

ISSUE 41

ANNUAL MAGAZINE 2022-23



DEDICATION
In memory of
Late Laishram Sanol Singh (1867 - 1942)
who donated Rs. 50,000.00 in 1965 to establish
Nambol L. Sanol College.
We pay our respectful homage to him for his magnificence.
Statue Erected: Committee
M.L.S.C. 1984 - 85



**THE NAMBOL
L. SANOL COLLEGE, NAMBOL
BISHNUPUR DISTRICT, MANIPUR**

Ningthoujam Reshma Devi
Magazine Secretary

Akham Tejamani Singh
Editor In-charge

Issue No.: 41



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THE
NAMBOL L. SANOI COLLEGE, NAMBOL
Bishnupur District, Manipur

ANNUAL MAGAZINE

2022-2023

Nambol L. Sanoi College Annual Magazine 2022-23

41st Issue

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*The views expressed by the contributors in this
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Imphal
The 5th July, 2023

MESSAGE

I am glad to contribute a message in the annual college magazine of the Nambol L. Sanoi College.

I am glad to learn that the college is imparting the values of education to the surrounding areas. The Nambol L. Sanoi College was assessed and accredited by National Assessment and Accreditation Council (NAAC) and awarded B-Grade.

I feel publishing the college magazine is a productive effort and skill developing tool for the students. It brings out the latent creative talents of the students and thus helps them to form the habit of reading and writing. It also helps them to hone their intellectual skills as well as benefits in widening the horizons of knowledge. The college magazine "Echoes" reflects the academic and co-curricular activities of the college.

I wish that all the students of the college work hard to fulfil their ambitions, inculcate moral values to be good human beings and strive to become better citizens of the state and the country. Let us all aim for a holistic education.

I hope the students of the Nambol L. Sanoi College bring more laurels to the state. Keep the good work going. All the very best wishes for your future endeavours.

Basanta
5/7/23
(Th. Basanta Kumar Singh)



Prof. W. Jyotirmoy Singh
M.A, M.Ed., Ph.D.
Principal
Nambol L. Sanoi College



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MESSAGE

Nambol, the 10th Sept, 2023



I am happy to know that the Annual College Magazine of Nambol L Sanoi College is being brought out.

It is a fact that the Annual College Magazine can play a pivotal role in maintaining a healthy academic atmosphere, helping in bringing about a lively ambience in the campus while it may also effectively initiate a sense of competitiveness between the students, the teachers and the departments in their curricular and co – curricular activities.

The students' articles contributed for the college magazine have shown their intellectual insight and their excellent command on language. I am also confident that it will serve as a source of inspiration for the teachers as well as the students to contribute articles regularly to the magazine in future.

Despite the tiring time for successfully bringing out this edition of Magazine 2022 – 2023, I congratulate Editorial Team especially Smt. Merina Henam, Teacher - in - Charge Magazine and Ningthoujam Reshma, Nambol L Sanoi College Students' Union Secretary, Magazine for the academic session 2022 – 2023 for their tireless and hard effort.

I wish the publication a grand success.

W. Jyotirmoy Singh
PROF. W. JYOTIRMOY SINGH
Principal

MERINA HENAM
Assistant Professor & HOD,
Department of English
Teacher-In-Charge, Magazine



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MESSAGE

Nambol, the 10th Sept, 2023



I, Teacher-in-charge of the College Magazine Secretary, would like to convey my heartfelt gratitude to our visionary Principal Prof. W. Jyotirmoy Singh, IQAC Coordinator and Editor-in-Chief, Dr. A. Tejamani Singh, the Editorial Team and Magazine Secretary, Ningthoujam Reshma Devi for their co-operation .

I would like to thank all the students and teachers who have contributed their creative, analytical, informative and thought provoking articles, poems and story to the college magazine. The pages in the magazine reflect how far the college has come and how many important milestones it has achieved over the years. I hope the magazine will guide and inspire the stakeholders of the college especially the students to write, contribute and enhance their knowledge.

Last, but not the least, my obeisance to the Gods and Goddesses, the source of inspiration to all. May you keep blessing and guiding us.

I hope you all have a joyous and happy reading.


Merina Henam

SAGOLSEM UMAKANTA SINGH
General Secretary,
Students' Union,
Nambol L. Sanoi College 22-23



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MESSAGE

Nambol, the 10th Sept, 2023



I feel very excited and satisfied with the completion of various articles and items of academic as well as non-academic activities and achievements during 2022-2023 for compiling and publication of the annual college magazine. It serves as a mirror which reflects the perspective of Nambol L. Sanoi College. It shows to the readers how the students, the authorities, the government and various other related machineries work together for the sake of this precious College.

I really appreciate the publication committee for making this happen. Thank you.

SAGOLSEM UMAKANTA SINGH

NINGTHOUJAM RESHMA DEVI
Magazine Secretary,
Students' Union,
Nambol L. Sanoi College 22-23



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MESSAGE

Nambol, the 10th Sept, 2023



I am extremely happy to discover a wealth of contribution from students and faculties in the form of useful and interesting write-ups and materials. I am really honored for the successful completion & Publication of the 41st Edition of this Annual College Magazine. Working on this magazine has been an overwhelming experience that has given a platform for expressing one's flair.

I extend my heartfelt and genuine gratitude to the Board of Editors, Students, Teaching and Non-Teaching Staffs for their support and guidance for making a successful project.

N. Reshma Devi,

NINGTHOUJAM RESHMA DEVI



From the Desk of the Editor

It's with pleasure that I present the current issue of the Magazine Volume 41 in the hand of the readers. The contents of the volume covers different types of writings highlighting pertinent academic and social issues.

Our society today is experiencing multi-faced issues and problems. Our prime duty in this critical times, is to cultivate and instill in the young minds the sense of social responsibility and restraint and thereby make them worthy citizens.

The sole objective of the present publication is to underscore and groom the literary talents and creativity of the students. As we all know that language is the medium of expression and literature is the flourishing of the language with art and craft which are indivisible. In fact, the regular publication of the annual college magazine has been an important asset and effective milestone in the history of the college providing a platform to deliver and exchange knowledge, skills and creativity.

The editorial team requests the readers to be lenient on the presentations of the students and appreciate the humble efforts undertaken. Any suggestion and comments for improvement and incorporation will be thankfully acknowledged.

I would like to express my profound gratitude to the respected Principal, Prof. W. Jyotirmoy Singh for his willing cooperation and unstinted support towards the successful publication of the Magazine.

I also express my deep sense of appreciation to the Teacher in-charge of Magazine, Mrs. Merina Henem and other members in the editorial team for their meticulous works. I would also like to congratulate all the contributors to this issue. My sincere thanks are due to the Proprietor of Omega Offset Printers, Usha Cinema Hall Complex, Paona Bazar, Imphal and his subordinate staffs for their tireless and hard efforts taken.

I wish the readers a Joyful learning experience ahead.

Dr. Akham Tejamani Singh
Editor

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TEACHING & NON-TEACHING STAFFS



1st Row (Left to Right)

1. Th. Chandra Devi, Asst. Prof., Dept. of Economics, 2. N. Shreema Devi, Asst. Prof. & Head, Dept. of Pol Science, 3. Dr. Sumitra Salam, Asst. Prof. & Head, Dept. of Botany, 4. Laishram Mema Devi, Asso. Prof., Dept. of Botany, 5. Ch. Ragini Devi, Asst. Prof., Dept. of History, 6. Th. Prabhapati Devi, Asst. Prof., Dept. of Mathematics, 7. Dr. RK Haripriya Devi, Asst. Prof., Dept. of Environmental Science, 8. L. Kanonbala Devi, Asst. Prof. & Head, Dept. of Mathematics, 9. Kh. Promila Devi, Asst. Prof., Dept. of Zoology.

2nd Row (Left to Right)

1. Dr. H. Suraj Singh, Asst. Prof. & Head, Dept. of History, 2. Dr. K. Deben Singh, Asso. Prof., Dept. of Physics, 3. Dr. L. Rameshwor Singh, Asst. Prof., Dept. of English, 4. B. Romesh Sharma, Asst. Prof. & Head, Dept. of Physics, 5. S. Premananda, Asst. Prof. & Head, Dept. of Philosophy, 6. Dr. Kh. Kesho Singh, Asst. Prof. & Head, Dept. of Education, 7. S. Trilokchandra Singh, Asso. Prof. & Head, Dept. of Geography, 8. Dr. A. Tejamani Singh, Asso. Prof., Dept. of English & IQAC Co-ordinator, 9. Prof. W. Jyotirmoy Singh, Principal, 10. M. Sumila Devi, Lab Asst., 11. T. Rajbati Devi, Asst. Prof., Dept. of Pol Science, 12. Dr. Th. Saroda Devi, Asso. Prof., Dept. of Chemistry, 13. Kh. Saroja Devi, Asst. Prof., Dept. of Zoology, 14. Merina Henam, Asst. Prof. & Head, Dept. of English, 15. N. Kritimala Devi, Asst. Prof., Dept. of Physics.

3rd Row (Left to Right)

1. M. Hemanta Singh, Asst. Prof., Dept. of Geography, 2. H. Ahanjao Singh, Lab Attn., 3. Katingpou Panmei, Asst. Prof., Dept. of Zoology, 4. Dr. S. Rabi Singh, Asst. Prof., Dept. of Manipuri, 5. Dr. Shreedha Chungkham, Asst. Prof. & Head, Dept. of Economics, 6. Y. Rishikanta Meitei, Asst. Prof., Dept. of Physics, 7. S. Prabinkumar, Computer Asst.



ਅੰਕੁਸ਼

Ningthoujam Reshma Devi
B. Sc. 4th Sem
Roll No. :53
Geography Honours

ਅੰਧਯੋਗੇਸ਼ ਗਾਏਕਿਆਂ ਗਾਏਕੇ ਸੰਸਕ੍ਰਿਤ
ਸੰਸਾਰੇ ਟਾਮਰੇ ਯੋਗੇਸ਼
ਭੇ ਨਸ਼ੇ ਭੇ ਟਮਚੇਨ ਧਾਨ. ਲੇਧੇਨ ਅੰਟੇਨ ॥
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ਘਰੈਚ ਮਰੈਦ ਰੇਖਾਜਾਣ
ਤੈਂਦਰ ਜਾਲੂਸ ਘੁੰਬਿਆ ਤੈਂਡੇ
ਘੜਮਈਅਾਝੀ ਨਛੋਧੀ ਝੁੰਡੇ
ਮੇਲੁਚ ਕਉਂਗਾ ਏਕਥੀਠੀ,
ਘੁੰਮਿਯ ਪਮੇ ਘੁੰਬਥੀਠੀ,
ਤੈਂਕੀਯ ਸੁਆਲੁ ਮੇਢੀਠੀ
ਝੰਨਟੀ ਪਮੇ ਘੁੰਬੇਘਾਦ॥

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 ਯੋਜਨਾਬੰਦੀ ਤੇ ਸ਼ਿਸ਼ੂ-ਸੰਰਖਣ ਟਰਸਟਗੀਰੀ
 ਸ਼ਿਸ਼ੂ ਸੰਰਖਣ ਟਰਸਟਗੀਰੀ

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ਨਸ਼ੇ

Th. Premjit Singha
B. Sc. 1st Sem
Roll No. : 02
Chemistry Honours

ਨਸ਼ੇ ਧੁੰਧਲੀਆਂ
ਟਮਕਮ ਛੋਂਕ ਟੈਂਗਾਮ
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অর্থনৈতিক জীবনগত পরিবর্তন

Ningthoujam Reshma Devi
B.Sc. 4th Sem
Roll No .: 55
Geography Honours

অর্থনৈতিক জীবনগত

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অর্থনৈতিক জীবনগত

জীবনগত পরিবর্তন,

অর্থনৈতিক জীবনগত

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অর্থনৈতিক জীবনগত

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অর্থনৈতিক জীবনগত পরিবর্তন পরিবর্তন.



MEMBERS OF THE EDITORIAL BOARD



(Left to Right)

1. Ningthoujam Reshma Devi (Magazine Secretary), 2. Member, Dr. Saikhom Rabi, Member, 3. Dr. Akham Tejamani Singh, Editor, 4. Merina Henam, Member, 5. Dr. Reema Begum, Member



ॐ

Dr. Saikhom Rabi Singh
Assistant Professor
Department of Manipuri.

කුමාරි පරාක්රමබාහු රජු 12 වන වසරේදී ලාංකික සේනාපතිවරයා වූ ආනන්දානන්ද වූයේ
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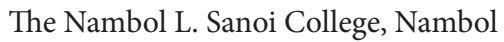
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ଟୀକଣ - ଯାହାର ଏହି ମାଲିକାନା ହେଉଛି ସ୍ୱାଧୀନତା ପ୍ରଗତିଶୀଳ ଗୋଷ୍ଠୀ।

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ਗੇਜ਼ਟੇਟਾ - ਆਰਟੀਕਲ ਨੰਬਰ ੧੧॥ ਆਰਟੀਕਲ ੨੨੨ ਆਈ.ਐਸ.ਐਸ. ਆਈ.ਐਸ.ਐਸ. ਆਈ.ਐਸ.ਐਸ.





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শ্ৰেণীনৈশ্ৰুণীৰ জঁয়জঁয়

Laishram Secondson

BA 4th Sem

Roll No.: 26

Zoology Honours

অঁপাৰী ক্ষীৰ তেঁতলুপ্ৰম লোঁপ্ৰলোঁপ লীয়াৰ, শ্ৰেণীনৈশ্ৰুণীৰ প্ৰাণীৰ জঁয়জঁয়ৰে তেঁতলুপ্ৰমীয়া
 অলীলক অঁ মৰা ৭ প্ৰম ক্ষেত্ৰে প্ৰমৰণাৰে তেঁতলুপ্ৰম অক্ষৰী তেঁতলুপ্ৰম লোঁপ্ৰলোঁপ লীয়াৰ তেঁতলুপ্ৰমীয়া
 ॥ শ্ৰেণীনৈশ্ৰুণীৰে প্ৰমৰণ অক্ষৰীৰে প্ৰমৰণ তেঁতলুপ্ৰম প্ৰমৰণ লীয়াৰ লীয়াৰ ক্ষীৰ অক্ষৰীৰে
 লীয়াৰ অক্ষৰী ॥ ক্ষীৰক্ষীৰী ক্ষীৰীয়াৰে প্ৰমৰণ ক্ষীৰীয়াৰে প্ৰমৰণ, ক্ষীৰীয়াৰে প্ৰমৰণ, ক্ষীৰীয়াৰে প্ৰমৰণ
 অক্ষৰীৰে ক্ষীৰীয়াৰে প্ৰমৰণ প্ৰমৰণৰে ৭ ॥ জাৰীয়াৰে প্ৰমৰণৰে ক্ষীৰীয়াৰে প্ৰমৰণৰে প্ৰমৰণৰে
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1. Physical development
2. Character development
3. Vocational development
4. Mental development
5. Promotion of Universal brotherhood.
6. Religious development.

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 නැවතත්

1. Realisation of self
2. Avoid Bookist learning
3. Women education
4. Value to technical education

ਘੜਨ ਨਲੇਲ ਨਲੇਡੁ ਨਾਯਾਤੰਤਰ ਨੇਨਚਨੀ
ਤਰੇਨਾ ਸੁਨੀਤੰਨਾਏ ਤੰਨੇਲੁ ਆਂਦੇਨਤੰਨਾਯਾਨੀ ਯਾਥੰਨੰਨਾ

[illegible]

1. Satsang Method
2. Concentration Method
3. Heuristic method
4. Lecture Method
5. Imitation Method
6. Method of Realisation

[illegible]

1. Teacher must be tyagi
2. He should like act as a substitute of



STUDENTS' UNION 2022-23 NAMBOL L. SANOI COLLEGE, NAMBOL



1st Row (Left to Right)

1. Sorensangbam Lamnganbi Devi (Girls' Common Room Secretary), 2. Soraisham Trilokchandra Singh (Asso. Prof) Vice President, 3. Prof. W. Jyotirmoy Singh (Principal) President, 4. Ningthoujam Reshma Devi (Magazine Secretary)

2nd Row (Left to Right)

1. Kangujam Sanaba Singh (Debates & Extension Secretary), 2. Yumnam John Singh (Games & Sports Secretary), 3. Oinam Jimjim Singh (Boys' Common Room Secretary), 4. Sagolsem Umakanta Singh (General Secretary), 5. Wahengbam David Luwang (Social & Culture Secretary), 6. Pukhrambam Richdevos Singh (Finance Secretary)



Secretaries of Students' Union Nambol L. Sanoi College, Nambol



General Secretary
SAGOLSEM UMAKANTA SINGH



Finance Secretary
PUKHRAMBAM RISHDEVOS SINGH



Magazine Secretary
NINGTHOUJAM RESHMA DEVI



Games & Sports Secretary
YUMNAM JOHN SINGH



Debates & Extension Secretary
KANGUJAM SANABA SINGH



Social & Culture Secretary
WAHENGBAM DAVID LUWANG



Girls' Common Room Secretary
SORENSHANGBAM LAMNGANBI DEVI



Boys' Common Room Secretary
OINAM JIMJIM SINGH



"MARY'S GOLD, MARIGOLD"

Cyril Khumukcham
B.A. 1st Sem
Roll No.: 18
English Honours

In the torridity of summer,
There grew a marigold
With warmth and glimmer,
An aconite she's seen;
By the eyes of her nest.
Her beauty a gift;
The attraction she gives.
Thus there stood jealousy,
Her's was mere misfortune
Treated like the thistles
With evilness infinite.

Who knew the yellow lady
Would be heaven's offering
Boldly she stood;
flamboyantly she bloomed.

She was Mother MARY'S beloved
And now she adjoins
With the glories of heaven.
MARY'S gold she was
The flower called MARIGOLD



"GIRLS WITH LOOM"

Dr. Shreedha Chungkham
Assistant Professor
Department of Economics

The Internal Quality Assurance Cell (IQAC) of Nambol L. Sanoi College as a part of its initiative on soft skill development and career counselling organized the first "Handloom Exhibition cum Sale" titled "Weaving the Future" on the college premise on 18th October, 2019. The exhibition was a part of IQAC's endeavour to encourage and give due recognition to the skills and talents of our college students and promote "rural economy" given that our student community largely belong to rural Manipur. Since the first exhibition the college has come a long way to its present state of "Girls with Loom" and beyond to be rightfully regarded as the unique characteristics of our beloved institution.

A brief account of how our students and Handloom became our institution core values:

The challenges of the college is manifold and it was the collective decision of the IQAC that the focus will be on what can be fruitfully executed given the financial and manpower constraints. Furthermore, the institution unanimously agreed that any initiative undertaken by IQAC of this college should be action oriented and impact based. With this realisation, it was necessary to give shape to the idea and principle on which our future course of action will depend upon, both short term and long term. For the academic session, 2019-20 the IQAC initiative of "Mai-Aon" was initiated to cater to Trans – disciplinary knowledge within and beyond the

class room and as for the skill enhancement part, initiatives were taken up under the aegis of "Hijan-Hirao". Understanding the society is a pre-requisite for its future development. As a corollary understanding the stakeholders (students, teachers, staff, locality etc.) of the college is a prerequisite for any fruitful intervention by the IQAC.

With this in the backdrop and given the reality of the contemporary handloom sector of Manipur, it was necessary to appraise the society about the plight of the sector through the medium of exhibition that exclusively caters to the student weavers of the college. The challenges of handloom sector ranges from non-availability of good yarn, competition from power loom (which now caters to over 70 percent of Indian textiles), near perfect imitations of handloom products which robs the genuine producers of their primary revenue source, inadequate credit facilities to weavers, exploitation by middleman and powerful aggregators, lack of information to weavers etc. Numerous initiatives aimed at promoting handloom sector and addressing the hardship of weavers in particular have been taken up by government– promoting authentic handloom products (through handloom mark system), technology up gradation, fund to buy new machines, renovations etc., integrated handloom development schemes, health insurance schemes for weavers to cite a few. Despite its many initiatives many challenges remains and the first exhibition was a call to place weavers at the centre stage of policy



making for meaningful and sustainable transformation of our society towards prosperity.

What the students stand to gain from this initiative?

For the students' weavers it is a learning process and an outlet for understanding the larger challenges of the handloom sector that transcend beyond their workspace. Over the year, the initiative have attracted many girl students of the college and have earned appreciation from the public, the government, entrepreneurs and weavers. As the growth continued, a separate "Handloom Research and Promotion Cell" was established in 2022 to cater to the growing need of the student weavers and the way it was shaping the value of our institution itself. The institution recognises and appreciates the student weavers' about their contribution to the larger economy of the state and also impart a message of hard work and dedication to the youth. It is a recognition of the fact that they are the flag bearer of traditional knowledge and skills. The handloom sector as a whole is intricately woven with the existence and progress of our society through time and touches upon all facets of our society. The sad reality characterizing the handloom sector is that most of the weavers are concentrated in rural areas are mostly illiterate they are often at the receiving end by powerful aggregators and the benefit destined for them seldom reaches their doorsteps. Our small intervention has the potential of changing the dynamics of handloom sector. As many young weavers are college going students and they negotiate their time between attaining formal education and economic/ women empowerment through weaving and helping their families' finances. Herein lies the potential role of our student weavers who can act as a medium of change. Through exhibitions and training, we strive

to highlight their skills and talent, at the same time imparting the values of work ethics and dedication.

What message we want to give to society?

It is a platform to highlight the health and challenges of our contemporary societies. Through the medium of the weavers and the weaving tradition of our society we are trying to rediscover and relearn the intricacies of how our society has been shaped. It is based on the larger realisation that the mere existence and continuance of traditional knowledge treads the knife-edge in the era of globalisation and consumerism. However, the existence of our society also hinges on the adaptability of our social and economic institutions to the changing global landscape. The success in our pursuit of meaningful development is contingent upon reshaping the traditional institutions to the need of changing times.

The "Girl with Loom" initiative serves as a noble gesture to encourage the local economy and indigenous institutions of our society in our strides towards development and sustainability.



SIDE EFFECTS OF NUCLEAR WEAPONS

H. Henry Singh

B.Sc. 1st Sem

Roll No.: 01

Physics Honours

One of the most dangerous weapons in this century is Atomic bomb or more simply just an Atom bomb. What exactly is an atomic explosion and how does it work? It is an explosive device that derives its destructive force from nuclear reactions, either fission. The immense destructive power of atomic weapons from the sudden release of the fissile elements makes up the bomb's core. A nuclear weapon is a device that uses a nuclear reaction to create an explosion. It creates a mushroom-shaped cloud when it explodes. Nuclear explosions produce both immediate and delayed destructive effects. Blast, thermal radiation, and prompt ionizing radiation cause significant destruction within seconds or minutes of a nuclear detonation. The intense heat can ignite fires and cause severe burns on exposed flesh as far as 32 km from a large thermonuclear explosion. The delayed effects, such as radioactive fallout and other environmental effects, inflict damage over several years. There are several kinds of radiation emitted from a nuclear explosion including gamma, neutron, and ionizing radiation which affects our skin in harmful ways. It even affects the atmosphere and climate for long time. Radioactive dust from the bombs rises up into the atmosphere and spreads out over large areas from where it falls down and causes deadly radiation.

It became popular in Second World War where the impact of the atom bomb had caused a lot of damage at Japan in August

1945. The U.S developed two types of atomic bomb during the Second World War. The first 'Little Boy' and the second was called 'Fat Man'. Little Boy was a gun-type weapon with a uranium core and was dropped on Hiroshima. The second weapon Fat Man was dropped on Nagasaki and was implosion-type device with a plutonium core. The two bombing killed between 129,000 and 226,000 people, and most of them were civilian. The radiation in Hiroshima and Nagasaki today is on the extremely low levels of radiation. Now most of the countries have atom bomb. Even in India the atomic test had been carried out to Pokharan in Rajasthan. India's loss to China in a brief Himalayan border war in October 1962, provided the New Delhi government impetus for developing nuclear weapons as a means of deterring potential Chinese aggression. By 1964 India was in a position to develop nuclear weapons. Recent estimates suggest that India has 160 nuclear weapons and has produced enough weapons-grade plutonium for up to 200 nuclear weapons. Even if it is for the protection of the people if a Nuclear War happens then most of the civilian will be killed and the countries involved in it will be at a great loss. Nuclear war would involve hundreds to thousands of explosions, creating a situation for which we simply have no relevant experience. It is unclear whether humanity could possibly survive a full-scale nuclear war with the current nuclear weapons. Many survivors began to notice the



effects of exposure to the bomb's radiation. Their symptoms ranged from nausea, bleeding and loss of hair, to death. Flash burns, a susceptibility to leukaemia, cataracts and malignant tumors were some of the other effects. Depending on their distance from the blast site those who look directly at the blast could experience eye damage ranging from temporary blindness to severe burns on the retina. The spread of diseases from contaminated water supplies, non-existent sanitary facilities, lack of medicines, and the millions of dead could reach epidemic proportions

The only way to eliminate nuclear risk is to completely eliminate nuclear weapons from the planet. Nuclear weapons are not safe for people but to protect ourselves from getting invaded by others we had to have nuclear weapons. It's better to get inside of a building then inside of cars. Cars do not provide good protection from radioactive material. If you can get to a brick or concrete multi-story building or basement within a few minutes, go there. Being inside any building is safer than being outside. This will help provide protection from

the blast, heat, and radiation of the detonation. If occurs take cover from the blast behind anything that might offer protection. The walls can block much of the harmful radiation. Because radioactive materials become weaker over time, staying inside for at least 24 hours can protect us until it is safe to leave the area. Lie face down to protect exposed skin from the heat. The vast majority of the human population would suffer extremely unpleasant deaths from burns, radiation and starvation, and human civilization would likely collapse entirely.



MEIRA PAIBI

Ningombam Shreema Devi
Assistant Professor
Department of Political Science

Meira Paibi is all valley-based women's movement which works at the state, district and local levels to fight against alcoholism, drug abuse, human rights violations caused by militarization and women's issues and familial disputes within the community. Women's movement emerged in 1980s as Nisha Bandis and then they started working to protect the sons and daughters from the atrocity of Indian militarization. Meira Paibi is the largest women's movement in Northeast India working for human rights fighting against Armed Forces Special Powers Act, (AFSPA, 1958) which allows a non-commissioned officer to shoot at the mere suspicion and provide impunity to the armed forces.

In the wake of the violence and conflict erupting in Manipur, there has been a systematic attempt to sabotage the image of Meira Paibi by certain section of Kuki intellectuals in national media. There are two main accusations against Meira Paibi in Manipur. First they are being accused of inciting violence specially violence against women of the "other community" in Manipur. Second accusation is that Meira Paibi is hampering the smooth functioning of paramilitary forces in the state.

There has been no evidence or case of Meira Paibi inciting violence against women of the other community. In fact, when the two nude parading happen it was Meira Paibi who intervened to save them. The very next

day after the viral video of two nude parading was out, major Meira Paibi organizations at the state and district level condemned the act openly and unilaterally seeking immediate justice for the women victims. Meira Paibi in several localities conducted sit in protest the violations of two women. Meris Paibis have declared that they would not tolerate crime against women of any community be it Meitei, Naga or Kuki women. They have protested vehemently against the rape of Rose Ningsen, raped by Border Security Personnel in early 1970s. on 15th July 2004, twelve Meira Paibis also protested nude in front of the ancient Kangla fort in the heart of Manipur, against the rape and murder of Thangjama Manorama by the 17th Assam Rifles. Their main demand was the revocation of AFSPA, 1958. They have fought relentlessly for the basic human rights of the people living under the demonic law APSPA, 1958. Irom Shamila was an epitome of Meira Paibi, who fasted for 14 years against AFSPA, 1958. Women of Manipur in the form of Meira Paibis stood behind their daughter Irom Sharmila, during their fast.

Regarding the second accusation, we must understand why there has been a history of distrust among the people of Manipur and especially among the Meira Paibis vis a vis the armed forces. The origin of this distrust is traced back to the long history of human rights violation in the form of forced disappearances, rape and sexual assault of women, fake encounters etc, committed



by armed forces personnel, during the long history of militarization in Manipur under the umbrella protection of AFSPA, 1958. Presently the distrust is fueled by the inaction of the huge number of paramilitary forces in Manipur after the first event of violence on May 4, 2023. Between May 4 and 27th may when there was a simultaneous coordinated attacks by the Kuki militants in several villages in the periphery of the valley, thousands of paramilitary forces have been deployed in the valley of Manipur. People hoped that they have come to rescue the people's lives and to stop their houses being burnt down by the Kuki militants. Their inaction and apathy led the common people to believe that these forces were not there to help the people. When more than 500 houses were being burnt down by the Kuki militants these forces, BSF and Assam Rifles remain a silent spectator. People and especially women folk have lost their faith in the paramilitary forces sent by the Indian state.

Above all Personnel of Rapid action forces, vandalized 14 parked vehicles and shops on July 14th. These actions further aggravate the already existing mistrust. Fourthly there is also a perception that Assam Rifles is working in collaboration with Kuki militants supported by several drone footages. Meira Paibi have been installed in checkpost, to monitor transit of illegal arms and drugs, stopping the vehicles of Assam rifles from entering the periphery.



NDA AS A CAREER

Stonfan Yumnam
BA 1st Sem
Roll No.: 270
English Honours

The National Defence Academy (NDA) is the joint defence service training institution of Indian Armed Forces, where cadets of three service that is the Indian Army, Indian Navy and the Indian Air Force train together before they go on the respective service academy for further pre-commission training. The NDA is located in Khadakwasla, Pune Maharashtra. It is the first tri service academy in the world.

DO NDA CADETS GO TO WAR?

NO, NDA cadets do not go to war. After successful competition of their training from NDA and training institution of service of their choice, cadets are commissioned as officers and thereafter they can be posted to field area. All the cadets joining the NDA after passing out 10+2 examination are trained in the Academy for three years culminating in graduation with BA (or) BCs (computer science) degree of Jawaharlal Nehru University and University of Delhi.

It is one of the best options for Indian youth's career to join NDA after passing out 10+2 examination as it provides a guaranteed service after passing out from the National Defence Academy the Naval cadets are selected for the Executive Branch of the Navy, and are also given further training at Indian Naval Academy, Ezhimala for one year and, on successful completion of the training, they are promoted to the rank of Sub Lieutenants. NOW, even "FEMALE" candidate can apply

for National Defence Academy (NDA) and serve the country.

The Commandant of the National Defence Academy is the head and overall, in-charge of the academy. The Commandant is a three-star rank officer from the three Services in rotation. Major General Thakur Mahadeo Singh, DSO was the first commandant of JSW at IMA. Major General E Habibullah was the last head of the JSW and the First Commandant of NDA at Pune. Vice Admiral Ajay Kochhar, AVSM, NM is the present commandant.

Applicants to the NDA are selected via a written exam conducted by the UPSC every year, followed by extensive interviews by the Services Selection Board covering general aptitude, psychological testing, team skills, leadership qualities as well as physical and social skills, along with medical tests. Incoming classes are accepted twice a year for semesters starting in July and January. About 4,00,000 applicants sit for each written exam every year. Typically, about 6,300 of these are invited to interview and finally 300-350 are selected to attend the course. The minimum age should be 16 and half years and maximum age should be 19 and half years.



AN INDEPENDENT WOMAN

L. Lusterjit Singh
BA 6th Sem
Roll No.: 134
English Honours

It is a common notion that women are dependent and weak and they ought to usually be beneath a man's wing. But time and again women are challenging this notion. Women at the moment are proving that idea wrong. They are beginning to move forward and display that they need to be dealt with like a person they do tough paintings to and they could hold up with can maintain up with the lads in order that they ought to be dealt with all equally. Be an unbiased female is the quality for 3 reasons. The first, an impartial female has a more potent mental. For example, she isn't always smooth to complain. And then, she does now no longer without difficulty surrender in a hard situation. Moreover, she is able to face troubles with courage. Besides, she can stand for herself when trouble arises. An impartial lady will fight for her goal. She works hard to achieve her goal. The second, an unbiased lady can do things without relying on others. She learns from her experiences and her experience makes her bold and

independent. Besides, she inspires people around her irrespective of the genders. She will encourage herself and others to work that extra mile to achieve the goal. The maximum vital component is she accept as true with that the spirit is on herself, so nobody else can lower it. The last, when a female has the monetary independence, she isn't effortlessly to be underestimated with the aid of using guy. Furthermore, a financially independent woman is a boon to her family and people around her. Her self-respect cannot be compromised. For example, while she has a consistent job, a person cannot underestimate her. And then, she works on some thing extra effectively. Therefore, independence could be very beneficial for a female. In conclusion, a independent woman has a strong willpower. So that, an impartial lady is dependable in any situation.



LAI HARAoba

Khuraijam Sophiya Devi
BA 6th Sem
Roll No.: 63
English Honours

Lai Haraoba is also known as the Umang Lai Haraoba. It is one of the most popular festivals of Manipur. Lai Haraoba means the enjoyment of the God, specially the Umanglai. It is performed in most of the villages where Meiteis live. People believe that this festival brings the prosperity to village for the year.

It is performed with the presence of the Maiba, Maibi, Pena Khongba and the villagers. The Maiba & the Maibi are individuals whom people believe can communicate with Gods by performing some rituals. On the first day of The Lai Haraoba, the 'Lai Loukhatpa' is done in the evening (which means to invoke the God/Goddess through a ritual done in a water body). And from the next morning the ceremony is fully performed. In the first morning the song 'Yakairol' is sung in front of the God's Altar. Yakairol is a type of song which is sung to awaken the God/Goddess. It is performed by the 'Pena Khongba' henceforth the villagers come to offer the flowers, fruits, vegetables from their own gardens which is known as 'Heiruk Kaba'. They offer to the God whatever they can. Consequently 'Lai Mang Famba' is performed by the Maibi. Here the Maibi in trance gives the prediction of what might happen to the village and villagers in the near future. It is believed to be the speeches from the deity. Married daughters also come for the 'Lai Heiruk Kaba'.

In the evening, all the villagers come to the Laibung (God's Altar) to make the festival more beautiful and colorful through their dance.

First of all they perform the 'Lai Haraoba Challi Jagoi' a dance which the Maiba, Maibi & Pena Khongba dance with music at the background and all the villagers follow them. Anyone can join the dance but it is done in a systematic way where older villagers lead younger ones. Women wear phanek Thambal Leikhok and the Lamdang Khullak, women will put on some jewelries and Nachom (it is made up from different types of flowers and it is the most important thing for the women to wear in the Lai Haraoba Jagoi) & Men wear Pheijom, Pumyat and Lengyan Phi. During these Maiba, Maibi & Pena Khongba sing songs praising the deity.

In the day before 'Lairoi' (Last Day) a special ritual 'Lai Kanglei Thokpa' is performed. It is the formality for searching of the wife of God which is called Lai Nupi Thiba. In the last day of the festival many important rituals are performed. In that day after the Lai Puba, The Phungarel Jagoi is performed by the Selungba Selungbi, Keirunghanba Keirunghanbi and some elder couples. Consequently The Mekon Thagonba is performed and The Tangkhul Nurabi is also performed, this is one of the important aspects of Lai Haraoba which shows that the Chingmi and Tammi are the brothers of the same mother. The ritual 'Ougri Hangen Chongba' is also performed just after the Tangkhul Nurabi and finally the festival is ended with the Lai-Boura Thaba (Lai-Puba) with the same person which take parts in the first day of Lai Loukhatpa.



APOKPA KHURUMBA

Loushambam Sanatombi
Assistant Professor
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Ancestor Worship is a religious cult found in some societies based upon the belief that the spirits of deceased ancestors are immortal and can influence events in the lives of the living. Culturally defined ceremonies and rituals are practiced to honour a family's ancestors or ancestors of another designated group such as a clan, household, etc. and to encourage the spirits of the ancestors to protect and help the group or individual. By strengthening the bond between the living and the dead, ancestors worship emphasizes the continuing of life.

Meiteis venerate their ancestors with appropriate rituals and express it by the term Apokpa Khurumba. Meiteis perform this ritual under three categories, namely (1) Salai Apokpa Khurumba (2) Sagei Apokpa Khurumba (3) Phungga Apokpa Khurumba. The sacrifices or offerings to ancestors were of three kinds namely Charot, Korat and Morat.

Salai Apokpa Khurumba

It relates to the worship of the Apokpas (ancestors) of each of the seven salais(clan) of the Meitei social organization. The descendants of each salai worship them on the Meitei calendrically fixed days and months of a year. They seek blessings for general prosperity, well-being and protection of the whole salai. Each salai worship its Apokpa (ancestors) by the offering of particular flowers, fruits, fish, etc. and they have an exhaustive list of the items to be offered.

Salai Apokpa Khurumba for each salai is performed at different months of the year viz;

- (1) Lamta (Feb.-Mar) – Moirang Salai
- (2) Sajibu (Mar-April) – Khuman Salai
- (3) Kalen (April-May) – Khaa – Nganba Salai
- (4) Inga (May- June) – Mangang Salai
- (5) Ingen (June- July) – Angom Salai
- (6) Wakching (Dec-Jan) – Luwang Salai
- (7) Phairen (Jan.- Feb.) – Sarang-Leishangthem Salai.

It may be mentioned that there are also particular colours associated with a particular salai viz;

- (1) Mangang Salai – Red
- (2) Luwang Salai – Blue
- (3) Khuman Salai – Black
- (4) Angom Salai – White
- (5) Moirang Salai – Mixed shades of yellow
- (6) Khaa Nganba Salai – Mixed shades of green
- (7) Sarang – Leishangthem – A light shade of green.

Sagei Apokpa Khurumba

Sagei Apokpa Khurumba is generally





attended by all the family members of the clan and it is the most widely observed ritual representing the Meitei ancestral rites and rituals. The main ritual of Sagei Apokpa Khurumba is the Lai Chaklon Katpa (offering food to the ancestors). The main ritual is performed at the shrine which is housed at the courtyard of the house of the Sagei Piba. This ritual may be said to follow the procedure of a Lai Haraoba ritual on a less detailed scale. When the ritual of Sagei Apokpa Khurumba is complete, the members of the Sagei join a feast. The Sagei Apokpa Khurumba is performed at least once a year to enable the members of the Sagei to meet renewing the bonds of kinship.

Phungga Apokpa Khurumba

Phungga Apokpa Khurumba can be performed on any auspicious day. The day and month is fixed according to the Meitei calendar if the family member desires to pray for specific grants such as offsprings,

wealth etc. The date selected should not fall on ominous day. Family members worship their ancestors without the participation of anyone else outside the Phungga group (a family dining together from the food cooked out of one Phungga). A Phungga may consist of a couple, their children and grandparents. In case the families shares the same Phungga, such as extended family, they also fall under the purview of Phungga Apokpa Khurumba.



GAAN-NGAI

Dihemlu Panmei
BA 4th Sem,
Roll No.: 07
Geography Honours

When the chilly breezes sweep through the bare bark of the winter trees and skies turn bluer and higher. When the barns are full and pumpkins, yams plumped, while the dead of the year has not left for the land of the death, when he still sleeps in the grave dark, The 'GAAN-NGAI' day arrive thrilling the hearts of the living of the coming celebration. Hasting the weavers to finish their new shawls, youths practising dance steps to the beats of the drums as every steps anticipates the festivals of the living and the dead.

GAAN-NGAI is the festival that has the complete paraphernalia of RONGMEI CULTURE. It is one event that proves that RONGMEI culture is not mere revival of the once lost or a promotion of what is left, but a living culture throughout. The festival is a part of every RONGMEI tribes man's life. Each day of this five day festival has its own speciality and each act in these days has its significance.

GAAN means dry or winter season. NGAI means festival. It is the festival of Chakan Gann-Ngai. People produce new fire by means of friction of the dry wood and bamboo split which is called "Mairapmei". Gaan-Ngai is celebrated at the end of the Year and bringing of the new year. It may be called a new year festival as new fire is produced and used.



PURPOSE OF LITERATURE

Cyril Khumukcham
B.A. 1st Sem
Roll No.: 18
English Honours

There is a saying that goes “you never know you’ll drown unless you dive into it”; the same goes for literature. Once you start to love it the more you get swayed by it. Literature mainly developed along with the English language started from the Celtic period. It witnessed various reformations with a few retouches of Latin, Greek, French and of course German. During the old times there were only a handful of literary devices in the form of prose and poetry. Oral literature was much more in common especially during the prehistoric times. Poetry became the general example of literature after the conversion of the Celts to Christian. It was during the Elizabethan era that English was modernized and it encompassed poetry, prose, epics, novels and plays which are one of the strongest aspects of literature. English before Shakespeare was rather examples of the English reformation was the translation of the HOLY BIBLE from Latin to English. There after poets like Shakespeare, Wordsworth, Alfred, Keats, Oscar, Emily etc evolved and therefore enriched and expanded it.

The vastness of literature is like a sea of consciousness where one drifts between fantasy and reality. It thus becomes a platform where the power of human imagination comes into play. The artistic abilities of men are expressed openly. One individual inspires another yet some have their works hidden in

mystery. The difficulty is that he or she has to be an expert in the field of expression. Even so it is never a subject meant only for the critiques and experts but for everyone. One can be a doctor, teacher, officer, actor or even a labourer. It is their love for literature that they hold deep in their hearts, profession is just an imperative matter. Literature can also be used to understand the laws of nature. It is known for its approach towards religion, culture, war and history.

Our country India is a beautiful country rich in literature. This was a result of the various preservations of the then poets, artists, writers and critiques. India is comparable to English in terms of its diversified literature richness. We have Ramayana, Mahabharata and much more for which we Indians are to be proud of. It is necessary for the present people to conserve such priceless entities for the future generations; the more its age the more its value. Our state Manipur itself is a land rich in culture and folklores. Despite of its lack in development it seriously remains rich in ‘Sahitya’, which means literature in Manipuri. We have Chaoba, Kamal, Anganghal, Minaketan and G.C. Tongbra the pioneers in the realm of literature. By following their footsteps we can bring our precious literature up to higher level and spread it far and wide across the continent. The young with potentials are obliged to make this possible.



Having known that the land is thronged with literary resources abided by its heavy multiculturalism the people are still careless about these gifts. After a couple of years it disappears and remains unknown. Literature is also a means of understanding the law of nature. It bears the utmost passion for exploring humanity and upholds the artistic version of the human mind. Although there has been numerous controversies in the past, literature still persists as a manuscript explaining the different versions of life. Thus, each one of us especially those with the love of literature have bigger responsibilities to save those treasures which has kept literature alive and then one day we'd boldly declare "We have our own literature and I am proud of it".



PHOTO GALLERY

FRESHERS' MEET





HANDLOOM EXHIBITION



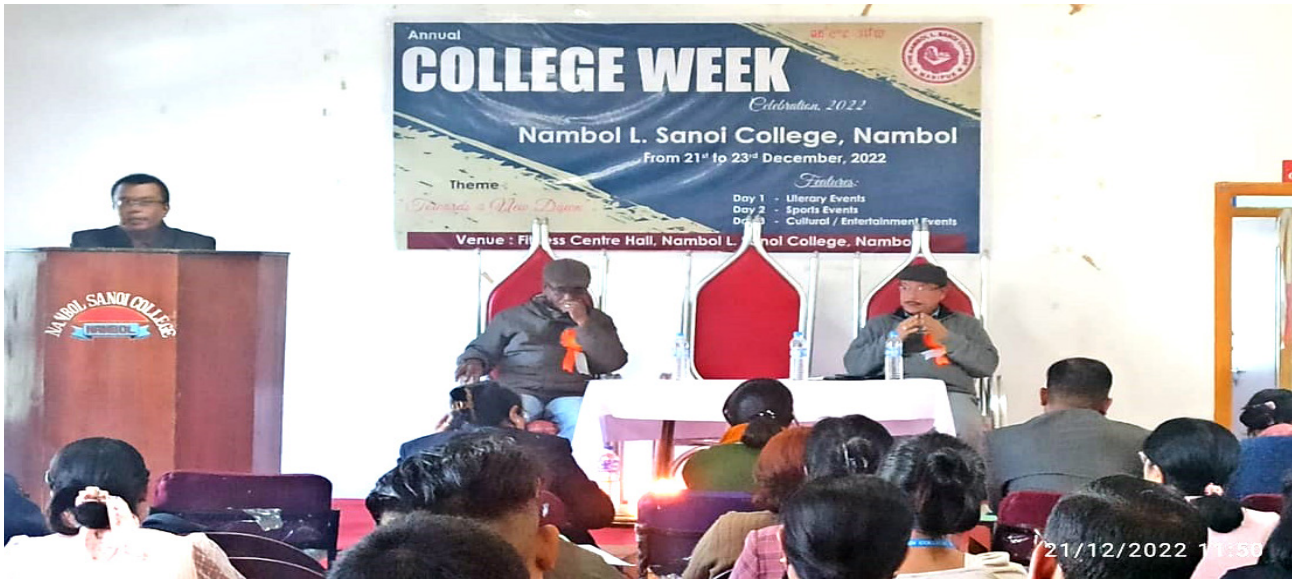


INDUSTRIAL MOTIVATIONAL CAMPAIGN





COLLEGE WEEK





STUDY TOUR



SPORTS' MEET





ONE DAY WORKSHOP ON CHILD TRAFFICKING AND ISSUES RELATED TO CHILDREN



WATER BIRD CENSUS - 2023





SPECIAL NSS CAMP-2022-23



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