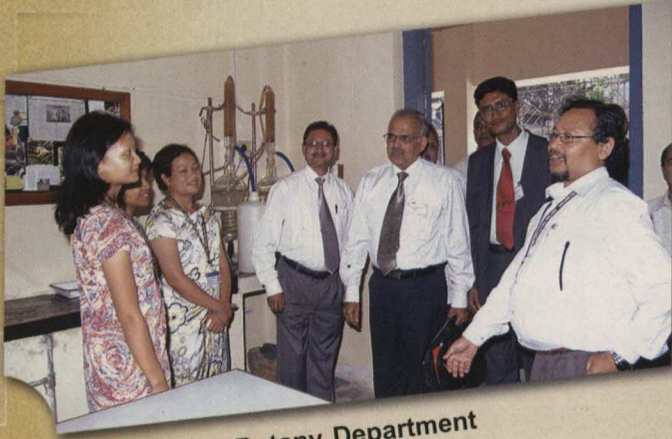
**Welcome
to
Peer Team**



**Interaction
with Principal
and Students**



NAAC Peer team Visit



Botany Department



Microbiology Department

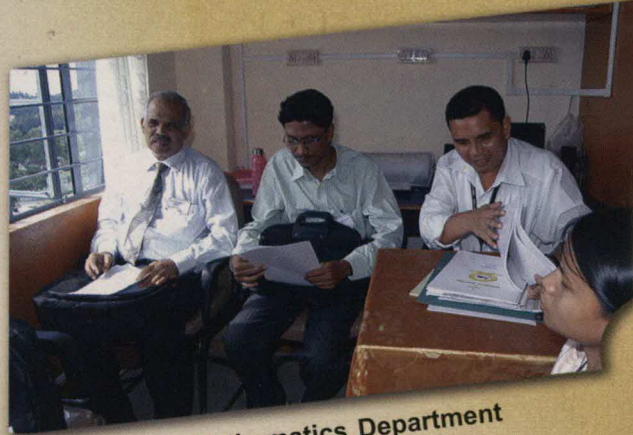
Visit to Departments



Chemistry Department



Computer Science Department



Mathematics Department

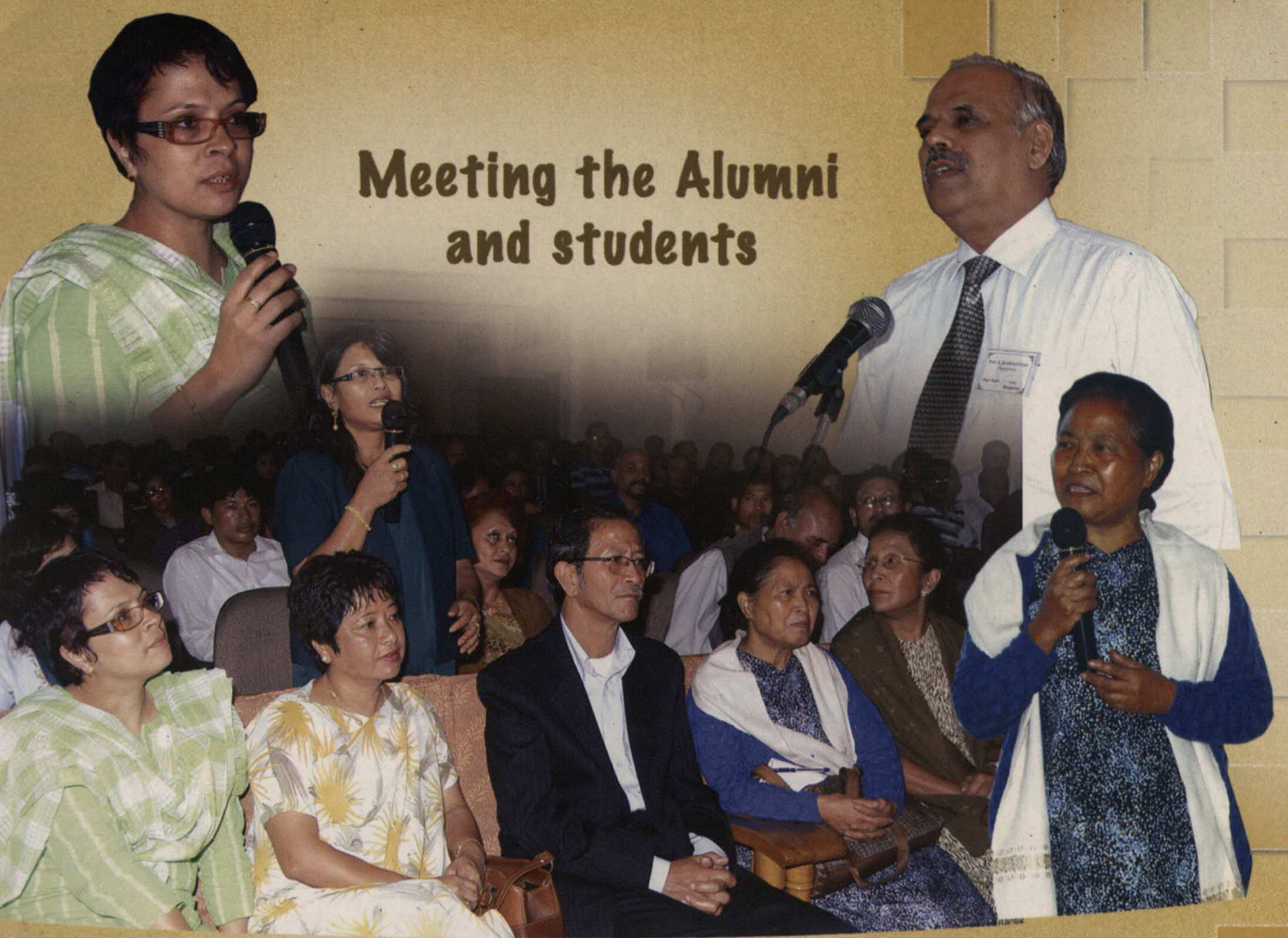


Economics Department



Language Department

Meeting the Alumni and students



NAAC Peer team Visit

Cultural Programme

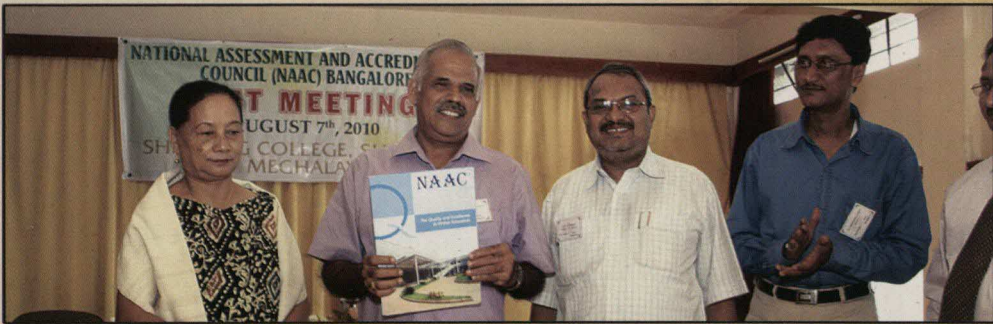
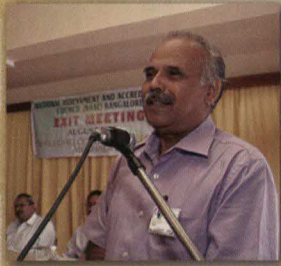


A Peer Team Member Sir Siddhartha Gupta
rendering a song from his own composition





NAAC Peer team Visit





REPORT ON THE GOLDEN JUBILEE CELEBRATION OF S.C.S.U

21st August-28th August, 2010

SHRI SHAISNGI LYNGDOH
*General Secretary
Shillong College Students' Union*



It gives me great pleasure, and indeed I am profusely happy to write a few lines on the Golden Jubilee Celebration of the Shillong College Students' Union which was organised by the present Executive Committee of the S.C.S.U. from 21st to 28th August, 2010. For the sake of records, it may be pertinent to mention that the Shillong College Students' Union has completed its FIFTY glorious years of existence on the 9th of August, 2009. It is a matter of pride to each one of us to be associated with the welfare of this hallowed college of the State. In consideration of the usual college academic calendar and also the major activity of the college which involved Re-accreditation of the College NAAC during the year, we decided to organise the Golden Jubilee celebrations immediately after the NAAC Peer Team visit and hence we celebrated the same from 21st to 28th August, 2010 with many programmes consisting of Academic, Sport, Games and other activities. The Celebration of the Golden Jubilee is Golden occasion to rejoice over our achievements and at the same time to make an introspection of our successes and failures, to enable us to move forward to fulfill our goals and objectives.

To re-capitulate a little about our S.C.S.U., I may be allowed to state that the Shillong College Students' Union is a body formed to look after the welfare of the students of the college relating their problems, grievances and other matters relating to students' concern. The Executive Committee members of the S.C.S.U. took the challenge to look after the newer problems faced by the students time to time and solve with the cooperation of the College authorities. We are indebted to the founders of the Students Union, who strived through in difficult situations prevailing then, also the all the former office bearers of the S.C.S.U. who have contributed immensely during the long fifty years. The executive committee of the first S.C.S.U. was formed first, through general elections among the students, on 9th August, 1959, and the Following are the Executive Committee members of the first ever S.C.S.U. (1959-1960):



1. President : Shri S. C. Dutta, Founder Principal.
2. Vice President : Shri S. Bhattacharjee, Lecturer, History Dept.
3. General Secretary : Shri Mohit Kumar Das.
4. Joint Secretary : Smt. Achala Chakraborty.
5. Secretary, Social Functions & Debate : Shri Benumadhab Goswami.
6. Joint Secretary, Social Functions & Debate : Smt. Uma Paul Chaudhuri.
7. Joint Secretary, Cultural Functions & Music : Shri Asoke Bijoy Roy Choudhuri.
8. Joint Secretary, Cultural Functions & Music : Smt. Pratima Dutta.
9. Secretary, Sports : Shri Arun Kumar Roy Choudhuri.
10. Joint Secretary, Sports : Smt. Mayna Sohliya.
11. Editor, College Magazine : Shri Jimut Bahan Dutta.
12. Joint Editor, College Magazine : Smt. Nandita Kar.

On behalf of the present day students of the College and as the General Secretary of S.C.S.U., I would like to convey our appreciation and acknowledgement of gratitude to the Founders of the Union and all the past Secretary, Executive Committee Members and general members of the Students Union who have worked hard, from the very beginning of the S.C.S.U., to make and bring it what it is today.

The Golden Jubilee of the S.C.S.U. and it was followed a Exhibition Football Match between S.C.S.U. XI and Teachers XI on the same day in which the teachers emerged victorious. Later, another Exhibition was played between Shillong College XI and Shillong Commerce College XI and Shillong College XI won the match. Both the matches were played at Don Bosco Mini Stadium. In the following days, marathon run, debate competitions, traditional singing competition and panel discussions were organised. There were two exciting Exhibition Basketball matches: one SCSU Women XI vs. Teaching Staff (Women) XI in which the Teachers won and then a match between Shillong college Girls was celebrated with lot of activities on sports and games, cultural and academic activities and competitions, from 21st to 28th August, 2010. The Celebrations was inaugurated on the 21st August, 2010, at the College Conference Hall by our Principal XI and St. Mary's college XI wherein the Shillong College got the better of St. Mary's College. Both the matches were played in the college Basketball court.

Finally the Golden Jubilee of the Shillong College Students' Union concluded with colourful Closing Function on the 28th August, 2010, that was marked by the august presence of our Principal and President of the S.C.S.U. Dr. (Mrs.) M.P.R. Lyngdoh, the Founder Editor of the College Magazine Shri Jimut Bahan Dutta (former Managing Director, Meghalaya Cooperative Apex Bank Ltd.) as Chief Guest and also Shri W. Diengdoh, Registrar of the Gauhati High Court, Shillong Bench, who is the alumni of the College, as the Guest of Honour. It was an occasion marked by nostalgic speeches from the alumni of the college and

also a grand occasion where awards were distributed to students who excelled in different areas of academics and extra-curricular activities during the past one year. Following students were recipient of the awards and mementos:

1. Shri Sngaphunlang Kharlyngdoh: B. A., Philosophy (Hons.): 1st Class 3rd position
2. Shri Buddha Ganguly: B. Sc., Zoology (Hons.): 1st Class 6th position
3. Shri Singleman Marngar: B.B.A. 1st Class 4th position
4. Shri Wanchirup Chen: B.C.A. 1st Class 5th position
5. Smt. Daphibahun Shabong: B.C.A. 1st Class 9th position
6. Shri Monoranjan Boro: B. Sc. Microbiology 1st Class 1st position
7. Smt. Alarisa Khellep: B. Sc. Microbiology 1st Class 2nd position
8. Smt. Clarisa Symlich: B. Sc. Microbiology 1st Class 3rd position
9. Smt. Jedidaya Synnah: B. Sc. Microbiology 1st Class 4th position
10. Shri Samson Sumer: B. Sc. Microbiology 1st Class 5th position
11. Shri Kanhaiya Pathak: B. Sc. Microbiology 1st Class 6th position
12. Smt. Lawanpli Kongsit: B. Sc. Microbiology 1st Class 7th position
13. Smt. Palvydora Kharkongor of B. A. History (Hons.) for being awarded the Indira Gandhi National NSS Award-2010.
14. Shri Wantreki L. Mawphlang of 3rd year B. Com. for being awarded the Best NSS Volunteer prize for the year 2010 by the North Eastern Hill University.
15. The Under-19 Basketball Team (Boys) was also felicitated for their success in the Basketball Competition organized by Meghalaya Basketball Association in collaboration with the Directorate of Sports and Youth Affairs, Government of Meghalaya.

On behalf of the S.C.S.U., I would like to thank to each and everyone who have helped us in whatever possible way during the one week Golden Jubilee Celebration. Our Special Thanks to our respected Madam Principal (also President of SCSU), Vice Principals, all the Teaching Staff, Non Teaching Staff of the College, the NCC, NSS, Rangers & Rovers, SCSU members. Our special gratitude goes to all the past students of the college for their contributions and overwhelming support.

THANK YOU.

LONG LIVE SHILLONG COLLEGE AND LONG LIVE S.C.S.U.

"The sun shines and warms and lights us and we have no curiosity to know why this is so; but we ask the reason of all evil, of pain, and hunger, and mosquitoes and silly people."

~ Ralph Waldo Emerson



SOME ACHIEVEMENTS OF THE COLLEGE DURING THE YEAR

I. NEHU EXAMINATIONS 2010:

1. Shri Sngaphunlang Kharlyngdoh:	B. A., Philosophy (Hons.):	1 st Class 3 rd position
2. Shri Buddha Ganguly:	B. Sc., Zoology (Hons.):	1 st Class 6 th position
3. Shri Singleman Marngar:	B.B.A.	1 st Class 4 th position
4. Shri Wanchirup Chen:	B.C.A.	1 st Class 5 th position
5. Smt. Daphibahun Shabong:	B.C.A.	1 st Class 9 th position
6. Shri Monoranjan Boro:	B. Sc. Microbiology	1 st Class 1 st position
7. Smt. Alarisa Khellep:	B. Sc. Microbiology	1 st Class 2 nd position
8. Smt. Clarisa Symlieh:	B. Sc. Microbiology	1 st Class 3 rd position
9. Smt. Jedidaya Synnah:	B. Sc. Microbiology	1 st Class 4 th position
10. Shri Samson Sumer:	B. Sc. Microbiology	1 st Class 5 th position
11. Shri Kanhaiya Pathak:	B. Sc. Microbiology	1 st Class 6 th position
12. Smt. Lawanpli Kongsit:	B. Sc. Microbiology	1 st Class 7 th position

OTHER ACHIEVEMENTS OF THE STUDENTS

1. Smt. Palvydora Kharkongor of B. A. History (Hons.) for being awarded the Indira Gandhi National NSS Award-2010.
2. Shri Wantreki L. Mawphlang of 3rd year B. Com. for being awarded the Best NSS Volunteer prize for the year 2010 by the North Eastern Hill University.
3. The Under-19 Basketball Team (Boys) was also felicitated for their success in the Basketball Competition organized by Meghalaya Basketball Association in collaboration with the Directorate of Sports and Youth Affairs, Government of Meghalaya.

AWARDS FOR ACADEMIC EXCELLENCE – 2010

- A. **“S. C. DUTTA MEMORIAL PRIZE”** was introduced in the Golden Jubilee Year of the College in memory of the Founder Principal (Late) Sudhindra Chandra Dutta which is awarded to the best honours graduates of the College. For 2010, the prize was awarded to Shri Sngaphunlang Kharlyngdoh – 1st Class 3rd in B. A. Philosophy Honours.
- B. **“Prof. N. K. Sarkar Prize for English”** was introduced in the Golden Jubilee Year of the College, which was sponsored by Prof. N. K. Sarkar, former Vice Principal of the College and awarded to a student who secures highest marks in English. For 2010, the prize goes to Smt. Balarina Kharmawlong B. A. English Honours.
- C. **“Prof. D. Mukherjee Prize for Physics Talent”** was introduced from this year (2008) and sponsored by Prof. D. Mukherjee, former Vice Principal of the College and awarded to a student

who produces best result in Physics among all the students of Shillong College in University/ Board Examination every year. For 2010, the prize goes to Shri Well June Lyngdoh for securing 1st Class in B. Sc. Physics Honours Examination, NEHU, 2010.

- D. **"Prof. Rekha Devi Award for Excellency in Zoology"** was instituted from the year 2008 and sponsored by Smt. Rekha Devi, former Vice Principal (and Head, Department of Zoology) of the College and awarded to a student who produces best result in Zoology among all the students of Shillong College in University/Board Examination every year. For 2010, the prize goes to Shri Buddha Ganguly – for securing 1st Class 5th in Zoology Honours in the B. Sc. Examination, 2010, conducted by NEHU.

IMPORTANT ACTIVITIES DURING THE PERIOD FROM 1ST NOVEMBER 2009 TO 31ST DECEMBER 2010

1. **A Field Trip** was organised by the Sociology Department of the College at Smit Village on 3rd November, 2009, with objective to give the students a first hand experience to witness and understand the indigenous political structure of the Khasis as depicted in the festivals. It was the B. A. Ist year Honours students who participated in the trip along with the teachers to witness the "Pomblang Syiem" commonly known as the "Shad Nongkrem".
2. **Annual College Social, Sports and Cultural Week 2009** was organised by the Shillong College Students' Union under the guidance of the teacher-in-charges of various sections from in the college campus 30th November to 5th December, 2009. The celebration was inaugurated on the 30th November-2009 at the College Basketball court by the Chief Guest Shri C. Dunai, the Assistant Director of Sports and Youth Affairs, Government of Meghalaya. The Closing ceremony of RADIANCE-2009 was held on the 5th December, 2009, at the College Basketball Court in the presence of the Chief Guest Shri B. M. Lanong, Hon'ble Deputy Chief Minister, Government of Meghalaya.
3. **May 8th, 2010:** Literary Circle conducted a study tour to Nartiang (Historically important) to gather knowledge on local culture and livelihood of people.
4. **The Women Cell of the College** organised a Panel Discussion on 29th May, 2010, at the College Conference Hall on the topic "Women's Reservation: Are we ready for it?" It was inaugurated by Dr. (Mrs.) K. S. Lyngdoh, President, Governing Body of the College. The panel discussion was moderated by Sr. Xavier, Coordinator, LTS, North Eastern Region and the panelist in the session were Shri Toki Blah, President, ICARE & a Social activist, Prof. Pascal Malniang, Department of Political Science, NEHU, Shillong, Prof. V. Pakyntein, Department of Anthropology, NEHU, Shillong, Smt. Fenella Nonglait, Lecturer, Shillong Law College and Smt. Angela Rangad, Social Activist. The event was further glorified by the presence of a group of women leaders from all over the country sphere heading movement to mobilise the public opinion in support of the Women's Reservation Bill. The movement called "Reservation Express" was launched by ANHAD.
5. **June 4th, 2010 :** Deptt of Mathematics and Computer Science and Applications jointly organised an awareness cum training programme for students on The Right to Information Act 2005. Shri M.N.Syiem, President Mait Shaphrang Movement, Meghalaya, and Shri Tarun Bhartiya, prominent RTI activist were the resource persons.
6. **World Environment Day 2010** was celebrated in the College by the Shillong College Academic Society in collaboration with Shillong College on 5th June 2010 with multifarious student oriented

- programmes. The programme included discussion, talk and art competition in the College and also a tree plantation and social activity at Smit village.
7. **Coaching classes for Competitive Examinations** started on June 15th 2010: under the supervision of Prof. N.K.Sarkar, Retd. Vice Principal of the College.
 8. **A workshop on "Rain Water Harvesting"** was organised jointly by the Chemistry and Physics department of the College on 18th of June, 2010, which was also followed by poster competition and exhibition. The workshop was conducted in two sessions by Dr. Anup Das, Sr. Scientist, Agronomy, ICAR, Dr. B. U. Choudhury, Scientist, Soil Science, ICAR, and Br. C. Noronha, Executive Director, Bethany Society, Shillong.
 9. **June 23rd to 25th 2010** : The Techies Club, Deptt.of Computer Science and Applications, organised a computer literacy programme in a village school, Siejlih Presbyterian Secondary School, Nongstoin, West Khasi Hills.
 10. **NATIONAL SYMPOSIUM ON "GREAT DEPRESSION OF 1930s AND PRESENT GLOBAL ECONOMIC MELT DOWN – IDENTIFYING THE COMMONALITIES AND LESSONS THEREOF" HELD ON 25th-26th June 2010 AT SHILLONG COLLEGE, SHILLONG:** The Shillong College Academic Society in collaboration with Shillong College organised a national Seminar on "Great Depression of 1930s and present Global Economic Melt Down – Identifying the Commonalities and Lessons Thereof" on 25th and 26th June, 2010. The Symposium was inaugurated by Shri Conrad K. Sangma, Leader of Opposition, Meghalaya Legislative Assembly, and Shri Phrang Roy IAS (Retd.), former Asst. Vice President, IFARD, graced the occasion as the Guest of Honour while Prof. C. P. Chandrasekhar, Centre for Economic Studies and Planning, Jawaharlal Nehru University, International Development Economics Associates (IDEAs), Department of Economics, Jawaharlal Nehru University, New Delhi, delivered the Key Note address in the Inaugural function. The Inaugural Session was also graced by Shri Jitendra Choudhury, Hon'ble Minister of Industries and Rural Development, Government of Tripura, who expressed his keen interest in the subject. Prof. C. P. Chandrasekhar and Shri Jitendra Choudhury also were the Resource Persons and delivered lectures on the various aspects of the Economic Crisis. 14 papers were presented by various academicians and scholars, while others papers referred as presented in absentia. The Valedictory Session of the Symposium was held on the 26th June, 2010, at 3.30 p.m. which was graced by Shri Pynsyngai Syiem, MLA and Parliamentary Secretary to the Government of Meghalaya, as Chief Guest and Shri Shri Jitendra Choudhury, Hon'ble Minister of Industries and Rural Development, Government of Tripura, as Guest of Honour.
 11. **June 30th, 2010:** Literary Circle organised a lecture-cum-demonstration entitled – Ka Ksing: Beating to the Rhythm. Hon'ble Dy. Chief Minister, Government of Meghalaya, Shri B. Lanong, graced the occasion as the chief guest. Prof. Helen Giri, Department of Fine Arts, Martin Luthar Christian University delivered a highly impressive talk on the subject.
 12. **July 2nd, 2010:** Passing out certificate award ceremony was held for the successful students of One year Certificate Course in Computer Applications.
 13. **Retirement Party** was organised by the Shillong College Unit of the M.C.T.A. along with the Shillong College on 3rd of July, 2010, for bidding farewell to Smt. M. Gatphoh, Head, Department of Khasi, who retired on 1st March, 2010 and Smt. Kalyani Sorcar, Accountant of the College, who retired on 01-02-2010.
 14. **July 5th- 9th, 2010:** Department of Botany and Environmental Studies jointly organised a training Programme for students on "Present Day Environmental Issues" with various sub themes like

: Ill effects of unscientific mining in Meghalaya, Noise Pollution, Waste Water Management, Climate Change and also a visit to the Laboratory of Meghalaya State Pollution control Board (MSPCB), Shillong-3. The technical sessions were conducted by Shri B. B. War, Shri S. Swer, both Scientists, MSPCB, Shri D. Hooro, Member Secretary, MSPCB, Prof. B. K. Tiwari, Department of Environmental Studies, NEHU. It was a very successful programme.

15. **An awareness programme on health care** was organised by the Health Care Centre on July 14th, 2010. Dr. S. P. Khonglah, Nazareth Hospital and Smt. D. Kharbangar were the resource persons and were attended by students and teachers.
16. **July 15th 2010** : One year Certificate course in Computer Applications and Short term Certificate course on Functional Hindi started.
17. **Art and Culture Gallery** is formally inaugurated by the Principal on August 3rd 2010. The gallery shows the rich cultural heritage of the region. The gallery has been started from the prize money that was awarded to college by the Department of Tourism, Government of Meghalaya and Meghalaya Tourism Development Forum during Autumn Festival 2009.
18. **NAAC PEER TEAM VISIT – REACCREDITATION OF THE COLLEGE**: Shillong College volunteered for Re-accreditation and Re-assessment of the College by the National Assessment and Reaccreditation Council, Bangalore, and accordingly the NAAC Peer Team visited the college from 5th to 7th August, 2010 for the on the spot assessment and validation of the Self Study Report submitted by the College. A Peer Team comprised of the following eminent academic:
 - i. Chairperson - Prof. K. Kunhikrishnan - Former Pro-Vice Chancellor, Kannur University, Kerala.
 - ii. Member Coordinator - Dr. V. N. Magare - Director, CDC, University of Mumbai, Mumbai.
 - iii. Member - Dr. Siddhartha Gupta - Principal, Bankura Zilla Saradamani Mahila Mahavidyalaya, Bankura, West Bengal

The Peer Team visit was marked by meetings with Governing Body of the College, IQAC, Government Officials, Faculty, Staffs, Students, Alumni, Parents and Guardians, and visit to all departments and centers of the College.

Finally, National Assessment and Accreditation Council, Bangalore, has re-accredited Shillong College with CGPA of 2.92 in Grade B in the 4-point scale for a period of 5 years with effect from 4th September, 2010. The Executive Committee of NAAC awarded the same on the basis of the report of the Peer Team, NAAC, which visited the College from 5th to 7th August 2010 to validate the Self Study Report submitted by the College.

19. **ALUMNI DAY 2010**: Shillong College Alumni Association observed "Alumni Day 2010" on 14th August 2010 and also commemorated the 54th Foundation Day of the College falling on 15th August. In this connection, the College flag was hoisted at 11:00 A.M on 14th August at the College Campus by Smt. M. Iawphniaw, Post Master General, N.E Circle and prominent alumni of the College. The members of the Association also visited the "Mercy Home" an old age shelter at Demthring, Nongthymmai, Shillong and extend material support to the organization and for the benefit of the elderly citizens residing there.
20. **Golden Jubilee Celebration of the Shillong College Students' Union**: The S.C.S.U. celebrated its Golden Jubilee from 21st to 28th August, 2010. The Celebrations was inaugurated on the 21st August, 2010, at the College Conference Hall by our Principal. The celebrations included



many programmes like Exhibition Football Match between S.C.S.U. XI and Teachers XI and another between Shillong College XI and Shillong Commerce College XI and Shillong College XI, marathon run, debate competitions, traditional singing competition and panel discussions. There were two exciting Exhibition Basketball matches: one SCSU Women XI vs. Teaching Staff (Women) XI and then a match between Shillong College Girls XI and St. Mary's College XI. Finally the Golden Jubilee of the Shillong College Students' Union concluded with colourful Closing Function on the 28th August, 2010, that was marked by the august presence of our Principal and President of the S.C.S.U. Dr. (Mrs.) M.P.R. Lyngdoh, the Founder Editor of the College Magazine Shri Jimut Bahan Dutta (former Managing Director, Meghalaya Cooperative Apex Bank Ltd.) as Chief Guest and also Shri W. Diengdoh, Registrar of the Gauhati High Court, Shillong Bench, who is also an alumni of the College, as the Guest of Honour.

21. **29TH GENERAL CONFERENCE OF THE M.C.T.A.:** Shillong College and the Shillong College Unit of the M.C.T.A. hosted the 29th General Conference of the Meghalaya College Teachers' Association held on the 25th of September, 2010, at the College campus. It was a memorable gathering of the college teachers of the Deficit Grants-in-aid and Ad-hoc Grants-in-aid colleges across the state. The Conference was inaugurated by Shri Vincent H. Pala, Honourable Minister of State for Water Resources of the Government of India. The Conference was also graced by Prof. Apurba Kr. Das, Vice President of the All India Federation of University and College Teachers Organisations (AIFUCTO). The Conference was a grand success.
22. **WORLD HABITAT DAY October 4, 2010:** Shillong College in collaboration with the Directorate of Higher and Technical Education, Government of Meghalaya observed World Habitat Day (falling on October 04, 2010 – designated to be observed every year on the first Monday of October) with a number programmes stretching for about a week. It included Essay Competition, Painting Competition, Painting Exhibition with the final Valedictory Function held on the designated day, i.e. October 04, 2010, which was graced by Shri W. M. S. Pariat, Hon'ble Chief Secretary to the Government of Meghalaya.
23. **Annual Social and Sports Week, 2010,** of the College was organised by the Shillong College Students' Union from 26th November, 2010 to 3rd December, 2010 on the theme, "Stepping Forward to Glory" with a grand finale on 3rd December, 2010. Eminent educationist and social activist of the State, Smt. Quinee Rynjah adorned the concluding function as the Chief Guest.
24. **Felicitation to Dr. (Mrs.) M. P. R. Lyngdoh, Principal of the College:** The Governing Body of the College organised a grand felicitation programme to the Principal of the College, Dr. (Mrs.) M. P. R. Lyngdoh, who is due to retire on 1st January, 2011, for her immense contribution for the development and uplift of the college. The programme was held on the 21st December, 2010, at the Principal's Conference Hall of the College in which most of the Governing Body members including the President, Prof. (Mrs.) K. S. Lyngdoh, Shri K. L. Tariang (Member), Shri D. B. Gurung, Shri G. P. Kharchandy (Member), Teacher representatives to the Governing Body, the President of the Shillong College Alumni Association Shri Joining Pde and other members of the Alumni Association, the retired teachers including Shri H. S. Nongbri, Shri Jagadish Purkayastha, Dr. S. N. Dutta, Shri N. K. Sarkar, Shri T. T. Pachunga, Dr. (Mrs.) D. Chattopadhyay, Smt. R. Sarkar, Smt. S. Choudhury, Smt. M. Gatphoh, Shri N. B. Rai, were present along with the teaching staff and non-teaching staff and the members of the Shillong College Students' Union. Those who spoke in the occasion included, Prof. (Mrs.) K. S. Lyngdoh, Shri D. B. Gurung, Dr. Malay Dey (Vice Principal), Dr. (Mrs.) V. Kharmawphlang, Dr. S. N. Dutta, Shri T. T. Pachunga, Shri Joining Pde, Dr. K. D. Ramsiej (on behalf of the teachers), Shri D. Bhattacharjee (on behalf of the non-teaching staff), and Shri S. Lyngdoh (S.C.S.U.) in addition to the Principal, Dr. (Mrs.) M. P. R. Lyngdoh. The function was followed by a luncheon party.

REPORTS FROM DEPARTMENTS/CELLS ETC. OF THE COLLEGE

I. NSS ACTIVITIES DURING 2009-10 – report by Shri M. W. Synrem, In-charge, NSS Unit, Shillong College

Following is the list of the various activities/programmes/achievements of the Shillong College NSS Unit from the year 2009-2010

1. NSS Programme Officer, Smt S. Khyriemmujat and Shri M. Synrem attended the 124th Orientation Course for NSS P.O. at Narendrapur, Kolkata from 5th-14th January, 2009.
2. NSS Programme Officer, Smt. S. Khyriemmujat a Training on Social Harmony and National Unity at NEHU Guest House from 16th-20th February, 2009.
3. A Talk on Communication Skill was organized by the NSS Shillong College Unit on 5th August 2009, at Shillong College Conference Hall. Shri Lambok Toi, Former AIR Programme presenter was the Resource person.
4. A special camp was organized at Mawlyngot Village from the 23rd-28th November, 2009.
5. NSS Volunteers attended a Training on Disaster Management at Don Bosco Centre, Shillong from 18th – 22nd January 2010.
6. NSS Programme Officers, Smt. S. Khyriemmujat and Smt. A. Marbaniang participated in the “Training on Environment Education and Sustainable Development” organized by the Rajiv Gandhi National Institute of Youth Development in collaboration with NSS Regional Centre, Guwahati at North Eastern Hill University, Shillong from 11th to 13th May 2010.
7. On account of World Environment Day 2010, the NSS Cell in collaboration with Shillong College Academic Society organized a Tree Plantation at Smit Village on the 5th of June, 2010.
8. NSS Shillong College Unit was felicitated by Meghalaya AIDS Control Society in collaboration with Meghalaya State Blood Transfusion Council and License Blood bank at the ‘1st State Level Observance of World Blood Donors Day’ on the 14th of June, 2010.
9. 15 NSS Volunteers participated in the poster competition held at St. Edmunds College on the 25th of June 2010.
10. Three Programme Officers attended a review meeting of all programme officers organized by NEHU NSS Cell at Lady Keane College on the 28th of June 2010.
11. Two NSS Volunteers donated Blood in NEIGHRIMS on the 12th of July, 2010.
12. An Orientation Programme was conducted for NSS Volunteers of the College on the 21st July, 2010 in which Dr. H. Iangrai, State Liaison Officer was the Resource person.
13. On account of All India Flag Day for the Blind Celebration 2010, the NSS Unit donated Rs 576 only to Jyoti Sroat School on the 26th of July, 2010.
14. NSS had organized a cleaning drive in the College Campus on the 2nd of August, 2010.
15. NSS Shillong College Unit observed the Sadbhavna Diwas Day on the 20th of August, 2010.
16. Two NSS Volunteers, Shri Shining Star Kharbuli and Smt Nasima Begum Choudhury have been selected to attend the Pre- Republic Day Parade Camp from 1st -10th October, 2010 at Gangtok, Sikkim.



17. NSS Volunteer, Smt Palvydora Kharkongor was Conferred the National Award for Best Volunteer on the 24th of September, 2010 in a function held at New Delhi.
18. NSS Volunteer, Shri Wantreki Lyngdoh was conferred the University Level Award for best volunteer on the 24th of September, 2010 in a function held at NEHU.
19. Programme Officers and 30 NSS Volunteers participated in the 41st NSS Foundation Day Celebration held at NEHU on the 24th September, 2010.

The NSS Unit of Shillong College wants to acknowledge its gratitude to Prof. L. Pariat, Prof. M. Lynser and also to all the teachers of the College for the help and support they have given to the NSS Unit from time to time.

II. Report of the activities of ICGC during the academic session 2010-2011 inputs from Shri B. Syiem, In-charge, ICGC

The Information and Career Guidance Cell of the College was set up in 2003 in response to the need for students' support services particularly career guidance. The main objective of the ICGC is to provide information on the various career options that are available today with emphasis on the emerging career opportunities. Orientation for freshers' and inculcating in them the right attitude and spirit towards life is also another area that the ICGC aims at. To further the above objectives various programmes are being organized on a regular basis for the Degree and Higher Secondary students of the college. These activities include, General Career Guidance and Orientation programme which are conducted separately for higher secondary and degree students. Besides, Individual Guidance and Counseling is also provided as the ICGC has at present a full time qualified Counselor. Counseling services is provided not only for career related problems but also for personal, family and other problems. During the academic session 2010-11, the ICGC have organized the following programme:

1. A two-day Orientation Programme for the students of Class XI Arts, Science and Commerce was conducted on the 29th and 30th June 2010. The basic objective of the programme is to teach the young freshers on the basic principles of life and to help them prepare for their careers. The resource persons for the above programme was Mr. Lambok Toi , Director, Souls Ministry, Shillong.
2. A programme on "After Class XII: What's Next?" for the final year, higher secondary students of Arts Stream was organized on the 16th June 2010. The resource persons for the programme were Miss. Deimaphi Sahkhar and Miss. Namrata Rynjah from Martin Luther Christian University, Shillong.
3. A programme on Career Options and Strategies for the Class XII students of Science and Commerce Streams was organized on the 17th June 2010. The resource persons for the programme was Mrs. Maribon Sangma, Asst. Professor in Counseling Psychology, Martin Luther Christian University.
4. A one day Orientation cum Motivational Programme for the First Year Degree Students of Arts, Science, Commerce and Management was conducted on the 15th July 2010. The basic objective of the programme is to help the young students prepare for their careers and to motivate and encourage them to do their best in whatever field they choose in order to attain success. The resource person for the above programme was Dr. S. L. Marbaniang Former Professor of Mathematics, North Eastern Hills University, Shillong.

5. Another programme for the Final Year Degree Students of the College (Arts, Science Commerce and Management) is scheduled on the 17th November 2010. The programme will be basically on Career Planning and to generate awareness on the emerging career options with emphasis on career in the IT Sector.

III. A REPORT ON THE NATIONAL SYMPOSIUM ON "GREAT DEPRESSION OF 1930S AND PRESENT GLOBAL ECONOMIC MELT DOWN – IDENTIFYING THE COMMONALITIES AND LESSONS THEREOF" HELD ON 25th-26th June 2010 AT SHILLONG COLLEGE, SHILLONG – report by Shri Sankar Sarma, Joint Convenor of the Symposium.

The Symposium was inaugurated by Shri Conrad K. Sangma, Leader of Opposition, Meghalaya Legislative Assembly, at a glittering Inaugural Ceremony held on 25th June, 2010, at 10.00 a.m. at the College Conference Hall. The function was presided over by Dr. Malay Dey, Vice-Principal of the College and General Secretary of the Shillong College Academic Society in the absence of the Principal who was indisposed. Prof. S. R. Nongkynrih, Senior-most teacher of the College delivered the welcome address after the formal felicitation of the dignitaries in dais.

Prof. C. P. Chandrasekhar, Centre for Economic Studies and Planning, Jawaharlal Nehru University, International Development Economics Associates (IDEAs), Department of Economics, Jawaharlal Nehru University, New Delhi, delivered the Key Note address in the function. In his address, Prof. Chandrasekhar covered the various aspects of the crisis from the 1930s to the present day. He emphasized on the crucial role played by the credit policies of banks and financial institution as the main factors for the economic crisis.

Shri Phrang Roy IAS (Retd.), former Asst. Vice President, IFARD, graced the occasion as the Guest of Honour. Commenting on the relevance of the theme in the present day content, especially for the states in the NER, he stressed on the urgent need of adopting sustainable development practices which combines modern knowledge and technology with traditional knowledge.

Shri Conrad K. Sangma, Leader of Opposition, Meghalaya Legislative Assembly, in his inaugural address reflected on the glaring irregularities of income and wealth distribution in India which are due to the inefficiencies in management and implementation of development programmes. He was particularly in praise of the organiser for taking up the most relevant theme in the present day world and impressed upon the academician, administrators, policy makers and others to ponder over the problem with public welfare in mind and draw up sustainable strategies that will not be fluctuating with the speculative market. He called upon the student community, present in large numbers as participants, to take lessons from the deliberations of the Symposium and improve their knowledge in the subject since a number of experts in the relevant field of economics have gathered in the Symposium.

The Inaugural Session was also graced by Shri Jitendra Choudhury, Hon'ble Minister of Industries and Rural Development, Government of Tripura, who expressed his keen interest in the subject. After a formal remark from Dr. Malay Dey, Chairperson of the function, one of the Joint Conveners of the Symposium Shri Sankar Sarma offered the Vote of Thanks.

The Business Sessions of the Symposium were divided into 4 parts. Lectures on specific topics were delivered on the first and third sessions by eminent resource persons. In the second and fourth sessions, 14 papers were presented by various academicians and scholars, while others papers referred as presented in absentia.

The Business Session I started at 12.00 noon with Shri Jitendra Choudhury, Hon'ble Minister of Industries and Rural Development, Government of Tripura, in the Chair, and Prof. C. P.



Chandrasekhar, Department of Economics, Jawaharlal Nehru University, New Delhi, the Resource Person. Prof. Chandrasekhar enthralled the audience with his learned and informative lecture on the sub-theme "Current Financial Crisis". He elaborated on the origin of the Great Depression of the 1930's analyzing its similarities and effects to the economic crisis in the present day context. In doing so he related to the crucial role played by the financial sector with special reference to the banking system. Crucial function played by the banks in term so credit expansion, investment, and policies etc. were stressed upon. He stated that the banking system perform two crucial functions, i.e. payment and settlement of transactions. They are also the principal carriers of risk. The failure of the banking system to efficiently perform these functions resulted in the great depressions of 1930s and the economic crisis of the present day. Emphasizing on the important role played by the Government to tackle the various dimensions of the crisis he stated that structural regulations of the banking sector are crucial to control economic fluctuations.

In Session II, the sub-theme was "Global Recession – an overall analysis" and five papers were presented by the participants from various states. This Session was chaired by Prof. C. P. Chandrasekhar, Department of Economics, Jawaharlal Nehru University, New Delhi, who made the session lively with intermittent knowledgeable remarks. The presentations analyzed the various aspects of the economic crisis from its origin in 1930s to the present day context. A brief review of the findings and policy implications of the session are:

1. An important lesson of the economic crisis is that the Government plays a significant role in controlling and preparing effective alternative measures to encounter any crisis in future.
2. Currency and debt management can not be left to the free play of the market forces even in a liberalized market environment of the present day.
3. There is a need for judicious balance of restricted capital account convertibility as a means for higher and sustainable economic growth.
4. In a highly volatile economic environment a through knowledge about deciding the criteria, process and procedure is needed when downsizing is undertaken. The elements of downsizing such as differential treatment of employees during and after downsizing have to be managed with sensitivity to ensure positive economic outcome for the organisation.
5. There is greater need for liberalisation of foreign investment policies and providing access in agriculture and services which has so far been restricted.
6. Interest rate management, risk management, credit management etc. accompanied by sound economic policies to develop the rural economy are the policy implications to encounter economic crisis.
7. Increased participation of the Government in financial management and strengthening of the Public Sector Enterprises.

On the 2nd day, i.e. 26th June 2010, the Business Session III started at 10.00 a.m. on the sub-theme "Global Recession & Tribal Economy with particular reference to North Eastern Region of India". This Session was chaired by Prof. V. K. Shrotryia, Head, Department of commerce, NEHU, Shillong. The Resource Person for this session was Shri Jitendra Choudhury, Hon'ble Minister of Industries and Rural Development, Government of Tripura, who delivered a well documented talk on the subject. He discussed on the various aspects of globalisation and stated that globalisation presented both opportunities and challenges to the society. While referring to the tribal economy he pointed out that the process of globalisation has social, cultural as well as political impact in these economies. These economies are no longer isolated but are now affected by the interplay

of market environment. In the process there is a need for proper implementation of government policies and programmes to develop the tribal economy in the North Eastern Region. An important policy implication that came out in the Session III is that the natural resources of the region should be harnessed scientifically and development of transport and communication network should be augmented leading to a good link with the South East Asian countries and China.

The last session of the Symposium was the Business Session IV which was on sub-theme, "Global Recession and Indian Economy" and altogether 8 papers were presented in this session. The Chairperson in this Session IV was Prof. Sunit Sikidar, Head, Department of Commerce, Gauhati University, Guwahati. The presentations analysed the various aspects of the economy in relation to the global recession. A brief summary of the policy implication and recommendation of the session are:

1. BRICS nations occupy a key role in the modern globalised era and the interplay between the BRICS economics and the G-7 is a critical aspect of globalisation and interdependence.
2. Micro-finance Institution should learn the lessons from the sub-prime crisis and improve their risk management practices.
3. Banking system should be centrally controlled by all advanced countries to protect the domestic and international economy.
4. Limited exposures to the complex derivative product.
5. SEBI should play more active role in protecting interest of the household investors.
6. Mass awareness campaign with the help of print and electronic media regarding pros and cons of stock market investment.
7. Strict regulations to avoid frequent scams and frauds.
8. There should be political coordination between all countries regarding policy regulations.
9. Impact of the recession on Education, particularly on Higher Education, also came up in the presentations. It is a challenge ahead, with the global economic meltdown so as to bring equity and social justice. Public Funded Education need to be strengthened significantly.

The Valedictory Session of the Symposium was held on the 26th June, 2010, at 3.30 p.m. which was graced by Shri Pynsyngai Syiem, MLA and Parliamentary Secretary to the Government of Meghalaya, as Chief Guest and Shri Shri Jitendra Choudhury, Hon'ble Minister of Industries and Rural Development, Government of Tripura, as Guest of Honour. Dr. M. N. Bhattacharjee, Acting President of Shillong College Academic Society, delivered the Welcome Address, while Shri Sankar Sarma, Joint Convener of the Symposium, presented a brief report on the proceedings of the Symposium. Two participants, namely, Shri Sonit Dutta, Research Associate, Department of Business Administration, Assam University, Silchar and Shri Surajit Sen, Faculty of Soft Skills, Department of Management, ICAFI University, Shillong Campus, offered remarks on the Symposium and unanimously opined that the proceedings of the deliberations were very informative and is bound to help the scholars and planners to have insight on the problems and hence to formulate future plans and policies. Shri Jitendra Choudhury, in his Speech, as Guest of Honour, impressed upon the everyone to be aware of the changes in the economic conditions of the tribal population, especially in the North East, and how globalisation and the recession is effecting tribal economy and hence the need for more pragmatic approach in protecting the tribal culture and traditions in this recession-stricken economy. The Chief Guest, Shri P. Syiem, lauded the organisers for taking up this problem, particularly for covering the rural aspects and tribal economy, and also for organizing

deliberations not only amongst themselves but also involving intellectual of international repute, teaching community from the State as well as from other states and also the students. He wished that the Students have taken note of all the major points and have benefited from the presentations and discussions in the symposium. He further wished that the message of the deliberations spread elsewhere also and people take interest on the cause of price rise, inflation and other related issues and hence work unitedly to reach to programme where everyone of us take part in the process of development and are able to end the era of speculation. The functioned ended with the Chairperson's remark followed by formal Vote-of-Thanks offered by Dr. (Mrs.) E. Kharkongor, lecturer, Economics Department, Shillong College, and Convener of Conference Sub-Committee.

IV. WORKSHOP ON "RAINWATER HARVESTING" and poster competition – report by T. J. Kharbhih, Head, Department of Chemistry and Smt. E. N. Dkhar, Head, Department of Physics.

Rainwater harvesting essentially means collecting water on the roofs of buildings and storing it underground for later use. Catching the rain when and where it falls and guiding it to the underground storage can go a long way in mitigating the water crises that arises. The underground tanks were circular holds made in the ground lined with fine polished lime and covered with tiles to keep the water cool. Water harvesting systems not only provide water in times of crises but also continuously recharge the ground water, thus making sure that the water table does not go down much. India has had a rich tradition of sustainable water harvesting systems for ages. Remnants of such tradition systems can still be found at several places. In Meghalaya rainwater harvesting system still prevails in some areas of indigenous tribes where rain water is led through bamboos over long distances

The Chemistry and Physics Departments of Shillong College jointly organised a Workshop on "RAINWATER HARVESTING" on 18th June, 2010, at the Conference Hall, Shillong College, with a day long programme which was also be followed by a week long poster display on the topic at the college campus. The programme ended on 23rd June, 2010, with a prize distribution ceremony. The programme was conducted under UGC sponsored local level developmental project.

Workshop held on 23rd June, 2010 consisted of two sessions where the Session I included presentation by Dr. Arup Das, Senior Scientist, Agronomy, ICAR, on 'Rainwater Harvesting and Its Effective Use' and presentation by Dr. B. U. Choudhury, Scientist, Soil Science, ICAR, on 'Role of Remote Sensing and GIS in Water Resource Management'. The Session II marked the presentation by Bro. C. Noronha, Executive Director, Bethany Society, on "Water is Life" along with the experience of the Bethany Society in Rain Water Harvesting efforts. Each session was followed by Interactive Session amongst the Resource Persons, Teachers and the Students. Shri A. L. Dkhar, Lecturer, Department of Physics, Shillong College, presented a very informative slide show on various aspects, methodology and applications of rain water harvesting.

V. WORLD HABITAT DAY, October 04, 2010: report from Dr. (Ms.) D. L. Buam, Convener of the programme:

In order create awareness for improvement of urban planning and to tackle new challenges of the 21st century in both developed and developing countries, cities and towns like the effects of climate change, resource depletion, food insecurity, population growth and economic instability, Shillong college organised a number of programmes in the college campus in collaboration with the Directorate of Higher and Technical Education, Government of Meghalaya which culminated on October 4, 2010. The programme was intended also intended to remind us of the collective responsibility for a sustaining future of human habitat. Theme of the programme for 2010 was 'Better City, Better Life'

The Valedictory function and Prize Distribution ceremony of the programme on **WORLD HABITAT DAY** was held on 4th October 2010 in the Conference Hall of Shillong College at 3 P.M. The programme was organised by Shillong College in collaboration with the Directorate of Higher and Technical Education, Government of Meghalaya. It may be remembered that the United Nations has declared the first Monday of every October as **WORLD HABITAT DAY**, in order to create awareness amongst all of us for improvement of urban planning and to tackle new challenges of the 21st century in both developed and developing countries, cities and towns taking into consideration various factors like the effects of climate change, resource depletion, food insecurity, population growth and economic instability. It is also intended to remind us of the collective responsibility for a sustaining future of human habitat.

In this connection, Essay and Painting competitions were conducted for the students of Under-Graduate level of Shillong on 29th of September, 2010, at the College premises, with the following sub-themes:

1. **Essay Competition: Topic - 'Better City, Better Life –Spotting new frontiers for a healthier and happier future'**
2. **Painting/Drawing Competition : Topic -'Web of Life'**

Shri W. M. S. Pariat, IAS, Chief Secretary to the Government of Meghalaya, graced the Valedictory function as the Chief Guest and distributed the Prizes to the winners of Essay competition. Shri W. Khylllep, MCS, Director of Higher and Technical Education, Government of Meghalaya, also graced the function and distributed the prizes for the Painting Competition. Earlier, Dr. (Mrs.) M. P. R. Lyngdoh, Principal of Shillong College, delivered the Welcome Address and called for better sense amongst all of us to be aware of civic sense, and save the nature Earth. The Chief Guest, Shri W. M. S. Pariat, in his address commended the efforts of Shillong Colleges and wished that each one of us contribute positively towards making our State as well as Shillong a better place to live in and use the resources optimally for the sake of protecting the greenery and environment around us. While the function was compeered by Dr. (Mrs.) Dhira Bhowmik, Head, Department of English, Shillong College, Dr. M. N. Bhattacharjee, Lecturer, Department of Chemistry, offered Vote-of-Thanks to each one present. The Prize Winners in different categories are:

ESSAY COMPETITION

1. Lenong Lego - NEIGRIHMS
2. Shreyansh Sharma - NEIGRIHMS
Hibu Dindie - St. Anthony's College
3. Kavita Sharma - St. Anthony's College

PAINTING COMPETITION

1. Debayan Mukherjee - NIFT, Shillong
2. Nabamita Boruah - St. Anthony's College
3. Amrin Saba - NIFT, Shillong

Encouragement Prizes

1. Dewa Shree - NIFT, Shillong
2. Rangsel Rongneisong - Shillong College

Prize Distribution ceremony was held on 4th October 2010 in the Conference Hall of Shillong College tentatively at 3 P.M. The Chief Guest for the function was Shri W.M.S. Pariat, IAS, Chief Secretary to the Government of Meghalaya while Shri W. Khylllep, MCS, Director of Higher and Technical Education, Government of Meghalaya was the Guest of Honour.

VI. NATIONAL CADET CORPS (N.C.C.) – report by Sergeant Sybia Pathaw:

The Combine Annual Training Camp (CATC) was held at Umroi Cantonment from the 26th July, 2010, to 4th August, 2010. The camp was a learning experience for all the cadets of Shillong College along with all other participating cadets. Every morning started with Physical Training (P.T.) and drill. After the drill, it was time for NCC theory class and in these classes the cadets were briefed about the details of NCC, its establishments, motto, organisational structure, directorate of NCC and many more. The Cadets were given training on firing and the name of the various types of rifles given to them though the 0.22 type of rifle was given for training purposes. There was demonstrative training on the "Battle Section Drill". Moreover, there were extra-curricular activities like games and sports, singing, dancing, piloting, quiz competitions etc. Important achievements of the cadets of our college are as follows:

- A. Quiz competition: 1st position – Syliki Bareh and Betra A. Swer.
- B. Extempore Speech: 1st position – Syliki Bareh.
- C. Piloting: 2nd position – Sweety Marboh and Betra A. Swer.
- D. Solo dance: 1st position – Sweety Marboh.
2nd position – Sybia Pathaw.
- E. Group dance: 1st position – Shillong College.

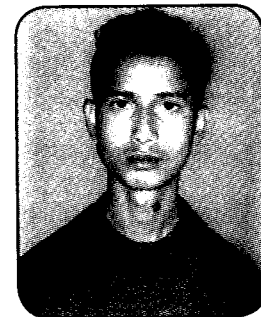
On the last day of the camp, the cadets took part in the exquisite "Cultural programme" which was followed by "Bara Khana" (community feast) and the cadets of Shillong College were in the fore front of all these programmes. It was a learning experience and all the cadets benefited a lot from the Camp and also joining the N.C.C.

LONG LIVE N.C.C.



Two Hindi speaking friends who were trying hard to learn English decided to correspond with each other in English. The very first letter between them went somewhat as follows:

'My dear friend, I am in the well. I hope you are also in the well'.



*Contributed by Vicky Kharmalki
XII Science*

A cross-section
of Audience
at the Inaugural
Function



National SYMPOSIUM

... AND 'PRESENT GLOBAL ECONOMIC
... THE COMMONALITIES AND LESSONS THEREOF"
25th - 26th June 2010
Organised by:
Shillong College, Shillong
and
Shillong College Academic Society
Sponsored by:
University Grants Commission, North Eastern Council, Shillong,
Indian Council of Social Science Research, New Delhi, Indian Overseas Bank, Shillong



Dr. Malay Dey,
putting Chairman's remark
at the Inaugural Function



Prof. C. P. Chandrasekhar in chair during the Business Session II
along with the Rapporteurs



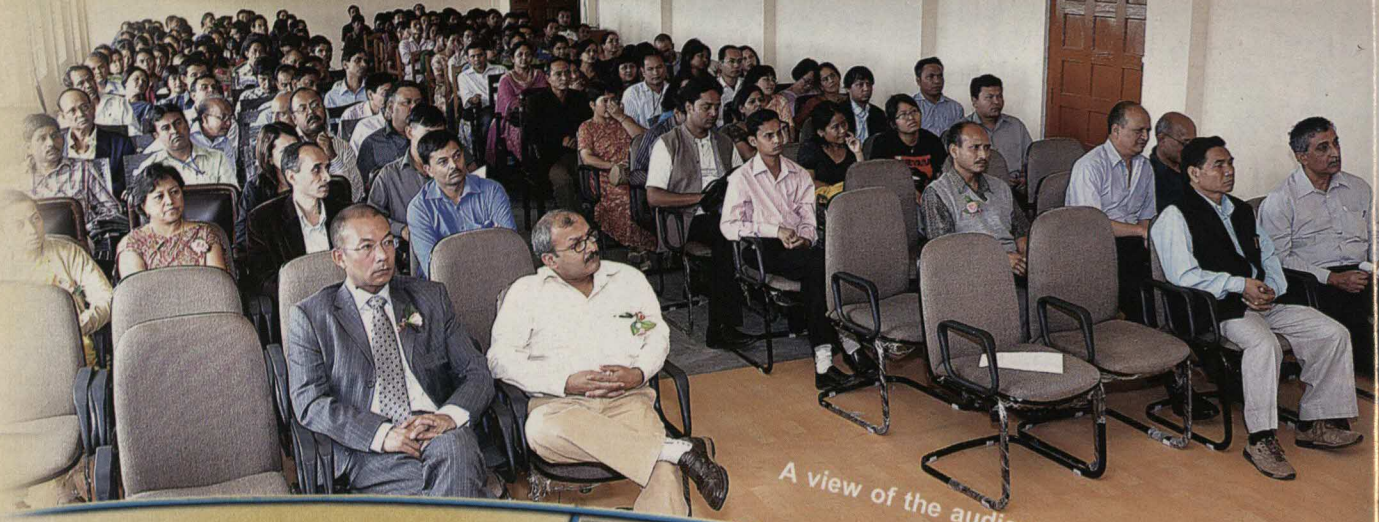
Prof. C. P. Chandrasekhar, JNU,
delivering the Key Note Address
at the Inaugural Function



Shri Sankar Sarma,
Joint Convener, with Vote of
Thanks at the Inaugural Function



Prof. S. R. Nongkynrih,
delivering welcome address
at the Inaugural Function 25-06-2010



A view of the audience at the Inaugural Function

SYMPOSIUM



Shri Conrad Sangma,
leader of Opposition,
Meghalaya Legislative Assembly,
delivering the Inaugural Address



Prof. S Sikidar, Gauhati University in chair
in the Business Session IV



Shri Phrang Roy, Guest of Honour,
delivering his speech
at the Inaugural Function



Resource Person Shri Jitendra Choudhury,
Minister, Tripura, with his presentation
in Business Session III



Participant presenting paper

Business Session I
in progress



SYMPOSIUM



Prof. V. Kshatriya, NEHU, chairing the Business Session III



Participant presenting his paper



A Participant
in Business Session IV



Another delegate
with his presentation



Participant presenting
her paper

Business Session III in progress

SYMPOSIUM



Dr. (Mrs.) E. Kharkongor, in the Vaaledictory Function



Shri J. Choudhury, Minister of Tripura discussing with Shri P. Syiem while Dr. Malay Dey looks on



Prof. P. Kipgen offering vote of thanks at the end of Business Session IV



Shri P. Syiem, MLA and Parliamentary Secretary, with his Vaaledictory address




Refreshment Sub-committee ing best of their job


Rain water Harvesting

WORKSHOP ON RAINWATER HARVESTING
Venue - Shillong College, Conference Hall
Date - 18th - June-2010
Organised by
DEPARTMENT OF PHYSICS AND DEPARTMENT OF CHEMISTRY
SHILLONG COLLEGE


1. By Building of DAM FOR GENERATING ELECTRICITY AND FOR WATER SUPPLY



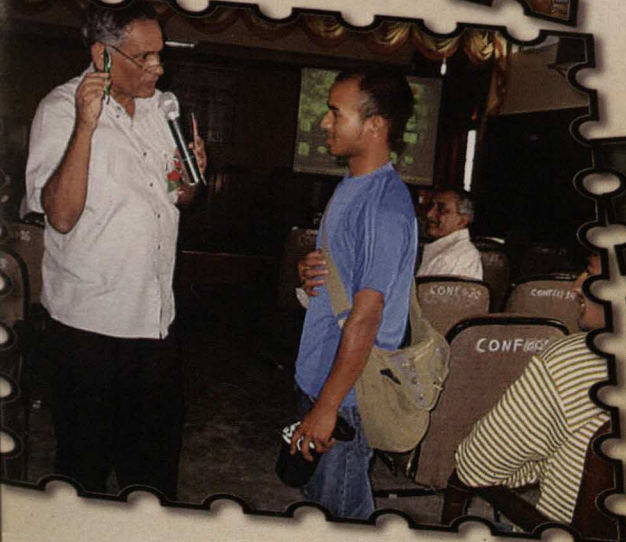
2. UNDER GROUND RAIN WATER HARVESTING



NAME - BANSHAZLANG



HARVEST RAINWATER
—EVERY DROP COUNTS





Retirement party for **Smt. M Gatphoh, (Retd.)**
Head Department of Khasi and Smt. K. Sorcar,
Accountant on 3rd July 2010





Retirement party for Smt. M Gatphoh, (Retd.)
Head Department of Khasi and **Smt. K. Sorcar,**
Accountant on 3rd July 2010



alumni day



Chief Guest Smt. M. lawphniaw speaks as Shri J. Pda, President, and Shri M. Dey, Genl. Secretary, Shilong College Alumni Association looks on



Smt. M. lawphniaw, Chief PMG, and an alumni of the college hoists the College Flag on the Alumni day (also College foundation Day) - 14-08-2010



The NCC cadets in the ceremony as the College Anthem is played

INDIAN NATIONAL FLAG CODE - DO WE KNOW?

On 26th January 2002, the Indian flag code was modified and after several years of independence, the citizens of India were finally allowed to hoist the Indian flag over their homes, offices and factories on any day and not just National days as was the case earlier. Now Indians can proudly display the national flag any where and any time, as long as the provisions of the Flag Code are strictly followed to avoid any disrespect to the tricolour. There are some rules and regulations upon how to fly the flag, based on the 26 January 2002 legislation. These include the following:

The Do's:	The Don'ts
<ul style="list-style-type: none"> The National Flag may be hoisted in educational institutions (schools, colleges, sports camps, scout camps, etc.) to inspire respect for the Flag. An oath of allegiance has been included in the flag hoisting in schools. 	<ul style="list-style-type: none"> The flag cannot be used for communal gains, drapery, or clothes. As far as possible, it should be flown from sunrise to sunset, irrespective of the weather.
<ul style="list-style-type: none"> A member of public, a private organization or an educational institution may hoist/ display the National Flag on all days and occasions, ceremonial or otherwise consistent with the dignity and honour of the National Flag. 	<ul style="list-style-type: none"> The flag cannot be intentionally allowed to touch the ground or the floor or trail in water. It cannot be draped over the hood, top, and sides or back of vehicles, trains, boats or aircraft.
<ul style="list-style-type: none"> Section 2 of the new code accepts the right of all private citizens to fly the flag on their premises. 	<ul style="list-style-type: none"> No other flag or bunting can be placed higher than the flag. Also, no object, including flowers or garlands or emblems can be placed on or above the flag. The tricolour cannot be used as a festoon, rosette or bunting.

The Indian National Flag represents the hopes and aspirations of the people of India. It is the symbol of our national pride. Over the last five decades, several people including members of armed forces have ungrudgingly laid down their lives to keep the tricolour flying in its full glory.

The love of one's country is a splendid thing. But why should love stop at the border? - Pablo Casals



SHILLONG COLLEGE STAFF (AS ON 30-11-2010)

Dr. (Mrs.) M. P. R. Lyngdoh
Principal

Dr. Malay Dey
Vice Principal

Shri Kollol Dutta Roy
Vice Principal (Professional Courses)

FACULTY MEMBERS

DEPARTMENT OF ENGLISH

Dr. (Mrs.) Dhira Bhowmick (Head)
Smt. B. Wanniang
Smt. I. S. Warjri
Shri L. M. Pariat
Smt. A. B. Basaiawmoit
Smt. G. J. Dkhar
Shri Gavett R. Rumnong

DEPARTMENT OF GARO

Smt. L. D. Marak

DEPARTMENT OF BENGALI

Smt. Chandana Dhar

DEPARTMENT OF HISTORY

Shri R. Rynjah (Head)
Smt. N. Lytand
Smt. J. Chowdhury
Smt. V. C. S. Dkhar

DEPARTMENT OF EDUCATION

Smt. O. Kharkongor (Head)
Dr. (Smt.) R. Dkhar
Dr. H. Iangrai
Smt. H. Diengdoh
Smt. Ibashisha Tariang

DEPARTMENT OF PHILOSOPHY

Dr. K. D. Ramsiej (Head)
Dr. (Smt.) J. Paul Biswas
Dr. B. P. Tripathi
K. Lartang

DEPARTMENT OF KHASI

Shri T. S. Rajee (Head)
Dr. (Smt.) D. Mawroh
Dr. (Smt.) A. Nongbri
Shri W. Lawai
Shri H. Marwein
Shri Sojol Kharrymbai

DEPARTMENT OF HINDI

Dr. (Mrs.) S. Pandey

DEPARTMENT OF ECONOMICS

Shri B. Syiem (Head)
Dr. (Smt.) Natalie West (on lien)
Shri L. Pathaw
Dr. (Smt.) E. Kharkongor
Smt. I. S. Kharkongor
Shri S. O. Lyngskor
Smt. S. Kharumnuid (on lien vacancy)

DEPARTMENT OF POLITICAL SCIENCE

Smt. L. P. Shadap (Head)
Smt. V. R. Solomon
Smt. R. Pyngrape
Smt. A. Marbaniang

DEPARTMENT OF SOCIOLOGY

Smt. S. Khyriemujat (Head)
Smt. S. R. J. Khongwar

Department of Mathematics

Shri D. Shadap (Head)
Shri M. W. Synrem
Shri S. Kharchandy
Smt. J. Revulket Gidon
Shri Barometer Nongbri

Department of Environmental Sciences

Smt. M. B. Lynser

Department of Statistics

Shri S. Goswami
Smt. Pushpita Das
Shri Don Manik Sjiem

Department of Botany

Shri Swapan Kr. Roy (Head)
Smt. D. Kharchandi
Smt. M. V. T. Marwein
Smt. D. Lyngdoh
Smt. Aroma Lyngdoh

Department of Physics

Smt. E. N. Dkhar (Head)
Shri Snarmon Lato
Shri Mebanjopson Rynjah
Shri Aiborlang Dkhar
Shri Longkhrav Khongiang

Department of Computer Science

Smt. Aiom M. Mitri (Head)
Shri Bantei Mukhim
Shri Macdonald S. Mawrie
Smt. Ibalarihun Sun
Smt. Ibamedaaiahun G. Kharmawphlang
Shri Teiborlang S. Warjri
Shri Pynshngianlang N. Jyrwa
Shri N. Donald J. Thabah

Department of Commerce & Management

Shri S. R. Nongkynrih (Head)
Shri Kallol Dutta Roy
Shri A. Khanduri
Shri B. K. Saha
Shri S. Sarma
Smt. W. C. K. Sohliya
Smt. P. Khonglah
Shri Paohulen Kipgen
Smt. A. Diengdoh

Department of Microbiology

Shri Zoliansanga
Smt. Pynhunshisha Kharkrang
Smt. Mary Diengdoh

Department of Chemistry

Shri T. J. Kharbhih (Head)
Dr. M. N. Bhattacharjee
Dr.(Smt.) D. L. Buam
Shri Kenneth Umdor
Dr. Cheerfulman Masharing

Department of Zoology

Dr. Malay Dey (Head)
Smt. D. N. Shabong
Smt. E. M. Pala
Smt. Lucy Mary Jyrwa
Dr. S. Khongwir

Library Staff

Smt. B. Lyngdoh - Librarian
Shri Manglehah Niangti – Lib. Assistant
Shri Tulshi Ram Fullel – Assistant
Smt. J. M. Lyngdoh – Menial

Following teachers are also helping the College, teaching on part time basis:

Smt. Aibadalin Diengdoh – Commerce & Management
Smt. Larihun D. Phanrang – Commerce & Management
Shri Tobalynti Lang K. Tiewsoh – Commerce & Management
Smt. Naphibanmer Wankhar – Microbiology
Smt. Ibandarisuk Lyngdoh – Microbiology
Smt. D. Kharchandy - Mathematics
Shri T. T. Pachunga – Mizo
Smt. K. Sohtun - Sociology

Following teachers have retired/resigned during this period:

Smt. M. Gatphoh – Head, Khasi Department – retired on 01-03-2010.

Smt. Kalyani Sorcar – Accountant - retired on 01-02-2010

NON-TEACHING STAFF – Office

Shri Debabrata Bhattacharjee – Head Assistant

Shri Nikhil Paul – Accountant

Smt. Rosaline Khongwir

Shri Anthony D. Jyrwa

Shri M. Lyngdoh

Shri A. Khriam

Shri Rimanlang Kharumnuid

Shri Avalan Gatphoh – Gym Instructor

NON-TEACHING STAFF – Menial

Shri Dulan Kumar Das

Smt. F. Kharlukhi

Shri R. Kharkongor

Shri S. K. Wahlang

Shri Prem Sharma

Shri Raj Kishore Rai

D. Kharlukhi

C. S. Kharnari

Smt. K. Warjri

W. Basaiawmoit

Smt. Alphansa Rymbai

Smt. Phang Syngai

D. R. Kharmujai

P. Songthiang

Willybert Kharrngi

Shri E. Pyrtuh

Shri A. Lyngdoh

Maximilando Sohtun

Shri Alfred F. K. Sawian

Shri Lambha K. Kharkongor

Bansara Rynthathiang

Shri Anil Khannal

A. Kongwir

D. Marbaniang

Shri C. N. Areng

Shri Sylvester Myrthong

Shri P. Songthiang

S. Myrthong

Powerful Mawlieh

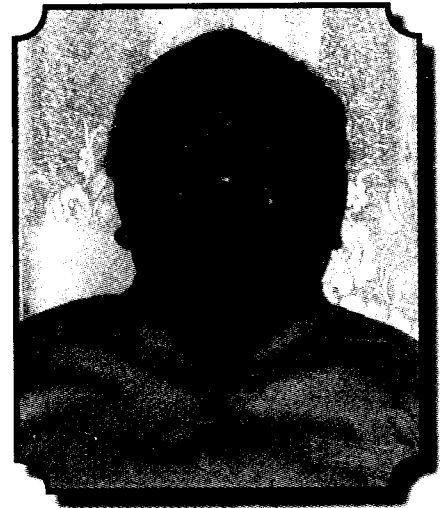
Competitive Course under UGC Grants:

Shri N. Sarkar - Course Director

Shri R. M. Lyngdem – Counsellor

Shri B. Stephen Sumer – Office Assistant.

We are extremely sad to place on record the sad demise of Prof. Alexander M Warjri, ex. MP (Rajya Sabha) and former President, Governing Body, Shillong College. Prof. Warjri who was President of GB of the College during 1978-81 and also served as a part-time lecturer in Khasi from 1963 to 1970 expired on 3rd of September 2010 following cardiac arrest. We convey our condolences to the bereaved family.





English Section





DEBATE

Wanskhemlang Marbaniang
IIIrd year B.A. (English Honours)

Debate is a formal method of interactive and representational argument. It is a broader form of argument than logical argument which only examines consistency from axiom and factual argument, and also examines what is or isn't the case or rhetoric which is a technique of persuasion.

Forms of Debate: there are various forms of Debate and they may be categorised as:

- (i) Parliamentary Debate.
- (ii) Jes Debate
- (iii) Public Debate
- (iv) Mace Debate
- (v) Australasia Debate
- (vi) Classical Debate
- (vii) Policy Debate
- (viii) Paris Style Debate
- (ix) Public Forum (POFC) Debate, etc.

Yet there are other forms of debate apart from the above, such as—(i) Online Debating (ii) US Presidential Debate and also (iii) Comedy Debate.

Here, I will write about the "Competitive Debate", which I am quite familiar with and also have participated in.

A 'Competitive Debate' is organised by an organization or educational institution mainly to argue with other teams, competing at local, national and international level. In our State, be it in the locality, schools or colleges, often it takes the form of a contest with explicit rules. It is presided over by a person of repute, called as Speaker, with two or more judges to judge the competition. Each side seeks to win by following the rules

and even by using some rules to break other rules, within limits. There are always two sides with an equal number of participants arguing a 'topic'. Each side is either in favour of (FOR) or opposed to (AGAINST) an issue or commonly called 'topic' or 'proposition'.

The competition starts soon after the Speaker and the participants occupy their seats. The Speaker reads the rules and then calls the leader of the 'Treasure Bench', i.e. 'For the Motion' to open the topic and present the arguments, after which the leader of the 'Opposition' or 'Against the Motion' proceeds with the debate introducing new evidences to add to the position of the debater. He rebuts his opponent's points and convinces the House (audience) through his points. The speaking order is as follows: the First Affirmative followed by the First Negative, Second Affirmative followed by the Second Negative and so on. All the speakers are given five (4 + 1) minutes to speak. This is the standard timing of a debate except both the leaders who are given an extra one minute to sum up the entire debate for which no points are given or counted. The Speaker then throws open to the House to vote as to which of the sides has 'carried the day'. Based on the votes, either of the teams is declared to have won the debate. Finally comes the declaration of results and the session is adjourned by the Speaker.

Debate is not an undisciplined shouting match between two parties that passionately believe in a particular thing and concept but rather a healthy argument that enlightens the audience as to the different issues of life. The process of debate offers profound and lasting benefits for individuals, for society and indeed for the global community as a whole. It serves as a training ground for democratic citizens to be leaders and helps to critically assess a

proposition. Debate helps to understand a topic in a much clearer and deeper manner. It builds the courage to stand and say what one believes.



A few tips on 'How to Debate?':

Well, the first thing is that one should understand the topic of the debate, for if not, says Bowl Spinoza 'Ignorance is no argument'.

- Remember, don't debate the players, debate the claim.
- Always respect your opponents, don't point fingers or target a person personally (not even to take examples from the speaker's personal life). Never insult the opposition and always address them as 'worthy opponents' or 'members of Treasury/Opposition Bench'.
- Find common ground and take a claim on it.
- Concede well reasoned out points.
- Don't confuse passion with hatred.

The most important things that should be remembered while debating are:

- Always address only the 'SPEAKER' and no one else.
- Always try to convince the House that you are right even when you are wrong.
- Have strong central argument, making sure you can rebut the points of the opposition.
- Try to bring in humour if its possible, but it should be humour with a point to make.
- Organise yourself so that you may have time summarise your points at the end.
- How you speak and present your arguments is very important and this determines your performance.

COMPUTER VIRUSES!

WHAT REALLY IS IT?

Walter Z. H. Pyngrope

Illrd year, B.C.A.

One might think of a computer virus as a tiny computer program designed to perform mischief. Most computer users have heard about computer viruses. A computer virus is the result of a destructive program that someone has written and placed inside a computer program, which unsuspecting people then place in their computer system.

Some viruses can erase all the information from the place where it's stored on the computer's hard disk. But each virus is different. Some display strange messages on your computer screen; others make small changes in your computer programs.

Where do these viruses come from? They certainly don't float around in the air like some human viruses. Instead like any other computer programme, a human must create them.

Why do people create them? It's hard to say. Some people create these programs out of meanness to get even. While others create them just as a challenge. Why do you think people create these very destructive programs? How does your computer get a virus? Almost exactly the way humans do. The computer gets exposed to one. Well, its not quiet that easy.

Many people get contaminated computer programs by trading programs with other people. Others get contaminated computer programs through the use of modems, which allow computers to communicate over telephone lines (i.e. the Internet).

Most of the time, programs that arrive by modem or a trade are perfectly safe to use. However, you do stand a change of getting a program that has been tampered with. Here a computer program virus is hiding inside the normal program. Many computer programs that are traded were copied illegally.

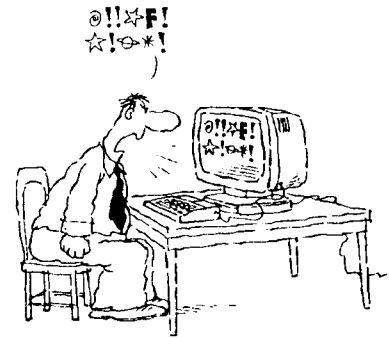
When this program enters your computer through your input device, it hides in your computer's memory and starts to duplicate itself

like a disease. When you save your data, you also save the virus. Slowly but surely, the virus crowds out your data and causes major system problems.

The virus can't affect the computer's ROM (Read Only Memory), but it can affect RAM (Random Access Memory) and your computer disks. When you shut off your computer a virus that has been picked up will be lost, just like any other memory that is held in RAM.

If the virus is on your disk or hard drive, it will return to the computer when you use the program again. If you switch from one program to another without shutting down the machine, the virus will attach itself to the new program. In this way, it can slowly infect all your programs before you know that it exists. Today millions of dollars are being spent to rid and protect computer systems from these virus programs.

Commercial and shareware programs have been created with the sole purpose of detecting and fixing suspect programs that might be viruses infected. This detection of programs should be run when any disk is put into your disk drive or every time your computer is first started up each day to scan the computer's hard drive.



LIVING – AN ART OF AN INDIVIDUAL

BUNSHAH LYNGDOH
 Class XII Science

What is life? ...What is the meaning of being?...What is our future?What is the purpose of being alive?...When I consider some of the questions often asked by in a confused and mysterious state, it is hard to analyse them but there are some of these questions which can be answered and explained.

Life is a social interaction between a cat and a dog. Life is gift from God which is immortal and takes the shape of the body, but if the body dies all of our glory and sins are buried together in the same grave. But the most important aspect to consider in today's world is that life is education—where we live with knowledge, wisdom, questions and answers and these must be contained in every individual.

Some say that life is a path to death, which mislead us in our unaccomplished dreams. Instead life is a preparation in this world to die honourably where the glory and honour will never be buried along with the body but it will live along the years.

As I look back to my past years, I notice that all the levels of knowledge and skills that have been attained in my life can be pictured clearly whereas for the future I see that its image is blurred. "I see the stars but I see no roads which lead to them" – which is possible but tough. The problem with students who have an aim in life but could not achieve it is that that they do not have strong determination, where their imagination leads only to dreams and their consistent efforts are just a waste of time.

As a proverb goes, "accept its thorn for a rose to bloom well", so must we accept challenges and obstacles in our journey of life in order to prosper. But some people search for a place to hide from all these problems and that is death. They take death as a refuge from the storm of fate. A pessimist is a liar, he says, "there nothing in life, though a person has attained his determination and dreams, no matter how high he reaches cause in the end everyone falls in death". Life is a comedy to him, who thinks and a tragedy to him who feels. A person with an optimistic view is inclined to look at things through rose-coloured glasses. If an individual practices to think positively, he

will achieve his aim or desire, guided by hope, pushed forward determination, as he chooses consistent effort and hard work to be the instruments for his challenges.

One must accept and face challenges in order to prove or test one's own courage which is not measured by the number of obstacles one overcomes but by the courage and ability of an individual to face these challenges, though he may fail in overcoming them. Facing the challenges of life is not child's play. We cannot just follow the foot steps of our role models because what ever road and journey they have gone through would be different from what we are on and their footsteps in the sand may be washed and lost in the vast ocean.

The way to achieve a successful life is never to lose hope. Though we may fail in our challenges none of us are counted as failure unless we give up the challenge. A man who gains victory over other men is strong; but he who gains a victory over himself is all powerful.



NATIONAL INTEGRATION AND THE DUTIES OF N.C.C. TO PRESERVE NATIONAL INTEGRITY AMONG THE CITIZENS

J. U. O. Aldonald P. Dkhar

1st year, B. Com.

National Integration means one complete nation or one nation as a whole formed of different parts, i.e. of groups of people. India is vast country comprising different states and speaking numerous languages. They have different modes of living and different religions as well.

The Idea of National Integration did not exist in pre-British India. During the British rule the Indians learned many things from them. It is from the British that the Indians got the idea of nationalism and national integrity. We might be from different cultures, religions and customs but we are one nation – Indian. This idea of one nation helped us to be a free nation. But the partition of the country on the basis of the two-nation theory propagated by the Muslim League was a cruel jolt whose affect is still being felt.

Among the North Eastern states we have different tribes, cultures and customs. We have the Khasi, the Mizo, the Naga, the Garo, the Manipuri,

the Arunachalis, the Hajongs, the Rabhas, the Bodos, the Adivasis, the Assamese, etc. But apart from all these, to strengthen the nation we need the unity of all the citizens. This gives rise to what we call 'Unity in Diversity'. Our Constitution declares India a secular state i.e. a state not based on religion. Religion is a personal matter. Everyone is free to profess any religion he or she likes. The Constitution guarantees equal respect to all religions. There are in-built safe-guards for preservation of the languages and distinctive cultures of the minorities. Though our Constitution has provided all these measures for national integrity, we have not always whole-hearted by followed the noble Ideals. Some foreign powers are actively injecting the feeling of separation into the minds of misguided people in order to form separate states.

To preserve the feeling of national integrity is one of the foremost duties of National Cadet Corps (N.C.C.). Apart from being the second line of defence in the military, it

also has the duty of spreading and encouraging the feeling of brotherhood amongst the citizens of the country. It thus fosters unity amongst the youth of the country who belong to different cultures and religion in order to promote and to preserve national integrity among the Hindus, the Muslims, the Christians, the Sikhs and other religious sects who have been ordained to live together in this ancient land of ours. A National Integration Camp (N.I.C.) is organised in the NCC to strengthen the youth who will be the leaders of tomorrow. In these camps, the cadets interact with each other coming as they do from different parts of the country.

The Government of India has always urged the people to realise the value of national integration. It has faced the disruptive forces calmly and patiently so that we may live as a peaceful and prosperous nation.

JAI HIND.



MY PAPA, MY TREASURE [a fiction]

Jim Chanang Ch. Marak
1st Year, B.A.

Children are like seeds. The seed sprouts and grows into a tree, giving many benefits depending on the availability of water, manure, sunlight and care of the gardener. The same is true with regard to children also. Here is a story of Annie.

Annie was 17 years old when she completed her class twelve examination. She was a girl of strong determination, confidence and also believed in dignity of labour. Her father had a small job and could not afford to meet the family's needs in a better way. But he was a man of positive thinking who always had a vision of making his children succeed. He always taught Annie to be disciplined in behaviour, habits, speech and in relation to other. He inspired her to develop positive thinking – thinking always of something good to happen. He encouraged her to pursue her studies in the field she was interested and also to meditate on the supreme God who guides and guards at all times. For all his efforts, Annie grew in her own steadfast resilience and intelligence. Annie was a hard working, studious girl who spent most of her time in studies. She had faced all the difficulties and circumstances that came her way. She could not afford to even go for tuition. But she never gave

up hope of getting success. She was waiting to get good results hopefully. She pasted on the wall of her room some words written by great man which ran as follows:

“If fate is out to defeat you, if fate is out to dishearten you, do not give, do not lose heart, set up a good fight, until you defeat fate” — William Murphy.

“Small aim is crime, we are running out of time”..... A. R. Rehman.

On the day of 11th June 2000, Annie sped away with her bicycle early in the morning. That was the day of declaration of the results. When she reached her college, she saw many other students who had come to check their results. She knew she would be in the top ten list. At last her time had come. And she was amazed to find herself in the first class first position. Her happiness knew no bounds. She came home with a joyous heart. Her father was so happy and gave her a congratulatory hug and it made him to even shed tears of joy. Once Annie had made a deal with father that if she ever reached this kind of achievement, he would buy her a Scooty. Her father now remembers that deal.

The next day, Annie's father threw a small party in honour of her success. People from their colony were enjoying the party.

Meanwhile her father was crying in the adjoining room. When Annie saw her father she knew why he was crying. He turned to Annie and said, “Annie, you have done everything for us, but see I am a useless father who could not give even a small thing you have demanded”. Annie realised that it was she who had made a big mistake by demanding something which was beyond her father's means. Annie broke down and hugged her father and said, “Papa, I don't need anything from you. Your love, care, affection and support re the greatest treasures for me in this world”.

After all, Annie got scholarship from the government for her further studies. And at last, her dreams had really come true.

WE CAN CHANGE OUR DESTINY NOT BY MERELY WISHING FOR IT, BUT BY WORKING FOR IT.



YESTERDAY IS HISTORY, TOMORROW IS A MYSTERY, TODAY IS A GIFT

Dipika Chokhani

IIIrd year B.B.A.

JImagine there is bank account that credits your account each morning with \$86,400. It carries over no balance from day to day. Every evening the bank deletes whatever part of the balance you failed to use during the day. What would you do? Draw out every cent, of course!! Each of us has such a bank. Its name is TIME.

Every morning, it credits you with 86,400 seconds. Every night it writes off as lost, whatever of this you have failed to invest to a good purpose. It carries over no balance. It allows no over draft. Each day it opens a new account for you. Each night it burns the remains of the day. If you fail to use the day's deposits, the loss is yours. There is no drawing against "tomorrow". You must live in the present on today's deposits. Invest it so as to get from it the utmost in health, happiness and success! The clock is ticking!! Make the most of today.

To realise the value of one year, ask a student who failed a grade.

To realise the value of one month, ask a mother who has given birth to a premature baby.

To realise the value of one week, ask the editor of a weakly newspaper.

To realise the value of one hour, ask the lovers who waiting to meet.

To realise the value one minute, ask a person who just missed a train.

To realise the value of one second, ask someone who just avoided an accident.

To realise the value one millisecond, ask the person who won a silver medal at the Olympics.

Treasure every moment that you have! And treasure it more because you shared it with someone special, special enough to spend your time with. And remember time waits for no one.

Yesterday is history. Tomorrow is a mystery. Today is a gift.

That's why its called The Present.

MISTAKES

Relneeson S. Marbaniang

The better a man is, the more mistakes he will make for the more new things he will try. A man who does not make mistakes and big over at that is sure to be mediocre. Worse .still, not having made mistakes, he will not have learned how to spot them early and correct them, and these two qualifications are among the most important ones for a top job

If we are afraid of making mistakes we will never learn or make anything. "Our greatest glory is not never falling but in rising every time we fall".

As the Chinese proverb says, "If you fall down seven times you must get up eight times". We must try again and again if it is necessary.



IMMORTAL MARTYRS



Samuel Jawar

11nd year B. A. (Hons.)

In Shillong there is a tall three-faced Martyr's Column in memory of three great immortal martyrs whose names are written in gold in the annals of our struggle for freedom from the yoke of the British colonialists. They are: U Tirot Singh, U Kiang Nongbah and Pa Togan Sangma, who come from the three hills of Meghalaya – Khasi, Jaintia and Garo. Let us remember them a little and pay our homage.

U Tirot Singh

After concluding the Treaty of Yandaboo in 1826, the British had control over the Brahmaputra valley. They had already occupied the Surma valley by becoming the 'Diwan' of Bengal in 1765. Now the British wanted a strategic road to link up these two valleys under their occupation. The construction of this strategic road was possible only through the Khasi hills. The Khasi hills were also considered suitable for setting up Sanitaria and Cantonment. The political agent of the British, Mr. Scott, approached U Tirot Singh, the king of Khadsawphra Syiemship for construction of the road project through his kingdom. David Scott promised U Tirot Singh that if the project was

agreed upon then he would allow complete control over Bordwar and then that free trade would flourish along the proposed road.

U Tirot Singh convened a session of his Durbar in which the matter was debated for 2 days and 2 nights. David Scott, who was invited to witness the proceedings, was struck with decency, decorum and the quality of the debate. At last when David Scott gave up all hopes, the Durbar agreed to his proposals. Soon, a British garrison with labourers for construction of the road was posted at Nongkhlaw. News came that the British army at Guwahati and Sylhet had been reinforced. U Tirot Singh sensed the foul tricks of the British to grab ultimately the entire hill territory lying between the Surma valley and the Brahmaputra valley. Alarmed by this, U Tirot Singh convened the Durbar and with its decision served a Notice to the British to quit Nongkhlaw, but the British did not pay any heed. They on May 5, 1829, U Tirot Singh attacked the British position at Nongkhlaw and injured and killed some of their personnel. The British retaliated by sending an army. It was an unequal fight because the British had superiority in arms,

yet the fight was a protracted one, continuing for about four years under the able generals of U Tirot Singh – Ma Bhut and the Lershan Jarain and Khim Kongor. They avoided frontal attacks and reverted to hit and run tactics. Even the women folk fought guerilla warfare under the exemplary leadership of Ka Phan Nonglait. U Tirot Singh was an able commander and diplomat. He rallied the other Khasi and Jaintia kings behind himself to oust the British from the land. He also tried to contact the Bhutiyas, Singphos and Khamtis as also the former Ahom king.

On January 13, 1833, U Tirot Singh was captured by the British treacherously in the guise of talk arranged by the British. He was offered his kingdom back if he would accept sovereignty of the British, which he declined scornfully. He was then sent to Dhaka where he died as a Martyr within two years of his subjugation. At the time of his death in exile his parting words to his attendants were: "Go back home and tell them that Tirot Singh lived and died as a king".

This is the gallant saga of a patriot of patriots who laid down his life for the cause of his country and its people. At

Mairang, a memorial stone was laid in his memory on March 29, 1954, almost 120 years after his death.

U Kiang Nongbah

Raja Rajendra Singh of Jaintiapur, a Jaintia king was deprived of his kingdom through deceit. His territory plains was taken away by the British, and he was left with the option to rule over his people in the hills which offered little scope for earning revenue for conducting administration. Hence, he declined kingship. The Britishers then offered the ruler-ship to the village headmen, Dolois and Sirdars. This worked well from 1835 to 1853, though the people secretly bore a grudge against the British. Then the British imposed a house tax in 1860. This was met with resentment. Within a few months, the people rose in rebellion. But the same was easily put down, as the rebels were not organised.

Towards the close of 1860, income tax was also levied in addition to the house tax. There was an apprehension in the air that tax would also be levied on betel leaf and betel nut. Imposition of these taxes created a turmoil amongst the Jaintias and they rose in a fierce second rebellion in 1862. The magnitude of the upsurge was so much that as many as 7 regiments and detachments of troops were put into action to suppress it. Jowai which was besieged by the rebels for about

3 weeks was thus re-occupied amidst heavy casualties.

The leader and guiding spirit in this rebellion was a young man, U Kiang Nongbah.

In the first rebellion he kept his identity secret and thus avoided his arrest. He was extremely shrewd and a great organiser. He contacted all the Dolois and Sirdars without causing any suspicion. He managed to hoodwink the British Intelligence Service. had no trace about his they movement and activities. Yet, he was not successful because of the superior might of the British. In the unequal fight that ensued, hundreds of Jaintias were killed and U Kiang Nongbah was captured through a deceit and hanged publicly to strike terror into the hearts of the Jaintias on December 30, 1862, in a barbaric manner.

When he was put to the gallows, he said in a clear voice: "If my face turns eastward when I die on the rope, we shall be free again within 100 years. If it turns westwards, we shall be enslaved for ever".

Wow! How prophetic his words are and within a 100 years, India became Independent.

Pa Togan Sangma

In 1835, the British conquered the Jaintia kingdom. The Khasis were also subjected a little later in 1862, the fierce rebellion of the Jaintias led by U Kiang Nongbah was put

down. Now the British wanted to establish their hegemony in the Garo Hills.

In December, 1872, the British set out battalions to Garo Hills to establish their control in the region. The attack was conducted from 3 sides – south, east and west. The Garo warriors confronted them at Ronggrangrin with their spears, swords and shields. The battle that ensued was absolutely uneven, as the Garo's did not have guns or mortars which the British Army had. Togan Sangma, a young man, was in command of the valiant Garo warriors. He fell fighting with unmatched heroism and courage in December, 1872.

Thus, the end of the Garo martyr Pa Togan who fought the British to the last drop of his blood. He died but his name lives on, it still rings in the heart of all Garos, even this day. Pa Togan Sangma is immortalised at the martyr's column in Shillong, where his name is enshrined along with U Tirot Singh and U Kiang Nongbah, the gallant heroes of the Khasis and Jaintias.

These are the heroes who laid down their life for us so that we might live an independent life. Let us remember their names and their deeds and make their names live for ever.



MOBILE PHONES: WHAT ABOUT YOUR AGE OLD TRADITIONS?

Ivor Kharkongor
Class XII Arts.

While mobile phones are an advantage to us in many ways, undoubtedly, it has made this world a small place in our connections to family members and friends far and wide or in our business transactions or to locate the situation of those we are concerned about.

We live in a fast life generation, fast food, and fast cars, fast communication. But yet, don't we miss the days gone by when there no such things as mobile phones existed? Things in those days may have moved at a slow pace but people survived.

While these new technologies have been an advantage to this generation, yet it has its disadvantages too. We don't realise that we have lost our natural self. Don't we feel that we live in a somewhat pretentious and superficial world? For example, text messages or sms are being commonly circulated

around the world. The geniuses of a personal message hardly exists any more, is it because it has saved us a lot of time when someone has already written it for us and all we have to do is just forward it to whoever we intend to send. The question is does the message contained in the text truly from our hearts?

I believe our most genuine thoughts and feelings are being poured by pen on paper which more expressively coming from the heart whether it's love letter, a condolence message, a birthday wish or anything else. Personnel hand written messages are more deeply felt than mere sms, I feel. What ever happened to writing pads and beautiful flower printed envelopes? We hardly see them in shops these days.

When it comes to Christmas season, the excitement of receiving a Christmas card is not felt the same today. Christmas

cards hold so much warmth, we could genuinely feel the Christmas spirit, while we proudly display them on our mantel piece or hang them on a string, cards with pictures of snow, Santa Claus or baby Jesus in a manger. These are the traditions we should keep generation after generation. What a difference it will make if we keep our mobile phones only for our daily routine, but when it comes to special occasions we stick to the traditions to bring back the warmth and true spirit.



ANYTHING IS POSSIBLE IF YOU BELIEVE IN YOURSELF

Mebandabha Rabon
 Illrd Year B. Sc. (Hons.)

The most important thing in the world is the understanding of reality. With a clear understanding of reality, everything can be achieved. Whatever you want to achieve in your life, can be achieved. But you need to be aware of the factors that might impede you en route to attainment of your goal. If, for example, you want to achieve success in examinations, think of the following: What is being asked in the examination? What do you really know? Have you prepared yourself for the examination? Do you have belief in yourself? After that, commit yourself to only one goal: success. Achieving your goal depends on your

accomplishments of a series of mini-goals, such as knowing about the trend of questions, each of which



will have its own impeding factors. If you are really keen to achieve success, you need to be present in the moment, you have to be aware of how you are interacting with yourself as well as others and also aware of what you think and feel is difficult. Usually there is too much going on in your mind, if you do not listen properly to yourself or to others. Be like a Buddhist and acquire the ability to be present in the moment. Practice the technique of slowing down and clearing your head of distractions. The moment your mind is cleared of all distractions, you start living your purpose;

your life is effortless; everything you do seems easy. When you are living your purpose, even when you are knocked back, you find it easy just to get up, dust yourself off and carry on with what you were doing. Remember that the three keywords i.e. A.B.C - awareness, belief and commitment - will lead to greater self-knowledge, a deeper understanding of others and a firmer grasp of how your words and behaviour impact other people. They will help you to remove obstacles en route and empower you to achieve your goal.



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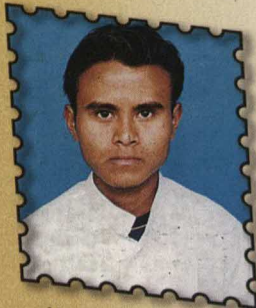
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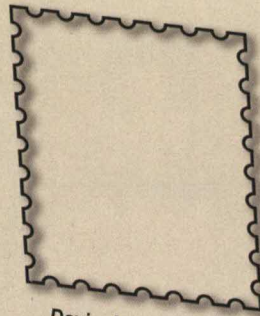
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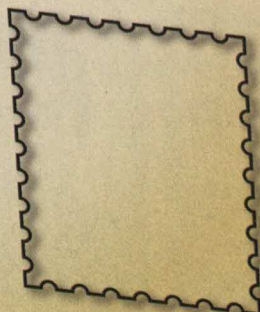
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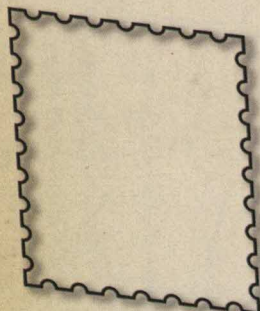
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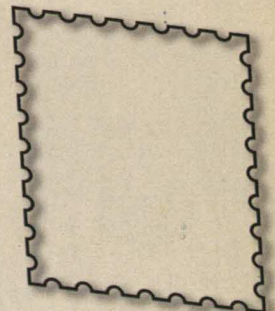
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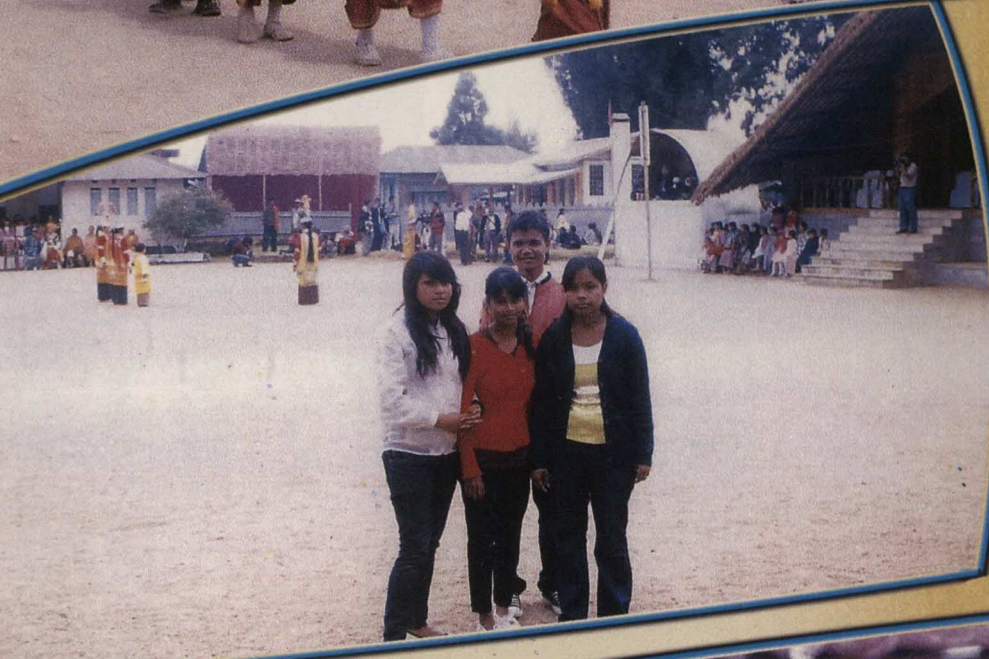
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Field Trip of Sociology



Department at Smit Village

03-11-2009





Field Trip of Sociology Department at Smit Village



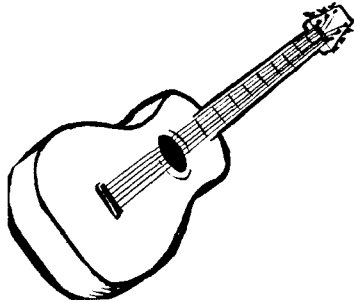
NCC Cadets in camp



BE YOURSELF

Banteilang Dohling

11nd Year B. A. (English Honours)



One day, the Guitar observes how the Drum produces such a loud and assertive sound whenever the drummer would strike it with his drumstick. Much attracted to the sound, he wishes that he too can be like the Drum.

Unable to control this desire, the Guitar speaks to the drummer and asks him to do the same with him as he would to the Drum. The drummer rebukes the Guitar and tells him that he cannot possibly sound like the Drum because he is different.

“No!” the Guitar is adamant; “I want you to use me like the Drum!”

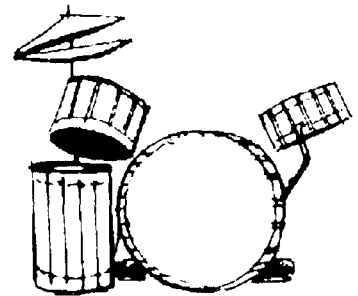
“It won’t be good for you”, the drummer argues.

“I insist!” the Guitar answers firmly.

“Okay, if that’s what you want”, the drummer agrees reluctantly, “but don’t blame me for the consequences”.

And so, the drummer brings his drumsticks and gives the Guitar two powerful blows that he may sound like the Drum. After the second blow, the Guitar is torn to pieces. He is not build to withstand beatings meant for the Drum.

“Unhappiness is caused by our desire to be what we are not”.



MEANING OF FRIENDSHIP

Banteilang Dohling

11nd Year B. A. (English Honours)



In a battle, a soldier was preparing to bring his wounded friend back from the field.

His Captain said, “It is of no use, your friend must be dead”.

But the soldier still went without any hesitation. The soldier then returned with his friend’s dead body. On seeing the dead body, the Captain said, “I told you it is of no worth, he’s dead”.

The soldier replied, “No, Sir, it was really worth, because when I got to him, my friend saw me, smiled and said his last word: ‘I knew you’ll come’”.

The Christmas Present

Evangeline Syiem
 Class XII Arts

"What are you going to give me for Christmas Mummy", inquired Jessie. "Now that's a surprise, Jessie! I can't tell you now. So go out and play, with your friend", answered Samantha, Jessie's mother.

Samantha worked as a servant in a neighbouring house. The money she earned was just enough to feed herself and her daughter, Jessie. But no matter how difficult it was every year, Samantha always managed to have some money to buy Jessie a Christmas present. This year Jessie had fallen ill and her savings were spent on medicines.

Samantha watched Jessie playing with her friends. She thought "I don't have enough money to buy a Christmas Present for Jessie. But I can't tell her this. It will break her heart. I can't let her down this Christmas. I'll have to get the money somewhere".

She decided to ask her neighbor, Mary, for help. Mary was a woman for whom Samantha worked. She knocked at Mary's door. Mary opened the door. "What do you want?" asked Mary in a harsh voice.

"I need some money, if you could lend me."

"Now, look here, Samantha, you have yet to pay back what you owe me".

"I will do so Mary. It's just that....."

"I'm not interested in your excuses. I'm sorry. I can't help you anymore."

She slammed the door. Samantha turned away with slow and dejected steps. There was no one she could turn for help. The only one she could turn to was God.

She went to Church and began weeping. She had not noticed Jessie kneeling just two benches behind her. Jessie saw her crying. She realised what was troubling her mother. She walked away from the Church before Samantha could see her.

"There's nothing I can do now", thought Samantha. "I'll have to tell Jessie that I can't give her the kind of pleasures and luxuries that other mothers give their daughters. I have failed as a mother". She got up and walked away from Church.

When Samantha entered her house, she saw Jessie decorating the Christmas tree. She went to her and said, "Jessie, Mummy loves you. But Mummy can't give you....." "Thank you, Mummy", interrupted Jessie, for she knew just



what her mother was going to say.

"What are you thanking me for?" asked Samantha

"For the Christmas present", said Jessie.

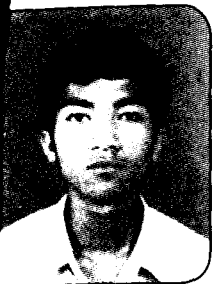
But I didn't give you any present", said Samantha.

"Yes, you did", continued Jessie. "You said that you love, didn't you? Isn't that the best present you could ever give me? I love you too Mummy."

On hearing this, Samantha's happiness knew no bounds. She hugged Jessie. She felt like she had conquered the World. She was so happy with Jessie.

Moral: There is no gift better than the gift of love. Material gifts may bring us happiness that will last for a short time. It is true love that really matters, not gifts.





WHAT IS A TEST? (Class Test)

Enbok L. S. Dkhar

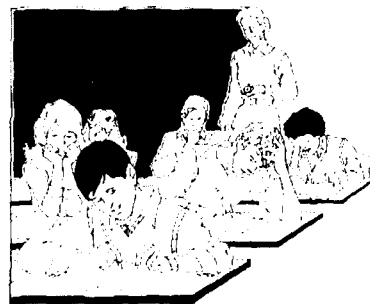
Class XII Science

Many times it leaves me with a perplexed mind (or sometimes I don't even think of it) because I really try to fathom what it really is. It is just like a storm that blows away the forest and turns it into barren land! Many times I question myself what the actual meaning it carries. It is like a man who swims in the fathomless ocean in search of something worthwhile! It is also similar to those who work in the diamond mines even if they see only specks of it. Most of us are afraid and step back from it. But in reality it (test) does no harm at all. Many appear for a test using the 'back hand means'. Their necks are very stretchable during Class Test. I don't know why all these things happen. It leaves me in wonder and amazement. Majority thinks of it (test) as a 'wet blanket' or a 'thorn in the flesh', but it is the opposite of that.

If I ask many, obviously, they will give different answer according to their ability of understanding. It is hopeless to 'beat about the bush'. The straight definition is 'test is a balm that diagnoses the shaken mind. It detects the errors of every step in the learning process. It helps in adjusting the over-confidence as well as confusion. It enhances our ability.

It is not good at all to cheat ourselves. If we can't present an answer honestly in black and white, better leave it. It is honourable to fail than to cheat.

One and for all, let's watch out and not try to clear the speck from our friend's eye but clean ourselves first. Target to reach the moon. Even if we don't hit the bulls' eye, we will land among the stars.



A SHORT HISTORY OF MEDICINE

Wanskhemlang Marbaniang

IIIrd year B.A. (English Honours)

- ♦ "Doctor, I have a stomach ache."
- ♦ 2000 B.C. - "Here, eat this root".
- ♦ 1000 B.C. - "That root is heather, say this prayer".
- ♦ 1850 A.D. - "That prayer is superstition, drink this potion".
- ♦ 1940 A.D. - "That potion is snake oil, swallow this pill".
- ♦ 1985 A.D. - "That pill is ineffective, take this antibiotic".
- ♦ 2000 A.D. - "That antibiotic is artificial. Here, eat this root".



NOTES FROM A BLOOD SUCKER

L Dash Suiam
 XII Science

The foremost memory that I have is when I was born in a puddle of mud in the rainy season (I don't remember which month). I was a female larvae wriggling in the mud (cool!).

We ate small aquatic plants called algae which are a big joint family of something like 500. I was lucky to become a full grown immature mosquito by the time the mud dried. We had to survive the harsh winter climate. We lived in the forest swamps and sucked animal blood, especially pigs' blood which was tasty. I was called "Yelles" by my friends and I was also known as the "Gory Bloodsucker" by my friends, as I had the biggest appetite from among my friends.

Spring soon arrived much to our relief. We started to migrate to the cities where there were humans. I'd heard from adult friends that human blood was very tasty.

We travelled in a group and three of our friends got lost. We first entered the house of a rich man. He was a lonely man and had a dirty habit of spitting all around his house. Well, he

never cleaned or washed his house as we could see. We took this as a good opportunity to such his blood. When it was night time, we would come out from our hiding places and trouble him. In this way, we enjoyed our first two weeks in the city. Hymans' blood was so tasty!!!

After two weeks, the man appeared pale and sick. He consulted his family doctor. The doctor diagnosed him with malaria, the disease that killed thousands. So now I know that we mosquitoes can cause a lot of trouble. What fun!!! After a week, the man cleaned and whitewashed his house. He sprayed something that smelled like oil and DDT, my old friend told me. Some thirty-five of us died from this smelly mixture. We understood danger and we fled away from the house.

We tried to live in the river, but our enemies the frog and the fishes ate six of us. Finally, it was rainy season. It was good for us. We lived in a puddle of water where I laid a hundred and five



eggs (I'm not sure how much I had lain).

Now I know that I can create havoc for you. I may be small, but I can make things miserable for you. I live in nearby muddy dirty water. The best way of avoiding me is by keeping your surroundings clean. I can transmit germs, malaria and especially cholera. So beware of me, the MOSQUITO!!!



For the Love of Friends

Isbad Khiewtam

1st Year B.A. (Honlurs)



Come the first Sunday of August, i.e. 1st August, 2010. Actually its was not 1st August, but 31st July, and a mad rush of

SMS-s into my mobile phone's inbox, with cacophonous beeps, went haywire in my room. They were all about "Happy Friendship Day" wishes. Only recently, a close friend of mine narrated to me that mythological event in the 30's in the U.S.A. after which the whole world celebrates every first Sunday of August as "Friendship Day", i.e. for the love of friends. I was clueless as to who I should reply first for they are all friends. And friends never come first or last. The Oxford Dictionary, as I found out, literally defines 'friend' as a person that one likes and knows well, if not intimately. Well, this is true as far as it goes here in Shillong College where somebody we meet and get along with every day are friends. But truer, a friend is a person who stays by us in at least every inch of our day-to-day life; in prosperity or adversity, in joys or sorrows, in ceremonies or in sufferings, in famines or in efficiency and as well as in betrothal parties and cremation grounds. And what else? A friend is our identification of who we actually are. Friendship is sincere, selfless, unconditional love a person has to offer to his fellow beings called Friends. It is the finest of all spiritual identities on earth. It

is an invaluable boon that adds sugar to our joys when we are in prosperity and even better – it adds honey when in adversity thereby lessening our turmoil and shortcomings. "The sweetness of friend's loving voice rejoices the Heart". This is Biblically true. A friend in need is, in every case, a friend in deed, no matter how strange he or she is. But unfortunately this precious notion "True Friend" is hard to come by in today's generation and he/she who manages to get one, is really God-chosen and enjoys an enviable life in the society. On the contrary, those wolves disguised in the mask of friendship abound here and there. They pretend to be real friends whereas their real motive is to strangle us from the back.

Our experience gives us the befitting image to that unaltered, unassailable dictum which reads "Sorrow shared sorrow halved, Joy shared is joy doubled". This is unquestionably true. When we have our good times, we are happy. But imagine how long this happiness of ours could last if we don't have a friend or friends to share it with. It is just the opposite with sharing our sorrows surrounded by friends. When we are heart-broken, our sorrows become very bitter indeed when we have no friends to sympathize with us. If we have them we are lucky. Our burdens are fast unloaded hence we can overcome every pain so easily. A true friend helps us in our times crises. He corrects our faults and shortcomings. He enlivens us in our weak moments

in life. He lights our once unlit paths. He invigorates us when we are nervous. He is coolant when we are mentally bombed. Whereas a bad friend, if one ever possesses any, is a god-damned liability. A falsely chosen friend is lethally dangerous. He generally comes with a smile on his face and is readily sweet in his mouth. But remember these are well-set traps which often land us in repentance. We can't see the real colour of such betraying creature. He hides a horrendously poisonous heart inside. For such a friend, to be honest, an already known enemy is endearingly more welcoming for we may be careful about enemies whom we know beforehand. But unfortunately we are very often led astray by people who put on the mask of friendship.

Yes of course in public places, so to say in college where, for me, first impression takes centre stage when it comes of selecting my friends, it is very difficult to jot down a friend-to-be. Therefore, we should be very careful in selecting our friends for this will stamp an indelible impression in our personal life in general and career life in particular. Friends are like passwords through which we can explore another window to the world. On this depends our success or downfall? To conclude, as far as I am concerned, better not to have any friends at all than to have a deceiving one because at the end of the day, one's best friend is oneself.

THE TWELVE GIFTS OF BIRTH

RIMONDALIA SUCHIANG

11nd Year, B.A. (History Honours)

At the wondrous moment we are born, as we take our first breath, a great celebration is held in the heaven and twelve magnificent gifts are granted to us.

- 1 STRENGTH – May we remember to call upon it when ever we need it.
- 2 BEAUTY – May our deeds reflect its depth.
- 3 COURAGE – May we speak and act with confidence and use courage to follow our own path.
- 4 COMPASSION – May we be gentle with ourselves and other; may we forgive those who hurt us and ourselves when we make mistakes.
- 5 HOPE – Through each passage and season, may we trust the goodness of life.
- 6 JOY – May it keep our hearts open and fill us with light.
- 7 TALENT – May we discover our own special abilities and contribute towards a better world.
- 8 IMAGINATION – May it nourish our visions and dreams.
- 9 REVERENCE – May we appreciate the wonder that we are and the miracle of all creation.
- 10 WISDOM – Guiding our way, wisdom will lead us through knowledge to understanding. May we hear its soft voice.
- 11 LOVE – It will grow each time we gave it away.
- 12 FAITH – May we believe in God.

MY ABC... OF FRIENDSHIP

Utpal Kumar Nath
B. Sc. (Microbiology)

A: Always there for you!

B: Brightens the days!

C: Caring & considerate!

D: Delightful to know!

E: Encouraging hearts!

F: Forever friends!

G: Generosity!

H: Honest & Trustworthy!

I: Integrity!

J: Joking around!

K: Kindhearted!

L: Life, love & laughter!

M: Miles make no difference!

N: Never-ending support!

O: Open talks!

P: Precious to me!

Q: Quiet sometime too!

R: Revives me!

S: Sharing pieces of our souls!

T: Thank you for being with me!

U: Understanding the silence!

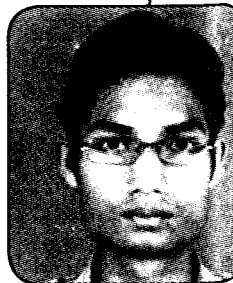
V: Valuable gift of life!

W: Wonderful person you are!

X: X's, O's and bunches of Loves!

Y: You are special!

Z: Zest for life!



Interesting Facts

Contributed by
Sharda Thapa
1st Year B. Com.

1. WHY DO PIRATES ALWAYS HAVE PARROTS?

The truth is that there is no evidence to prove that pirates carried parrots although most such characters that that we come across have them. One reason could be that in those days European royalty kept exotic animals,

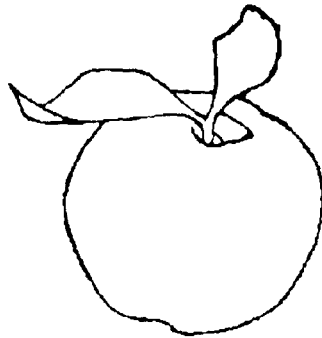


and parrots were considered exotic. So pirates would be likely to steal or keep them. Another reason could be that this started with the popularity of the book *Treasure Island* in which a pirate named Long John Silver kept a parrot for a pet.

2. WHY ARE ORANGES ORANGE?

Etymologists (Scientists who study the origin of words) believe that the name for the colour of this citrus fruit originating in South East Asia

was derived from the Sanskrit word for the fruit: naranga. The final form developed after passing through numerous



languages over the centuries, such as Persian (narang), Arabic (naranj), old French (orange) and Spanish (naranja). So, possibly, people decided that the name that the fruit already had was the best way to describe the colour too.

BRAIN TEASERS

1. A murderer is condemned to death. He has to choose among three rooms. The first is full of raging fire, the second is full of assassins with loaded guns, and the third is full of lions that haven't eaten in 3 years. Which room is best for him?
2. Pinkie Pinkerton lived in a pink one storey house

on Pink Street. The walls were pink, the floor was pink, the carpet was pink, the flowers were pink, the pictures were pink, the furniture was pink, the bathroom was pink, her stuff was pink, the yard was pink, even her cat was pink. EVERYTHING was pink. So what colour were the stairs in Pinkie Pinkerton's house?

3. An electric train is going 40 mph north, the wind was blowing 60 mph south. Which way is the train's smoke blowing?
4. The fisherman is 1.8 meters tall. He wears size 8 shoes and wears XXL shirts. What does he weigh?

ANSWERS

1. The third. Lions that haven't eaten in three years are dead.
2. There are no stairs on a one storey house.
3. The train is electric. Therefore there would be no smoke.
4. Fish.

STRANGE BUT TRUE

Wanshuwa A Sunn
1st Year B. Com.

COINCIDENCES BETWEEN ABRAHAM LINCOLN AND JOHN F. KENNEDY

- ◆ Abraham Lincoln was born in 1808; John Kennedy was born in 1908.
- ◆ Lincoln was elected President in 1860; Kennedy was elected President in 1960.
- ◆ Booth who shot Lincoln was born in 1839; Oswald who shot Kennedy was born in 1939.
- ◆ The name of the next Presidents after both, Lincoln and Kennedy was 'Johnson'
- ◆ Both Lincoln and Kennedy were deeply involved in Civil Rights for Negroes.
- ◆ Both men were assassinated on Friday in the presence of their wives.
- ◆ Both men were killed by a bullet that entered the head from behind.
- ◆ Lincoln was killed in Ford's Theatre. Kennedy met his death while riding a Lincoln convertible made by Ford Motor Company.
- ◆ Both assassins of Lincoln and Kennedy were murdered before they could be brought to trial.
- ◆ Booth shot Lincoln in a theatre and fled to a barn. Oswald shot Kennedy from a ware house and fled to a theatre.
- ◆ The names 'John Wilkes Booth' and 'Lee Harvey Oswald' each have 15 letters.

FUNNY BUT TRUE

Wanshuwa A Sunn
1st Year B. Com.

Funny! How long a couple of hours are when spent in the classroom,
 But how short they are when they are at Ward's Lake.

Funny! How boring it is to read a chapter from the text book,
 But how easy it is to read 400 pages of stories.

Funny! How students scramble to get front seat at Cinema Hall,
 But scramble to get a back seat in the class room.

Funny! How we applaud when the football match goes into extra time,
 But we complain if the class hour is longer than usual time.

Funny! How a ten rupee note looks so big when it is for college donation,
 But so small when you take it to Police Bazar.

Funny! How difficult it is to listen and understand simple lectures in the class room, well explained,
 But how simple it is for the same student to explain malicious gossip heard from others.



AN ANALYSIS OF CLASS BUNKERS

Wanshuwa A Sunn
 1st Year B. Com.

Symbol: BO (Bench No. O)

Atomic Number: 420

Atomic Mass: Variable

Relative Density: Lighter than all other classmates thus can escape easily.

Occurrence: In corridors, on the fields, outside campus and in movies theatres.

Physical Properties: Always absent from class, if present mentally absent.

Wear permanent make up on their faces. Always steal glances at their watches during lessons. Busy sending sms or missed calls from their mobile phones.

Chemical Properties: act vigorously and rigorously, thus constant fighter.

Teachers' words prove to be Greek, Latin and French to them.

They are extremely sensitive to discipline. Have quite long list of excuses as an important element chemically mixed in definite proportion by weight in them.

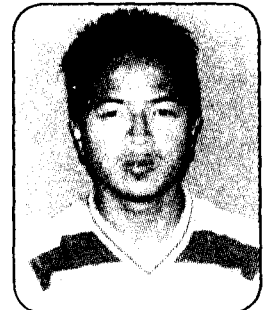
Uses: Good consumers of parent's money.



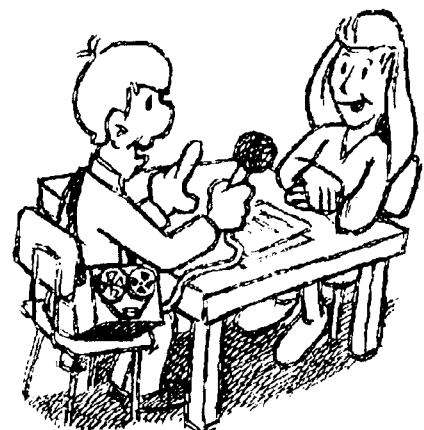
QUIZ ON TABLES

Banteilang Dohling

11nd Year B. A.
 (English Honours)



- | | |
|--|--------------|
| 1. A table that catches thieves! | Constable. |
| 2. A table that can be carried! | Portable. |
| 3. A table of ease! | Comfortable. |
| 4. A table which stirs up a controversy! | Debatable. |
| 5. A table that can be foretold! | Predictable. |
| 6. A table that is apt! | Suitable. |
| 7. A table that is pleasant to taste! | Palatable. |
| 8. A table that can be cured! | Treatable. |
| 9. A table that welcomes us! | Hospitable. |
| 10. A table you can drink! | Potable. |



WE AND THEY : POLES APART

Jossman L. Mars'

IIIrd year B. A. (Philosophy Honours)

When we are in the Class, we are students,
 When they are in the Class, they are professors.

When we write over their writings, its over-writing,
 When they write over our writings, it is correction.

When we gather to discuss, it is gossip,
 When they gather to discuss, it is a meeting.

When we copy from other, it is cheating,
 When they copy from others, it is quoting.

When we are found in the canteen, it is bunking,
 When they are found in the canteen, it is refreshing.

When we stand outside our classroom, we are being punished,
 When they stand outside our class room, they are waiting for us.

When we do something wrong, we are idiots,
 When they do something wrong, they are human beings.

When we don't do our work on time, we are lazy,
 When they don't do their work on time, they are busy.

When we think in class, we are day dreamers,
 When they think in class, they are philosophers.

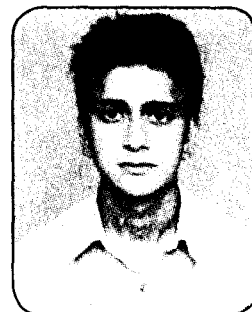
We are in the corridor, we are loitering,
 When they are in the corridor, they are inspecting.

When we tell jokes in class, we are buffoons,
 When they tell jokes in class, they have sense of humour.

That's how students differ from teachers.



CHEMISTRY OF COFFEE



Rohit M. Yadav
 1st year B. Sc. (Microbiology)

- FORMULA:** $Co + 2 Fe ! Coffee$
- Symbol:** CF
- Weight:** 83
- Velocity:** 15
- Occurrence:** It is generally found in hotels and cafeteria.
- Forms:** It is generally found in two forms
1. HOT Coffee
 2. COLD Coffee.
- Type:**
1. Cream and cold which is costly.
 2. Cold which less costly.
 3. Warm which is worthless
 4. Hot and creamy, which is quite tasty.
- Physical properties:**
1. It is chocolate in colour and tasty
 2. It has a very find colour but a pungent smell if in excess.
 3. Its density depends upon the generosity of the maker.
- Chemical properties:**
1. It is more electronegative than tea.
 2. Whenever it touches dry lips it produces a smile of satisfaction.
- USES:**
1. It is generally used for refreshments.
 2. It is antiseptic for mental worry.



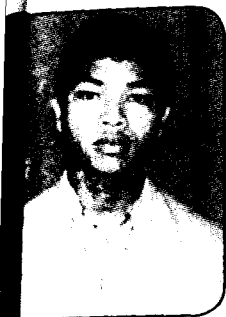


Sandeep
IInd year B.B.A.

MOTIVATIONAL MEMO

1. By the yard it's hard but by the inch its cinch.
2. With a positive approach world will approach towards you.
3. No matter what you produce or sell before you can become successful you must first recognize that you in the people's business.
4. Getters generally don't get givers get it.
5. A wise man will make more opportunities than he finds.
6. The self-motivator has a thirst for growth.
7. What the mind of a man can conceive and believe it can achieve.
8. Handle tension, don't let it manhandle you.
9. You'll be successful if you will allow problems to motivate you.
10. Worry often gives a small thing and a big shadow.
11. Success isn't the opposite of failing. A runner may come in last but if he beats his best record he succeeds.
12. You're not a failure unless you completely give up.
13. In order to become a Man or a Woman follow the following steps:
 - (a) Be a goal setter,
 - (b) Be a self-starter.
 - (c) Give all you've got.
 - (d) Act now.





Those Good Old Days

Marjri Daw
Class XI Science

I walked down the street,
 A satchel on my back,
 With them my small little feet,
 Up and down the school tract.

Sometimes I stopped my way,
 Satchel over my waist I pulled,
 With my mates I played my way,
 Till we reached home from school.

In the summer when it rained,
 That was the time for more fun,
 It was on the school drain,
 That we had our great fun.

It's time and the bell rang,
 Class wise in rows we did stand;
 National anthem we stand,
 To praise our Mother land.

To our classroom we head,
 On our hard benches we did squat,
 Some enthusiastic lads,
 On the front benches did they squat.

With lads enthusiastic,
 To the front bench I stick,
 One subject made me sick,
 The dreadful Mathematics.

I tried to learn Hindi,
 It meant nothing to me,
 I did love Social,
 And much more of course Science.

Some lads they bunk from classes,
 And found some alibi,
 They're afraid of some teachers,
 Or homework they didn't try.

After school I walked home,
 Oh No! loads of homeworks,
 Watching mates play from my room,
 While struggling with my work.

I love to travel back,
 And dream those lovely dreams,
 And tread those merry tracks,
 But it's only a dream.

Oh; those good old school days
 I'll never pass again the way,
 E'en though I wish and pray,
 It's gone and ah! Those days.

God bless my dear teachers,
 And my ALMA MATER,
 My dear friends near and far,
 From now on and forever.

Thank you my dear teachers,
 For what I am today.
 So much you have suffered,
 To make my worth-while days.

"FOUR THINGS CANNOT COME BACK
 - THE SPOKEN WORD, THE SPED
 ARROW, PAST LIFE, AND NEGLECTED
 OPPORTUNITY."

Racism



Jeremy Manners

OF human ignorance I am almost in despair
 For racism is around me everywhere
 But like they say 'sheer ignorance is bliss'
 Just like Judas betrayed Jesus with a kiss.

Some people carry their honour in a flag.
 And of their nationality they brag
 They feel superior and they differentiate
 And against those who are different they
 discriminate.

So, many people still judged by their race
 For such there're never ought be a place
 'A fair go' those untruthful words I do recall
 There is no such a thing as a 'fair go for all'.

So many holding the reins of power not
spiritually aware

And racism is around me everywhere
Racism only leads to division and war
Just to show how ignorant some are.

Though we live in a so-called democracy
OF racism we never will be free.

An Untitled Piece of Prose

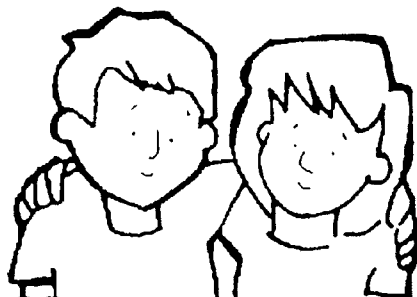
Leki Suam
Class XII Science



My Friend

Charisa Sumer
Class XI Arts

When I started being friends with you,
It was like starting a new life.
Everytime we laugh,
It's like the sound of a Gun;
Exploding and piercing,
The silence between us.
The shrill of our laughter
Pierced even the worst
Storms of our lives.
You are the world to me.
When other worlds go out of me,
One World comes in, it's you!!
The only one who can sink my problems
Deep down the layers of the earth.
This bond of friendship between
Will like a fabric,
That never fades its colours—
Even when washed in the waters of
Adversity.



Beyond the realm of pretensions,
Beyond the lame predictions,
This reality of corruption
Shall bring out a curse.

The ground thunders below
And causes tremors.
The land leveled down
An overnight tomb.

Beyond the realm of the situation
Approaches the curse.
The tornado blows away
Every inch of life.

There's nowhere to run away.
It blows away every inch of life
In the darkest of the night.

Beyond the wake of assumption
The wave of destruction, this is its
destination,
The destruction will pave the way
To a new good day.

Is there a blessing on the curse?
Depends on who decipher.
But destruction will give way
And give rise to a new day.



Drug Addiction

The Nation Builders

L. Dash Suiam
XII Science

First comes the troubles,
Then you resort to drugs,
That makes it double,
Dreamy world you'll be locked.

Today you'll embrace them,
Tomorrow you'll repent;
They make your life sore,
And suffer even more.

Drugs will kill you heads,
They even result in death;
They make your life swell,
Making it feel like hell.

If you are a human,
Take your own firm stance
Never to touch drugs,
Or, everyone will be shocked.

After that you'll be in despair,
So would every buddy be,
This your loved ones cannot bear,
Though the world doesn't care.

Then comes the addiction,
A very bad habit you can't shake;
Your mind will be in confusion,
This addiction is hard to break.

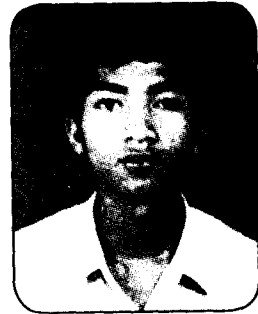
Now you're troubled in your head,
Far in the dreamy world;
So, as I've said,
You'll be soon dead.

There, you'll never be
The same again,
Again, my friend,
That'll be your end.

Stop this substance abuse,
You're only betraying yourself;
Everyone will not be amused,
You'll never be yourself.



Enboklang S Dkhar
Class XII Science



Who are they?
It is a big query.
Only those wise enough
Know this clearly.

Without them,
Nothing will be interesting.
No advancement, no enjoyment,
No prosperity in the country.

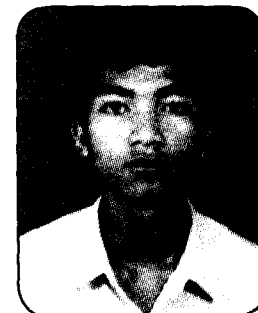
Guess who, is it the doctor, the engineer,
Scientist, Millionaire, Trillionaire.
Indeed majority agreed it.
But, I alone reject it!

They are the ones who encourage,
Ignite the young minds;
Sowed the seeds of knowledge
And lead into the brighter day.

They work day and night
To show us the path to light
Because of this, I have the right
To consider 'teachers' as the nation builders.

Be Alert

Enboklang S Dkhar
Class XII Science



In this fashion world full of false bloom
That lead young and old into doom
The only thing we need is to be alert.

Let's be alert especially young people
 There are many traps laid out by the evil
 That wants us to crack into scrap.

Many don't realise that they're in the trap
 Too immature and unwise
 Fads invade their mind turning them blind.



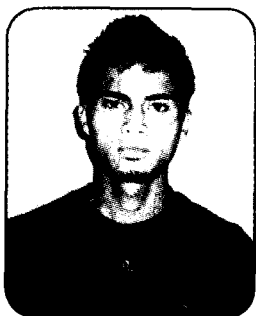
My Ri Khasi

Ivor Kharkongor
Class XII Arts

Oh Ri Khasi
 Oh Ri Khasi
 You're the only one for me
 Sunset skies and beautiful stars
 From you, I cannot be far.
 Under the Sun and under the Moon
 The time has come for you to bloom
 Show your beauty and love
 With Gods watchful eyes from above
 You taught me well and you brought me
 peace
 My Ri Khasi you are the only one for me.

Music can make you change your hair
 Music can make you choose new friends
 Music can make you want to dance
 Music can make you fight
 Music can make everything alight
 Music can take care of you when you are
 alone
 Music can make everything feel like home
 Music can harm and take away
 Music is the only friend I have
 Music is what keep me alive
 When I feel like I can't survive.

Music comes to life
 When life is boring.
 Music can tell a story
 That sounds like it's for me.
 Music can torture me,
 With old memories
 Music can love me,
 When there's no love for me.
 Music can save me,
 When I am lost
 Music can cure me,
 When I almost pay the final cost.
 Music can yell at me,
 Which keeps me awake
 Music can speak softly,
 When I need a moment away.
 Music can teach me,
 That this world isn't just hate MUSIC!



Music is Everything!

Freddy Felix Shangpliang
Class XII Arts

Music is what makes you move
 Music is what makes you groove
 Music can be good or bad depending on how
 it's used
 Music can make you choose different clothes
 to wear

Pain of Love

Phunglengam Sekho
Ist year B. Com.

Sitting alone why do I always think of you
 Window open wide with clear blue sky
 Oh! What a beauty day must have been
 For some.

Special day it will be if with you
 Wondering would you feel the same.



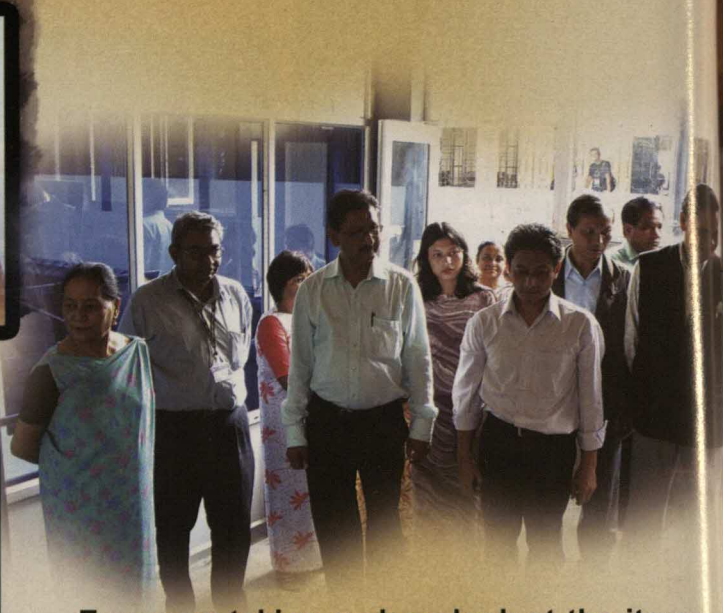
Principal Dr.(Mrs.) M.P.R. Lyngdoh,
 inaugurating the Art Gallery
 on 03-08-2010



Inauguration of College Art Gallery



Exhibitis on Display



Everyone taking a close look at the items displayed at the Gallery after inauguration

Inauguration of College Art Gallery



Exhibits on Display



National Service Scheme 41st Foundation Day

Presentation of
Indira Gandhi National Service Scheme
Award 2009-10
24th Sep 2010



Wantreki Lyngdoh receiving the award from the Union Minister of state and Human resources, Govt. of India

23/09/2010



27/09/2010 01:56

NSS

NSS P.Os with the National Level and University level award winners



GOLDEN JUBILEE CELEBRATION
CLOSING CEREMONY
CULTURAL PROGRAM
DATE - 28TH AUGUST

General Secretary, SCSU, Shri S. Lyngdoh speaks on behalf of SCSU



Chief Guest, Shri J. B. Dutta, awarding prizes



SHILLONG COLLEGE STUDENTS' UNION, 2009
 1959 2009
GOLDEN JUBILEE CELEBRATION
CLOSING CEREMONY
CULTURAL PROGRAM
DATE - 28TH AUGUST



Shri W. Diengdoh, Registrar of the Gauhati High Court, Shillong Bench, addressing the gathering as Guest of Honour



Shri J. B. Dutta, an alumni and first editor of SCSU magazine (1959) and Chief Guest of the Closing Function being felicitated by the Principal

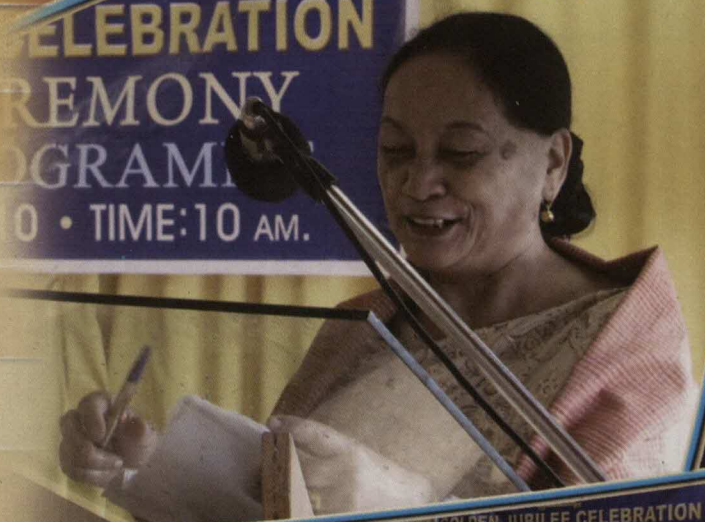
SCSU GOLDEN JUBILEE

Guest of honour Shri W. Diengdoh awarding prizes



Principal in jovial mood appreciating the efforts of the students

CELEBRATION
CEREMONY
PROGRAM
10 • TIME: 10 AM.



GOLDEN JUBILEE CELEBRATION
CLOSING CEREMONY
CULTURAL PROGRAM
DATE - 28TH AUGUST



Felicitation to students for academic achievement

Rain water harvesting

Felicitation to students for academic achievement

SHILONG COLLEGE STUDENTS' UNION, 2010
1959 2009
GOLDEN JUBILEE CELEBRATION
CLOSING CEREMONY
PROGRAMME

Felicitation to students for academic achievement

SCSU GOLDEN JUBILEE

Felicitation to student for academic achievement

Basketball match in progress

SHILONG COLLEGE
1959
GOLDEN JUBILEE
CLOSING CEREMONY
PROGRAMME
8TH

SHILONG COLLEGE STUDENTS' UNION, 2010
2009
GOLDEN JUBILEE CELEBRATION
CLOSING CEREMONY
PROGRAMME
AT 2010 • TIME: 10 AM

Team line up before Exhibition Match



Excitation on finishing the Marathon Race



Teams Combined SCSU XI & Staff XI - Exhibition Football



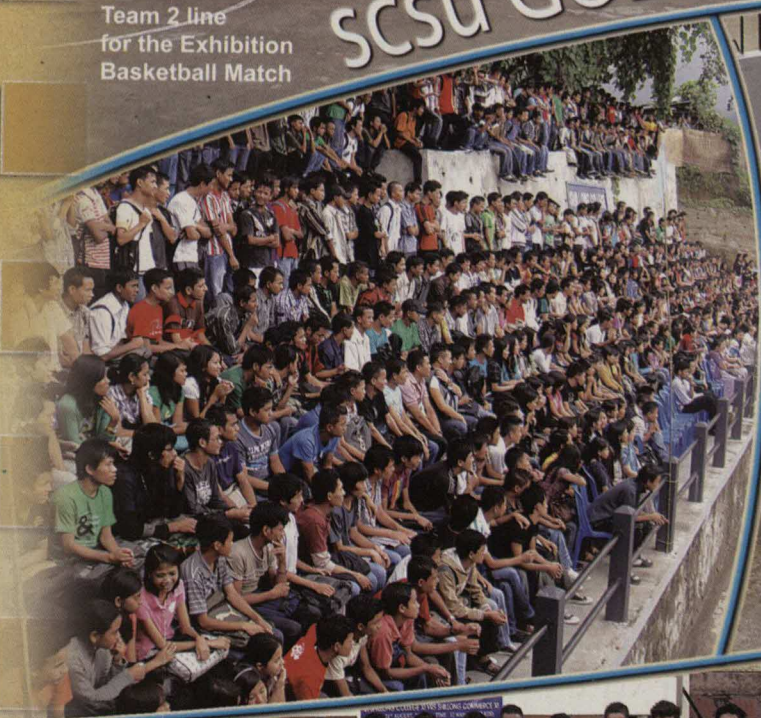
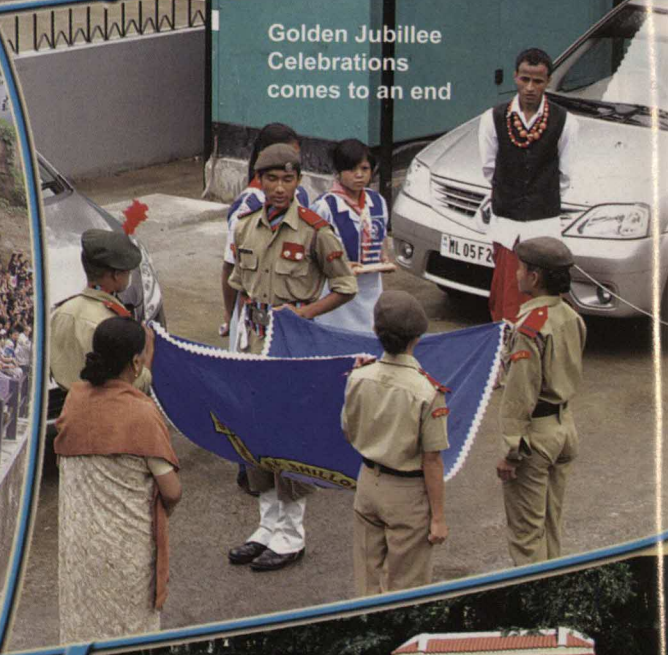
Team 2 line for the Exhibition Basketball Match

SCSU GOLDEN JUBILEE

Ball also played with the players



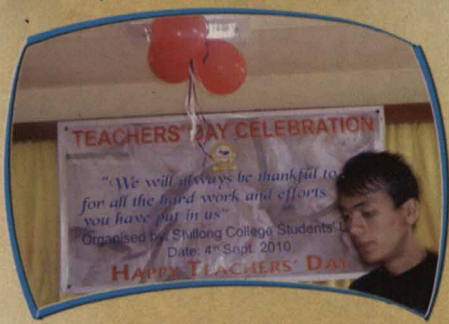
Golden Jubilee Celebrations comes to an end



Shillong College XI & Shillong Commerce College XI - Exhibition Football



A View of the Exhibition Football Match between Staff XI and SCSU XI



Teachers' Day 2010



SHILLONG COLLEGE

Welcomes

Shri. Vincent H. Pala

Hon'ble Minister of State For Water Resources
Govt. of India

and
All the Delegates and Members
to the

29th GENERAL CONFERENCE OF M.C.T.A.

MCTA
Conference



Inaugural Session in Progress



Shri V. H. Pala, Union Minister of State for Water Resources, etc. with his Inaugural Address as Chief Guest

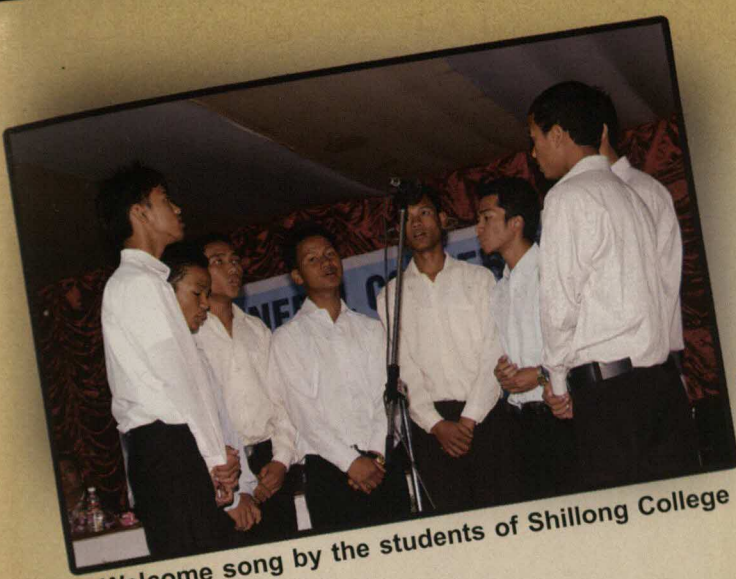


Dr. K. D. Ramsiej, President, MCTA, delivering his address



Shri H. Syiem, General Secretary, MCTA placing the GS Report in the Delegates Session

MCTA Conference



Welcome song by the students of Shillong College



Members along with Shri Apurba Kr. Das,
Vice President, AIFUCTO,
stand up for condolence resolution



Delegates Session in progress



A view of the Delegates in the LConference



A delegate Shri K. Umdor putting up
suggestion



Principal Dr.(Mrs) MPR Lyngdoh addressing the gathering



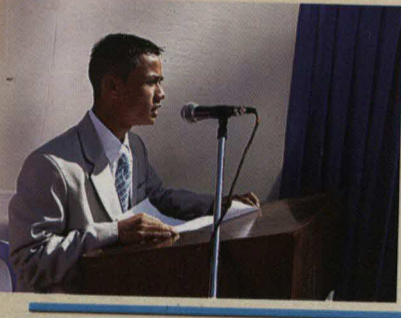
Judges doing their job



Chief Guest Smt. Q. Rynjah speaking in the closing function



Participants line up for Antonio-Cleopatra Contest



An unique attire made of paper

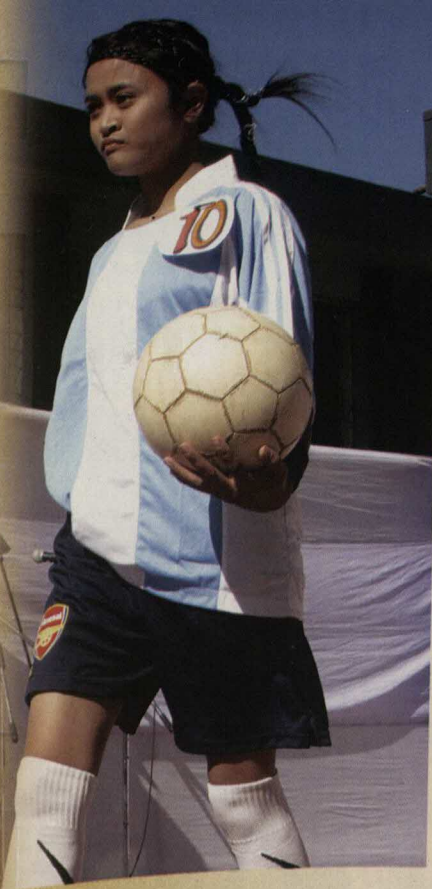
College Week 2010





college week 2010

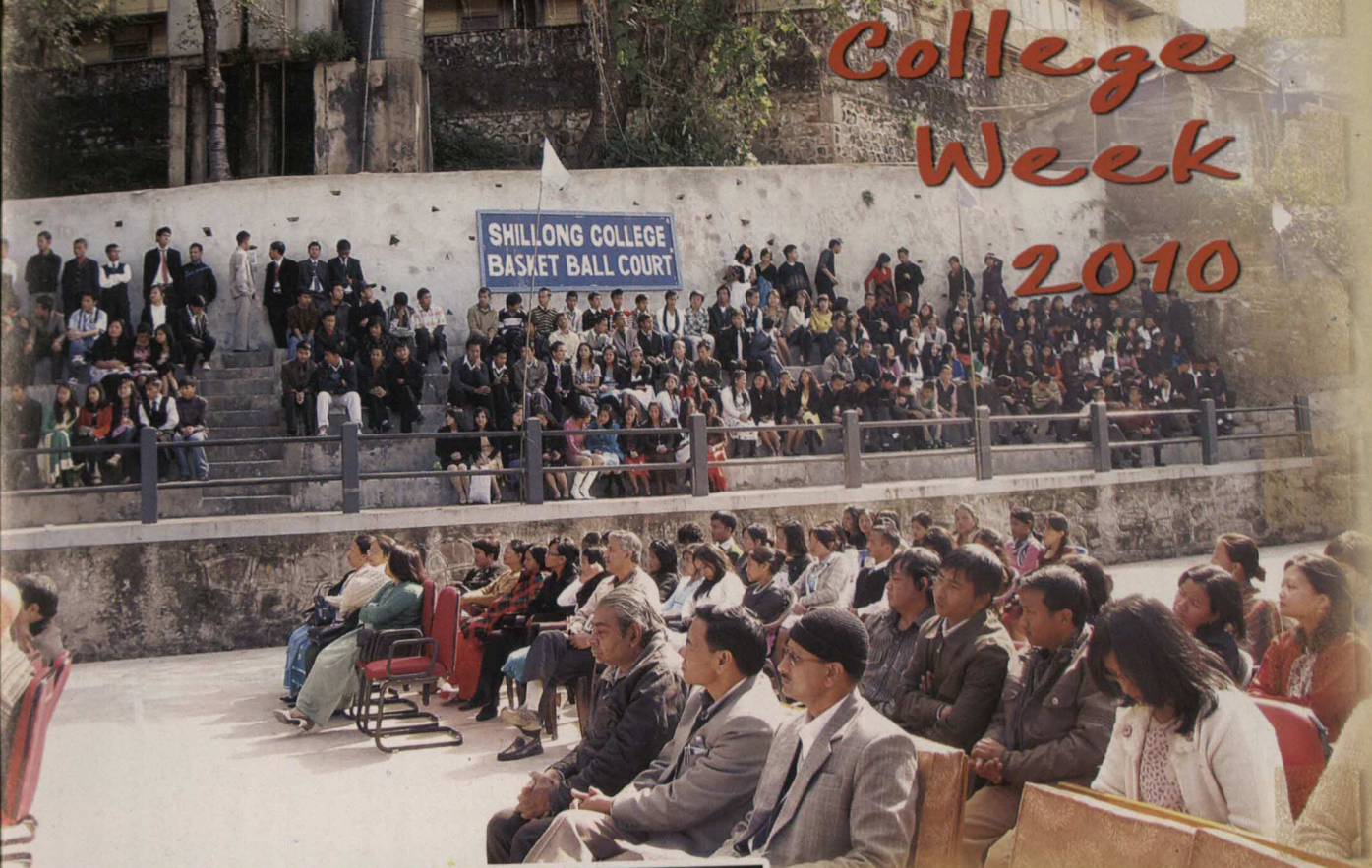




college week 2010



College Week 2010





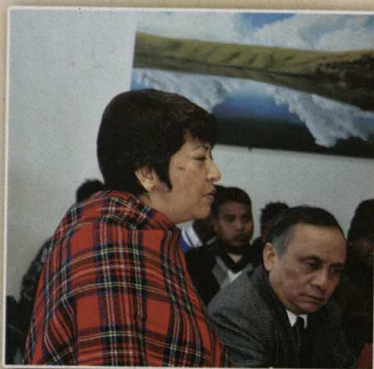
Shri Joining Pde,
President,
Shillong College Alumni
Association, speaking on
behalf of the Association



Prof. K. S. Lyngdoh,
President, Governing Body,
starts the felicitation function



Dr. K. D. Ramsiej, President
of Shillong College Unit of
MCTA speaking on behalf of
the Teachers



Dr. (Mrs.) V. Kharmawphlang,
Member, GB, speaks on behalf of
Governing Body.



Dr. S. N. Dutta, retd. Head,
Zoology Department
of the College speaks
on behalf of the retired teachers



Shri S. Shiangshai, General Secretary, SCSU,
felicitates the Principal.

Felicitation to Principal by Governing Body

21 - 12 - 2010



President of GB, Principal and Vice Principal following the proceedings of the function



Principal, President of GB and Shri K. L. Tariang, Member of GB enjoying the proceedings along with others



Prof. (Mrs.) K. S. Lyngdoh, President, Governing Body, reading out the citation



Shri D. B. Gurung, Member, GB, outlining the contributions of the Principal



Shri D. Bhattacharjee, Head Assistant, speaks on behalf of the Non-teaching staff

Felicitation to Principal by Governing Body

Felicitation to Principal by Governing Body

A view of
the Gathering



Students make the function memorable
with a emotional song



Shri T. T. Pachunga, retd. lecturer in Mizo Department
adds some divine spirit to the function



Principal presenting a piece of her own art
to the College



Finally, Principal Dr. (Mrs.) M.P.R Lyngodh
expresses her feelings

Is thinking my last option
 Will you not beside me forever or
 Remembering you forever.
 Will our love die off inside
 Without getting a chance to grow
 And remain everlasting.
 Are we going to allow somebody
 To take your or my place.
 So dear, you are to me
 As I hold you deep inside.

Examination



Alexander Lyngkhoi
 Class XII Science

Duties

Andrew Fancon
 Class XII Arts

Everyman is born with a destiny to fulfill,
 To mould oneself & climb the hills
 Though prickles may tingle on the way,
 But duties are to be completed everyday.

A man of duty has to be respected,
 No matter what, he cannot be neglected,
 Though he is born free in this place,
 But duties are what he needs to face.

A daily routine to carry on,
 Starting from the very dawn,
 There is leisure time for everyone,
 But before bed duties are to be done.

Success comes after performing our duty,
 For every hard work, there is always a beauty,
 As God has giv'n duty in our life,
 So this our goal that we have to strive.

Education is necessary for every person
 But I'm seized with tension because of
 examination.

In English we have comprehension,
 While in Grammar we have composition.

In Geography we study denudation,
 In History it's revolution.

In Maths we have solve equation,
 In Physics it is reflection.

In Chemistry it's simple combination,
 And I don't get time for relaxation.

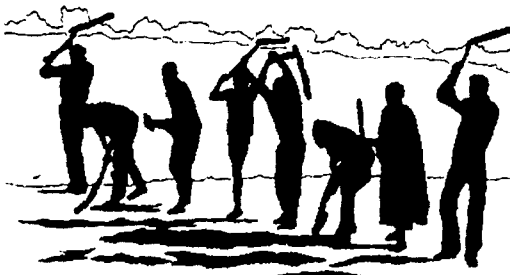
Everyday I have Tuition,
 But still it's a big confusion.

Since you're the back bone of the nation,
 Don't ever give up your education.

An Untitled Life

Leki D Suiam
 Class XII Science

Was born in this thoughtless world,
 Generations bought and sold
 By a reproduced, stolen, stolen copied
 package
 He was poisoned away from his purpose.
 Intoxicated with the lures of the world,
 Taught to love the robotic formula that was



I'm not ready to set,
 A new legend will come.

I know tonight will pass by
 As I travel in moonlit air;
 Guided by fireflies,
 I sense my hills have died.

When I reach the town,
 The stars are vanishing;
 It is approaching dawn,
 Creatures aren't there to sing.

Passing through the town,
 I see only destruction;
 Everything seems pulled down.
 Is it real or an illusion?

I find no survivor,
 Only the stench of death;
 It fills me with horror
 That the town is in red.

What happened when I wasn't there?
 Why is death just everywhere?
 This is not the end,
 It has only begun.



Silent Listeners

Shailin Basaiawmoit
Ist Year B. A.

Ages come and ages go;
 Silent listeners they are though
 Their stillness seem to tell
 Of the eons gone,
 And cast on me a spell.

They withstand all the heat and cold;
 Twisted, tired and grown old.
 But as they sal, "Old is Gold".

They're precious, more,
 Than any other thing that
 The earth hath bore.

They that have given shade
 As well as shelter in the rain,
 Shattered, destroyed, cut down,
 For man's own gain.

But never a complaint made,
 About their endurance and their pain.
 I wonder will they remain to be
 Silent listeners for eternity?

Something About Me



Shailin Basaiawmoit
Ist Year B. A.

I

Neither am I a poet,
 Nor an athlete
 Neither a dancer.
 I am also not a very good player.

Neither am I optimistic,
 Nor pessimistic,
 I don't believe in fantasy,
 And that's why, I am a bit realistic.

I love to move forward,
 And never do I look backward,
 Something which I am sure about me is
 My thinking is always down to earth.

Often I smile
 But that also for a while
 After money I never run,
 That's why, I am full of fun.

I am not intelligent,
 Nor do I have any other talent.

Altogether all I can say about me is,
 I am free from any special quality;
 And may be that is,
 My only one speciality!

II

When I lay down at night
 When my necklace turns backward
 When I wake up in the morning
 When there's a rainbow
 When I find my lucky clover
 When my fav' song comes on
 When a lady bug lands on my shoulder
 When you give me that special smile
 When you hold onto my hand
 When I don't know what's ahead
 I have a little hope.....

Our Song

Cathliza B Nongbyrsaw
Class XI Arts

Come let us sing
 A special song to renew
 Our special love once again
 Our heartbeats set the rhythm
 Walking together are the eternal steps
 Our smiles form the singing sensation
 Everything is enjoying in our time
 Our audiences are the sights we see
 Dreams and future cheer for us
 Morning sun likes our good mornings
 Shining moon is suspicious
 What are the dreams we see
 So let's tell them in a chorus!



If Tears Could Build a Stairway



Dipika Chokhani
IIIrd year B.B.A.

If tears could build a stairway
 And memories were a lane
 We would right up to heaven,
 And bring you back again.

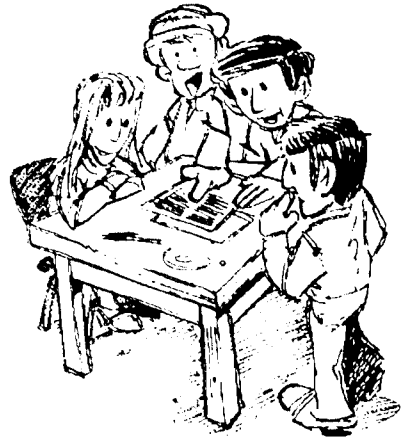
No farewell words were spoken,
 No time to say good bye
 You were gone before we knew it,
 And only God knows why.

Our hearts still ache in sadness
 And secret tears still flow.
 What is meant to lose you,
 No one can ever know.

But now we know you want us,
 To mourn for you no more.
 To remember all the happy times
 Life still has much in store.

Since you'll never be forgotten.
 We pledge to you today,
 A hallowed place within our hearts,
 Is where you'll always stay.





Khasi *Section*



JIED KABA KHAM LAH BAN BAM NYNGKONG!!!

Enboklang S. Dkhar
Class XII, Science

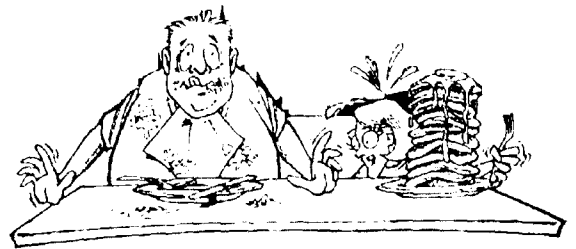
Bunsien ha ka jingim briew ngi hap ban iaid lyngba ki jingsngewbha bad jingsngewsih, ka jingsuk bad jingjynjar, hynrei ka shongeh ha ngi kumno ngi jied, ne pyndonkam. Kiei kiei kiba ngi leh ka ktah ia ka jingim bad ia ka lawei jong ngi. Lah ban kham sngewthuh bad shai bha da kaba pynleit jingmut bad puson bha ia kane ka jingiathuhkhana, kaba iathuh kumne harum.

La don arngut ki briew kiba aireng ban bam pynlut ia ki jingbam na ki saw tylli ki miej. Kata uwei u briew u hap ban bam na artylli ki miej. Artylli ki miej don ki jingbam ba bang ba thing bad ba tei met tei phad. Ha kiwei pat ki artylli ki miej, don ki jingbam ba ima bad ba i saitmet bad ba bym i sbun. Hynrei kim lah ban kiar, Ki hap ban bam beit.

Uwei u briew u hap ban jied kawei kaba bang bad kawei ka bym bang. Te kine arngut ki la puson kano kin bam nyngkong. Uwei ula rai ba un bam shuwa ia ka bym bang bad uwei pat ula jied ban ban nyngkong ia kaba bang.

Te ka jingialeh ka la iaid da ki sngi bad ki taiew uta uba bam nyngkong ia ka jingbam bym bang u shitom eh bad teng teng u sngew rangli ialade hynrei khlem poi da sngew ula lah ban bam lut ia kata ka jingbam ba i saitmet. Uta uwei pat uba bam nyngkong ia ka jingbam bang ba thiang u bam da ka jingsuk kynjai khlem don jingklusai namar ka bang eh kata ka jingbam bad une ruh khlem lap ba sngew u la bam ia ka bynta kaba nyngkong.

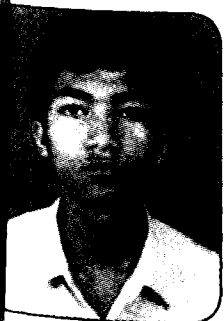
Kine arngut ha ka kkep kaba ar, uta uba bam

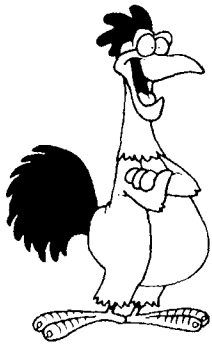


nyngkong ia ka jingbam ba kthang, um don jingklusai shuh hynrei sa tang ka jingkmn bad ka rkhe namar u la dep ia ka bynta kaba jynjar. U bam suk khlem khuslai ia ka jingbam kaba thiang. Sangsot ia uta uwei pat uba bam nyngkong ia ka jingbam ba bang. Mar synmad hi ia kata ka jingbam, ngak ka la Trei haduh ki thied, snier jong u. nadien kata um shym lah shah shuh namar nyngkong u la mad tang ia kaba bang ba thiang suda. Hadien kata u la phet iam rem na kata ka jingiakob. Te uta uwei ula jop suk bad u la ioh ia ka nong.

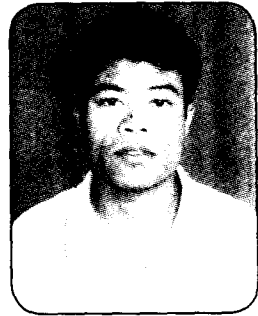
Lah kaba kumno, ka shongeh ha ngi, kumno ngi jied.

E.L.S.D.





U IARRYNGKUH BAPHYLLA



Shalancos Lawai
11th B.A. (Hons.)

Ha kawei ka nongrit la don kawei ka briew kaba duk kaba la iap noh ki kmie ki kpa jong ka. Bad u tnga jong ka ruh u la iap noh hadien ba u khun ba ka pun u dang don tang kumba 8 bnai ei ei hapoh kpoh jong ka. Kane ka jingjia kala pynsgewsih kthang ia ka bad kata ka jingsngewsih kala ktah bad pyntroniñ ia ka koit ka khiah jong ka.

Hynrei ha ryngkat kita ki jingsngewsih bad jingklusai kiba ia id ryngkat ha ka jingim ka jong ka, ka la poi ka ia ha kaba u khun ba ka pun u la dap bnai. Bad ha ka por shiteng sngi haba ym don mano mano, ka la lynnaiar kliang bad ka sa kha ia uta u khunlung. Ha kata ka jinglynñiar jong ka ym don mano mano ba iohsngew namar ki para marjan ki ia don sha lyngkha ha kata ka por. U ba iohsngew ia kata dei tang uwei u larryngkuh. Ka kmie ka tang shu dep kha ka peit ieit ia la u khun bad ka dap da ka jingkmien ban iohi ia u khun ba bhabriew jong ka hynrei ka jingtlot jong ka met ka pynduh noh ia baroh kita ki jingkmien. U khun u iam hynrei ka kmie pat jar jar kam patiw ei ei namar ka jingtlot ka ban bad ka mynsiem kam lah shan shuh bad hadien kata ka kmie kata khlad noh.

Uta u larryngkuh u la wan beit beit sha kata ka jaka kaba u iohsngew ia ka jinglynñiar bad

um bakla lynti namar katba u nang tur shajan kata ka iing, u iohi ia kata ka kmie bad uta u khunlung ba ki ia thiah lang ha kajuh ka jaka. Kumta haba u leti ban bishar ha jan u snem ba kata ka kmie u khunlung ka la iap katba u ta u khunlung pat u khhik lkhohit-shi lkhohit bad la sop ia u tang da iwei i jaiñ i ba rit. Kumta u ta u larryngkuh u la pynkloi ban shim ia uta u khunlung. U kli ia ki tduh jaiñ bad u tan dala ka khmut jong u kham ha pajih na ka met iap jong kata ka kmie u khunlung. U Spaiñ jaiñ shuh ia uta u khunlung khnang ba un dup syiad. U puh pynkhuid lut ia kita ki jakhlia jakhlaid kiba bit ha ka met u khunlung. Nangta u kjit ruh da ka um kaba don ha dabor ban pyn jaw pat ha ka ktien u khunlung.

Ha ka jingbunkam jong u ban sumar ia uta u khunlung, ka miet ka la lap ia u ha kata ka iing bad u la rai ban sah miet syndon noh hangta. U la dem bad kdup ia u ta u khunlung ban lait na ka jingkhriat jong ka miet bad ban iada ruh na u nongshun bymman u ba thap ia ka mynsiem u khunlung, haduh ba ka miet badum ka wanlam pat ia ka step.

Haba ka trai jong uta u larryngkuh ka shem ba um don ha kata ka step ka bapli ka la khuslai. Ka la ong ba lehse la don mano-re-mano ba la tuh ne

pyniap ia u. Hynrei ka la rai pat ban wad ia u tad haduh ba kan da lap. Ka la leit ban kylli ha ki katto katne ki para marjan hynrei kam ioh sabut. Kumta ka la rai ban leit sa tang ha kata kawei ka iing. Kumba la phah khnang da ka bor Blei, haba kala poi ha kata ka iing ka iohi shisha ia la u jong u larryngkuh ba ka wad hamar ba, u nang pynjaw um ha ka ktien uta u khunlung. Kane ka trai ka la dap da ka jinglyngngoh haba ka iohi ia kine ki jingleh khyllah uta u larryngkuh jong ka. Kumta ia kine ki jingjia baroh ka la leit iathuh ha u Rangbah Shnong bad u Rangbah Shnong u la lum kyrkieh ia ka dorbar ban pyrkhath shaphang kane ka jingjia ba phylla. Haba la ia pyrkhath lang da baroh, ka dorbar ka la rai ban pynkhuid ia kata ka met iap jong kata ka kmie u khunlung bad ba kata ka trai larryngkuh ka dei ban shimti ia uta u khunlung ha ka ban pynheh pynsan ia u ha ryngkat ka jingpeit bad sumar uta u larryngkuh jong ka.

Kumta nahuh kata ka khyllipmat ki briew jong kata ka shnong ki ia kren bad ia lap tang shaphang ki kam phylla jong uta u larryngkuh.

- Haba ym don mano mano ban iarap u Blei hi u ibit wat ban phah da u mrad ruh; ha kaba u la ai ha u ia ki jingsngewthuh kiba long kum ki briew hi.

KA SYNSHAR MYNNOR BAD KA SYNSHAR MYNTA

Enboklang S. Dkhar
Class XII, Science

Mynshwa hyndai hynthai ha ba ka ri jong ngi kam pat ia khleh bad kiwei ki jaitbynriew, ki briew hangne ha ri jong ngi ki im shisur shidur, ka kup ka sem ka kyrshah shiliang bad ka don la ki it ki hima kiba synshar da u Syiem bad ki myntri ki dolloi.

Ka synshar ka khadar ha kata ka ka por ka long kaba khuid bad shida shi katdei eh bad ka bym don ka jingbit tngit ne thoh bria. Ka bym ju thew 'shiliang ka man' bad ki synshar tang ia ka hok bad ha bym biang ki ju leit da ka kñia ka khriam bad kane ka rukom leh ne synshar kam ju bakla.

Ki muktiar ne ki myntri haba ki synshar ne bishar kim ju shlan ban bam ia u saipan jong kiwei hynrei ki leh beit tang ia kaba dei. Ta kaba dei ki pdiang, ia kaba lait ki kyntait.

Ka kyntien kaba ki kren ki kular kim ju pynkdiah ne kum ban shu ong noh kim ju 'nguid ia la ka prie'. Haba ki synshar ki thew beit sak ia kiei kiei kiba dei biang. Kim ju bun ktien ne bun nia, ka kyntien jong ki ka long kaba hoodid booid bad em em.

Sangsot ka juk mynta pat, ka juk jong ka jing kwah rhah, ka juk jong ka 'malade'. Kiba duk ba pli kiba 'stang ka pla', ki shah ban beiñ bad iuh roit ha ki menriewspah, lada ki riw'rben pla ki leh tam kiba duk ba pli kim nud ban ang wat tang shikyntien ruh, ban ai mukotduma ruh kim nud namar u muktiar ru;h u long uba khwan myntoi, u shlan ban bam duh ia ka iing ka sem jong ki rangli.

Ki 'lei sansnem ruh ki shu 'khlein la thang jwat la bam', kine ruh ki shlan ban twad ia ka pla jongki raitong bad ki khlong ia ka hok jong uba duk kaba u dei hok ban ioh. Kine ki leh kynriang ki leh balain tuh,

bad ki tuh burom (kaba tuh khlem shah kem ha ki pulit-bamsap).

Kine ki bam duh ia jinglong jingman jong ka jaitbynriew bad ki long kum ki 'niang bam pong' ne ki 'mangkariang' kiba kjit ia ka jingkieu ka ri. Hynrei don tang uwei ne ar ki 'lei sansnem kiba leh bha bad trei ia ka hok.

Ko ki para samla ka ri lada ngi kwah ba ka ri kan kiew irat shaphrang, ynda la poi ka pali jong ngi, ngim dei ban bud nuksa ne ban tynneng ia ka jingleh jong ki bad ngi dei ban kiar iap na ki jing mlien ba sniew, namar ka long ka bym dei hok ban tuh ia ka hok jong kiwei.

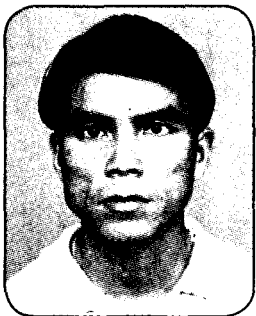


Wah Umkhrach

Lurshai Jana

XII Science

- 1) Ko wah Umkhrach ka ri Khasi
Pha dei ka wah baiet jong ngi
Hyndai la nam da wah ki Blei
Namar napha ki mih ki thwei.
- 2) Mynba pha dang long ka wah ba khuid
Samla samhoi haroh shapha ki tuid
Wat 'er Umkhrach ki sdang ban beh
la syntiew skud ba kin kaweh.
- 3) Hynrei naduh ba ngi lyndet
Mynta pha im kum ka khun swet
Ka um jong Pha la sdang ban jngut
Jinglong tynrai la sdang duh lut.
- 4) Wat han Radha na ri mih ngi
Mynshwa ha pha ki wan ban jngi
hynrei mynta shano ki jah
imat tang peit ruh kim sngew lah.
- 5) Mynta dei ban kyndit bynriew
9a jingtiplam ha mynsiem briew
loh poi ka por gin sa ba be
Balei ngi ieh a pha kumne.



Ka Syrngiew

Augustine Lamin Ka-ot
IIInd year B. Sc. (Microbiology)

1. Phi dei ka Syrngiew!
Hamiet badum ngiew,
Phi paw tang ha ngai,
Ha kshaid noh rymphai.
Ko! Jingieit na nga-
Shaei kein phi her?

Lada dang don ka lad!
To jubab seh ia nga?

2. Ha nga phi wan paw,
Tang ha jingkyrmaw.
A! kein balei sha?
Phi long tang ha sla.
Ko! Jingieit na nga-
Shaei kein phi her?
Lada dang don ka lad!
To jubab seh ia nga?

3. Ia phi nga ioh mad,
Tang ha jingpyrkhat;
Ka jinglong khynraw,
Ka la kylla blaw.
Ko! Jingieit na nga-
Shaei kein phi her?
Lada dang don ka lad!
To jubab seh ia nga?



4. Ia phi nga iai wad,
Sawdong jong ki lad;
Hynrei, ngam pat shem!
Ani! nga sngewrem.
Ba ieit tang bad phi,
Jingieit ngan aiti;
Lada bad phi ngan shem,
Ngan sien ha kut shadem.

Ka Niam (Free Verse)

Elban Warjri
IIIrd year B.A. (Khasi Hons.)

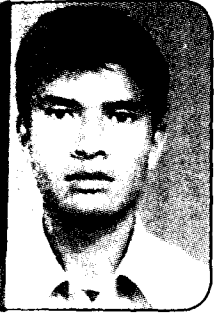


Don bun ki Niam ha ka pyrthei
Don u wei u tduh jong kiei kiei
U kynrad Nongthaw, Nongbuh bynta,
Nongpynim u dei ka thong.

Baroh ki ngeit don ar 5ingim
Ka pyrthei shongbasa bad pyrthei ba shirta.

Namar kata ki iai sharai
Namar kata ki iai dawai
Namar kata ki bud hukum.

Ban im la niam, ki iabein, iashrut,
 ia kawang maw bad ia umnam
 Ka niam jong nga dei ba shisha, ka Niam
 Kiwei dei bym Larkam
 Ha ka Niam ki riethok
 Ha dohnud ki riethok.



Dur Bhabriew

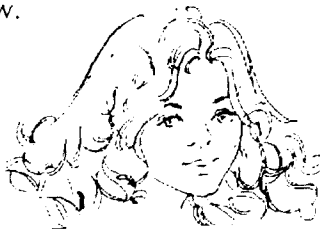
M. Iawphniaw
 11nd year B.A. (Khasi Hons.)

Bunsien ki sngi nga ju phoh sniew,
 la dur ba I bhabriew;
 Phi ktik ia jingmut jing pyrkhath,
 Sha ei ia phi ngan wad;
 Ha la marwei nga sngew lynga,
 Ka dur ngam I thuh bha.

Sngi ki snem ki dang long sha jngai,
 Haba shaphi nga phai;
 Ngam pat lah rai ngam pat lah ong,
 Ko dur bhabriew haei phi shong;
 Ka wei ka dur u Blei u buh,
 Ba ngin sa ia kynduh.

Ia dur bhabriew ba nga la mut,
 Teng teng nga ju pangnud;
 loh ka long tang jing mutdur,
 Kum Tyngab iaka sur;
 Ah lada ngan ioh ban ia shem,
 Shirta ia phi ngan dem.

Ko dur bha briew, "ka Sap jong nga"
 Wan pasiaw bad pyrta;
 Ba ngan ioh ban ri kyndong,
 Ban pynsaphriang sawdong;
 Ko Trai nongbuh, ko Trai nongthaw,
 Ka Sap to ai kan paw.



U Phrangsnqi

Elban Warjri
 11rd year B.A. (Khasi
 Honours)



1. Ka Miet badum kynjah jar jar
 U ñiangkynjah la sner u pytar
 Ha trep! ka briew, ka ud ka kñi
 Ban ioh u soh u khun pharangsnqi
 Ngah-tang shu iam, nongap ki kmen
 A! Ha pyrthei, jingeh ha shen.
2. Ba heh ba san hapneh ka kmie,
 Jingsneng jingkraw ruh tip sani;
 La jingpynshoi ki pynthame
 Kohnguh ki ong, ale shane;
 Jingeh la ban, rongphong ruh tan
 Kiwei la ran, u pat u shan.
3. La jrem ne thait, um ju khuslai,
 Mietsngi la thong, u ñai sharai
 Ha slap ka sngi ne deingpyngkiang
 La sap ban sei, um juh kyrtiang
 Ummat sumsyep, la ki ñai tuid
 La thong ban jop, u ñai shylluut.
4. Ka dur jong u ka shai phyrnai
 Ki kti ban trei, khlem da tyngkai
 Ka maiñ jong u katno i khraw
 Ka thong u bat, u ñai kynmaw.
 U law ka pap, ka hok u ri
 Um riej wat briew ki ia bishni.
5. La long rangbah hi jwaiñ mynta
 Ki kam b'u leh ki ñai thaba;
 Wat la u ñap, pyrthei ruh iam
 Nuksa babha dei khor dei khriam
 Jinjsah phyrnai, ki rong nylla
 Syrtap pyrthei ki ñai thaba!!





Shaphrang Ngin Tur

Smt. Iaijopdashisha L. Nongbri
IInd year B.A. (Khasi Honours)

leng khun ka Ri mynta
 la jaitbynriew to ngin iada
 la la riti dustur
 Shaphrang to ngin iatur.

Khie noh mynta baroh
 'Tei ka sngi lajan noh
 Shim ka wait bad stieh ha la kti
 Ban ia da ia la ka Ri.

Husiar mynta nongshun ki bun
 la riti dustur ban klun
 To ngin ïaid kum kiba stad
 Ba ki wei kin nym iohlad.

leng joit, kaatba por dang don
 leng skhem ban nymkyllon
 Dei mangi ban kit ban bah
 Deiti ba buh ki long shuwa.

Wat la jingtieng ka ap hajan
 loh jong kiwei ka wan ban san
 Kyndit bynriew kloi khum ka Ri
 Pynneh pynsah ia la Riti.



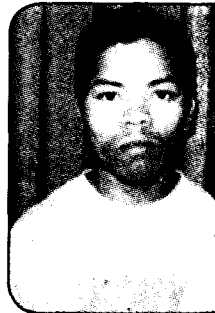
Ka Akor Khasi

Smt. Winnie Sawkmie

1. Ka akor khasi ka la bna nam,
 Ha pyrthei ka akor ka burom kaba tam;
 la akor ym lah ban thied da ka dor,
 Ka long ka jingai U Blei Bakordor.

2. Ka akor khasi kaba nylla,
 La ioh pateng na ki thain Sohra;
 Ki ong, ka long ka akor tipbriew tipblei,
 Ba la ioh naduh u thawlang ka iawbei.
3. la ka akor ngi dei ban pynneh,
 Watla ngi ia kynduh bun ki jingeh;
 la ka akor ba bha ym dei ban bret-
 Ban ieng rasong ka hok ym dei ban klet.
4. Mynta ki por ia ka akor la jong ki kyndat,
 la ka akor nongwei ki ia mad;
 Ym tip shuh ia jinglong ki briew mynta,
 Kim long shlur kum ha ki por mynshwa.
5. Ka akor kaba tam ha pyrthei,
 Ha kano kano ka jaidbynriew ba tipbriew
 tipblei,
 Khlem ka akor ka burom ngi swai,
 Kum ka jaidbynriew bym don tynrai.

Phauar Kyllum



Habanjop Marboh
IInd year B.A. (Khasi Honours)

- Tyrpud kum ka kyrbei, u sohriew u sla
 kawang.
 Kiew snam ka ngab i thei ba biria dier por
 u rang.
- Sohlah u nongumwi, Riewhadem ïa ki
 mulet
 La riam ka riam sepngi, jong la jong te wat
 ia klet.
- U Ksih ïa u mynthna, ka sangam ïa u
 Tyngwieng.
 Sop sop wat ïaid Samla, da ïathuh ruh de ha
 ïing.
- Shi ser u Sohlaprut, shi kyndup u
 sohphienam.
 Kampher la dam ka khmut, ka mynsiem te
 ka Batam.

- U sder u pnáh thylliej, kit kyndung da ka shoh pei.
Ha ba phoi i ba ieit, wat leh dom pat ia i mei.
- Rynsun u nongumsiej, ka Rynsong kum ia u thliem.
Wat theh lut ka jingieit, ioh pait pdang ei ka mynsiem.
- Syngkhen u lang kyntuit, shi muluk u khah umdor,
Ha bymlah da ka buit, to sympieh noh da ka bor.
- Patied u khatarbor, kit pyrton u lang tabla.
Ki khun ba dona kor, dei pansngiat ki kmie ki kpa.
- Shi prah u sohmyndong, shi lyndung u piat kynshi.
Ban im ka ktien lajong, ka shong keiñ ha mon jong phi.
- Shi hali sohñiamtra, shi kyrthup u kwai byrni,
Dienjat ki longshuwa, kin ym dam na lum khasi.
- U steiñ ka kyiad jathang, Jatira u klong khlem khmut.
Sep ei ki sur ba bang ha ki briew ba leh kyllut.

HOI KIW!!!

Ngan iai kynmaw ia phi Mei

Braining Lyngdoh Rngait
Class XII Science

Phim tip phim nang ki kot ki sla
Hynrei phi phah tista sha skul ia nga,
Ban minot thop miet bad sngi
Ba ngan myntoi ialade hi.

Jingieit jongi Mei, ym lah ong shuh
Haka jingim jong nga ngan ym klet shuh,
Ai ba jingkyrkhu u Blei kan wan
Lyngba jingduwai jong phi ia nga.

Burom ia kiwei phi hikai ia nga
Ba ngan kynmaw baroh shirta,
Khamtam i'u Blei Nongbuh Nongthaw
U bari uba sumar ia nga.

Tang shipor i Mei i tohi ia nga
Ba jingdum ka synshar ia i mynta,
Hynrei ki jingsneng ba phi la ai
Kin neh ha nga baroh shirta.

Na iing marwei nga mih
Ba jingstad nga dei ban tih,
Marwei nga long khunswet
A! jingsngewsih lano ngan klet.

Nga im haka jing isynei u Blei
Ba nga ioh leit skul mynta,
Ba i Mei baieit jong nga
I la khlad naduh mynshwa.

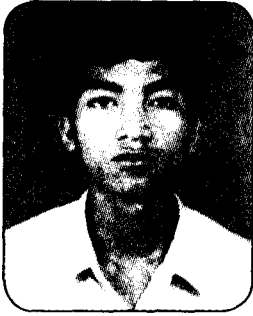
Haka jingwad jingstad
Nga hap ban jaw ummat,
La duk ne suk ne jynjar trah
Hynrei jingeh ngan nang iaishah.

Ki jingsneng i Mei ba kordor
Ba jingstad nga dei ban ñiewkor,
Ryngkat bad ka burom ka akor
Ba ki long ki jingai ba rem dor.

Ia phi mynta nga la duh
Ia phi ngan ym ioh lehbha skuh,
Hynrei ka jingwad jingstad jong nga
Kan long ka burom ia phi shisha.

I Mei jong nga, i Mei jong nga
Nga dang iai kynmaw haduh mynta,
Katba dang im haka pyrthei
Ia phi shisha, ngan ym klet Mei.





Ki Lyntait

Enboklang S. Dkhar
Class XII Science

Ki Sha lyntait ki her ki swait
Na jngai bah ha la ka thait ka lwait
Ki wan shi kynhun bad la ki khun
Kumno ia ri lum ban ioh klun.

Haba ki wan bad ka buhai
Haba peit ym i don khuslai
Ki pyntieng ia paidrit
Ki shu ap thap lano ba kin ioh khyrwit.

Kine arted arsut ki her makia
Ha ka leh khraw bad leh jakhlia
Sim iingrit ba pli ki sngew salia
Hynrei la katta ruh kim kit khia.

la khun sim iing rit ba pli
Haba ki ioh lad kim ju ail i
Ki shim ki ktha ia ki
Ban peit ruh i sangsot i rangli.

Ko samla para ri
To ieng joit wat ju ail i
la mynder ri shisngi
Ba ioh shah klun ei la lum la ri.

la jingbishni jingpihuin para ri
To kut jingmut ba phin thet kti
Bad ban ia long shitylli
Khnanng ban kyntiew ia la ka ri.

Lada jingbishni ka iai kyrni
Hangne ha ri jongngi
Lada khun ka ri ki shu shong kli kti
la ri jongngi yn shah klun ei ha ki briew
shisngi.



E.L.S.D.

Ka Shillong College

Smt. Winnie Sawkmie



1. Kyrteing Shillong College ka long sakhi,
Kyrteing donnam tynrai la kajong ka matti
ka ri;
Katno ngi da sngew sarong—
'B' Grade ha ka la pynphong.
2. Sanphew saw snem ka la iaid—
la ngi ka ai jingnang jingstad;
Hapoh jong ka ym don jingsngewpher
jaidbynriew,
Baroh ha ka ki wan ban dih umponliew.
3. Shillong College ka Library ai jingnang
jingstad,
Samla shynrang—kynthei ki ioh mad;
Baroh na ki Jylla ka thain shatei lam
mihngi,
Ha ka ki wan ban pule puthi.
4. Naduh ba la seng ia ka ha u 1956,
Ka la nang roi bad ka la nang kiew;
La tei ia ka ha rashing phudwah
pomdngiem,
Ha ka jaka Sorkar la tei nongrim.
5. Shillong College ka jaka ba pyngngad,
Shillong College ka shlem ai jingstad;
Shillong College iapha da lei lei ngim klet,
Namar pha long ka Syiem ki College.





Ka Shillong College

Lawanlang R. Kurbah
IIIrd year B. Sc.
(Chemistry Hons.)

Marwei ha sor Shillong pha ieng,
La kum shipai phareng;
Na pha ki mih ki rang bad thei kynsai,
Ryngkat jingnang jingstad ka-ba shongsbai.

Marwei pha ieng ha jingiphuh iphieng,
Ka nam jong pha ka iai suh sieng
Kum pha ym don shuh ha pyrthei,
La sap pha sei, b'la ai d'u Blei.

Ko Nonghikai baieid jing ngi,
Kum ki khlur phi lam lynti,
Jingstad kordor ba ngi la ioh,
Khlem da sepei ki sei ki sah;
Ko Shillong College to nang im slem,
Khlem da iap staj, katba nangmih ki snem.

Felicitations to Principal



IIIrd year B. A. (Khasi Honours) students
felicitated our Principal with a song that
touched heart of everybody in the Felicitations
programme organised by the Governing Body
of the College on 21st December, 2010. The
song was based on a poem composed by Shri

Shiningstar Kharsyntiew of 3rd year B. As. (Khasi
honours). Let us have a taste of the poem:

Haba pyrkhath ia por bia leit
Sa shisien ngim iah shuh bankheit
Tang jingkyrmaw kin sah ha ngi
Katba dangsah ki por ki sngi.

1. Ngi kmen ban iohi baroh lang
Ki kmie ki kpa bad khun lamphrang
Kham tam ia Principal ba leit
Ban kiew mangi jingeh phim reij.

(chorus) Khublei khublei ia ki mati
Ki ba phi ia pynsah hang
Ngin iai kynmaw shyrtta jingim
Jingstad phi ia pyrsad mynsiem

2. Ngim lah ban n'iew tanglut baroh
Ki kam babun synniang phi noh
Ko nonghikai badon burom
Mati jong phi kin sah junom.

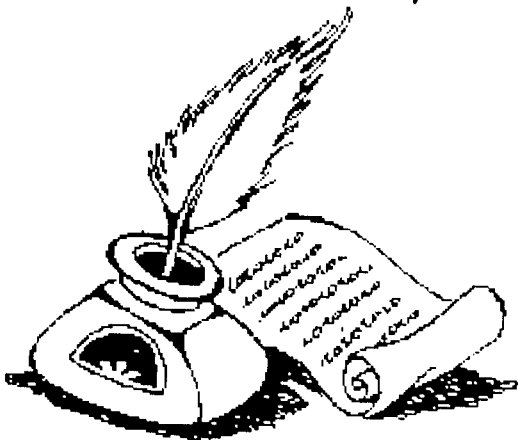
(chorus) U Blei u nang kyrkhu iaphi
Ha man ki khap un don bad phi
Ba phin nangiah ai buit aibor
Khnanng ba ngin lah ban kiew

shalor.





*Hindi &
Bengali
Section*



नागा लोक संस्कृति

डॉ० श्रुति पाण्डेय



पूर्वोत्तर भारत की सतरंगी जनजातीय संस्कृति भारत के लोकजीवन की अमूल्य धरोहर है। जनजातियों की सांस्कृतिक विविधता से पूर्ण इस अंचल का एक राज्य है नागालैण्ड जहाँ प्रकृति अपनी सतरंगी छटा बिखेरती दिखाई देती है। इस अनूठी प्राकृतिक सुन्दरता के बीच बसी हुई नागा जनजाति कई कारणों से विशिष्ट है। इस जनजाति के लोग भारत में ब्रह्मपुत्र घाटी और म्यानमार में छिंदविंद नदी के बीच नागालैण्ड, मणिपुर और असम के कुछ भागों में निवास करते हैं।

भौगोलिक दृष्टि से नागालैण्ड की स्थिति महत्वपूर्ण है। लगभग 16,579 वर्ग किलोमीटर के क्षेत्रफल में फैले हुए इस राज्य का अधिकांश भाग पर्वतीय और दुर्गम है। पूरा नागा क्षेत्र पहाड़ियों की श्रृंखलाओं से भरा है और यहाँ के गाँव इन्हीं पहाड़ियों और घाटियों के बीच बसे हुए हैं। 'जफ्फु' इस क्षेत्र की सबसे ऊँची चोटी है जो समुद्रतल से 3014 मीटर की ऊँचाई पर स्थित है। यहाँ की प्रमुख नदियों में धनसिरि, दोयांग, दिखुष तिजु, मेलक आदि हैं। लचाम यहाँ की प्रसिद्ध झील है।

नागालैण्ड की पहाड़ियाँ एक समय में घने जंगलों से आच्छादित थीं

और यहाँ का वन्य जीवन जैव विविधता की दृष्टि से समृद्ध था। परन्तु झूम खेती' की परम्परा के कारण जंगलों का एक बड़ा भाग समाप्तप्राय हो चुका है और शिकार के कारण वन्य जीवन समाप्त होता जा रहा है।

नागा जनजाति के कई उपसमूह हैं जिनमें प्रमुख हैं, अंगामी, सेमा, लोथा, आओ, रेंगमा, चखेसंग, संगतम, कोन्यक, चांग, फोम, यिमचुंगेर, खियामनगन, जेलियांग, कूकी, रोगमेइ, कछारी, तिखिर, चिन माओ ओर मिमि। इन जनजातीय उपसमूहों में कुछ ऐसी समान परम्पराएँ और रीति-रिवाज हैं जो उन्हें पूर्वोत्तर की दूसरी जनजातियों से अलग करती हैं और उन्हें एक विशिष्ट पहचान देती हैं। मूल रूप से सभी नागा जनजातियों की अपनी विशिष्ट पहचान थी और वे अपने सांस्कृतिक परिवेश और भाषाओं के द्वारा जाने जाते थे। उन्हें 'नागा' नाम बाद में प्रदान किया गया। पहले ये अपने आपको कोन्यक, चांग, फोम आदि कहते थे परन्तु बाद में जब इनमें एकता की भावना उत्पन्न होने लगी, तब ये स्वयं को 'नागा' नाम से पुकारने लगे²। हटन के अनुसार सभी नागा उपसमूह मिश्रित मूल के हैं।³ पूर्वोत्तर के सभी जनजातीय समूहों के समान नागा

जनजाति भी अपने मूल स्थान से प्रव्रजित होकर यहाँ आयी। नृवैज्ञानिकों के अनुसार नागा जनजाति 'इंडो-मंगोलॉइड' समूह से संबंधित है और आज से हजारों वर्ष पूर्व अपने मूल निवास स्थान से चलकर विभिन्न नागा समूह म्यानमार और तिब्बत से होते हुए यहाँ आ बसे। नागा शब्द की व्युत्पत्ति के सम्बन्ध में कई मत हैं। ब्रिटिश यात्री एस. ई. पील के अनुसार नागा शब्द 'नोगा' से उत्पन्न है। 'नोगा' शब्द 'नोक' से आया है जिसका अर्थ कई पहाड़ी बोलियाँ में 'लोक' है। संस्कृत 'नाग' अर्थात् पर्वत से भी 'नागा' शब्द की व्युत्पत्ति बतायी जाती है। इस व्युत्पत्ति के अनुसार नागा शब्द का अर्थ हुआ पर्वत पर वास करने वाले लोग। डॉ० सुनीति कुमार चटर्जी के अनुसार प्राचीन संस्कृत साहित्य में जिस किरात जाति का बार-बार उल्लेख मिलता है 'इंडो-मंगोलॉइड' समूह उन्हीं किरातों के वंशज हैं। इनमें नागा जनजाति भी शामिल है। इन किरातों का वास पूर्व की पहाड़ियों में था। महाभारत में अर्जुन द्वारा नागकन्या उलूपी से विवाह किये जाने का उल्लेख है। महाभारत

में शिव महादेव द्वारा अर्जुन से मिलने के लिये किरात वेष धारण किये जाने का भी उल्लेख मिलता है ।

प्रकृति की निश्छलता, व्यवहार की सहजता और जिन्दादिली से भरे नागा जन का जीवन अनेक प्रकार के उत्सवों, त्योहारों, नृत्यों और गीतों से भरा होता है । नागाओं की प्रत्येक पीढ़ी अपने पूर्वजों से मौखिक परम्परा के रूप में आस्थाओं और रीति-रिवाजों की धरोहर प्राप्त करती है । इसके अन्तर्गत अनेक जीवन मूल्य, पारम्परिक न्याय और कानून व्यवस्था, सामाजिक सम्बन्ध, पारिवारिक संस्थाएँ, उत्सव, लोककथाएँ, संगीत और कलाएँ, धार्मिक आस्थाएँ और किंवदन्तियाँ हैं । नागाजन जन्म से लेकर मृत्यु पर्यन्त इन विविध परम्पराओं से परिचालित होते हैं ।

नागा समाज की एक महत्वपूर्ण सामाजिक-सांस्कृतिक संस्था है मोरंग जो युवाओं की आवासीय व्यवस्था है । अविवाहित युवकों की शिक्षा-दीक्षा और समाजीकरण के लिये बनायी गयी इस संस्था में विवाह से पूर्व सभी युवकों को रहना होता है । मोरंग के कई दायित्व हैं । युद्ध और शान्ति से सम्बन्धित फैसले यहीं किये जाते हैं । गाँव के वीर योद्धा यहीं अपने अस्त्र-शस्त्र रखते हैं । इन्हीं संस्थाओं में युवापीढ़ी अपने भावी दायित्वों के लिये तैयार की जाती है । लोकगीतों और लोककथाओं की परम्परा एक पीढ़ी से दूसरी को हस्तांतरित होती है । नागा

युवतियों को भी विवाह होने तक कन्याओं के लिये बने आवासों में रहना पड़ता है । यहाँ उन्हें विवाह के पश्चात आनेवाली जिम्मेदारियों के लिये तैयार किया जाता है और साथ ही विविध हस्तकलाओं जैसे कपड़ा बुनने, कातने, काढ़ने आदि में निपुण बनाया जाता है । यद्यपि आधुनिकीकरण के कारण आज यह व्यवस्था अपनी समाप्ति की ओर हैं, परन्तु आज भी कई गाँवों में यह व्यवस्था देखी जा सकती है ।⁶

नागाओं के विवाह-सम्बन्धों में कायदे कानूनों का कड़ाई से पालन किया जाता है । पारम्परिक रूप से नागा जनजातियों में विवाह बातचीत के माध्यम से होता था । विवाह के लिये बधू-मूल्य देने की परम्परा लगभग सभी जनजातियों में पाई जाती है । इस प्रथा के अन्तर्गत वधू-मूल्य के रूप में नकद राशि, धान, पशु, जेवर अथवा हथियार दिये जाते हैं । व्यक्ति के सामाजिक उत्कर्ष के लिए होनेवाले उत्सवों में पत्नी की उपस्थिति आवश्यक होती है । नयी बसाई गयी गृहस्थी नयी आर्थिक इकाई भी होती हैं और सांस्कृतिक इकाई भी । वह इकाई गाँव की आर्थिक गतिविधि का आधार होती है ।

नागा समाज में महिलाओं की स्थिति कितनी उंची और प्रतिष्ठापूर्ण होती है यह नागा विवाहों से स्पष्ट होता है । सभी घरेलू और पारिवारिक मामलों में पति अपनी पत्नी से सलाह लेता है ।

विवाह सम्बन्धों में मध्यस्थ की भूमिका महिला ही निभाती है ।

नागाओं के सामाजिक समारोहों में 'फीस्ट आफ मेरिट' अर्थात् विशेष सामाजिक भोजों की परम्परा है जो व्यक्ति की सामाजिक स्थिति में उन्नति का सूचक होता है । इसका आयोजन विवाहित दम्पति करते हैं । इसी प्रकार 'मैत्री भोज' की भी परम्परा है ।⁷

नागा समुदायों के उत्सवों और समारोहों के सन्दर्भ में सबसे महत्वपूर्ण विशेषता है सामूहिक भागीदारी । पूरा समुदाय इन समारोहों में सक्रिय रूप से भाग लेता है । प्राचीन समय में जीवन के उल्लास को अभिव्यक्त करने की लालसा और विषम जीवन-संघर्षों के बीच जिजीविषा को बनाये रखने की इच्छा के कारण इन उत्सवों का प्रचलन हुआ होगा । सभी लोक-संस्कृतियों के सन्दर्भ में यह बात कही जा सकती है । अन्य समुदायों के समान नागालैण्ड के उत्सव भी मुख्य रूप से कृषि से सम्बन्धित होते हैं । 'आओ' समुदाय का सबसे महत्वपूर्ण त्योहार 'मेअत्सु' है जो बोआई सम्पन्न होने के बाद देवताओं को प्रसन्न करने और उनका आशीर्वाद प्राप्त करने के लिये मनाया जाता है । यह मनोरम नृत्य-संगीत से भरा उत्सव होता है ।

'सेमा' समुदाय का प्रमुख त्योहार 'तुलुन्थि' है जो धान में बालियाँ आने के साथ जुलाई में मनाया जाता है । 'अंगामी' नागाओं का त्योहार 'सेक्रन्थि'

हैं जिसमें समुदाय के स्वास्थ्य और मंगल के लिये कामना की जाती है। इस त्यौहार के दौरान गाँव के फाटक को जप्फू पहाड़ी की तलहटी के पास ले जाकर उसकी मरम्मत की जाती है।

‘लोथा’ जनजाति में फसल की बुआई के समय ‘रहुवेन’ नामक उत्सव मनाया जाता है जिसका उद्घाटन ग्रामप्रधान गाँव के सामूहिक पूजास्थल पर करता है। ‘कोन्यक’ जनजाति मार्च में फसल की बुआई के बाद वसन्तोत्सव का आयोजन करती है जिसे ‘आओलिं मोनयु’ कहते हैं। इस समय ‘कोन्यक’ जनजाति का क्षेत्र फूलों से भर जाता है और वसन्त के इस नयनाभिराम वातावरण में ‘आर्किड’ के फूलों से सजे ‘कोन्यक’ नर-नारियों का उल्लास देखते ही बनता है।

‘चखेसंग’ जनजाति नवम्बर में शस्यपर्व ‘खिलन्थि’ का आयोजन करती है जिसमें धान की कटाई के बाद उसे खलिहान में भेजा जाता है। साथ ही पुराने घरों की मरम्मत और नये घरों के निर्माण के लिये बाँस, छाजन आदि एकत्रित किया जाता है।

‘चांग’ नागाओं का प्रमुख उत्सव ‘नाक्नयुलुम’ होता है जिसमें फसल की कटाई से पहले मृतात्माओं को याद किया जाता है। ‘रेंगमा’ नागाओं का उत्सव ‘नादा’ और ‘जेलियानरोंग’ नागाओं का त्यौहार ‘मेलेइन्मि’ फसल की कटाई के बाद मनाया जाता है।

‘जेलियानरोंग’ नागा इस उत्सव के दौरान चावल की मदिरा बनाते हैं जिसका प्रयोग पूरे उत्सव के दौरान किया जाता है। ‘रेंगमा’ समुदाय में भी ‘न्यादा’ के दौरान चावल की मदिरा बनायी जाती है। मृतात्माओं को इस दौरान श्रद्धांजलि दी जाती है क्योंकि पारम्परिक विश्वास के अनुसार इस समय वर्ष में एक बार मृतात्माएँ मनुष्य से मिलने आती हैं। ‘फोम’ नागा बोआई के बाद ‘मोन्यु’ नामक उत्सव मनाते हैं जिसमें फसल की रक्षा के लिये ईश्वर से प्रार्थना की जाती है। ‘कूकी’ समुदाय फसल की कटाई के बाद ईश्वर को धन्यवाद देने के लिये ‘मिम्कूत’ नामक त्यौहार मनाता है। इसी प्रकार ‘खइचमन्न्’ समुदाय के ‘त्सोकुम’ में फसल की कटाई के बाद पूरा परिवार खेत में जाकर वहीं भोजन पकाकर खता है और आनन्द मनाता है। ‘यिमचुंगेर’ नागाओं में शस्यपर्व ‘मेतेक्नेओ’ के दौरान कृषि-सम्बन्धी उपकरणों जैसे दाव, कुदाल आदि की सफाई करके उनकी पूजा की जाती है। साथ ही विवाह योग्य युवक-युवतियों की सगाई भी की जाती है।

‘माओ’ जनजाति में ‘सलेनी’ त्यौहार के दौरान गाँव के पुरुषों का पवित्रीकरण किया जाता है। ‘तमखुल’ नागाओं का ‘धारशात’ और ‘पोचुरी’ नागाओं का ‘नाड्डु’ भी कृषि सम्बन्धी त्यौहार है। इस उत्सवों के दौरान मनमोहक नृत्य-संगीत तथा स्थानीय

खेलों का आयोजन होता है।¹⁹

नृत्य-संगीत नागा उत्सवों का सर्वाधिक महत्वपूर्ण अंग होता है। नागा लोकसंगीत में परम्पराओं के गौरव गान और वीरों की प्रशंसा के साथ ही लोकरंजक कथाएँ भी होती हैं। स्थानीय लोकवाद्यों की धुन पर गाया जाने वाले यित्ताकर्षक लोकगीत उत्सवों के माहौल को उत्साह और तमंग से भर देते हैं। नागाओं का एक लोकप्रिय वाद्य ‘पेतु’ है जो एक तंत्रीवाद्य है। यह ‘अंगामी’ और ‘चखेसंग’ नागाओं में विशेष रूप से लोकप्रिय है। एक अन्य लोकप्रिय तंत्रीवाद्य ‘थेकु’ है जिसका प्रयोग गीत के साथ संगत के लिये किया जाता है। सुपिर वाद्यों में बाँसुरी काफी लोकप्रिय है। आओ, चांग, कोन्यक, यिमचुंगेर जनजातियों में लकड़ी का बना विशेष वाद्ययंत्र होता है जिसे मोरंग के निकट रखा जाता है। इसका निर्माण पेड़ के खोखले तनेसे किया जाता है जिसके एक सिरे पर ‘मिथुन’ नामक पशु का सिर उत्कीर्ण होता है।

गाँव के उत्सवों में इस यंत्र का विशेष स्थान होता है। इस यंत्रको जब सामूहिक रूप से बजाया जाता है तब इसकी आवाज मीलों दूर तक सुनाई पड़ती है। यह मूलतः युद्ध से सम्बन्धित वाद्य था और विजय के उत्साह को व्यक्त करने के लिये या खतरे के सूचक के रूप में इसका प्रयोग किया जाता था। आज के युवा वर्ग में पाश्चात्य प्रभाव के कारण गिटार लोकप्रिय होता

जा रहा है। ग्रियर्सन ने नागा बोलियों का वर्गीकरण⁹ तिब्बत-चीनी भाषा परिवार की तिब्बत बर्मी शाखा के अन्तर्गत किया है और उन्हें तीन भागों में विभाजित किया है - पश्चिमी, केन्द्रीय और पूर्वी उपसमूह। ये बोलियाँ संगीतात्मक और संश्लिष्ट होती हैं।

चखेसंग, जेलियांग और कछारी को छोड़कर सभी नागा समुदायों की अपनी बोली है जो समुदाय के नाम पर ही आधारित है जैसे अंगामी, आओ, रेंगमा, कोन्यक आदि। नागा बोलियों में वैविध्य इतना अधिक है कि एक जनजातीय क्षेत्र में ही अलग-अलग गाँवों में बोली का भेद देखने को मिलता है। नागा किंवदन्ती के अनुसार एक बार ये सभी समुदाय मिलकर आकाश तक पहुँचने के लिये मीनार बना रहे थे। यह देखकर ईश्वर ने उनकी भाषा में अन्तर पैदा कर दिया ताकि उनके क्रिया-कलापों में सामंजस्य न रह पाये। ऐतिहासिक दृष्टि से नागा समूहों का भाषागत भेद उनकी भौगोलिक स्थिति पर आधारित है क्योंकि प्राचीन समय में ये गाँव पहाड़ियों पर अलग-अलग स्थित होते थे और इनमें सीमित सम्पर्क होता था। ये समूह सम्पर्क भाषा के रूप में 'नागामीज' का प्रयोग करते हैं जो नागा और असमिया का मिश्रण है। इसमें व्याकरण के निश्चित नियम नहीं हैं और यह सीखने में आसान है।¹⁰

सौंदर्य और रंगों के प्रति

नागाओं का आकर्षण उनके पहनावे और साज सज्जा में तो झलकता ही है, उनके गीतों में भी इसकी बहुरंगी छटा देखने को मिलती है। 'रेंगमा' कवि अपनी प्रिया की प्रशंसा में कहता है —

रूपवती हो तुम

रोडोडेन्द्रान¹¹ की कली के समान

या लाल बेरी के सदृश।

'आओ' नागा गीत में उड़नेवाली गिलहरी और पक्षी के प्रेम को दर्शाया गया है। गिलहरी ने अपने भावों को इस प्रकार प्रकट किया है —

दूर लुंगकुंगचांग¹² से

चोंगलि यिम्पि¹³ तक जाने वाले रास्ते से,

आया हूँ मैं जहाँ सोती है मेरी प्रिया,

रूपवान हूँ मैं फूल की तरह, और जब होता हूँ अपनी प्रिया के साथ,

काश सुबह ठहर जाए संसार के कगार पर।

प्रिया पक्षिणी उत्तर देती है —

अनगिनत चाहने वाले आये उस घर तक

जहाँ सोती हूँ मैं,

पर केवल इस प्रेमी में, जो है फूल सा रूपवान

मेरी आँखों ने पाया अपने हृदय का आदर्श

बहुत-से आये उस घर तक जहाँ सोती हूँ मैं,

पर मेरी आँखों को उल्लास नहीं मिला उनमें कहीं।

मेरा प्रिय है सबसे मूल्यवान रत्न वह है शोभा संसार के सारे पुरुषों के गले की।¹⁴

निम्नलिखित कोन्यक लोकगीत में एक मोरंग के युवक अपने गाँव की युवतियों द्वारा दूसरे गाँव के युवकों का आदर सत्कार किया जाने पर दुख प्रकट करते हैं —

हमारी सखियाँ

बेन वृक्ष की लाल बेरियाँ,

शाखाओं पर बेरियाँ अनेक

आते हैं साही,

चखने बेरियों का स्वाद,

दिखु¹⁵ घाटी से, दूर देश से

आते हैं छोटे हार्नबिल¹⁶

आने हैं बड़े हार्नबिल

पेड़ों की ऊँची शाखाओं पर स्वाद लेते

हैं वे बेरियों का,

हम, अपने मोरंग के युवक

हम हैं युकि¹⁷ पक्षी की भाँति,

हमारे आने तक सारे फल हो जाते हैं

खत्म

खाली हो जाती हैं शाखाएँ

इन खाली शाखाओं पर

रोते-बिलखते हैं हम।¹⁸

एक अन्य कोन्यक गीत में नागाजन याना और शायोंग के पुत्रों का गुणगान करते हैं जो उनके पूर्वज थे —

ओ, जब से पृथ्वी, जल और चट्टानों का है अस्तित्व

हम हैं योंग वेम-ओउ-निउ के पुत्र

ओ, लड़के हों स्वस्थ तथा बलशाली

रहें वे एकता के सूत्र में बँधे ।
ओ, मानव तथा बाघ, भाइयों के पुत्र
उन्होंने भक्षण किया जंगली सुअर के
माँस का ।

ओ, इन अनगिनत तारों के समान
ओ, आसमान में उदित सूर्य के समान
ओ, याना और शायों के पुत्र
कितने ऊँचे हैं वे आसमान में ।¹⁹

एक मार्मिक अंगामी गीत में उस
स्त्री की पीड़ा प्रकट हुई है जिसका
पति कबीलाई संघर्ष का शिकार हो
गया है —

तुम थे बृहस्पति के समान
जिस वर्ष हुआ था हमारा विवाह
एक दिन सुबह-सुबह
बल दिये तुम पक्षियों के लिये
जाल बिछाने
मेरे प्रिय ! मारे गये तुम
छुपे हुए दुश्मन के हाथों ।
खबर जब आयी गाँव में,
गयी मैं भागकर काला कपड़ा लिये हुए
और ढक दिया तुम्हारे तन को ।
जब तुम थे मासूम
और मैं थी नादान,
नहीं छोड़ा तुमने मुझे,
अब क्यों विदा ले ली तुमने,
जब मन हमारे हो गये हैं एक ?²⁰

नागा लोककथाओं में पीढ़ियों
द्वारा हस्तांतरित परम्पराओं, रीति-
रिवाजों, किंवदन्तियों और विश्वासों की
झलक मिलती है । कुछ लोककथाओं
में ऐतिहासिक तथ्यों को समेटा गया है
ओर कुछ में मनुष्यों और पशु-पक्षियों

के आपसी सम्बन्धों पर आधारित
प्रतीकात्मक कथाएँ कही गयी हैं । इन
कथाओं में मनुष्य और प्रकृति के गहरे
तादात्म्य का परिचय मिलता है । एक
चांग लोककथा के अनुसार सृष्टि का
आरम्भ तब हुआ जब मनुष्य एक गहरे
गड्ढे में से निकला । आओ लोक
गाथाओं के अनुसार आओ जनजाति
के पूर्वज लुंगटेरोक नामक स्थान पर
पृथ्वी में से बाहर निकले । आज भी
दिखु नदी के दक्षिणी तट पर
चुंगलियिम्टी नामक गाँव में कई पाषाण
खण्ड देखे जा सकते हैं । आओ
विश्वास के अनुसार छह में से तीन
पूर्वज पुरुष थे और तीन महिलाएँ ।²¹
एक समय में मनुष्य और पशु-पक्षी
पहाड़ियों पर घाटियों में और नदी तट
पर साथ रहते थे और उनके बीच
संवाद होता रहता था । परन्तु अग्नि
की खोज के बाद मनुष्य और पशुओं
में शत्रुता हो गयी और वे एक-दूसरे से
अलग रहने लगे । एक अंगामी
लोककथा के अनुसार सृष्टि के आरम्भ
में मनुष्य और बाघ भाई थे । बाद में
मनुष्य गाँव में रहने लगा और बाघ जंगल
में । एक अन्य कथा में यह दर्शाया
गया है कि कुत्ता और मनुष्य कैसे अच्छे
मित्र थे ।²²

एक जाना पहचाना चरित्र जो
एक ठग है इन लोककथाओं में अक्सर
मौजूद रहता है । अंगामी लोककथाओं
में इसे 'गक्रिपु' या 'माचे' कहा जाता
है, सेमा जनजाति में इसे 'इकि' कहते

हैं, रेंगमा में 'चे' और लोथाओं में
'आपकुहों' करते हैं । इस पात्र से
सम्बन्धित रोचक कथाएँ विभिन्न नागा
जनजातियों में प्रचलित हैं । एक कथा
के अनुसार एक बार 'गक्रिपु' व्यापार
करने के लिये जा रहा था । जब वह
एक जंगल में से गुजर रहा था तो एक
भालू ने उस पर हमला कर दिया ।
भालू से हाथापाई करने में उसका पैसा
जमीन पर गिर गया । इतने में एक
घुड़सवार वहाँ से गुजरा । गक्रिपु ने
उसे बताया कि भालू ने यह धन उसे
दिया है और यदि वह भालू से युद्ध
करेगा तो भालू उसे भी देगा । घुड़सवार
गक्रिपु की बात पर विश्वास कर भालू
से उलझ पड़ा और गक्रिपु अपना पैसा
बटोर कर घोड़े पर सवार होकर चलता
बना ।²³

नागाओं की हस्ताकलाओं में
लकड़ी, बेंत और बाँस का काम प्रमुख
है । काष्ठकला के सुन्दर नमूने मोरंग
में, ग्राम के द्वार पर और योद्धाओं तथा
धनिकों के घरों पर देखने को मिलते
हैं । इनमें मिथुन, हाथी, बाघ, हार्नबिल
और मनुष्य को उत्कीर्ण किया जाता
है । मिथुन का सिर धन का प्रतीक
होता है । हार्नबिल शक्ति, साहस आदि
का प्रतीक होता है । लकड़ी के वाद्ययंत्र
भी काष्ठकला के सुन्दर उदाहरण हैं ।
नागालैण्ड के वनों में बाँस और बेंत
बहुतायत से मिलते हैं जिनके सुन्दर
टोकरे बनाये जाते हैं । चटाइयाँ और
ढाल भी बाँस से बनाये जाते हैं । बेंत

के आभूषण भी बनते हैं ।

स्वतंत्रता-प्राप्ति तक कताई और बुनाई नागा पहाड़ियों के प्रमुख उद्योग थे । कपड़ा बुनना आज भी प्रचलित है । नागाओं की वेशभूषा का सबसे महत्वपूर्ण भाग है उनका शाल जो हस्तकला का उत्कृष्ट नमूना होता है । प्रत्येक जनजाति के शाल की अपनी विशिष्टता होती है । उदाहरण के लिये आओ योद्धा के शाल पर मिथुन, शेर, हाथी, मानव, मुर्गा, दाव और भाले के आकर्षक चित्र बने होते हैं । प्राचीन समय में केवल शाल के द्वारा व्यक्ति की सामाजिक स्थिति की पहचान हो सकती थी ।

पाषाण स्मृतिचिह्नों का नागा संस्कृति में विशेष स्थान है । नागा संस्कृति में विभिन्न आकारों और शैलियों के पाषाण स्तंभ स्थापित करने की परम्परा है । कुल्हाड़ी के आकार के निकोने पत्थरों को 'लक स्टोन' मानकर स्थापित किया जाता है ।

पिछले लगभग डेढ़ सौ वर्षों में नागालैण्ड और यहाँ का जनसमाज आधुनिक युग की ओर बढ़ा है । पाश्चात्य प्रभाव ने पुरानी संस्थाओं, मान्यताओं और मूल्यों को गहराई तक प्रभावित किया है । इसका प्रभाव सामाजिक-सांस्कृतिक मूल्यों के साथ ही नागाओं के रहन-सहन और वेशभूषा पर भी पड़ा है । आज नागाओं के जीवन-मूल्य बदल रहे हैं । नागा जन समाज के सामने आज जीवन के नये

अर्थ और आयाम खुल रहे हैं । शिक्षा के प्रसार ने नागा युवाओं के लिये ज्ञान-विज्ञान के द्वार खोल दिये हैं । ऐसे में पारम्परिक लोक-संस्कृति के मूल्यों के साथ आधुनिक मूल्यों का संतुलन ही नागा जनसमाज को एक नयी दिशा में ले जायेगा ।

सन्दर्भ और टिप्पणियाँ :

1. झूम खेती अथवा 'शिप्टिंग कल्टिवेशन' कृषि की एक आदिम पद्धति है जिसमें एक निश्चित भू-भाग को कृषि योग्य बनाने के लिये साफ किया जाता है । एक-दो वर्षों तक खेती करने के पश्चात् उसे छोड़कर किसी दूसरे स्थान पर खेती की जाती है ।
2. नागालैण्ड, वेरियर एल्विन, पृष्ठ - 4
3. पीपल ऑफ इंडिया : नागालैण्ड, संपादक के. एस. सिंह, पृष्ठ - 13
4. नागालैण्ड, वेरियर एल्विन, पृष्ठ - 4
5. वही, पृष्ठ - 31
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7. ओरिजिन एण्ड कल्चर ऑफ नागाज, पी. आर. शिमराय, पृष्ठ 108
8. हेड हंटर्स कल्चर - जोसेफ थांग, पृष्ठ - 26-35

9. नागालैण्ड, प्रकाश सिंह, पृष्ठ - 62
10. वही, पृष्ठ - 56
11. बड़े फूलों वाला सदाबहार पौधा
12. तथा 13. स्थानों का नाम
14. नागालैण्ड, वेरियर एल्विन, पृष्ठ - 14
15. नागालैण्ड की एक नदी
16. धनेश पक्षी
17. मैना के समान छोटा पक्षी
18. नेकेड नागाज, फुरर हैमेनडार्फ, पृष्ठ - 212
19. वही, पृष्ठ - 215
20. नागालैण्ड, प्रकाश सिंह, पृष्ठ - 61
21. दि आओ नागा ओरल ट्रेडिशन, तिमसुला आओ, पृष्ठ - 1
22. नागालैण्ड, प्रकाश सिंह, पृष्ठ - 63
23. वही, पृष्ठ - 65





मुझे जीने दो

एक गांव में दिया नाम की एक लड़की रहती थी। उसके परिवार में माता-पिता दो भाई और पांच बहनें थी। उनमें से तीन बहनों का विवाह हो चुका था और एक दीदी चल नहीं पाती थी इसलिये घर में ही रहती थी। दिया बचपन से ही पढ़ना चाहती थी। उसके पिताजी ने उसे गांव के छोटे से स्कूल में दाखिल करा दिया। उसमें वह बहुत खुश थी। वह चौथी क्लास में पहुंची थी कि उसके पिताजी ने कहा कि उसे अब घर के कामों में हाथ बटाना चाहिये और कुछ काम भी करना चाहिये। दिया को एक घर में काम करने के लिये भेज दिया गया। फिर भी दिया काम करके स्कूल जाती थी और जो पैसे उसे काम से मिलते थे उसमें से अधिकतर पिता जी को देती थी और उसी में से स्कूल की फीस जमा करती थी। दिन बीतते गये। वह कक्षा दस में पहुंच गई पर बोर्ड की परीक्षा में असफल हो गयी क्योंकि उसे घर में पढ़ने का समय नहीं मिलता था। तभी उसके पिता ने कहा कि अब उसका विवाह हो जाना चाहिये। दिया ने कहा कि वह आगे पढ़ना चाहती हैं। पर पिता ने कहा कि तेरे नसीब में पढ़ना नहीं लिखा है क्योंकि तू गरीब घर की लड़की है। यह सुनकर दिया बहुत रोई और कहा कि मुझे एक वर्ष का समय और दो। दिया के पिता उसकी बात मान गये। अगले वर्ष काम करते हुए भी उसने परीक्षा में सफलता पाई। फिर काम करते हुए ही उसने परिवार के विरोध के बावजूद पढ़ाई जारी रखी। बाद में बीए परीक्षा भी पास कर ली और सरकारी स्कूल में अध्यापिका बन गयी। आज भी वह मेरे गांव के स्कूल में अध्यापिका है। इसलिये हम लड़कियों को दूसरों की बातों में नहीं आना चाहिये और अपने इरादों का पक्का होना चाहिये।

देबू शर्मा

कक्षा— ११ आर्ट्स
रोल नं० — ४३

समय कैसे बदलता है

कल जब हम छोटे थे,
कोई नहीं समझ पाता था हमारी बात
तब सिर्फ एक हस्ती थी जो
समझती थी हमारे टूटे-फूटे अल्फाज

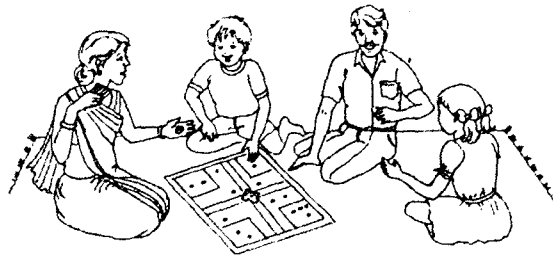
और आज हम उसी हस्ती को
कहते हैं
“आप नहीं जानती, नहीं समझ पाती,
आपकी बातें समझ नहीं आती मुझे,
हो गई अब आप खुश ?”

राख्त रास्तों में भी आरामन राफर,
लगता है ये मुझे माँ की दुआ
का असार
एक पल के लिये भी नहीं सोई मेरी माँ
जब भी मैंने कहा कि मुझे उर
लगता है माँ।



दीपक ठाकुर

कक्षा— वी.कॉम, द्वितीय वर्ष
रोल नं० — ५



মুনি আৰু ইঁদুৰ গল্প



এক মুনি বনে বাস কৰে। একদিন তিনি দেখলেন বাঘৰ মুখ থেকে একটি ইঁদুৰ ছানা মাটিতে পড়ে গেছে। মুনি খুব দয়ালু ছিলেন, তিনি ইঁদুৰ ছানাটিকে খুঁজতে লাগলেন। খেতে পেয়ে ইঁদুৰ ছানাটি মোটা হল। একদিন একটা বেড়াল তাকে ধরতে গেল, ইঁদুৰ তখনই মুনিৰ কোলে গিয়ে উঠল। মুনি বললেন, ‘ভয় নেই তুমিও বেড়াল হয়ে যাও।’

মুনি এই কথা বলামাত্র ইঁদুৰটা বেড়াল হয়ে গেল। একদিন একটা কুকুৰ তাকে তাড়া কৰলে মুনি বললেন, ‘ভয় নেই তুমিও কুকুৰ হয়ে যাও।’

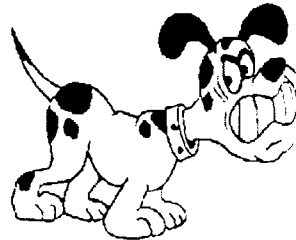
তারপর একদিন একটা বাঘ কুকুৰকে খেতে এল। মুনি বললেন, ‘ভয় নেই তুমিও বাঘ হও।’ তখন কুকুৰটা বাঘ হয়ে গেল।

সকলে বলতে লাগল, ‘এই বাঘটা আগে ইঁদুৰ ছিল, মুনিৰ দয়ায় ইঁদুৰ থেকে বেড়াল, বেড়াল থেকে কুকুৰ এবং কুকুৰ থেকে বাঘ হয়েছে। মুনিৰ কি আশ্চৰ্য ক্ষমতা!’ বাঘ ভবলে, ‘যতদিনই এই মুনি বেঁচে থাকবেন ততদিন সকলেই বলবে যে আমি আগে ইঁদুৰ ছিলাম, মুনিৰ দয়ায় বাঘ হয়েছি।’

এই ভেবে সে মুনিকে তাড়া কৰে মারতে গেল। তখন মুনি বললেন -

‘ইঁদুৰ ছিলি, বেড়াল হলি,
 কুকুৰ হলি, বাঘ হলি,
 আমার দয়া ভুলে গেলি,
 দয়ার যোগ্য তুমি নও,
 আবার নেংটি-ইঁদুৰ হও ॥’

মুনি এই কথা বলামাত্র বাঘ আবার ইঁদুৰ হয়ে গেল।



ভয়ানক ক্ষতি

বহু সংশয় যাতে দূর হয়,
যাতে জানা যায় অদেখা বিষয়,
যে জন দেখে না বিদ্যা এমন
চক্ষু থাকিতে অন্ধ সে জন।
অল্প বয়স আর বহু ধন,
প্রভুত্ব আর কুকাজেতে মন,
একটিতে এর হয় কত ক্ষতি
চারটি থাকিলে ভয়ানক অতি।
বুদ্ধিমান ভাল ভাল নানা বই নিয়ে
আনন্দেতে সময় কাটায়,
খেলা বা ঝগড়া করে অথবা ঘুমিয়ে
মুখদের দিন চলে যায়।



এক বিংশ শতাব্দী

বিশ্বায়নের যুগে ছোট হচ্ছে পৃথিবী।
গ্লোবেল ভিলেজ
ছোট বড় নানা বিজ্ঞাপনে ভর্তি থাকে
পত্রিকার অ্যাড পেজ,
সবকিছু পাওয়া যায় ইন্টারনেটে
সুলভে অতি।
বিক্রি হয় আট অব্ লিভিং, ইনফোটেক
এমন কি সুদর্শন পত্রি পতি,
প্রকৃতি হারাচ্ছে তার সবুজ বসন,
সে নগ্ন, সে রিক্ত
সিঞ্চিত করেনা আজ বর্ষা পৃথিবীর পয়োধারা,
সে অতৃপ্ত, খরায় আক্রান্ত।
হারিয়ে যাওয়া গাছপালা, জীবজন্তু আজ মনকে দেয় না নাড়া,
মানব আত্মা আজ নীরব, নির্বিকার,
নেই কোনও সাড়া।



জীব জন্তু ও গাছপালাৰ প্ৰয়োজনীয়তা



সবিতা চক্ৰবৰ্তী

বি.কম., তৃতীয় বৰ্ষ

ৰোল নং - ১১

আমাদের এই সুন্দর পৃথিবীটা শুধু মাএ মনুষ্য জাতির জন্য নহে এই ভূধরে থাকার সমান অধিকার আছে জীব জন্তু ও গাছপালাৰ। এদের ছাড়া আমাদের জীবন ব্যর্থ হয়ে যায়। কিন্তু আজকের এই উন্নত জীবনে আমরা জীবজন্তু এবং গাছপালাৰ দিকে সঠিক ধ্যান না দেওয়ার ফলে এদেরকে হারিয়ে ফেলছি।

তবে আমরা জানতে পারব এই সব হল প্রকৃতির দেওয়া সুন্দর উপহার। এদের মধ্যে নানা রকমের গাছও আছে যাহা হইতে আমরা অনেক রকমের ঔষধ তৈরি করতে পারি এবং নানা রকমের রোগ হইতে নিবারণ পাই। ঠিক তেমনি অনেক জীবজন্তুৰ চামড়া থেকে ঔষধ তৈরি করা হয়। শুধুমাত্র ঔষধ নয় চামড়া দিয়ে বেগ ও জুতোও তৈরি করা হয়। তাই আমরা চাৰিপাশে তাকিয়ে দেখিলে দেখতে পাই যে জীবজন্তু এবং গাছপালা ছাড়া আমাদের জীবন পরিপূৰ্ণ হয় না।

কিন্তু আমরা কি ভাবছি এই জীবজন্তু ও গাছপালা ছাড়া আমাদের কি হবে, হতে পারে; এ বিষয়ে আগে কখনো আমরা ভাবিনি, কিন্তু এখন আমাদেরকে ভাবিতে হইবে, না ভাবিলে পরে ক্ষতি আমাদেরই হইবে, আর তখন আমরা কিছুই করিতে পারিব না এবং প্রকৃতির দেওয়া এই অতুল্য ধরোহরকে আমরা হারিয়ে ফেলব।

তাই যদি আমরা সবাই আমাদের এই বাস্তু জীবন থেকে একটু সময় বের করে জীবজন্তু ও গাছপালাৰ দিকে ধ্যান দেই তবে শুধু তাঁদের জীবনই নয় আমাদের জীবনেও আমরা নানা রকমের সুখ ও সমৃদ্ধি অর্জন করিতে পারিব। এবং প্রকৃতির দেওয়া এই অতুল্য ধরোহরের প্রতি আমাদের যে কর্তব্য আছে তাহাও পালন করিতে পারিব।

যদি পৃথিবীতে জীবজন্তু কিংবা গাছপালা না থাকিত তবে যে আমরা জীবনে নানা সুখ ও সমৃদ্ধি থেকে বঞ্চিত থাকতাম। যেমন, আমরা যে সব কাপড় ধারণ করি, চটি পরি, ফল এবং সবজি খাই সেসব কোথা থেকে এল, তাছাড়া আমরা যে কাগজে লিখি কিংবা আমরা যে বিদ্যালয়ে গিয়ে বেঞ্চে বসি সে সব কোথা হতে এল। যদি একবার ভালকরে ভেবে দেখি



প্রতিদান

সোমা দেব

শ্রেণী - দ্বাদশ (কলা)

রোল নং - ১৮৮

আমার এঘর ভাঙিয়াছে যারা আমি বাঁধি তার ঘর
আপন করিতে কাঁদিয়া বেড়াই যে মোরে করেছে পর,

যে মোরে করিল পথের ভিখারী
পথে পথে আমি ফিরি তার লাগি।

দীঘল রজনী তার, তার লাগি জাগি ধুম যে হারায়েছে মোর,
আমার এঘর ভাঙিয়াছে যেবা আমি বাঁধি তার ঘর।

আমার এ কূল ভাঙিয়াছে যেবা আমি তার কূল বাঁধি,
যে মোর বুকতে আঘাত হানিল তার লাগি আমি কাঁদি।

যে মোরে দিয়াছে বিষে-ভরা বাণ,
আমি দেই তারে বুকভরা গান,

কাঁটা পেয়ে তারে ভরে দেই ফুলের মালা,
আপন করিতে কাঁদিয়া বেড়াই যে মোরে করেছে পর।

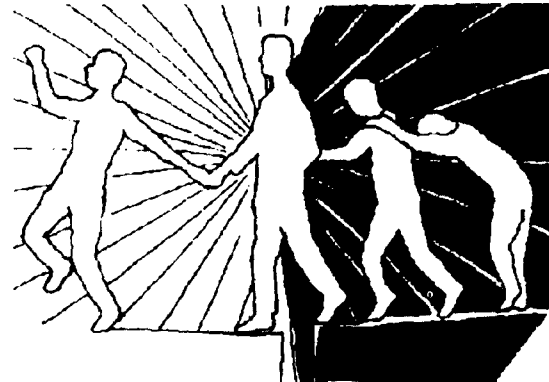
মোর বুকে যেবা আঘাত হানিছে, আমি সোহাগে তারই বুক ভরি
রঙীন ফুলের সোহাগ জড়ানো ফল মালঞ্চ ধরি।

যে মুখে সে কহে নিধুরিয়া বাণী।

আমি সোহাগে ভরি তারই মুখখানি।

বিরাট পৃথিবীর যত কিছু আছে ভাল
তারই সাথে আমি ভরে দেই বুক ভরা ভালবাসা।

তাই আপন করিতে আপনি কাঁদিয়া খুঁজে বেড়াই,
যে মোরে করেছে পর।



বিশ্বায়ণে বিভিন্ন ভাষা ও সংস্কৃতির মূল্যায়ণ



চন্দনা ধর
 অধ্যাপিকা
 বাংলা বিভাগ
 শিলং কলেজ

বিজ্ঞানের আশীর্বাদ-এ পৃথিবীটা খুবই ছোট হয়ে গেছে। ইন্টারনেট, দূরদর্শন, ইত্যাদি সমস্তই আজ আমাদেরকে এক ঘরে স্থান করে দিয়েছে। সাত সমুদ্র তের নদীর পারই হোক বা নিজেদের দেশই হোক সবার ভাষা ও সংস্কৃতি ঘরে বসেই পাওয়া যায়। এই ভাষা ও সংস্কৃতিই হচ্ছে মানুষের সভ্যতার পরিচয়। এই দুইটির দ্বারাই মানব সমাজ, মানব সভ্যতার সৃষ্টি। সংস্কৃতি হচ্ছে সভ্যতার বিকাশের পথ, ভাষাও তেমন পরিচয় বহন করে মানুষের সমৃদ্ধি ও ব্যক্তিত্ব। যে ভাষা ও সংস্কৃতি যত উন্নত সে জাতি তত উন্নত। এই দুইটির অর্থাৎ ভাষা ও সংস্কৃতির সাথে বিজ্ঞান মিলে পৃথিবী আজ এত শক্তিশালী ও সমৃদ্ধ।

জার্মান সংস্কার সমীক্ষায় দেখা যায় যে, পৃথিবী জুড়ে ৩০০০ টি লিপি আছে, তার মধ্যে ৩০০টি ভাষায় মানুষ কথা বলে। চাইনীজ, ইংলিশ, স্প্যানিস এর পরেই বাংলার স্থান। শতাব্দীর যে ৯০ টি ভাষা হারিয়েছে বা হারিয়ে যাবে বলে অনুমান করা হচ্ছে, পরের শতাব্দীতে আরও ৭০ টি ভাষার জন্ম হবে। এরপর মাত্র ৫টি ভাষার স্থায়ীত্ব লাভ করবে। সরকারী অনুদান ও পৃষ্ঠপোষকতার ফলে হিন্দী ভাষার প্রসার দেখা যাচ্ছে।

বাংলা ভাষা ও বাংলা সংস্কৃতি পৃথিবীতে উন্নত রূপে স্থান করে আছে। কিন্তু সরকারের হিন্দীর জন্য অনুদান ও পৃষ্ঠপোষকতার জন্য ভারতীয় ভাষা যেমন তামিল, মারাঠী, বাংলা ইত্যাদি ভাষা কোণঠাসা হয়ে পড়ছে। এখন মানুষ দ্বিধাগ্রস্ত হয়ে মনে করছে যে হিন্দী শিখলেই সব সুযোগ পাওয়া যায় তাই অন্যভাষা শেখার আগ্রহ কমে যাচ্ছে।

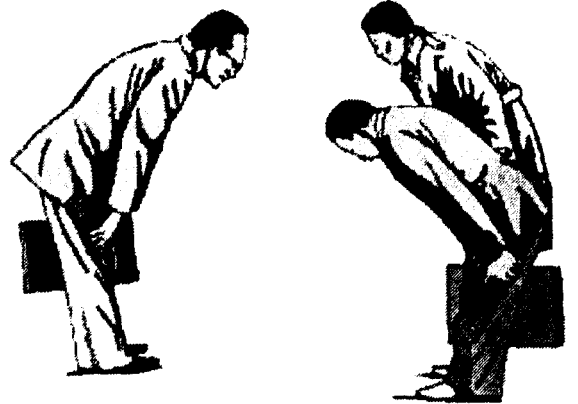
ভাষাকে কেন্দ্র করেই সংস্কৃতি গড়ে ওঠে। যে ভাষা যত সমৃদ্ধ হয় সেই ভাষাতে তত বেশী কালজয়ী সাহিত্য, সঙ্গীত, নাটক ইত্যাদি গড়ে ওঠে। বাংলা ভাষা ও সংস্কৃতিতে সেরূপ কালজয়ী অনেক কিছু রচিত হয়েছে। এইসব কালজয়ী সংস্কৃতিকে রক্ষা করার দায়িত্ব বাঙ্গালীদের নিজের। আন্তর্জাতিকমানের পরিচালকদের অসংখ্য চলচ্চিত্র ও নাটক, সঙ্গীত বাংলার সংস্কৃতিকে সমৃদ্ধ করেছে। আজও কলকাতাকে ভারতের কালচারাল ক্যাপিটেল বলা হয়। মহাত্মা গান্ধীর জীবনী থেকে জানা যায় প্রথমবার কলকাতায় থাকার সময় তিনি ৭ দিনে ৬টি নাটক দেখেছিলেন, এই সুনাম বাঙ্গালীকে রক্ষা করতে হবে। নতুবা বিশ্বায়ণের প্রতিযোগিতায় বাঙ্গালীর টিকে থাকাই অসম্ভব হয়ে উঠবে।

আমাদের বারোয়ারী দুর্গাপূজা ও কালীপূজা বাংলা সংস্কৃতির একটি অবিচ্ছেদ্য অঙ্গ। এই সংস্কৃতি পৃথিবী বিখ্যাত। ঢাকের আওয়াজ, শঙ্খ, ঘণ্টা উলুধ্বনিতে আকাশ বাতাস মধুর আনন্দে যেন মেতে ওঠে। নতুন আনন্দে

সব ভেদাভেদ ভুলে সবাই একাকার হয়ে আবাহন সঙ্গীতে মুখরিত হয়ে ওঠে। এই মিলন সংস্কৃতিতে দিল্লী, মুম্বাই সুদূর আমেরিকা অথবা ইংল্যান্ড যেখানেই হোক না কেন বাঙালী অবাঙালী সবাই মিলে নতুন ভাবে জেগে উঠি। বাংলার বাউলগান, পল্লীগীতি, রবীন্দ্রসঙ্গীত, আধুনিক, কীর্তন, শ্যামাসঙ্গীত, পুরাতনী, অতুল প্রসাদী, রজনীকান্ত, দ্বিজেন্দ্রগীতি গান বিদেশী বাঙালী তথা বিদেশী ভারতীয় ও বিদেশীদের সমানভাবে অকৃষ্ট করে। পূজা উপলক্ষে বাংলা নাটক কলকাতায় সর্বত্র অসংখ্য দর্শককে আনন্দে ভরে তোলে। এই সাংস্কৃতিক অনুষ্ঠান ও বাংলা সিনেমা, গান, যাত্রা এইসব বাঙালী সমাজ-সংস্কৃতি ও ভাষার একটি পূর্ণাঙ্গরূপের সঙ্গে অবাঙালী, বিদেশীদের পরিচিতি লাভ করার সুযোগ দেয়।

আজকের ভারতে অসাধারণ মুদ্রাস্ফীতির ফলে অনেক জ্ঞানীগুণী লোক টাকার জন্য মুম্বাইতে সিনেমা তৈয়ারী করার জন্য সমবেত হচ্ছেন। প্রতি বৎসর প্রায় ১৫/১৬টি আন্তর্জাতিক মানের অসাধারণ হিন্দী সিনেমা হচ্ছে। ভালো করিওগ্রাফারের উপস্থিতি সেখানে দেখা যায়। সেখানে অর্থাৎ হিন্দী সিনেমায় ভারতীয় রাগশ্রয়ী ও পাস্চাত্য সুর মিশ্রিত সুমধুর সঙ্গীতের উপস্থিতি ও আধুনিক করিওগ্রাফী ভিত্তিক সম্মিলিত নাচ ভারত তথা বিদেশেও স্বীকৃতি পাচ্ছে এবং পেশাগত ভাবে এটা একটা আয়েরও মাধ্যম হচ্ছে। সবকিছু মিলে এটা ভারতীয় সংস্কৃতিকে সমৃদ্ধ করেছে, তা অনস্বীকার্য। কিন্তু তার প্রভাবে এবং অর্থের অভাবে দক্ষিণ ভারতীয় ভাষা, বাংলা ও মারাঠী ইত্যাদি ভাষা ও সংস্কৃতিও অন্যান্য আঞ্চলিক ভাষাগুলি অত্যন্ত চাপের মধ্যে পড়ে গেছে। বাণিজ্যের

খাতিরে বেসরকারী মূলধন হিন্দীগান ও চলচ্চিত্রের দিকে খুব বেশী প্রভাব বিস্তার করেছে। সংবিধানগত ১৪টি ভারতীয় ভাষার স্বীকৃতি থাকলেও কেন্দ্রীয় সরকারের যাবতীয় কাজকর্ম হিন্দী ভাষাকে কেন্দ্র করেই পরিচালিত। এইজন্য প্রতিটি আঞ্চলিক ভাষা ও সংস্কৃতির উন্নতি সাধন সেই অঞ্চলের অধিবাসীদের উপরেই নির্ভর করে। এই প্রতিযোগিতায় যদি নিজেদের স্থান গ্রহণ করতে হয় তাহলে নিজেদের স্বচেষ্টাতেই করতে হবে, তা না হলে নিজেরা ধীরে ধীরে হারিয়ে যাব, যেমন যবনদের আক্রমণে বাংলার সূর্য গঙ্গার বক্ষে হারিয়ে ছিল। ঠিক



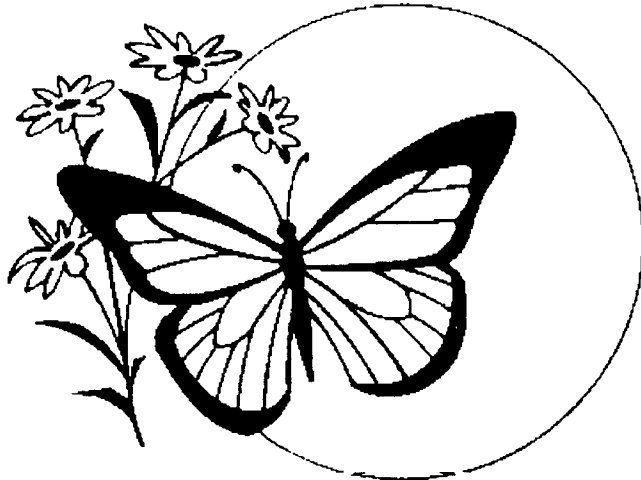
সেরূপ অবস্থা হবে। নিজেদের সংস্কৃতিও দুর্বল হতে হতে হারিয়ে যাবে, যে সংস্কৃতি একদিন সমস্ত বিশ্বে ব্যাপ্ত ছিল।

মহারাষ্ট্র, গুজরাট, প্রভৃতি স্থানে মাতৃভাষায় শিক্ষা আবশ্যিক করা হয়েছে। মারাঠী ভাষা খুব উন্নত, কিন্তু হিন্দীর আগ্রাসী প্রভাবে সব ভাষাই আজ বিপন্ন। দক্ষিণ ভারত যেমন নিজেদের ভাষা ও সংস্কৃতি রক্ষা করেছে,

ক্রমান্বয়ে সমৃদ্ধ ও সর্বভারতীয় স্তরে উন্নীত করছে, ঠিক সেরূপ আজ প্রতিটি স্থানীয় ভাষাকেও দক্ষিণ ভারতীয়দের পথ অনুসরণ করতে হবে। অনেক দক্ষিণ ভারতে হিন্দী খুবই সফুচিত বা বর্জিত। তামিল ও অন্যান্য দক্ষিণী ভাষায় রচিত সাহিত্য ও চলচ্চিত্র ভারতীয় সংস্কৃতিকে সমৃদ্ধ করছে। অন্যদিকে আসাম, মেঘালয়, উড়িষ্যা ইত্যাদি রাজ্যগুলি এবং পূর্ব ও উত্তরপূর্ব ভারতের রাজ্যগুলির নিজস্ব ভাষা ও সংস্কৃতি সর্বজন গ্রাহ্য হবার আগেই ধ্বংসের মুখে নেমে এসেছে। কাজেই এখন যদি নিজেরা সতর্ক না হন তবে অচিরে নিজেদের সমস্ত কিছু সমুদ্রের অতল জলে হারিয়ে যাবে। সর্বভারতীয় স্তরে ওঠার ক্ষমতাই থাকবে না।

যোগাযোগ রক্ষাকারী হিসাবে হিন্দীকে ভারতে স্থান দেবার খুব প্রচেষ্টা হচ্ছে। কিন্তু আন্তর্জাতিক ভাষা হিসেবে ইংরাজীর দাপট আজও সর্বত্র। বেশীরভাগ

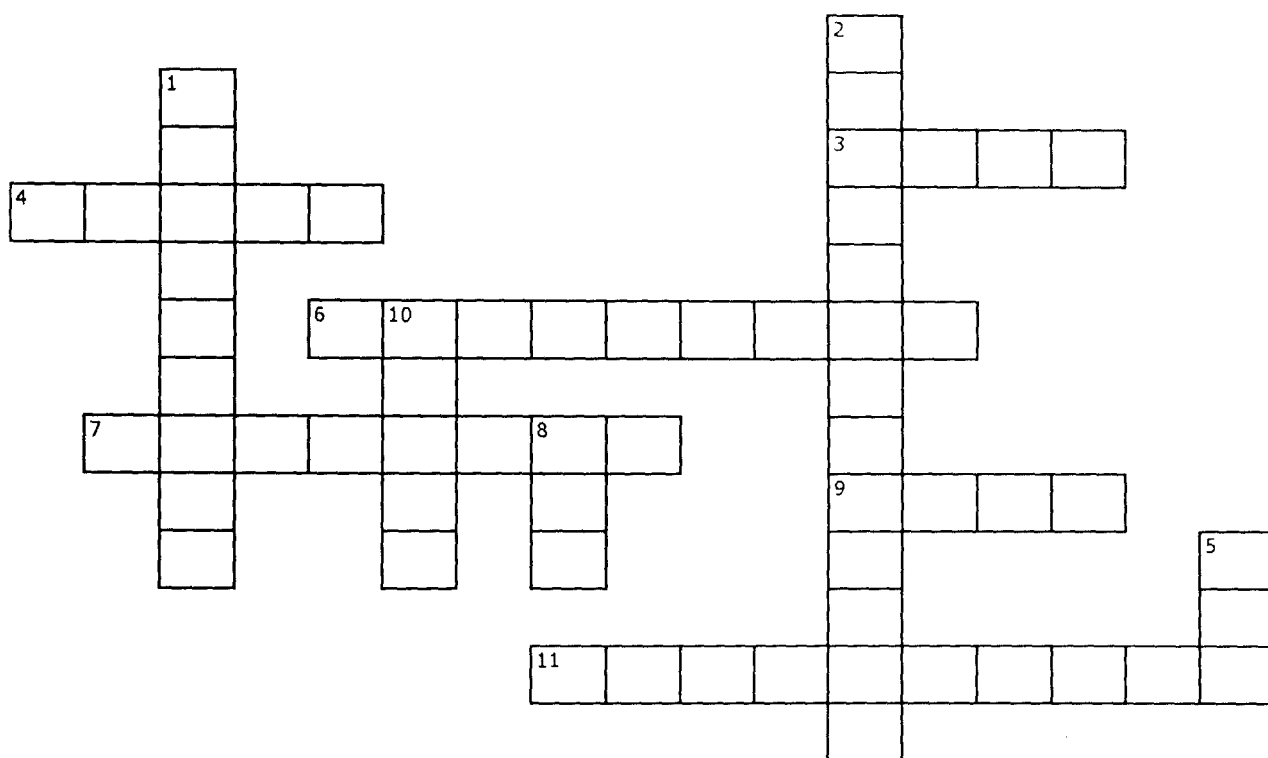
শিক্ষিত ভারতীয় ইংরাজীকে প্রধান যোগাযোগের ভাষা হিসাবে গ্রহণ করতে আগ্রহী বা স্বীকৃতি দিয়েছেন। এমন অবস্থায় বাঙ্গালী হিসাবে বাংলাভাষা ও বঙ্গ সংস্কৃতিকে সমৃদ্ধ করার দায়িত্বও বাঙ্গালীজাতির। বহিঃবিশ্বে যে ভাষা সর্বজনগ্রাহ্য, যে ভাষাতে UNO তে বক্তৃতা দেওয়া যায় সেই ভাষা ও সংস্কৃতিকে রক্ষা করার দায়িত্ব নিজেদের অর্থাৎ বাঙালীদের। এই বাংলা ভাষা পৃথিবীর মধ্যে সুমধুর ও মিষ্ট ভাষা হিসাবে স্বীকৃত। তাই বাঙ্গালীরা সব কিছু ভুলে এই ভাষা ও সংস্কৃতিকে বিশ্বের দরবারে আরও উঁচুতে স্থান দিতে হবে। অন্যের প্রভাবে নিজেদেরকে হারিয়ে যেতে না দিয়ে তার মোকাবিলা করে সর্বজনের মধ্যে বিলিয়ে দিতে হবে। সঠিক পথের সন্ধানে চলতে হবে তা যতই কঠিন দুর্গম হোক না কেন। ঠিক সেরূপ সঠিক পথের সন্ধান না পেলে আমাদের আঞ্চলিক ভাষাগুলিকে অনেক মৃত ভাষার মত বিলুপ্তির পথেই যেতে হবে। □



AN OPEN CROSS-WORD PUZZLE FOR THE DEFENDERS OF PLANET EARTH AND PROPAGATOR OF GREEN ENVIRONMENT

Open invitation to all the Students and Teachers (past and present)!!!

Solve the cross-word puzzle given and submit to the Teacher-in-charge on or before 5th of June, 2011, (World Environment Day 2011). Suitable prizes waits for correct entries on a first come first serve basis. So hurry up!!!



Across:

3. Protection from harmful UV _____ (4)
4. The protective layer in our sky (5)
6. Destruction of ozone molecules (9)
7. An eye disease caused by UV rays (8)
9. First discovered in the year 1985 (4)
12. The ozone layer is our planet's _____ from UV rays (10).

Down

1. An aerosol which releases CFCs (9)
2. The part of the atmosphere in which the ozone layer exists (12).
5. The source of Earth's energy (3).
8. A common ODS that causes ozone depletion (3)
10. Our Planet (5).



Non-Teaching Staff – July 2010



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