

PRANAB VISION

15TH ISSUE



ANNUAL MAGAZINE 2022

PRANABANANDA WOMEN'S COLLEGE

(MANAGED BY: BHARAT SEVASHRAM SANGHA)

DIMAPUR : NAGALAND



VISION & MISSION

OF THE COLLEGE

- i) To impart Holistic Education for the empowerment of Women with upliftment of the socio-economic status of women.
- ii) To create an atmosphere favourable to moral and spiritual growth.
- iii) To provide quality education so that learners can become responsible social assets.
- iv) To empower the women with knowledge and skills so that they can face the challenges of this ever changing world.
- v) To create a sense of national integrity that is secular and multi-cultural with respect of tolerance to all culture and religions.

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नागालैण्ड विश्वविद्यालय NAGALAND UNIVERSITY



(संसद द्वारा पारित अधिनियम 1989, क्रमांक 35 के अंतर्गत स्थापित केंद्रीय विश्वविद्यालय)
(A Central University established by an Act of Parliament No.35 of 1989)

मुख्यालय : लुमामी, जिला : जुन्हेबोटो (नागालैण्ड), पिनकोड - 798627

Hqrs: Lumami, Dist. Zunheboto (Nagaland), Pin Code - 798627

वेबसाइट / Website : www.nagalanduniversity.ac.in

Prof. Pardeshi Lal
Vice-Chancellor

MESSAGE

I am happy to learn that Pranabananda Women's College, Dimapur is bringing out the 15th issue of its annual magazine 'Pranab Vision'. I am also pleased to know that the college has completed 21 years of providing higher education to girl students of the state which is no mean accomplishment.

Education of girls is an investment not only to the family but to the nation as a whole since educated girls correspond to empowered women. Higher educational institutions have a responsibility to provide women the best education to enable them to learn and lead the future with confidence. I applaud Pranabananda Women's College, Dimapur for playing a crucial role in terms of being a model institution in educating and empowering women of the state.

The college magazine will facilitate cultivating literary taste among young students and provide a platform for displaying their talents and literary skill besides sharing their creative thoughts. I would urge every student of the college to grab the opportunity and showcase their writing abilities by contributing informative articles beneficial to the readers.

I convey my warm wishes to the Principal, faculty, students and other stakeholders of the college in all their endeavours.

(PARDESHI LAL)



Message



GOVERNMENT OF NAGALAND
DIRECTORATE OF HIGHER EDUCATION
NAGALAND: KOHIMA
797001

☎ 0370-2271020

Investing in girl's education is the very best thing we can do, not just for our daughters, but for their families, their communities and their countries – Michelle Obama

I am delighted to learn that Pranabananda Women's College, Dimapur is bringing out its 15th edition of its annual magazine entitled 'PRANAB VISION'. A magazine reposita a college's activities and achievements. It also provides a platform for showcasing of creativity and literary talents. I hope this issue will serve the purpose and be a medium of information and a hone for the literary skills of the college fraternity.

As the first women's college in Nagaland established in 1991 under the aegis of Bharat Sevashram Sangha, a reputed Global Philanthropic Organization, the college has done remarkably well. Assessed and accredited by the National Assessment and Accreditation Council in 2016, the college has emerged as a quality centre for women's education. I hope the college will strive further to enable the students to compete with the emerging challenges of life with zeal and enthusiasm.

I wish the publication a grand success and a bright future to the students of the college.


(DR. KATONI JAKHALU)
DIRECTOR
HIGHER EDUCATION
NAGALAND: KOHIMA



Message



TEMJEN IMNA ALONG तेमजे इमना अलॉग

Minister
मंत्री

Tribal Affairs & Higher Education,
Nagaland, Kohima-797001
जनजातीय मामलों एवं उच्च शिक्षा,
नागालैंड, कोहिमा-७९७००१

Dated, 10th July 2022

Message

I am excited and thrilled to know that 'PRANABANANDA WOMEN'S COLLEGE, DIMAPUR' is bringing forth its 15th Edition of the College Magazine titled 'PRANAVISION'.

Indeed, it is an immense pleasure for me to share few of my thoughts with the young, vibrant and smart women students' of the College. First of all, I want to appreciate and thank the 'Bharat Sevashram Sangha' for the successful management and sponsoring the only women's college in the State of Nagaland through its Socio-Philanthropic Organisation having its Headquarter in Kolkata. I am also well pleased to know that the girl students are faring very well in their pursuit for excellence and many are bringing laurels to the State by securing top positions in various competitive examinations. In today's world, we cannot deny that our girl students are performing much better than the male counterpart, the outcome of which are manifested many times over during result declaration from NBSE, CBSE and NPSC examinations. Women are not to be underrated in generation anymore because you are endowed with a higher power to rise above all obstacles and hurdles through your hard work, sincerity and perseverance; which in other word, is your resilient power to hold on, even when things aren't easy at times. I also take this opportunity to appreciate the teaching staff and governing members of this great college for catering to the needs of the local girls in terms of imparting quality education and life values that can supplement them to become better versions of themselves - that will take them forward to accomplish higher goals.

I convey my warm regards to the Editorial Team of 'PRANABANANDA WOMEN'S COLLEGE, DIMAPUR', and wish the 15th Edition of the College Magazine, a grand success.

With regards,

(TEMJEN IMNA ALONG)



Message



☎ 0370-2270083, 0370-2242222
☎ 0370-2270179, 0370-2241120

"Collective Efforts Inclusive Growth Everyone's Trust"
"सबका साथ सबका विकास सबका विश्वास"

BHARAT SEVASHRAM SANGHA

(A Registered Socio-Cultural & Philanthropic Organisation)
Founder: Acharya Sreemat Swami Pranabanandaji Maharaj

Date at Kolkata – 19
The 2nd September 2022

It is my great pleasure to know that Pranabananda Women's College, Dimapur is going to publish the 15th issue of the College Magazine, entitled 'Pranab Vision'.

For building a powerful nation Shri Shri Guru Maharaj Says, "Character building is the first and foremost duty of students and moral character building is essential along with studies during student life, else the nation will be deprived of getting a honest patriotic citizen".

Proper education, subdued passions, self-controlled attitude, honest companion and strong determination are needed to be a real possessor of benevolence. There are immense responsibilities on the proper educated women to present future generation for building a powerful nation. I hope that the students will follow the advise of Acharya Sreemat Swami Pranabanandaji Maharaj to the youths.

I congratulate heartily the management, teachers, staff, students and persons associated directly or indirectly with the activities of publication of the 15th issue of the College Magazine, 'Pranab Vision'. I wish its every success.

I also with the institution to be ideal and remarkable following the guidelines of Acharya Shreemat Swami Pranabanandaji Maharaj. May blessings of Shri Shri Guru Maharaj be showered on all of you to be happy, free from diseases and misery.

Swamy Madhavananda
President
BHARAT SEVASHRAM SANGHA
211, R. B. Avenue, Kolkata-700 019

(Swami Madhavanandaji Maharaj)

President

Bharat Sevashram Sangh
211, R. B. Anenue, Kolkata - 700019



Message

BHARAT SEVASHRAM SANGHA

(A Registered Socio-Cultural & Philanthropic Organisation)

Founder: Acharya Sreemat Swami Pranabanandaji Maharaj

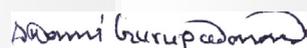
Date at Kolkata – 19
The 2nd September 2022

I am extremely delighted to learn that the Pranabananda Women's College, Dimapur is going to publish its 15th issue of the College Magazine "Pranab Vision" in the year 2022.

The role of this college in the field of Education is undoubtedly a revolutionary work in the State of Nagaland. It has become possible only due to the able guidance and untiring efforts of both the members and the teachers of this institution.

It will be the finest tribute to Acharyadeva if you can carry forward his noble ideals and teachings to every corner of the country and the world.

I send my best wishes for your Fresher's Social and pray to Sangha Lord Acharyadeva to bestow his divine grace upon you all the professors and the students of the College.



Swami Gurupadananda
Secretary

Pranabananda Women's College
Dimapur : Nagaland



Message

BHARAT SEVASHRAM SANGHA

(A Registered Socio-Cultural & Philanthropic Organisation)
Founder: Acharya Sreemat Swami Pranabanandaji Maharaj

Dated Dimapur
The 2nd September 2022

On the eve of the release of the 15th issue of "Pranab Vision", the Annual Magazine of Pranabananda Women's College, my heartiest greetings goes to the Principal, Editorial Board, Staff and students of the college. Magazine is a medium through which the creative talents of the budding writers are expressed. Literary and other attainments of the students speak about the development and growth of their talent. It is heartening to note that the staff of the college are leaving no stone unturned for harnessing the latent qualities of the students of the college.

I am happy to note that the motto of the college to impart general education with special emphasis on morality and honesty is being nursed with all our efforts.

I on behalf of the management of the college thank all concerned associated with the publication of the current issue of the magazine.

I wish to see that the institution grows by leaps and bounds to materialize the ideals and guidelines of Sreemat Swami Pranabanandaji Maharaj.



Swami Chinmayananda
Joint Secretary
Pranabananda Women's College
Dimapur : Nagaland



Message

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PRANAB VISION, 2022
15th ISSUE



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Greeting to all,

The Magazine Committee, 2022 of Pranabananda Women's College is extremely delighted to bring out the 15th issue of 'Pranab Vision'. The annual College Magazine Pranab Vision, has always been a source of scholastic information and has served many with creative inspiration. The main purpose of the Magazine is to provide opportunity to students to express and enhance their creative minds by contributing articles and to get benefitted by columns contributed by teaching faculties. The Magazine also serves the purpose of communicating related informations that are vital to the institutions.

The 15th issue of Pranab Vision contains articles, contributed by teachers and students of our college. Apart from articles written in English, the magazine also contains article in Hindi and Bengali. Attempts has been made to convey messages through picture as well. Study-Tours and Academic related activities conducted by various departments have been shown through pictorial presentation.

The publication of the magazine has been successful with the service, efforts and dedication of the Committee Members. The Magazine Committee express our profound gratitude, and thank our Secretary Swami Gurupadanandaji, Joint Secretary Swami Chinmayanandaji, our Governing Body members, Principal Dr. Santosh Kumar, Vice-Principal Ms. C. Narola Ao for their support, all the contributors both students and faculty members for their articles, and the press for timely publication.

As Pranabananda Women's College gear up ourself to rise above coping with the post-Covid pandemic challenges. I pray to God almighty to build up resilience in us and take us to new level of strength and blessings.

In spite of the best effort, we seek excuse for any omission or commission, any printing mistakes if it may so occur in the present issue.

N. Tainla Jamir

Chief Editor

&

Head of the Department of History

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FROM THE PRINCIPAL'S DESK

It gives me great joy that the Magazine Committee of Pranabananda Women's college is bringing out the much awaited 15th edition of Annual College Magazine titled "Pranab Vision". The committee couldn't bring out the magazine for the last two years because of the Covid – 19 situations. However, now with educational institutions coming back to normalcy, and so also ours, the magazine committee has made every effort to offer multi pronged opportunities to its students in its 15th edition, particularly so for those students who have just joined the college.

'Pranab Vision' provides a unique opportunity to students to showcase their creativity; an avenue for self-expression, learning experiences and even helping create an identity they will be proud of through accepting the challenge of writing. Such an opportunity assumes importance in today's competitive age; a time in which the young generation seems to be caught up by the much attractive and addictive social media and networking. However, this cannot be a substitute for the human mind to be absorbed in thinking, exploring and constantly introspecting for the self, surroundings and the society at large.

Thus keeping the above concerns in mind, this magazine endeavours to encourage its readers to explore and appreciate new voices and opinions of the promising poets, writers and essayists.

All contributors and students deserve congratulations. At the same time, I hope other students will also feel inspired and motivated to build up their writing and presenting skills, and I look forward to all students achieving success in their respective fields and making our College a proud institution.

I congratulate the entire Editorial team led by the Convenor Mrs. N.Tainla Jamir, for bringing together the 15th edition of the magazine.

"All of us do not have equal talent. But, all of us have an equal opportunity to develop our talents." – A.P.J. Abdul Kalam

Best Wishes
Dr. Santosh Kumar
Principal



Nayan Basu. (HOD)

Department of Education
Pranabananda Women's College
Dimapur

The 21st Century education is aimed at developing a deep rooted inter-connectivity between learning and the learning of the skills, since this is the particular time or the period in which education without skilling is futile. Regarding the skill-based learning, Dr. APJ Abdul Kalam said, “The purpose of education is to make good human beings with skill and expertise”. He also added, “Educationists should build the capacities of the spirit of inquiry, creativity, entrepreneurial and moral leadership among students and become their role model”. In the task of preparing the students the integration of skill is very important. The 21st century skills are communication, creativity, critical learning and collaboration. The learners can be boosted up in the process of skilling by leading them to the learning environment. The creating of an inquiry-based classrooms environment is also an important step. The learners are to be encouraged to collaborate in the process of developing critical thinking skills. Finally, skills are related to creativity, for what the development of a creative environment is a must to integrate the skills. Keeping the mounting aspect of “EDUCATION THROUGH SKILLING” the under consideration, the NEP, 2020 is of the opinion to ensure the process of imparting the skills, as a key element of the modern education system. The NEP, 2020, has set the target of developing vocational skills at least to 50% of the total students by 2025. The policy wants to infuse it in such a way so that it can be further extended up to the higher education level, developing upon the requirement of individual students. The best way to set the skilling attitude is to guide the learners through self-motivated learning. The paper will put focus of “Learning and Skills”, the most important need of the hour.

Key words: inter-connectivity, skilling, spirit of learning, integrate, capacity.

Introduction: By the term “skill based education”, we mean to refer to the type of education, which ensures that students are not just learning theoretical knowledge, but also the sets of skills, which is referred directly to the productive education. It is the direct outcome of knowledge-based learning. It is the burning need of the hours. As the effective participation in the globalised world phenomena requires the following important abilities, which are termed as skills:

- o Thinking critically
- o Communicate effectively
- o Solving the complex problems
- o Adopting a global mindset
- o Getting engaged with ICT

The aforesaid abilities as well as the conditions make an individual able to face the multiple challenges of life. The primary task is to integrate the aforesaid skills into the domain of classroom learning. When the classroom learning is integrated with the broad area of “21st century skills”, then there occurs the total adoption of SDG(4) and the Educational agenda, 2020, according to which the orientation of the skills in the areas of sustainable development human rights, Gender equality, Global citizenship etc. are to be ensured by the Government of different countries.

The renewed commitment for the skills development has been reiterated in the BROOKING'S REPORT, "Education System Alignment for 21st Century skills: Focus on Assessment: It has opened up a new Vista in this direction.

This new shift towards the path of skill development will enhance the journey of India to the path of "ATMA NIRBHAR BHARAT:

A team, headed by the researchers of the American Harvard University and the ICFAI, university is of the view that, "If today's student want to achieve their Goals, "they must learn to become proficient Communicators, innovative creators, sharp critical thinkers and multifaceted collaborators". This particular view expresses by the researchers has been approved of by the University of Massachusetts, Global, (U.S.A.)

Here lies the main essence of the 21st century learning that highlights on making the students enabled to create jobs as well as eliminating the same. The new structure has incorporated the life skills, global awareness and economic and civil literature into the curriculum apart from the core academic subject.

According to the Harvard University experts, Fernando Reimers and Connie K. Chung, "Education must incorporate global competencies.

It should be the duty of the schools and the institutions of higher education, to teach the students the skills to use what they learn as active and engaged citizens.

Objectives of the study: The present study on the aspects of integrating the skills for the preparation of the 21st Century students is based on the following important objectives:

- o To have an idea about "SKILL"
- o To develop an idea regarding the "21st Century Skills"
- o To know about the various processes of integrating the skills.
- o To make the ideas regarding the impact of skills on the holistic development of the students.
- o To develop an idea regarding the importance of skills in this area of globalization.

Types of data used in the study: The study has been gone through with the help of counseling the secondary data i.e. books, journals, newspapers, periodicals etc.

Methodology of the study: Descriptive research methodology is applied while undertaking the study on "Integrating skills to prepare students for 21st century – as per NEP, 2020.

Discussion on: Integrating Skills to prepare students for 21st Century – as per NEP, 2020

When the question of 21st Century learning Courses to our mind, then a typical characteristic of this type of education arises, which is "21st Century learning is skill oriented". Since it is skill oriented, a learner without skill learning can't become a successful learner, for what it is a burning necessity to "Integrating skills to prepare students for 21st century – as per NEP, 2020.

A skill is the learned ability to perform an action with determined approach. It is the ability to use one's knowledge effectively and reality in extension or performance.

We develop skills through experiences in life and work. Skills can be simple, such as playing a musical instrument.

There is the necessity to go for the combination of both personal and technical skills in the work places attended by one.

The present century has the urgent necessity to develop the technical skills which are particularly needed for a job, when we talk about the specialized technical skills, it is referred to the specific abilities to a job, but basic technical skills stand for the basic skills, for example, having the permit to open a technical workshop, specialized technical skills include:

- o Using a particular computer progress
- o Ability to insert a drip into an arm
- o Driving license.

Skills based on computing are called basic technical skills. Some other important basic technical skills are – Literacy and Numeracy skills.

In this age of skill development, one needs the greater mastery in the field of personal skilling that includes:

- o Problem solving
- o Planning an organizing
- o Processing a good eye for detail
- o Motivating and leading other people.

There is the burning necessity to integrate the variety of skills in an individual in this 21st Century.

The age of globalization has given birth to a particular concept under the title “21st Century Skills which stand for the skills and the core competencies like collaboration, digital literacy, critical thinking and problem-solving. The teachers of this century need to prepare the students for the future course of life, for which there is the daring necessity to integrate the aforesaid skills with the personal skills of the students.

The integration of the 21st century skills can be initiated very simply by adopting the following techniques:

- o Inclusion of a lesson on the sustainable Development goals.
- o Making the students empowered as the faculties and the leaders.
- o Organizing field-trips effectively.
- o Volunteering activities
- o It is very much effective to reflect on the world around one’s own.
- o Organizing international events and weeks

The aforesaid techniques are simply the techniques for initiating the concept and these concepts are to be integrated with the following skills which are as follows:

- o Skills of communication
- o Skills of critical thinking
- o Skills of collaboration
- o Critical skills

The above mentioned skills are collectively referred to as the 21st century skills. It is the sole responsibility of the teachers to make the students equipped with the aforesaid skills; they need to go for an effective employment. These skills are largely beneficial, as they help the students in becoming productive, contributing and very significantly, the most fulfilled members of the society.

Communicative Skills: Communicative skills are referred to the abilities which stand for the successful completions of delivering and receiving messages. Strong communication skills are becoming the important aspects on the basis of which, the students are able to cut through the basic and successfully deliver their intended message. These students are highly prized in the workplace. The techniques, adopted in this regard are as follows:

- o Students are to be encouraged to listen to each other.
- o Asking questions to the students.
- o Asking the students to have short discussion-based tasks in the middle of a term.
- o To go for smart communication in the class.

Critical thinking skills: critical thinking is an important capability, which means being able to assemble one’s own knowledge in order to form reasoned opinions and make judgment.

In order to develop critical thinking skills, the students can be asked to know lots of hypothetical questions for the purpose of enquiry their imagination, especially when the teacher is introducing a new topic for the first time. While developing the skills of critical thinking among the students, the teacher’s goal is to get to the “why” of the things rather than merely the “what”.

Collaborative Skills: Collaborative skills are meant for developing a student ability to work with others. Naturally the most effective way to do this is by holding group activities.

Collaborative skills can be enhanced by allowing the students to form their own groups.

Sometimes, collaboration can be done, by experiencing with homogenous and heterogeneous grouping; collaboration has the ability to improve the conflict resolution ability of a student. It leads to inspiration.

Skills of Creativity: Creativity is a skill which is referred to the act of encouraging the students to use, their imagination so they can express themselves in different ways and create new things. It is a skill that gives students a chance to be themselves. If they can find a way to do that in the classroom, it will give them an opportunity for doing it in the future. The teachers can make the students creating things across a range of media formats.

SKILL EDUCATION AND THE NEP, 2020: The NEP, 2020 is of the opinion to integrate skill and vocational education into the mainstream of education in all educational institutions. The recommendations of the policy in this regard are as follows:

- o The NEP, 2020 is aimed at overcoming the social status hierarchy associated with vocational education. This is an important actionable aspect of NEP, 2020.
- o Integration of vocational education programmes into the mainstream of education in all educational institutions. (NEP/20/Para 16.4 and 16.5)
- o The Para (16.5) of the policy also states that at least 50% of the earners must have clear cut exposure to vocational education for which velar action plan with a targeted time line will be developed.
- o It is also mentioned in the Para 16.5 that vocational courses are to be included into the Bachelor's programmes including the 4 year multidisciplinary Bachelor's Programme.
- o It is also mentioned that the vocational education will be given top priority in the level of Secondary education in a planned manner over the next decade (Para 16.5)
- o The Para 16.8 of the NEP also states that the credit based framework will also facilitate mobility across 'general' and vocational education.

It is also proposed that the Dropouts from the formal system will be reintegrated by aligning their practical experience with the relevant level of the framework.

The other revolutionary proposals, brought out in the NEP, 2020 are as follows:

- o There will be the exploration of the possibility of offering the vocational course through ODL mode.
- o The Higher Educational Institutions will be allowed to conduct short-term Certificate course in various skills including the soft-skill.
- o It is also proposal to make "LOK VIDYA" accessible to students through integration into vocational education course. "LOK VIDYA" stands for the important vocational knowledge developed in India.
- o Development of the collaboration between the Secondary Schools and the ITIs, Polytechnic Centers, local industries etc.
- o Setting up of the skills labs in the schools is a hub and spoke model which will allow other schools to use the facility.
- o In order to ensure, equality and excellence for all, the NEP, 2020 is meant for reimagining Vocational education and Skill-building. For this purpose, the proposal to conduct SBAT (Skill-based Aptitude Test) in Class-X has been kept for consideration.
- o Developing work-place related skills and attitudes through internships.

Conclusion: While emphasizing n the course of skill-education, Dr. APJ Abdul Kalam said, "I believe that the syllabus in our universities and schools should be changed and 25 percent of it be dedicated for skill development".

He was also of the view to introduce "mobile skill development laboratory". These views on skill education are meant for making education a 'productive endeavour'.

The NEP, 2020 is the document, that has not emphasis on the development of skills, according to which, “the potentiality explosive growth of vocational education in the country since it requires all educational institutions to integrate Vocational education into their offerings, what will holding in a very large number of schools, colleges and universities into the field of Potential Vocational Education and Training (VET) Provides during the coming decade and making VET available to the millions of students and only then India will be able to achieve the status of “VISHWAGURU”.

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A CONTEMPLATION ON INTERNET ADDICTION

Seiboy Khongsai

Department of Sociology
Pranabananda Women’s College
Dimapur



Technology is an indispensable element and a necessity of the modern world. Encyclopedia Britannica defines Technology as the application of scientific knowledge to the practical aims of human life, or sometimes phrased, to the change and manipulation of the human environment. Internet a viable application of technology has become an inevitable part of our everyday life giving us access to a wealth of information ranging from daily happenings globally, ideas and knowledge shared by scholars in diverse fields and various discoveries and inventions found and introduced by mankind. It also serves a purpose of entertainment and a convenient platform for Communication. Robert Elliot Kahn (1938) an American electrical engineer along with Vincent Cerf (1943) considered to be the ‘Father of the Internet’ are the pioneers of this valuable application of technology making modern living convenient.

Although it’s common knowledge as to the advantages of Internet, some mentionable ones are feasible communication, speedy transactions and business dealings in a competitive global market, access to research findings and knowledge within desirable time and space, a source of entertainment depending on individual’s interest. With the applicability also comes a downside which causes harm to consumers. This article emphasizes on some of those downsides which the author observes to be prevailing among consumers keeping the teenagers and young adults as the pivot of the observation. It is an attempt to contemplate and analyze the fatality of ‘excessive internet usage’ and the harm it inflicts on an individual and his or her social life.

It is pertinent to understand what the term ‘addiction’ means in order to proceed to an understanding in relation to Internet usage. Anything humans use for practical purposes serves

right as long as it is to the right amount but excess of that usage becomes harmful to the individual. Excessiveness leads to dependency which is what we can generally understand as addiction. In contemplating Internet addiction, there are varied forms of addiction but this article primarily focuses particularly on social media such as Facebook, Instagram, Tiktok etc., and online Gaming which are likely to have greater negative impact on teenagers and young adults. Teenagers and young adults in the present society are observed to develop an unhealthy attachment to social networking platforms for communication, establishing social relationships be it casual, friendly or amorous, fulfilling their entertainment needs, seeking individual validation through personal updates, constant want of information and thrill virtually. Studies suggest that teenagers and young adults tend to be the most affected lot by social media addiction. They tend to spend a significant amount of their leisure time on social media with an average of 3 hours a day. Heavily addicted lot spend up to 9 hours on social media every day which works out to be 37% of their total day being spent on social media alone.

The dependency on Social media has been observed to disrupt social life rapidly replacing majority of the possible outdoor socialization with family, friends, colleagues and even pets. It has also brought us closer each day to a time when neighbors are merely acquaintances who live together in close proximity spatially. The addiction to Social media has isolated us to a great extent thereby making us increasingly introverted and anxious with face to face communication. Life is now composed of 'virtual life' and 'real life' where the former seems to gain prominence turning the latter into a cycle of procrastination, comparison, anxiety, escapism from real life situations and developing an unrealistic perception of perfection.

Virtual life is increasingly dominating over real life which affects an individual psychologically and emotionally day by day. People tend to become less practical and unrealistic with their continual existence in an imaginative virtual world of perfection. Sympathy and empathy as a value are seemingly eroding as can be seen in people's attitude of judgment and lack of acceptance of differences. An individual's self acceptance and self esteem has become the inevitable captive of people's approval an individual receives on a

post they share. It has resulted in a dysfunctional behavior of desiring attention and building a sense of accomplishment in the virtual world. This can result in anxiety, loneliness and depression which eventually harm an individually mentally leading to the extreme consequences of being suicidal. Online gaming is the most indulging form of entertainment for the teens and young adults keeping them hooked with the thrills of exploration, venture and accomplishment. On an average, an addicted gamer is bound to play at least for five to six hrs a day. Analyzing from the angle of psychology, one possible reason for the addiction may be the feeling of empowerment. They feel empowered with the idea of excellence in the game and the gratification of accomplishment. Other reasons may also be the feeling of equality with peers and their limitation of social life due to lack of social skills.

Excessive gaming can lead to to dysfunctional behavior such as anger issues induced by loss in the game, parent child conflicts due to negligence for important duties at home and educational Institutions, academic downfall due to lack of motivation for accomplishment in real life, sleep disturbances and insomnia, distress and anxiety disorders when unable to play due to sluggish internet or loss of connection, lack of motivation for a romantic relationship and decreasing social life resulting in isolation and loneliness.

Considering the observation and contemplation made through this article it is the author's perception that the reader gains an insight of what addiction means and how it can be menacing an individual's life. This article do not intend to give the impression that Internet usage, being on a social networking site or gaming is bad but the main objective of this write up is to instill an understanding that usage to the right degree can have a positive impact but excess usage can have a negative impact on our physical, mental and social health which is an undesirable consequence of something which was meant to give us desirable benefits. In conclusion, keeping in mind the inevitable necessity of internet and social media, it is prudent to emphasize the fact that control, discipline and balance is the key to a healthy life physically, mentally and socially.



Pintu Chakraborty

Librarian
Pranabananda Women's College
Dimapur

The Union Ministry of Human Resource Development (HRD) under its National Mission on Education through Information and Communication Technology (NMEICT) has launched the National Digital Library of India (NDLI) project on 2006 to develop a framework of virtual repository of learning resources with a single-window search facility. It is developed, operated and maintained from Indian Institute of Technology, Kharagpur.

It is an all-digital library that stores information (metadata) about different types of digital contents including books, articles, videos, audios, thesis and other educational materials relevant for users from varying educational levels and capabilities. It provides a single-window search facility so that learners can retrieve the right resources with the least effort in minimum time. NDLI is designed to hold content of any language and provide interface support for the leading vernacular languages. It is available on all popular forms of access devices including mobile apps on Android and iOS platforms.

NDLI provides comprehensive search facilities to act as a one-stop shop for all digital educational resources. Information can be personalized based on the education level, choice of language, difficulty level, media of content and such other factors while other Digital libraries may not include all these choices. NDLI provides interface support for the leading vernacular languages and thus one can select the language of his/her choice to search or browse through NDLI. In other words, it is like a 'customised service' provided in a 24x7 integrated environment to suit a user's requirement and will be like a single 'go-to' shop for any requirement.

Salient features

- Educational materials are available for users ranging from primary to post-graduate levels.
- NDL has been designed to benefit all kinds of users like students (of all levels), teachers, researchers, librarians, library users, professionals, differently abled users and all other lifelong learners.
- Information can be personalized based on the education level, choice of language, difficulty level, media of content and such other factors. This is thus like a 'customised service' provided in a 24x7 integrated environment where learners can find out the right resource with least effort and in minimum time.
- Repository hosts contents from multiple subject domains like Technology, Science, Humanities, Agriculture and others.
- More than 60 types of learning resources are available - books, articles, manuscripts, video lectures, thesis, etc.
- Items are available in more than 400 languages.
- Repository integrates contents from different Indian Institutional Repositories.
- The NDLI project is all about knowledge dissemination and there is no fee attached for accessing the digital library.

How to access

- Users can access the National Digital Library - <https://ndl.iitkgp.ac.in/>
- The NDL mobile app for Android can be accessed at - <https://play.google.com/store/apps/details?id=com.mhrd.ndl&hl=en/>
- The NDL system is accessible to all users for general browsing. However, one needs to register with a user id and password and login using those for accessing some classified materials.

GETTING CANDID WITH **EVA JAMIR**

YouTuber/Singer/Songwriter/Influencer

Pranab Vision converses with Eva Jamir an Alumna of PWC. She completed her Higher Secondary education in 2014 and Graduation in 2018 from the college.



Can you tell us about your learning experiences during your years in PWC?

Eva : PWC will always hold a special place in my heart. Oh! Where do I begin, it's been quite a journey. Feels like it was just yesterday but 5 years has gone by in a blink of an eye. Time indeed flies like an arrow. I personally have learned so much from PWC. To be really honest, I've had zero expectations at first, but I was blown away by how all the lectures in their own ways imparted so much. I feel really blessed and fortunate to have had amazing teachers who also helped me express my creative side and come out of my shell. Always pushing and cheering. They've set the bar high, and I learned more than I thought I could.

Being a talented singer and song-writer I am sure you have come a long way in sharpening your talents and skills. Many talented youths lose it along the way. Your thoughts?

Eva : When I was still studying in PWC, I didn't pay much heed on writing songs. It was only after I graduated. I was always passionate about music so I made sure to take my guitar and perform in every given opportunity. I believe that God has blessed all of us with talents. My one rule is : If you want improvement in your position, then you should be ready to improve yourself. There are several ways where in we can sharpen our skills.



For me; scheduling time to learn , being focused, working with skilled people, socialising, practising, getting motivations, never giving up etc has been my guide till date. If you are here reading this and you feel like you're somehow letting your talent slip by, I want to add this by saying "Go out into the world with your passion and love for what you do, and just never give up". There is so much HOPE for you.

Some principles you follow which have been a guiding light in your life that you would like to share?

Eva : I always try to create as much positive energy around me and those around me.
-Do what I love everyday.
-Love unconditionally and selflessly. Do things for people. Be more kind and helpful.
-Whatever happens, happens for the best. This has helped me sail through my ups and downs.

How has your journey been as a singer, songwriter and social media influencer?

Eva : My aim in life was to become an IPS(till 6th grade) and from 7th grade I picked my guitar up and started singing in Sunday's school. Literally every Sunday, special performance by Eva(no kidding). That's how it all started. Then I went about performing in cafés and so on. Talking about my YouTube journey I started the channel during the lockdown when I was going through a rough phase in life, that's when I started writing my own songs.

Taking about my original songs, I haven't done a "proper studio recording" yet and it's not out in any platforms. (Except for the ones on YouTube, with the rough recordings) I think I pretty much want to keep it that way. I created the channel with the motive to jot down my thoughts(lyrics) and express my emotions through it. There were challenges along the line, disappointments, frustrations, got into depression for a very long time. Gotten into a point where I even isolated myself from associating with anyone and I wanted to just erase everything. But there were still good people who wanted the best out of me, who loved and cherished me, wanting to see me inspire and soar. I can now proudly say that I am in a really happy space, doing super good in life. In short "I AM LIVING MY DREAM".

What is the valuable key in achieving a goal?

Eva : I think it's important to be "SPECIFIC" while setting goals. For me, I put them in writing. Because putting goals in writing makes me much more likely to achieve them. I write down my goals and review them often. This gives me motivation to make



Any words of encouragement for our students?

Eva : Whether you are a new college student, a graduate, prepping for your finals, or in the middle of a semester still trying to get through your classes, being a student can be stressful at times.(speaking through experience). However, sometimes all it takes is a little inspiration to find the motivation to kill it in your college classes. And it is all worth it in the end.(trust the process). Make new friends, go to the canteen and eat Amar's special chow (I don't know if still owns the canteen) but he use to during our college days. Enjoy every bit of it because even though you cry to go back to college, it'll all be memories someday. You'll miss the little breaks in between(where you sit in groups and talk until it's time for the next). You'll miss the last minute teaching by friends during exams, sharing food, gossiping,bunking, proxy for besties. In a nutshell, you'll miss your friends, lectures, the side chairs outside the college compound (where you sit and talk about everything), and finally the whole college atmosphere.So, I'll end by saying this; whatever you do, do it with excellence. May you all excel. God bless!

ALUMNI ACTIVITIES

The Pranabananda Women’s College Alumni Association officials along with NSS Cell celebrated the International Women’s Day on 8th March, 2022 at Prodigal's home, Dimapur, Nagaland. The director of the Organization, Miss Ella was felicitated with a certificate for her 25 years of contribution and great service in the field of social work towards empowering children and education of women and recovering addicts in the state of Nagaland . The alumni officials headed by

the President and in-charge of the NSS team also delivered words of encouragement to the children of the day care along with sharing and interacting. Sweets and knick knacks were also distributed to the children at the end of the program by the team .

President
PWCAA
Moainla Jamir



CAREER & GUIDANCE CELL

"Luck is what happens when preparation meets opportunity." This quote is the perfect example of what Career, Guidance and Placement Cell is trying to execute for the students since its inception in the year 2015. Though the Covid time had been quite tough for the Cell to carry forward its activities yet, it could gather its momentum very fast. Continuing the MOU with our training partner Emporium Skills, we have been training and providing placements to our Graduate students in varied fields.

We sent our creative students to attend a Workshop on Jewellery making organized by Community Health Initiative this very year. The Cell organized an Entrepreneurial Talk with the theme "Today's Inspiration, Tomorrow's Venture" to inspire the new talents from our

college. Mr Aloba Naga, musician and two lady entrepreneurs of the town were the guests speakers. Youthnet, a very popular name in the field of imparting training and skills is also our partner for personality development of our students. We signed MOU with them and conducted an elaborate Orientation with their collaboration.

The Cell contributed this in nutshell during the present year, but we intend to do profusely in connection to our students and to see them securely rooted.

Mrs. Sanjukta Bhattacharjee
HOD, Dept. of English
Convenor,
Career, Guidance and Placement Cell



The Red Ribbon Club, Pranabananda Women's College, Dimapur during the Academic Session 2021-22 had organized two programmes. The first programme was a **"Poster Campaign"** from 11th April to 23rd April 2022 on the theme **"Spread Awareness on HIV/AIDS"**. All the classes were asked to make posters, which can be printed, painted or sketch by classmates and pasted in their classroom to spread awareness about HIV/AIDS. B.A 1st Semester Section- A was the winner, B.A 1st Semester Section-B was the Runner Up and B.Com 4th Semester and B.A 4th Semester were the second Runner-up.

The Red Ribbon Club also had observed **"International Youth Day"** on 12th August 2022 and organized Extempore and Short Story Telling Competition on the theme **"Intergenerational Solidarity: Creating a World for all ages-HIV Free"**. 24 (Twenty Four) Students' participated in the competition. Miss. Anakali and Miss Leyingbeni Tungoi were the winner and Runner-up for Extempore Speech Competition. While in Short Story telling competition, Keranmoyi Dutta and Withonwang Asenuo were Winner and Runner-up respectively.



SPORTS COMMITTEE

With warm greetings to all, the Sports Committee of Pranabananda Women's College is happy to give its Annual Report for the session 2021-2022. The following are the major activities undertaken by the Committee throughout the session.

1. Annual Sports Meet (2021-2022)

The Annual Sports Meet of Pranabananda Women's College was held from 10th -11th February 2022 by the Sports Committee of the College.

The participating teams are as follows:-

- | | | | |
|----|-------------|----|-------------|
| 1. | Green House | 2. | YellowHouse |
| 3. | Blue House | 4. | Red House |

The Competition in following Games were conducted in the Sports Meet:

- | | | |
|-------------------|-------------------|------------------|
| 1. Volley Ball | 2. Table Tennis | 3. Tug of War |
| 4. 100 Meter race | 5. 200 Meter Race | 6. Shot-put |
| 7. Relay Race | 8. Khoko | 9. Arm Wrestling |

The closing ceremony of the Sports Meet was held on 11th February 2022.

The winning teams of different games in the Sports Meet are given below:

<u>GAMES</u>	<u>CHAMPION</u>
1. Overall Champion of the Annual Sports Meet	Red House
2. Volley Ball	Red House
3. Tug of War	Red House
4. 100 Meter Race	Greenhouse
5. 200 Meter race	Green House
6. Table Tennis	Yellow House
7. Khoko	Red House
8. Arm Wrestling	RedHouse
9. Shot Put	YellowHouse
10. Relay Race	Green House
11. Badminton (Double)	Red House
12. Best Discipline House	Blue House
13. Best Decoration House	Green House

Mr. Anil Kumar Das
Asst. Professor, Dept. of Political Science,
In-charge, Sports Committee

IQAC

The IQAC of Pranabananda Women's College is the highest policy making body regarding the qualitative sustenance initiatives that are undertaken by the institution from time to time. In the year 2021-22, just like the preceding years, the IQAC has planned and executed various quality initiative programs (both online and offline) in collaboration with various committees of the college as well as with other academic institutions. Such programs have immensely benefitted the stake holders of the institution specially the student community of Pranabananda Women's College. Notably few of the quality sustenance programs that are organized/ collaborated by the IQAC are "Seminar on Intellectual Property Rights", Sambhav E-national level awareness programme", Observation of Swachhta Pakhwada 2021, Vigilance awareness week and 6th Ayurveda day celebration, Seminar on "Investor awareness and career opportunities in financial market amidst pandemic, Awareness programme on management of safe disposal of E-waste, Webinar on "Capacity building and personality development programme", "Observance of poshaan maah", Investor awareness and the role of regulators, Value education series namely "Universal brotherhood and peace", Human values and professional development etc.

The cultural Committee of Pranabananda Women's College organized the following activities and programs during the academic session 2021-22.

I. Charity Day 2021 (7th April 2021)

As a part of inculcating values among the students the Cultural Committee organized the Charity Day on 7th April 2021. With the donations made and funds raised within the Campus, Orphanages in and around Dimapur were rendered help as a part of Community Outreach Program.

II. Annual Function Cum 30th Freshers Social 2021

The Annual Function Cum 30th Freshers Social, 2021 was organized on 20th November 2021 in the presence of Swami Chinmayanandajee Maharaj, Joint Secretary, PWC as Chief Guest. During the event three students were awarded with the Governor Acharya's Award.

2. Ms. Moni Mazumdar (Com): Deendayal Upadhyaya Award 2021 (Extra Curricular).

3. Ms. Zeba Rahman (Arts): Kamladevi Chatoopadhyaya Award 2021 (Social Responsibility).

PWC's Best Library User'2021 was awarded to Ms. Nishele Yephthomi, B.A. 5th Semester.

The highlight of the evening session was crowning of Miss Freshers, 2021. Ms. Imjungwatila Longkumer won the crown. Ms. Kechangunou Soukhrie and Ms. Moala won 1st and 2nd runners up respectively.

III. Class XII Farewell Program 2022.

Farewell Program for outgoing class XII students was organized on 26th Feb 2022. The program was chaired by Ms. Imtjungla Yaden of class XI (Arts). Dr. Santosh Kumar addressed the students and speech on behalf of outgoing students were delivered by Ms. Urmila (XII Arts) and Ms. Koyal (XII Com). Ms. Nasrin Parveen (XI Arts) spoke on behalf of juniors. This was followed by presentation of gift and entertainment program by students.

IV. Cultural Day 2022

The objective of organizing Cultural Day is to promote preservation of Cultural identity and promotion of cultural harmony. 'Cultural Day' is observed to celebrate the multi-cultural identity of PWC which is marked by the showcasing of traditional attires, folk songs, folk dance, classical dance and music of various communities.

PWC Cultural Day 2022 was celebrated on 7th April 2022 with the theme 'Share our Similarities, Celebrate our Differences'. Dr. Santosh Kumar, Principal PWC, emphasized on the importance of celebrating Cultural Day in educational institutions. Folk Dance Competition was conducted in which 7 dance troupes participated representing Angami, AO, Bihu, Chakhesang, Kuki, Rengma and Sumi folk dance.

The Rengma cultural troupe represented by B.A. 6th Semester (Sec B) students emerged as winners while Kuki folk dance by B.A. 4th Semester (Sec A) and Bihu dance by B.Com students won second and third place respectively. The second session was marked by a display of traditional attires.

V. Parting Social 2022

The Cultural Committee organized a Parting Social program for the outgoing B.A. and B.Com 6th Semester students on 30th April 2022. The outgoing students shared about their experiences which was a mixture of nostalgia and gratitude along with the progress and growth they have achieved during their years in the Institution.

Mrs. Majakhon Kamei
HOD, Dept. of Sociology
Convenor, Cultural Committee, PWC



ECO CLUB

Eco club of PWC organize various events, throughout the year to create awareness among the students about various environmental problems and issues and educating the students about preserving our precious natural resources.

Eco club, PWC celebrates every year, World Earth Day, World Environment Day to make the

student conscious about the environment and its protection so as to get a sustainable environment and a better planet to live.

Eco club PWC in collaboration with e circle Dimapur, every year organize e-waste Management program to develop an idea of e waste and its impact on environment and human health and its management process, among the Students.



Mrs. Purnima Das
Asst. Professor, Dept. of EVS
Convenor
Eco Club, PWC

LITERARY CLUB

“Make your point, be persuasive and you might make it alive.”

The literary club is a place for thinkers, readers and writers. It is a place where students are free to think, read and write on the topics of their interest and choice. The literary club has been an ongoing and active club since 2014. It is based upon using the creativity skills. The Literary club of Pranabananda Womens’ College organised a day long

programme to mark the International Language Day on 21st February 2022. The programme included poetry recitation in various dialects. A painting competition was organized on 27th August 2022 by “Akhil Bharatiya Vidyarthi Parishad” in collaboration with Literary Club in the college premises to commemorate “Azadi Ka Amrit Mahotsav.” Vision and mission of literary club is to develop self-efficacy and

confidence and would help to enhance the general knowledge base. It works in tandem to benefit students in the disciplines of writing and speaking conducting by events that are both instructional and enjoyable.

Mrs. Sanjukta Bhattacharjee
HOD, Dept. of English
Convenor,
Literary Club. PWC



The dynamic team of 'Innovation & Development Cell' was primarily formed to inspire and motivate the students and promote the college for excellence in academic and other activities of PWC in social media and print media. This has been a pivotal step to enlarge the scope and responsibility of the 'Innovation & Development Cell' considering the rapid changes in the field of higher education, with introduction of hybrid online education throughout the world.

The Innovation & Development Cell have some of the following extended responsibilities:-

- To primarily aid and assist the IQAC as well as respective departments/ committees/bodies etc in the planning and execution of activities (co-curricular and extra-curricular) under taken by the above mentioned bodies
- To device and formulate practical innovative strategies and plans for quality sustenance, measures and disseminate such inputs to stake holders of the institution.

The Innovation and Development Cell (IDC) has undertaken various activities/events during the academic session in the year 2021-2022 under the following chronological order:-

- Organised a photography competition on the theme: "A day in life of a student during pandemic" on 17th May 2021.
- Organised a webinar on the theme "Innovative Approach in Teaching" on 29th June 2021 in collaboration with IQAC,PWC.
- IDC, PWC arranged a video campaign on the theme 'My Experience in PWC' with the senior students on 3rd July 2021.
- Organised a virtual farewell program for batch of 2018-2021 on 10th July 2021.
- Organised the first Inter-Higher Secondary Girls' Futsal Tournament which was held from the 20th – 21st October 2021.
- Organised a Departmental Singing Competition(Solo/Group) on 20th August 2022.

To summarise, Innovation and Development Cell has organised various co-curricular and extra-curricular activities to enhance educational learning in reflection to the rapid changes in the field of higher education.

The IDC will continue to organize and encourage students to participate in various activities to enhance educational learning and also empower them to achieve the vision and mission of the college.

Meyisangla Jamir
Asst. Professor, Dept. of English
Co-Ordinator, IDC



RESEARCH COMMITTEE REPORT 2021-22

The research Committee, Pranabananda Women's College, Dimapur organized One Day Workshop on the topic 'Writing Skills and publication' on 18th October, 2021 with the objective to recognize the importance of academic discourses and exhibit quality writing. The dynamics of today's academic activities calls for frequent strengthening of publication skills to facilitate information exchange and utilize the skills to address the developing challenges. Academic writings have a strong focus on techniques and how it should be used to convey ideas. Thus, making students and faculty learn to think critically and objectively.

The workshop was chaired by Miss Themneingah Hanneng, Department of Political Science. Two resource people were invited based on the workshop topic. Dr. G. Kanato Chophy, Researcher at Centre for North East India Studies, Utkal University, Bhubaneswar, Odisha took the first session. He covered the area on Significance of Academic Writing. Dr. Salikyu Sangtam, Asst Professor at North East Christian University (NECU), Dimapur focused on the "Issues and Challenges in Academic Writing". The workshop was concluded with vote of thanks by the chairperson.

Dr. Alomi Cynthia Shikhu

Asst. Professor, Dept. of Sociology.

Convenor

Research Committee



Women's Development Cell

The women cell of pranabananda women's college, ever since its inception in 2015, has been incessantly working with an aim of empowering and orienting women to recognise their true potential and help them attain their own stand in a competing world. It's goal is the overall development of women in all spheres of their life. It also help in creating awareness about important issues related to women like, legal rights, health, hygiene and sanitation, capacity building and peronality development, sexual harrasment etc.

AWARENESS INITIATIVES:

Several initiatives like lectures on women's health and hygiene, women's rights and their safety are organised from time to time.

The cell also organised training in self-defense in collaboration with Faith in Action, Dimapur.

Every year on 8th March International women's day is celebrated on different themes. In 2021, we celebrated on the theme "Women in leadership" wherein , Ms. C Narola Ao, vice principal of Pwc was felicitated for her commendable contribution towards the college. Further, seven

girls who won medal in different categories of taekwondo were felicitated too.

In 2022, International Women's Day was celebrated in collaboration with the Community Health Initiative powered by Menstrual Initiative. The women cell of pranabanandawomen's college, ever since its inception in 2015, has been incessantly working with an aim of empowering and orienting women to recognise their true potential and help them attain their own stand in a competing world. It's goal is the overall development of women in all spheres of their life. It also help in creating awareness about important issues related to women like, legal rights, health, hygiene and sanitation, capacity building and peronality development, sexual harrasment etc.

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In 2022, International Women's Day was celebrated in collaboration with the Community Health Initiative powered by Menstrual Initiative Nagaland on the theme " Gender equality today for sustainable tomorrow". The occasion was graced by Dr. Andrew Ahoto, chairman Livingstone Foundation International School, Dimapur as the chief guest. Ms Nengneithem Hengna, founder of Runway Nagaland was felicitated for her outstanding contribution to the society and women folk in particular. Mrs. Alokali Zhimomi, the resource person gave an informative talk on the theme.

Mrs. Gracia K Jimo,
Asst. Professor, Dept. of Education
Convenor,
Women’s Development Cell

The cell also organised a webinar on 29th March on menstrual hygiene training in collaboration with Unicharm India (Gobar Hunt Foundation). The resource person Ms Ankita Sukhwal, CSR Executive of Unicharm India spoke on the topic "Menstrual health and management"

To create an environment free from all forms of harassment, be it ragging or sexual harassment, The Women's Cell acts as a redressal mechanism. All the female employees- academic and non-academic, students can approach the Cell with their grievances. In this regard a lady police personnel, Ms. Tsukhumla UBSI of women police station in now inducted as a member of PWC Women Development Cell.

With the aim to uplift women in general and our students in particular, the Cell strives to achieve its purposes through various programmes and channels and it pledges to continue doing so in the days to come.



THE NATIONAL SERVICE SCHEME CELL

The NSS cell of the college of Pranabananda women’s college cell is funded by and functions under the directives of the government of India. The cell along with its volunteers is assigned carry out different social activities for the development of society and to develop leadership skills and instil human values amongst the students .

The NSS cell of the college carries out a number of activities every year in the session of 2021-2022 NSS cell has carried out activities like

- observance of the national days of obligations
- plantation drives and cleanliness drives -awareness programmes on women health
- Medical camps
- visiting orphanages
- acknowledging women Achievers of the society
- Taking part in state and national rallies delivering social messages
- international yoga day
- organising activities based on national integration and many more such activities



THIS POEM IS FOR THOSE...

This poem is for those,
Who inspires us every day,
Who always lend us a helping hand,
To help us show the way.

This poem is for those,
Who saw their student's through,
The tough times in their lives,
You have made a difference,
You have shaped our minds,
You have changed our world,
One child at a time.

You have always been there in everything,
I hope that you're as proud of me,
As I am proud of you.

This poem is for those, who taught us right from
wrong,
Who taught us much more than their craft,
To help our minds grow strong.
Who guide us through and through, so that we can
make a Life.



Debapriya Paul
B.Com 1st semester

LETTERS TO THEM

My words are heavy,
My eyes, they're teary.
But my heart knows how to lift its weight,
And dry the flows.
I just don't write.
I've got many weaknesses.

Whisper, whisper I get to hear,
Deep down, Silence was my only fear,
But she is all I bear.
The tool to break and mend was her.
Presence unseen; yet, she cares.
Oh she's so rare.

So I just don't write
That's how I hide and fight, alright?

Enung C Phom
B.A 5th sem.
English (H)

**THERE'S SOMETHING ON THE STAIRS**

When I was a kid, I would race up to the top of the stairs as fast as I could like it was some sort of a silly game. Well, I must have been five or six at the time. I am not sure but I know I was very little. Somewhere along the way, a voice at the top of the stairs started to whisper to me. It would make bets with me like... "I bet you a penny that you can't make it to the top of the stairs." As I said, I was very little so I probably didn't have counting abilities but I recall just sitting at the top of the stairs having conversations with this voice, about the betting.

Eventually I realized the voice was like a whisper of a man's voice, not my own voice in my head. The voice started to bet my life. Instead of pennies, it'd say "I bet you, your life you can't make it up the stairs." As I got older it stopped. I never really thought about it at all and never mentioned it to anyone. Until one night I was sleeping over at my brother's place and we were talking about "Spooky" stories. Out of nowhere I brought up the "voice at the top of the stairs" and my brother got all quiet. Before I even mentioned anything, he said "Did it make bets with you?"



Dipa Roy
Class- B.A. 1st Sem

Revisiting the Folktales of the Nagas

A contribution by the students of BA 3rd Sem. Dept. of English

AONGLEMLA

Aonglemla is a well known common folk belief of the Ao Naga community. It is a story of a tiny dwarf creature with long hair and feet that faces backwards. The dwarf creature was considered to be a female because Aonglemla possesses certain attributes that are feminine in terms of physical appearance. She is also known for her high pitched laughter that reverberates throughout the forest. She is believed to inhabit parts of the forest where there are swamps, water bodies and thick bamboo groves and eats worms, insects, leaves and crabs. The encounter or sightings of Aonglemla are usually part of the narrative traditions of hunters or explorers and are known to give cautionary advice while passing specific locations in the villages so that travelers can avoid crossing her path. It is also believed that encounters with Aonglemla are believed to lead misfortune or bring bad luck for the individuals or someone related to him or her. A number of stories described by hunters or their families or relatives who either died or had some fatal illness or accidents as a consequences of crossing paths with Aonglemla had been heard. One such encounter of Aonglemla with a man named Bendangmoa had been narrated. This incident took place just some few years back when he and his neighbor went frog hunting in the marshy woods of Mokokchung, home to a variety of wildlife and amphibians. The forest was just a few kilometres from their homes. Guided by their flashlights, they made their way into the dark woods. As they were walking Bendangmoa noticed a figure. Although it scurried past him at first, he noticed that the figure was short and looked human-like with hair trailing at the back and as he directed his flashlight on the moving figure, it moved with superhuman speed and disappeared up the hill. This fleeting encounter left Bemdangmoa shaken and that evening he was not feeling like his normal number self.

While his neighbor caught plenty of frogs he was clumsy in the water managing to catch only toads and found himself wading into deeper waters repeatedly. Suspecting that something was amiss, his neighbor asked him if anything was bothering him and so Bendangmoa told him about the encounter and soon after that they put a halt to their frog hunting and called it a night.

And while on their way back home, they crossed paths with a group of people who took offence at Bemdangmoa blinding them with his flashlight for about a minute. It then escalated into a heated argument and it was only when his neighbor explained that Bendangmoa had encountered Aonglemla that they backed off. Back home as Bendagmoa continued to remain in a dazed state, his brother burnt a bunch of dry red chilli peppers to ward off Aonglemla's influence from the house. As the smoke was released - the capsaicin - everyone except Bendangmoa broke into uncontrollable coughs as their eyes burnt. It was only later when the effect of the pepper penetrated through his haze that he started coughing. Much to the relief of his family, the coughing signified Bendangmoa was released from Aonglemla's spell. His grandmother later said that he was very lucky to have survived an encounter with Aonglemla without any fatality and this was because his bad luck had passed on to the hostile gang he had met while coming back home.

Yimyala Jamir



MEKUTUNG-VICTIM HEAD'S TREE

As we all know that Nagas are known as headhunters due to the practice of head hunting prevailing during our ancestor's time. In fact it was still practiced in some Eastern parts even after foreign missionaries have penetrated into our land converting savage headhunting community into a more complex and stable society by educating them and imparting the Gospel. As time gradually passed on our people started transforming by accepting the new way of life which we refer to as 'Modernity'. Yet till today some practices and beliefs are deeply rooted that we still believe and even practiced in day to day life.

Here is one such folktale from our village, 'Yawunrü' which is located in the far flung Eastern region under Tuensang district. It is a village belonging to Yimkhiung tribe (earlier known as Yimchunger). It is a story based on a huge tall tree which stood till today in the heart of our village. Our ancestors named the tree as 'Mekutung' meaning head hanging tree or victim head's tree. According to elders, while the village was newly established, two people namely Shitopung and Sangpün planted the tree and they decided that this particular tree would be used for hanging the head of the victims for it was during that time when head hunting was commonly practiced. Thus, when our legendary headhunters decapitated their enemy's heads ,legs and arms, they would bring it back in the village along with them as a trophy and they would hang them on the tree which was followed by a ritualistic dance near the tree.

After the arrival of Christianity they cleansed the tree and no more heads, legs and arms were ever hung again on that tree. Till today the tree is still standing strong on the spot and the belief is still deeply rooted to our people. For instance, if the branches produced healthy leaves then it is believed that the life of the people will prosper and population will increase, cattle will multiply and the harvest would be luxuriant. If the tree fails to produce healthy leaves then it is believed that in that particular year, it will be unfruitful for the people in the village. Also, if the branch of the tree withers then it is believed that the children would die in the Village.

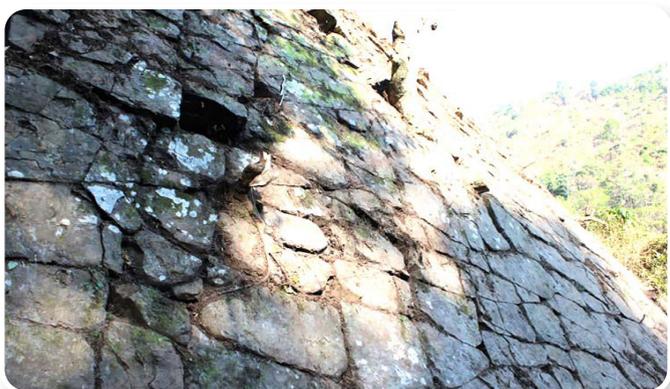
Not only that, according to the story narrated by the Elders, it is believed that the tree predicts the future events of the village. If a branch of a tree withers in the north direction than people living in the north would meet a grave fate of death. Likewise, if the branch of the tree in the other three directions withers than people living in that direction would be facing the same fate. The villagers think that this tree is considered both as a curse and also a blessing at the same time for the village flocks.



Yantsula Y

A DEVIL'S WALL (Tughami tupi kiye)

A Devil's Wall or a wall build by the Devil is located at Alaphumi village under Zunheboto district. It is believed that the wall has been there even before the establishment of the village. Oral stories suggest that during the migration, our ancestors were looking for a favorable spot to settle down and establish their village. In one of those nights, they heard the sounds of Spirits calling their pets, the sound of animals and the pounding of rice from the neighboring mountain. Our ancestors then believed that the Spirits living in that particular mountain were rich and they decided to settle there. It was during the period when Animism was practiced that our forefathers build a village there. It is said that our forefathers would hear the sounds of Spirits working during the night. Not long after, they discovered the existence of the Devil's Wall. They found out that the wall was so smooth without any cracks and the water comes out from that wall like a waterfall. However if any person comes near that place, the Spirits would capture the soul of that person and that person would eventually die. So the villagers refrain themselves from going near that wall. The spirits and humans then continue to co-exist for more than 100 years. After the coming of Christianity, the Christian preachers went to that place to pray and chased away the Spirits. After the Spirits left that place, people started to cultivate around that place. Though the Spirits don't exist anymore, the wall and the boulders used by the Spirits exist till to this day.



Vinokali C Kinny

Evil Spirits on a Stone

The name of my village is Sapoti which came into existence in the year 1871. Unfortunately, our village happened to develop in the area where the evil spirits existed and many people died because the villagers did not worship them. Since it was before the coming of Christianity and people were fearful of the existence of evil spirits and of them killing people. So the villagers worshipped the evil spirit with animals and placed it in any corner of the village for the spirits to eat. If the spirits were not appeased with the worship, they would make the sound of a cow's moo and disturb the whole

village. However, after the coming of Christianity, the evil spirits turned into huge stones as big as the size of a granary. Later, when the villagers officially accepted Christ, for the stones to be purified it was used to make the pillars of the Sapotimi Church. But when an old man tried to crush the stones and hit it with hammer, blood spilled out from it. Soon after that, the old man died and people believed it to be because of the evil spirits that turned into stones. A few pieces of the stones exist till today and lay in a corner of the Village.



Topeni H. Chophy

BREEZY STONES

The static stones at Wakching Village is under Mon district. In our dialogue we called it “Wangyang Yong” meaning “windy stone”. It is believed that this stone have been there since the time of our ancestors. The stone is located in a valley that is about 3km away from village. The villagers practiced Jhum cultivation around the valley areas. The place was a dry land and they could hardly find water and named the valley as “Shejum pang”.

Soon the villagers came to realize that the stone had supernatural power. The people considered the stone as an extraordinary stone. They were frightened and pretend to ignore the stone. The people who didn't believe or showed any form of disrespect towards the stone, or even try to move it, the wind beats against the village with speed and fury. The villagers endure such kind of windy storm and cyclone. The wind threatened to blow away even the paddy houses.

During the time of our ancestors there were Hindu people who came to do business as shopkeepers. They usually visited the place to worship the stones and reached there by foot. One time the villagers endure a dark menacing storm which had a terrific wind of velocity. The villagers visited the valley to check out the stones and found out some stone were missing. They went in search of the stone and found in a dry place. When they took up the stone, water started flowing from the place where the stone was found. The water still flows till today. The mountain around these stagnant stones moved, changed, turned and twisted but the windy stones remained silent, stoic and static. No matter how many generations has passed the villagers believe in the supernatural power of the stone.

Even though such beliefs have ceased to exist, the stories continue to serve as a medium of understanding our history in the absence of written records and helped generation remain connected. Such inanimate objects paired with oral traditions helps us understand and life of our ancestors. Today, this sacred land serves as the guardian of history of the ancient culture and a treasure to share with our future generations.



Shinglong K

DEPARTED SOULS

This nightmare is slowly turning to night tears,
 Permit me to grief a little longer.
 Loved ones clothe me with comforts but it last no long.
 Like sun I shine; soon as I hear the warnings roar,
 I prepare myself to greet the storm again...
 And here I go, raining on, lasting long.

This nightmare has turned to night tears,
 Permit me to grief a little bit longer tonight.
 Let me remember you like a mid-day prayers.
 Let me refill my emptiness with your old memories.
 Oh_ how Grief settled down making home in me...
 Your loneliness left you the day she knew you were gone.

This nightmare is now my night tears,
 Permit me to grief a little longer than before.
 Allow me to show you how I cry; trying to heal myself.
 I believe healing takes time and miracles do work. So_
 Until my hot wounds turn to sweet scars of a life's gift...
 Wait for me till I meet you in another new breath.

Enung C Phom
 B.A 5th sem.
 English (H)

**DON'T BE ASHAMED OF BEING A NEURODIVERGENT**

I define neurodivergent children as those who think, in varying degrees, with different parts of their brain than neurotypical children do. This can often make them seem brilliant, quirky, or creative, and yet frustratingly difficult to teach, train or lack “common sense”. Research has shown that most people use their frontal lobes for daily thinking: learning motor skills, attention, reasoning, judgment, problem solving, creativity, emotional regulation, impulse control and awareness of aspects of one’s and others’ function. In children with ADHD or ASD, this “executive function” part of the brain is often unusually weak, or not well connected to other parts of the brain. Therefore these “neurodivergent” kids develop and commandeer other parts of the brain, such as those normally reserved for visual processing and pattern matching, as parts of their thinking process.

This is hinted to on IQ tests comparing autistic adults to adult controls:

Autistic participants performed significantly better on abstract spatial tests than concrete spatial tests, suggesting spatial abstract reasoning is a relative autistic strength. Furthermore, autistic participants performed significantly better than non-autistic participants on abstract spatial tests, suggesting that spatial abstract reasoning is also an absolute autistic strength. Later in life, many autistic adults also express a preference for spatial representations compared with verbal representations.

Furthermore, a psychologist once told me that when children take an IQ test it is unusual when the highest and lowest subtest scores are more than 1.5 standard deviations apart. So they look for specific learning disabilities, and also for unusual strengths. In autistic children, the spread tends to be large, with the top scores commonly in the block design subtest of the WISC-IV.

Taking an example of the experiences of individuals who are neurodivergents, the highest and lowest subtest scores in their 20s were 2.7 standard deviations apart. The lowest score was in a picture sequence completion test of some sort, where they were supposed to interpret what people were thinking! But how would they know how neurotypical people think? So I want to emphasize the fact that I'm not just making up about neurodivergents as I live it and feel it, and that is the reason why I am researching in depth.

The difficulty with kids using "spatial abstract reasoning" instead of "executive function" for thinking is that doing this makes simple things complex. It can make social interactions, speech, sports, and language parsing, all requiring sequential processing, difficult to the point of causing fear and anxiety.

The strong parts of young neurodivergent thinkers usually show up as an excellent memory where patterns or connections are involved. This includes remembering maps and schedules at a young age, and STEM fields when older. And appearing to be a "human GPS" is not that uncommon for neurodivergent kids.

Some other thoughts regarding younger neurodivergent people:

Creativity, Late Pruning, Hyperfocus, Bullying, Addiction

Being neurodivergent means we think in a radically different way than most people do. Executive function is a powerful sequential processor. So ask a neurotypical person what they are thinking about, and they can tell you clearly and right away if they want to. Ask a neurodivergent person what they are thinking about, and they will usually have to think about it, and may not be able to give you a straight answer at all. Honor those differences, and appreciate and learn from others who don't think like you, and you may be able to build your own superpower.

Jumana Akter

B.Com. 5th sem



GRATITUDE TO MY BODY

Thank you body for always choosing me even when I haven't chosen you,
 Thank you for always being my ally since day one,
 Thank you to all the cells working in my body to keep me alive,
 Thank you for the ability to transmute,
 Thank you for the ability to dart and dally to every presumptive,
 Thank you for being my acquaintance,
 Thank you for being so kind and tender,
 Thank you for always healing me from all physical, mental and emotional pain,
 I itch to have more moments with you,
 I pray that we remember what flash feels like and find calmness,
 I pray that we continue to be a miracle for one another.

Leya Konyak

BA 5th sem
 English Honours



STAIRWAY TO HEAVEN

Yes ,There is a place, That even tears won't find...
 There is a magic mirror,that will always watch out behind...
 Somewhere where the demons,
 Will hesitate to tread...
 Where dreams hang in perfusion
 On gossamer silky threads ..
 You can pluck one down,and it will start to glow....
 Leading you through the darkness,
 To whereso ever you want to go...
 Through the minefield,
 Of life's precarious course.
 Somewhere in the distance,you catch a glimpse,
 Of the strangest,but welcome light source:
 Red and Yellow,Green and Blue,
 It's the rainbow and rising from the floor....
 Inside it there's a stairway,
 Reaching up to get to heavens door,
 Waiting there to greet you,
 Are all your long departed friends...
 But beware,be warned,once you cross the threshold,
 The stairway disappears
 And there is no way back again...

**Linovi**BA 1st Sem, Edu.(H)

Sitting alone ,
 beneath the tree,
 As if the blank paper of my heart;
 has found a poetry.

A peace wind blew,
 Which freshen the mind,
 And the rain droplets
 Falls upon;
 Which relieve me.

As if it rained
 In the form of Love;
 Which is being inseparable
 By being force...

**Naisa Sheikh**
BA 1st Sem**I AM A STRONG WOMAN BECAUSE A STRONG WOMAN RAISED ME**

From being married as a teenager to losing her husband and a son, my mother is a beacon of strength and hope. When my father passed away leaving her as the sole provider of her only daughter, it was very difficult for her to accept the fact that he was not there with us anymore and that her daughter would not receive her father's love for the rest of her life. She had to face a lot of societal pressure remarry because they thought she would not manage a child alone. But she went against this. She was determined to ensure I had the best life possible. Giving up was never an option for her. To achieve her goals she worked as domestic help in the households. There is nothing comparable to a Mother's love in the world. When I started going to school and learned about my mother's past, it was the period when I realized what my strengths and weaknesses are. Throughout my academic career,

so far I have always admired my mother and got motivated by her. After my father passed away when I was 4 months old, she sacrificed her life and took care of me and met the endings of everything in life. My mother has the greatest impact on my life and she taught me how to be selfless and determined. She doesn't hold a pen everyday but she has written my life. Without her I lose my vision. Today I am proud to say, "I AM MY MOTHER'S DAUGHTER".

**Priyanka Dey**
BA 1st Sem
English Honours

YOU ARE THE MAKER OF YOUR OWN DESTINY

You cannot stop the wave but you can learn to surf. Life is not promising that the best won't fall, loyalists won't betray and trust won't break. Often we encounter breakdown just because we are not yet acquainted to our problems. How frustrating at the moment we failed in what we love doing the most. Sometimes we choose isolation rather than facing challenges just to escape from embarrassment. Who will understand how we are struggling to catch up unless we finally made it.

Your life is what you choose to live. Like playing Chess, if you make every move by the opinion of others, the consequence is you never learnt and you never win with dignity but can still make you a total loser. Other's opinion cannot determine our future so why give up so easily. People will try to ladder up along your ways, say you failed somewhere but when you already know the basis be resilient and keep that confidence and make another couple of trials. Success is based anywhere and anytime you finally made to it.

Rosy Rengma
BA 1st Sem



HERAKA- AN INDIGENOUS RELIGION

The Zeliangrong people of North east India have followed a profound indigenous religion 'Heraka' which was also a religious reform movement derived from the ancestral practice known as 'paupaise'. The term 'Heraka' literally means 'pure and not impure' in Zemei. The main concept of Heraka religion is that those who follow the authentic principles of Heraka will be blessed with a good fortune in their life and also the immortal souls of good doers will go to God's kingdom. The Zeliangrong people believed in the existence of one God called 'Tingwang' who is the creator of all living and non living things. Tingvang means 'Heavenly God', ' God of source of Life', or 'Giver of the soul' and the ultimate goal of the human soul. The two important figure who are seen as Prophets, Leaders and Reformers are Haipou Jadonang and Rani Gaidinliu.

The follower of Heraka inclined to the concept of 'Hingde' which signifies rules overseeing regular daily existence. It was believed to be the divine rule given by Tingwang to Jadonang in Bhuban Cave situated near the top of BHuban Hill which is in Cachar, Assam. Kalumki is a House of worship which is found in every village and it is considered to be the most sacred place for the Heraka followers. It is usually built on the highest point of the Village and resembles the model of the temple built by Haipou Jadonang and Rani Gaidinliu.

The way of worship in Heraka religion is a devotional worship where prayers are performed individually or collectively at any time and day whenever required. An individual usually offers prayer everyday in the morning and night usually before sleep. The devotees compulsorily offer sunrise prayer on every full moon day and the Heraka New year Day at Kalumki. The followers also pray for good health, and at the time of birth and death of a person. The followers also believed in the practice of drinking Zutho which is a traditional beer produced from sprouted rice.

The Heraka religion can be considered as on important indigenous religion among the Nagas which is organized systematically and institutionalized in its functioning and existence which is still practiced till today. In the present day, at B Jalukie which is under Peren District there are a small number of followers who practice Heraka and still maintain their Kalumki where they pray and perform their rituals. Heraka followers still coexist with other religion followers in Zeliangrong areas of Manipur, Assam and Nagaland despite the bitter relationship that existed in the early part of the 20th century.

Pelungning Hinglak
BA 1st sem, Socio (H)



TATTOO CULTURE OF THE CHANG TRIBE

Tattooing has a long history of practice among the Chang tribe. It plays an important role in the life of the Chang people with its symbolization and significance attached to it. The Warriors were tattooed after his display of bravery by bringing enemy heads and the Women were mark with tattoos on their face to indicate their clan as well as to maintain the reputation of the clan.

Tattoos of Men: The tattooing of men folk among the Chang Tribe is for the recognition of their bravery at raids. The tattoos are made on the Chest, arms, forearms and the Calf. These tattoos indicate honor and dignity within the society. The tattoo on the chest is for a man who has taken enemy heads which is a recognition of his achievement. He also gets one when he fit to be a warrior. For men tattoos was an earmark of honor and increasing social status.

Women tattoo: The clan of each woman is recognized through names and tattoos. The women get tattooed on their forehead, cheeks and chin. A man do not usually proposed a woman without knowing her Clan first because marriage within the same clan is a taboo. Thus tattoos serves as a symbol of Clan identity for women. It was also a sign of maturity in age where women were considered to be of marriageable age.

Process of tattooing:

The tattooing is done using a needle made of a thorny plant locally known as 'jen'. The thorns are nicely collected and made into a small bunch in a pencil size with the needles properly knitted together. The color for application is made out of a skin from a kind of Cedar. The skin out of this tree is burned and the carbon gathered is collected and mixed with water. The part of the body to be tattooed is cleaned properly and slowly the small bunch of needles made out of 'jen' is now used to pin through the body. The color is than applied slowly pressing the tattooing portion until it is fully visible. The tattoo is left to dry for about a week without bath or water over it. Ceremonial rituals are also performed before and after the tattooing. The person engaged in tattooing is given a cock and also gifts. The people bring the materials themselves which is than prepared to be used by the man responsible for tattooing. There is no clan entitlement for making tattoos. Every year when tattoo month arrives people prepare themselves to keep their skins free from dirt and other diseases and people with ill health are left for the following year.

Chemdenchila H Chang
BA 1st sem, Socio (H)



MONGMONG FESTIVAL OF SANGTAM

The Sangtams have about 12 festivals spread all over the calendar year with feasting, dance and music built around the community life of the people. Except certain gennas, all the festival are concerned with food production, blessings and prosperity. Mongmong is one of the most important festivals of the Sangtam. The predominant themes of the festivals were mostly religious and spiritual rituals where people predominantly offer religious and spiritual rituals to the Supreme being. The festival is observed in the first week of September every year. Mongmong festival which means 'togetherness forever' is observed every year and stretches over six days. The object is to have a good harvest, food grains for which the villagers toiled for throughout the whole year. First, the oldest man of the village goes to the village well and he is followed by others. On the second day, the firewood is collected and stored. This day is called 'Singkithsa'. The third day is devoted to worship cooking stones by everybody and is appropriately called 'Musuyangtap' (feeding oven). The fourth day is called 'Kikhalangbi', clearing the weeds, the paths leading to the fields, inter-village roads, village well etc. The fifth day is called 'Shilang

wuba Nyumong'. On this day, the villagers pay visit to relatives, friends and neighboring villages. The last day of the festival is called 'Akatingkithsa', from this day harvesting starts. The sangtam Naga believed that their god is well pleased and hope for blessing from him to have rich harvest and good health in the family. These festivals, besides their animist way of practices certain gennas, had an important bearing on the maintenance among the people of the feeling of a unity and even had an impact of spiritual motivation in the heart of everyone. The colorful presentation among the animist which was offered to supreme being during the festivals is now rightly interpreted as Christ in culture. Therefore,

Kyangsela Y Sangtam
BA 1st Semester, Socio (H)



ME

The radiant light
That equipped the ray less reverence.
Perhaps, unaddressed and unnoticed!
Alas! My heart is inefficient to tell you,
I failed to love my own self.

The merciless time fades away.
The heartless song fades into the dark blue.
The lamp that now goes off befuddled me.
Obstructions make me find it no easy.
Make me want to escape.
If now,
I start loving myself.

Tsujang P
BA 6th Semester



MY ANGEL DADDY

He gave and took away my hero.
Tears rolled all over my pillow,
Thoughts of him not coming back,
Oh! My heart filled with ache.

I searched for him again and again,
My heart filled with pain.
How I wish it's imaginary
But alas! Everything is temporary.

Oh! How I longed for his presence
My life became a nuisance.
Don't know how to deal
Nevertheless, I desire to heal.

Now I believe he be happy
Wherever he is, my Angel Daddy!

K. Vivi Choppy
B.A. 5th Semester(A)
English Honours



REMINISCENCE OF MY CHILDHOOD

Oh! How innocent and beautiful was my childhood,
 When the days were filled but joy and happiness
 It begins with a song of birds early in the morning while I was still half asleep,
 When I slept the entire day or spent the day running over the field of beautiful flowers, catching and admiring the butterflies flying over and over to me.
 Oh! How pleasant it was to watch a beautiful and a crystal clear blue sky,
 Slowly lay down on the green grass for a second sweet sleep. How sweet was my childhood days when I reminisce about the smell of the summer rain, the beautiful snow man and the happy autumn walk, didn't had a second thought about what would I be in future, but living life with no regret
 Finally at the dawn when I happily walk back home and talk to myself,
 Ah! What a playful and joyous day it was and ended up sleeping on my mother's lap listening to my favorite lullaby which she sang with her sweet voice.
 Oh! Reminiscence of the past, is that how we proceed in life?

Vilo A. Zhimomi
 BA 1st sem



CELEBRATION OF DIFFERENT FESTIVALS



Festival of LOTHA-TOKHU EMONG

Tokhu Emong is a famous harvest festival of Nagaland celebrated by the Lotha tribe. It is celebrated in the first week of November every year and it lasts for about nine days. This festival is associated with the harvesting of crops. It is also accompanied by folk dances and singing of old folk songs. It is a festival enjoyed by both the young and the old, praising the Gods for their abundant blessings. Tokhu Emong is also a celebration about brotherhood, forgiveness and oneness. It is celebrated through sharing of food, gifts, folklore narration and a sumptuous community feast.

The word 'Tokhu' means going out in groups from house to house, taking food and drinks. 'Emong' means the halt on the appointed time. Thus, people rejuvenate themselves after a tremendous hard work on the fields and celebrate this post harvesting festival by making merry and rejoicing.

A proclamation of the starting of the festival to the villagers is done by the village priest. He goes from door-to door of the village with a basket for the collection of edibles that consist of rice. For this purpose 'Yinga' or supporters accompany him. This collection is done prior to the festival as an offering to the "Limha Potsow Ha Oyak Potsow" (Earth-God and Sky-God). People make generous contributions to ensure a sufficient harvest. Any person who fails to contribute is further deemed a beggar. Prayers are also offered to the spirits of the people who had died in the respective year.

Tokhu Emong is also a festival of gratitude. It was celebrated from the first of November till the 9th day. The wells of the villages are cleaned and the houses are repaired as well. After the festival, marriages are arranged for the young couples, who were engaged during the year. Preparation of a scrumptious meal is done and shared by the people followed by folk dance and folk songs. Exchange of gifts was also done. The entire village comes together in their best traditional attire and exhibit their talent. There are many competitions including indigenous games, rock concerts, food stalls and many more



PHOM MONYÜ FESTIVAL

The phom monyü is celebrated for 6 days beginning from 1st April to 6th April every year. This is a spring Festival normally observe after sowing is done in paddy fields. This is to invoke God's blessings to have a bountiful harvest. Monyu also mark the end of winter season and onset of the monsoon season. Traditionally it is also jubilation, sharing of love and concern with relatives and friends by exchange of gift , rice, beer, meat and various food item and also by making merriment.

Monyü is also time when young boys and girls would be taught a customary practices. Folk song and dance would be taught in Monyü. It is also time when young boys renew their curtail relationship with their close friends by insisting them to have feast which is called Mongchemba Hahying.



The first day Shonglen Laiphen : on this day, platin leaves and bamboos for steaming food is collected. The second day Aiha Okshok: Each peer group get together to celebrate the feast by killing them jointly bought animals. The third Chingi Okshok: on the third day, every family that has animals be slaughtered for celebration of this festival. On fourth day, YENTHUI: Arrivals of guest and relatives from far or near together for the feast. The fifth day, CHINGTHEM: The whole community celebrate the festival by singing, dancing, beating log drum . The sixth day, YEN YAN: this is the closing down dispersal day. In this way Monyü festival of Phom is celebrated with great significant.

MONGMONG FESTIVAL (SANGTAM TRIBE)

Mongmong festival, which means 'togetherness forever', is very cautiously observed every year and stretches over six days. The object is to have a good harvest, food grains for which the villagers toiled for throughout the whole year.

First, the oldest man of the village goes to the village well well and he is followed by others.



On the second day, the firewood is collected and stored. This day is called, “singkithsa”.

The third day devoted to worship cooking stones by everybody and is appropriate called, “musuyangdum”, (feeding oven).

Fourth day is called” Kikha-langbi”, clearing the weeds, the paths leading to the fields, inter-village roads, village well etc.

Fifthly , the fifth day is called “shilangwuba anumong”.On this day, the villagers pay visits to their relatives, friends and neighbouring villages. Also sharing of meat, drinks and exchange of gifts in the form of meat take place.

The last day of the festival is called” Akatisingkithsa”, from this day the harvesting starts.

KONYAK AOLEANG FESTIVAL

Aoleang is a festival celebrated by the Konyak Naga people. This festival may also be called as festival of spring. It is the greatest of all the festivals that Konyak Naga observes. It has been observed since the time immemorial. Konyak Aoleang is held in the first week of April i.e, 1st - 6th every year, mainly in the Mon district of the Indian state of Nagaland.



Aoleang is celebrated to welcome new season and to invoke divine blessing. It is observed right after completion of sowing of seeds in the field. This celebration marked the end of the old year and the beginning of new year.

The first three days of the Aoleang festival are called “Hoi Lah Nyih, Yin Mok Poh Nyih and Mok Shek Nyih”. These days are spent preparing for the festival by weaving traditional clothes, collecting the animals that will be sacrificed.

The fourth day, known as “Lingnyu Nyih”, in which all members of the Konyak tribe dress up in their best colourful traditional tribal clothes and jewellery.

The final two days of the festival are called “Lingha Nyih and Lingshan Nyih”.

This time is dedicated to spending time with family and cleaning the whole village and also individual houses.

Festival of Tuluni (Sumi Tribe)

Tuluni festival is a significant occasion in Nagaland that is celebrated by different clans of the Sumi Tribe on mid- year of July 8 .The ‘Sumi Naga’ is not be of the major ethnic groups in Nagaland, India .Tulu Tuluni festival is celebrated with feast and merry-marking as the occasion occurs in the bountiful season of the year and at the end of the dry season and the beginning of new fruits. The festival was celebrated in two region namely ‘ Ghabo’ and ‘Ajo’ in different period of time.The Ghabo’ was a humid and hot region and the residents there were known as‘Ghabomi’.They celebrated Tuluni before the other tribe, ‘Ajo’ also known as ‘Ajomi’.



Originally Tuluni was glorified for almost four months after the implanting of seeds.As per the new

age, Tulu Tuluni is celebrated as a one day festival, but the ancestors used to celebrate it for seven days. These auspicious days were observed with great commitments and were equally significant. Originally, Tuluni festival was celebrated for seven long days. However, with a change of time it is not observed on July 8. The Sumi Tribe offers prayers to their respective God's and other spirit who are deemed to provide help in the field works during the year. No work was done and people take rest to get strengthened for the hard work done by them for the entire year. People drink rice beer, which is the most significant phase of this festival as it gives the very name of Tuluni to this festival. The traditional folk dances known as ballads are performed. Among all other festivals and gennas Sumis in general accept the festival of Tuluni as the grandest and important one.

Festival of CHANG- NAKNYULUM

Naknyulum is one of the most important festival celebrated by the chang Naga tribe. It falls in the month of July (Nalit) basing on the lunar calendar of the Naga yore. Now it is officially celebrated from 29th to 31st July every year. The word Naknyulum has two meanings "Naknyu" meaning mother of Darkness and "lum" meaning festival. The period also coincides with the first harvest season of the year.



According to chang mythology and folk lore, in ancient times the world was suddenly enveloped by the darkness which lasted for six consecutive days and night. The people were confined to their homes for the whole period of darkness. The ritualistic ceremony now observed and celebrated as festival to remind them of this great event, during the night festival every chang house lit huge fires which can be seen from a far.

The people faithfully observe all the rituals for fear of displeasing their deity, so they tried their level best to please the deity so that in turn he will protect them from evil intentions of using kaklak (the devil). It was believed that if the herb is found wilting in any home then some calamity will happen in that house.

As the ceremony coincides with the millet harvest the women folks pound millet into fine flour and make millet bread. The men folks keep themselves busy by playing and competing with each other with a top known as a "Yan" in chang dialect. Playing of special musical instrument called "kongkin" by the women folks is a main feature of the celebration.

Due to the advent and the spread of Christianity almost all the rituals and ceremonies are not in practical but the festival being part of our culture is celebrated in all chang inhabitants area and in every home with great solemnity with great fanfare as it is a celebration to mark the victory of good over evil and also the first harvest season of the year.

Festival of KUKI(Mimkut)

Mim Kut Festival is a post harvest festival celebrated in Nagaland, North East India and also in other parts of Mizoram. The festival is celebrated and honored by the Kuki Nagas.

It is celebrated every year on 17th January.

It is one of the many popular festivals of Nagaland. The celebration is ostentatious and is of important essence to the Kuki tribe.



It expresses exhilaration and triumph over the harvest of Mim (Maize), which is the last harvest crop. Mim Kut is regarded as the oldest festival of the Zo People, it was a ceremony organized for the dead. Feasting is a part of it but there is hardly any fun and gaiety in it. Mim means job's tears. It is observed on the harvesting season of maize, job's tears and millets. It was held in memory of the deceased.

Mim Kut is celebrated with great fanfare by (illegally) drinking rice-beer, singing, dancing, and feasting but without gaiety. Samples of the year's harvests are consecrated to the departed souls of the community.

As Mim Kut is a period for lamentation, it is also known as Tah Kut, which means 'festival of reaping'

FESTIVAL OF ZELIANG -CHAGA-GADI NGEE

Chaga or Chaga-ngee is an ancient festival extensively celebrated by the people of Liangmai in Nagaland and Manipur during the tenth Liangmai month called Chagahiu. Chaga-ngee denotes the abundance of provisions. While it is not a celebration of a new year, like any human culture which observes festival to start a renewed life, Chaga-ngee serves as a guiding light for the future of an individual and the community.

Primarily, it is a celebration to mark the reaping season of an agrarian society. The three long day festival is filled with splendid display of cultural and religious fervor along with elaborate feasts. In fact, beginning from the eve of the festival and the following day of the final day, it is a five day event. Chaga-ngee is the biggest and most longed-for festival of Liangmai since the days of the ancestral settlement .

The term 'Chaga' is a Liangmai word formed by a nominal prefix 'cha' and a root 'ga' loosely referring to something that has an 'appealing power' which in turn can give man a fortune. The Liangmai root word 'ngee', a bound morpheme, is derived from 'changee' meaning 'festival'.

It refers to a wild creeper that generally grows on huge tree. Its nut (fruit) is non-edible, yet useful for children's traditional games. It refers to a medicinal herb grown in the garden or jungle.

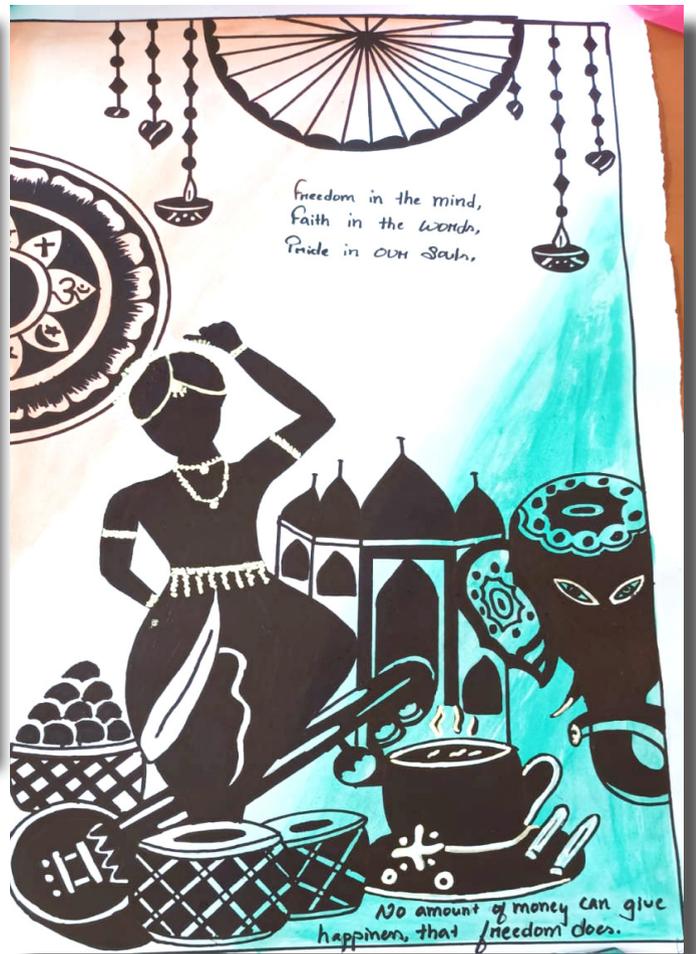
Each day is associated with elaborate ritual and merry making activities. It is so significant because of the timing of the festival in the year. The preceding months or summer had been a tedious cultivating time, and people now long for a holiday. It also had been already a hard time not only for the poor but also for the rich, in which they had finished their produce of the previous year. It is around this time the fields that grow rice, millet, maize, pumpkin, beans and others would be just ready for reaping. Farmers would gather crops and vegetables as much as they can for the festival saying that they would be off from their fields for about a week on account of Chaga-ngee. Oral tradition narrates that farmers get restless meanwhile with the thought that their produce may get over ripe.

Today, in fact, to meticulously observe Chaga-ngee as before is no longer convenient. For instance, the practice which is done on the first day 'npeng-phenbo' whereby male members test their luck by throwing a reed missile at a large-size dummy bird or human is considered dangerous.

Each portion of this lifelike human has a forecast of failure or success for any aspect of life, - be it health, wealth, love or war. This is determined by where the missile is hit at. Only present sexagenarians and above seemed to have experienced or witnessed this event.

Festival is not just an event to celebrate or enjoy, but it is a way of life. Today, the community members form committees such as Chaga-ngee Celebration Committee wherever they reside in. They celebrate it to keep its tradition alive, with which they in turn assert their unique way of life.





দাবি

পাইনি যেসব জীবনেতে, তা নিয়ে আজ ভাবি,
 অনেক কিছুই পাওয়ার ছিলো, করিনি তো দাবী।
 করলে দাবী, পেতাম, কিনা, ছিলোনা তাও জানা,
 হয়তো পেলে, অসুল করে,
 নিতাম ষোলোআনা।
 ভাগ্যে যদি থাকে, তবে করতে হয়না দাবী,
 পাওয়ার হলে, এমনিই পেতাম
 এটাও আবার ভাবি, কপালে যা আছে লেখা,
 সেটুকু পাবো জানি,
 যে যাই বলুক কপাল টাকে
 আমি ভীষন মানি ॥



Jiya Das
B. A. 3rd Semester

জীবন শিক্ষা

জীবন দিল পিতা মাতা
 কেউ বা দিল নাম,
 সবটাই তোর পরের দয়ায়,
 কি আছে তোর দাম?
 আদব-কায়দা, বলার ভাষা,
 সব অপরের দান,
 গুরুর কাছে শিক্ষা-দিক্ষা
 গর্বটা বল কার?
 মরবি যখন যাবি শ্মশান,
 পরের কাঁধই পাবি
 এ সংসারে কি আছে তোর,
 আর কিই বা দিয়ে যাবি?
 অহংকার তো পুড়ে যাবে
 বৈবনা তো কেউ আর
 শুধু স্মৃতিটুকু রেখে যাবি,
 যা রইবে চিরকাল ॥



Diya Karmakar
Class-11 (Arts)

-: যদি আমি হতাম:-

রামধনু হতাম যদি !
 জীবন ভরিয়ে দিতাম রঙেতে।
 আমি যদি রাত হতাম !
 জীবন ভরিয়ে দিতাম স্বপ্নতে।
 আমি যদি খুশি হতাম !
 জীবন ভরিয়ে দিতাম হাসিতে
 আমি যদি দিন হতাম !
 জীবন ভরিয়ে দিতাম আলোতে।
 আমি যদি ছাতা হতাম !
 ঢেকে রামতাম বৃষ্টিকে ।
 যদি আমি রোদ হতাম।
 উষ্ণতা দিতাম শীতেতে ।
 যদি আমি চোখের জল হতাম!
 বারে পড়তাম দুঃখতে।
 বেশি বেশি চাওয়া আর, অল্প কিছু পাওয়া ।
 এগুলি নিয়েই জীবন,
 দুঃখ হোক না কষ্ট সবই আমার আপন।



Sharmistha Roy
Class-12 (Arts)

শিক্ষকের প্রতি

তোমরা শিক্ষক,
 মানুষ গড়ার কারিগর,
 তোমাদের হাত দিয়ে ধরিয়ে কত মানুষ,
 পেয়েছে শ্রেষ্ঠ ওর আসন।
 কেউ কেউ তবুও মনে রাখে তোমাদের,
 কেউ তা ভুলে যায়, কালের স্রোতে।
 অনেক দিন পরে দেখা হলে,
 কেউ করে অপরিচিত,
 কেউ রাখে না চেনার ভান,
 কিন্তু যার মধ্যে
 তোমার শিক্ষা বহমান
 সেইটি প্রণাম করে তোমায়
 তুলে নেয় পায়ের ধুলো মাথায়,
 আমি বলবো - তোমাদের পরিশ্রম মাপার
 হয়নি কোনো দাড়ি -পাল্লার আবিষ্কার,
 তোমাদের আত্মত্যাগের অনলে
 খাক হয়ে যায় সমস্ত অগুণিত,
 হার মানে বাধা নিজেদের ক্ষয় করে,
 পৃথিবীকে দিয়ে যায়,
 তোমার শ্রেষ্ঠ দান।।



Sweeti Sarkar
Class- 12(Com)

মায়ের দান

মায়ের দেওয়া মোটা কাপড়
মাথায় তুলে নে রে ভাই ;
দীন-দুঃখিনী মা যে তোদের
তার বেশি আর সাধ্য নাই।

ওই মোটা সুতোর সঙ্গে, মায়ের
অপার স্নেহ দেখতে পাই ;
আমরা, এমনি পাষান, তাই ফেলে ওই
পরের দোরে ভিক্ষে চাই।
ওই দুঃখী মায়েরা ঘরে, তোদের
সবার প্রচুর অন্ন নাই,
তবু তাই বেচে কাঁচ, সাবান, মোজা,
কিনে কল্লি ঘর বোঝেই।
আয় রে আমার নামে মায়ের
এই প্রতিজ্ঞা করব ভাই ;
পরের জিনিস কিনব না, যদি
মায়ের ঘরের জিনিস পাই

Sneha Malik
Class - 11



ভালোবাসাহীন প্রাণটি

আমি খুন করি !

ক্ষমা চাই না আমি মদ্যপ, আমি ডাকাত, আমি খুনি

সবাই আমাকে করে ভয়

দুই হাত আমার

মানুষের রক্তে লাল।

তথাকথিত রক্ষা বাহিনী

আমার টিকিটি ছুঁতে অক্ষম।

কারণ ? কারণ তো একটাই -

অফিস - আদালত - আইন - প্রশাসন

সবাই থাকে আমার পকেটে।

সমাজ - বিরোধী আমার কাছে

নালিশ করার কেউ কি আছে ?

কারণ ? কারণ ! তো একটাই -

আজ আমি যেখানে

সমাজ এনেছে সেখানে।

আজ ও মনে পড়ে আমার সেদিনের কথা -

নিষ্ঠুর পৃথিবীর নিয়ম

মানতে পারেনি আমার মন।

একমুঠো অন্তের দাম

মাটিতে পড়েছে মাথার ঘাম।



Sija Das
Class-12 (Commence)

करत करत अभ्यास के जड़मति होत सुजान



Mr. Atma Ram Dwivedi
Asst. Prof., Dept. of Hindi

अभ्यास का हमारे दैनिक जीवन में बड़ा महत्व है। इसकी अनुपस्थिति में सुनहला मानव-जीवन उदासीन हो जाता है। अभ्यास ऐसी उत्तम प्रक्रिया है जिससे होकर प्रतिभासंपन्न मानव की प्रतिभा में निखार आता है और मूर्ख व्यक्ति भी अभ्यास के बल पर कुशलता से कार्य संपन्न कर सकता है, परंतु आवश्यकता है- आत्मप्रेरणा और दृढ़ इच्छा शक्ति की, शायद इसीलिए कहावत सत्य प्रतीत होती है –

" करत करत अभ्यास के, जड़मति होत सुजान।

रसरी आवत जात ते, सिल पर परत निशान ॥"

अभ्यास में इतनी शक्ति होती है कि पत्थर जैसी कठोर वस्तु पर रस्सी के निरंतर प्रयोग से निशान बन सकता है तो फिर मानव निरंतर अभ्यास के द्वारा अपनी मूर्खमति को सुमति भी अवश्य बना सकता है। संकल्प चट्टान की भाँति मजबूत है तो सफलता अवश्य कदम चूमेगी, परंतु साहसी व्यक्ति असफलता के भय से चलना कभी नहीं छोड़ते, गिरते हैं, उठते हैं, संभलते हैं और फिर तबतक चलना जारी रखते हैं जबतक निर्धारित लक्ष्य की प्राप्ति नहीं हो जाती है। कहा भी गया है-

" गिरते हैं शहसवार ही मैदाने जंग में,

वो कायर क्या गिरेंगे, जो घुटनों के बलचले। "

परिश्रम और अभ्यास के द्वारा अनेक ऐसे महापुरुष कलाकार हुए हैं जो जीवन के प्रारंभिक काल में संकोची तथा शर्मिले स्वाभाव के थे, अपनी प्रतिभा को स्वयं में छिपाये हुए थे। परन्तु जब प्रतिभा दिखने का अवसर मिला तो डर के कारण यह भी भूल गए की क्या करें। आप निरंतर अभ्यास से अपनी प्रतिभा को निखार सकते हैं। यहाँ मनो विज्ञान के प्रसिद्ध सिद्धांत काम आते हैं - 'करके सीखना' तथा ' प्रयत्न एवं भूल' का सिद्धांत।

नया काम पहली बार करते हैं तो त्रुटियाँ अधिक होती हैं परंतु निरंतर अभ्यास से त्रुटियाँ कम होने लगती हैं और एक समय ऐसा आता है कि हम अपनी प्रतिभा का सर्वश्रेष्ठ प्रदर्शन करने में सफल होते हैं। अंग्रेजी में भी कहा गया है -"Practice makes a man perfect" पुराणों में अर्जुन और एकलव्य ऐसे ही उदाहरण हैं। गुरु द्रोणाचार्य के मना करने के बाद भी एकलव्य अभ्यास के बल पर धनुष विद्या में कुशल हो गया। बिना अभ्यास के प्रतिभा संपन्न व्यक्ति भी उन्नति प्राप्त नहीं कर सकता और अभ्यास के कारण अति साधारण व्यक्ति भी अपनी प्रतिभा का लोहा मनवा सकता है। बालकृष्ण भट्ट ने भी इसी अभ्यास पर बल देते हुए लिखा है- "अगर हमसे कोई पूछे कि प्रशंसा का मूल आप किसे कहेंगे तो हम उत्तर देंगे -प्रशंसनीय केवल वे ही हैं जिन्होंने दीर्घकाल के अभ्यास और प्रयत्न से कुछ प्राप्त कर लिया है। देव की देन से कुछ प्राप्त करनेवाला गुणी तो अवश्य हैं, परन्तु प्रशंसनीय नहीं।" अभ्यास और परिश्रम के महत्व को पशु भी जानते हैं तभी तो मकड़ी या फिर चींटी जैसे प्राणी भी लक्ष्य प्राप्ति के लिए बार-बार असफल प्रयास के बाद भी कार्य करते हैं। तिनके बार-बार गिरते हैं परंतु पक्षी हार नहीं मानते, वे घोंसला बनाकर ही दम लेते हैं। मनुष्य भी इनसे प्रेरणा प्राप्त करता है।

हमारे शास्त्रकारों ने कहा है -"अभ्यास बिना विषं विद्या" अर्थात् अभ्यास के बिना विद्या विष है।

व्यक्ति अभ्यास के बिना किसी विषय में निपुणता प्राप्त नहीं कर सकता है। अभ्यास वह संजीवनी है जो कायर को बहादुर, संकोची को वाचाल, असफल को सफल बनाने की क्षमता रखती है। कार्य सिद्ध होते हैं, परंतु बिना दृढ़ इच्छाशक्ति और आत्मप्रेरणा के नहीं/इसीलिए कहा गया है कि -

"कौन कहता है आसमाँ में सूरख नहीं होता।

एक पत्थर तो तबीयत से उछालो यारों ॥"

सृष्टि की सजनहारी

कोमल हैं कमजोर नहीं, ये नारी शक्ति हमारी है।
अविचल अद्भुत सकल समर्पण, निश्छल ये सहचारा है,
नारी शक्ति हमारी हैं।

लज्जा इनका गहना है, शील ओढ़कर पहना है
भोली भोली सुख इनकी, ये ममता भरी पिटारी है
नारी शक्ति हमारी हैं।

सुना-सुना, दोनों का जीवन, मद महकाए ज्यू चंदन।
बलवानों की अमीट, कहानी हर रूप में पिता की प्यारी है।
नारी शक्ति हमारो हैं।

रिश्ते नाते सबसे निभाती, घर परिवार को स्वर्ग बनाती
अनजानों को अपना बनातो, हर रिश्ते पर बलिहारी है
नारी शक्ति हमारी है।

भक्ति की दरिया बहती, रात की गाथा जीवन
कहता भारत भूमि पर पूजी जाती, सृष्टि की सृजनहारी हैं।
नारी शक्ति हमारी है।



अंतरा देवनाथ
कक्षा - १२ (कला)
क्रमांक - १२

हिन्दी भाषा

प्रकृति की पहली ध्वनि ॐ है।
मेरी हिन्दी भाषा भी, इसी ऊँ की देन है,
देवनागरी लिपि है इसकी, देवी की कलम से उपजी
बंगला, गुजराती, डोंगरी, भोजपुरी, पंजाबी, और कई
हिन्दी ही है इन सब की जननी।
प्रकृति की हर एक चीज अपने में सम्पूर्ण है
मेरी हिन्दी भाषा भी अपने में सम्पूर्ण है।
जो बोलते हैं, वहीं लिखते हैं
मन के भाव सही उभरते हैं।
हिन्दी भाषा ही तुम्हें, प्रकृति के समीप ले जाएगी,
मन की शुद्धि, तन की शुद्धि, सहायक यह बन जाएगी।
कुछ हवा चली है ऐसी यहाँ,
कहते हैं इस मातृभाषा को बदल डालो।
बदल सको क्या तुम अपनी माता को?
मातृभाषा का क्यों बदलाव करो ?
देवों की भाषा का क्यों तुम तिरस्कार करो।
बदल सको तो तुम अपनी सोच को बदल डालो,
हर एक भाषा का तुम दिल से सम्मान करो,
हिन्द की जड़ों पर आओ हम गर्व करें
हिन्दी भाषा पर आओ हम गर्व करें।



संजुक्ता चक्रवर्ती
कक्षा- XI (Arts)



प्रणवानन्द वीमेन'स कालेज
डिमापुर : नागालैण्ड
पत्रिका

नेहा
कक्षा - ११
अनुक्रमांक = ४

विषय : हिन्दी
प्रस्तुत प्रति

किसी मौसम का झोंखा था

किसी मौसम का झोंखा था
जो इस दीवार पर लटकी हुए तस्वीर
तिरछी कर गया है ।
गये सावन में ये दीवारें यूँ सीली नहीं थी,
न जाने इस दफा क्यूँ इनमें सोलन आ गयी है

दरारें पड़ गयी हैं
और भोलन इस तरह बहती है जैसे
खुश्क रुखसारों पर गीले आँसू चलते हों,
साधन सावन लायी कदम बहार,

मथुरा से डोली लाये चारों कहार,
'नहीं आये कहरिया बलमा हमार,
अंगना बड़ा सुनसान ।

यह बारिश गुनगुनाती थी, इसी छत की
मुँडेरों पर



"जिंदगी की नयी शुरूआत"

नीकी

कक्षा : १२ (कॉमर्स)

हर कोई जन्म से ही किसी ना किसी काम में चैपियन होता है। बस पता चलने की देर होती है।" जीवन में हमारे पास अपने लिए मात्र 3500 दिन (९ वर्ष व 6 महीने) ही होते हैं। अगर बात वर्ल्ड बैंक की किया जाये तो विश्व बैंक ने एक इन्सान की औसत आयु 18 वर्ष माना है तथा इसके आधार पर यह आकलन किया है जिसके अनुसार हमारे पास अपने लिए मात्र ९ वर्ष और 6 महीने ही होते हैं। इस गणना के आधार से औसतन २९ वर्ष सोने में, ३ - ४ वर्ष शिक्षा में, १० - १२ वर्ष रोजगार में, ९ - १० वर्ष मनोरंजन में, १५ - १८ वर्ष अन्य रोजमर्रा के कामों में जैसे खाना पीना, यात्रा, नित्य कर्म, घर के काम इत्यादि में खर्च हो जाते हैं इस तरह हमारे पास अपने सपनों को पूरा करने व कुछ कर दिखाने के लिए मात्र 3500 दिन अथवा 84000 घंटे ही होते हैं। संसार की सबसे मूल्यवान वस्तु समय होता है लेकिन वर्तमान में ज्यादातर लोग इस बात को भूल चुके हैं क्योंकि अधिकतर विद्यार्थियों को देखा जाये तो वे नई नई टेक्नोलॉजी के आ जाने से उनकी जिंदगी बहुत बीजी हो गई है। कोई फिल्म देखने में तो कोई गेम खेलने में तो कोई सोशल मीडिया पर व्यस्त है।

जीवन यात्रा

पूछा, जो! मैंने एक दिन खुदा से,
 अंदर मेरे यह कैसा शोर है,
 हँसा मुझ पर फिर बोला,
 चाहते तेरी कुछ और थीं,
 पर तेरा रास्ता कुछ और है,
 रूह की संभालना था तुझे,
 पर सूरत सवॉरने पर तेरा ज़ोर है,
 खुला आसमान, चाँद, तारे चाहत है तेरी,
 पर बन्द दीवारों को सजाने पर तेरा जोर है,
 सपने देखता है खुली फिजाओं के,
 पर बड़े शहरों में बसने की कोशिश
 पुरजोर है।



Puja Debnath
BA 1st Semester

जिन्दगी जीना सीखा रही थी

एक दिन सपना नींद से टूटी
 खुशी का दरवाजा फिर से रूठा
 मुड़ कर देखा ले वक्त खड़ा था,
 जिंदगी और मौत के बीच पड़ा था,
 दो पल ठहर के मेरे पास वह आया
 पूछा मिली थी जो खुशी उसे क्यों ठुकराया
 ऐसे में जब हल्का-सा मुस्कराया
 नखरें उठाई और तब सवाल ठुकराया
 जवाब सुनकर वह भी रोने लगा
 मेरे भाई हँसा नहीं कभी खुद के लिए
 जिया हो जिंदगी पर ना कभी अपने लिए
 इस खुशी का एक ही इंसान मोहताज था
 मेरी जान मेरी धड़कनो का मुहताज थी।



Ranti Das
Class – B.A. 1st Semester

आजादी

पंछी है कैद अगर
 तो उड़ने में कर मदद तू।
 रात है काली अगर तो
 दिया जला कर रौशन कर तू।
 बीत गए कई साल रूढ़िवादी विचारों में उलझ कर,
 सुलझा मन के भाव तू
 औरत, आदमी या हो कोई बच्चा
 सबके जीवन का कर सम्मान तू।
 तोड़ दे दीवारें सारी
 आगे बंद विजय राह पर।
 उन वीरों ने क्या पाया ?
 अगर तू अब भी डर में खोया।
 उठ जा तू, छू ले आसमान
 आजाद पे है सबका हक।



Rohana Parbin
B.A 1st Semester



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(Nation-building movement on the basis of universal ideals of Indian Culture)

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Birth : Maghi Purnima, 1896

Maha Samadhi : 8th January, 1941



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“ Sangha Vani is the Great truth realised and applied by the Sangha-Lord.”

1. What is the Goal?
 - Self Realisation, Universal Emancipation
2. What is Religion ?
 - Self-discipline, Self-sacrifice (self-abnegation) Adherence to truth and continence
3. What is real death ?
 - Forgetfulness of the ‘Self’.
4. What is real life ?
 - Self-realisation, Self-remembrance and Self-consciousness.
5. What are real Virtues ?
 - Heroism, Virility Manliness and aspiration for emancipation.
6. What are the Sins ?
 - Weakness Fear (Defeatism) Cowardice, Meanness and Selfishness.
7. What are real source of Strength ?
 - Patience Fortitude and Endurance.
8. What are real Assets ?
 - Self confidence Self-reliance and Self-respect.
9. What are real Enemies ?
 - Indolence, Slumber, Procrastination, Inertia, Lustful senses and passions.
10. What are real friends ?
 - Energy, Enthusiasm and Perseverance.

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