



ALOKARUN

VOL -XXXVII-VIII, 2017-18



DERA NATUNG GOVERNMENT COLLEGE, ITANAGAR

Arunachal Pradesh

Estd. 1979

Website : www.dngc.ac.in



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Late Dera Natung

(01.07.1964 - 08.05.2001)

THE EMBLEM OF DERA NATUNG GOVERNMENT COLLEGE, ITANAGAR

Arunachal Pradesh is one of the young and beautiful eastern states of the Indian Union. The name of the state, rightly and literally, means 'the Land of the Rising Sun'. The sun plays a prominent role in the life of the people all over the world. The central truth is that there is an intimate connection between the mind of man and the moving spirit of the universe. The rhythmically running rivers, the vast mountain ranges and the fields full of crops - all these sustain not only the blood-stream of our life but also conserve the culture of the nation. They illustrate that the more Indian culture changes, the more it remains the same; and if our young men are to live more abundantly, they should enter more fully into the experience and ideals of the race, they should be inspired in their minds and hearts by the great ideas enshrined in our culture.



THE MOTTO: 'VIDYA DADATI VINAYAM'

VIDYA is 'education, knowledge, science and skill', DADATI means 'gives or imparts', and VINAYAM is 'politeness and humility'. VIDYA is both knowledge and power. It has interest as well as utility. It is illuminating as well as fruitful. It demands disciplined devotion to the pursuit of truth. It develops in its votaries an attitude of tolerance, open mindedness, freedom from prejudice and hospitality to new ideas. In order to develop universality of outlook, to adopt racial tolerance and rear international understanding and peace- what we need is VIDYA; and in absence of humility, reverence for ideals, grace of mind and charity of heart, it cannot enable us to fight against illiteracy, unemployment, disease, ignorance, injustice, oppression, fear, hatred, malice, idleness, mutual distrust and love of domination. We have in our country great natural resources, intelligent men and women, and if in addition, we learn to work together with pleasure, pride and sense of duty in the sacred task of acquiring VIDYA, no one can prevent us from reaching our goal. The beautiful NATURE depicted in the EMBLEM also teaches us about all the eternal values of life which are attainable only by value of courtesy and humbleness.



Brig. (Dr.) B.D. Mishra (Retd)
Governor,
Arunachal Pradesh

MESSAGE

The college fraternity of Dera Natung Government College, Itanagar is bringing out the 38th edition of its College magazine "ALOKARUN" for the session 2017-18, which I appreciate and trust that this magazine would showcase the excellence and achievements of the institution in the various fields of literature, academics and co-curriculum.

Higher education charts the destiny of the youth ipso facto that of a nation. It is one of the most powerful tools for the realization of the nation's technological and economic advancement. Improving teaching and learning quality and fostering excellence in our institutions is imperative for all societies. It needs introduction of flexibility to attract good faculty, improvement of teaching techniques and encouragement of cutting edge research. I am sure that the college fraternity of Dera Natung Government College, Itanagar will focus on their pupil to make them contributing citizens towards the Nation Building.

I wish the faculty members, the staff and the students of the college all the best in their future endeavours.

Bhish

Brig. (Dr.) B.D. Mishra (Retd)



Pema Khandu
Chief Minister
Arunachal Pradesh



MESSAGE


It gives a great pleasure to learn that the Dera Natung Government College, Itanagar, is bringing out the 38th edition of its annual magazine “**ALOKARUN**” 2017-18.

The Dera Natung Government College (DNGC) is the first degree college established in the state capital. Since its establishment, the institution has made stupendous progress in imparting higher education to generation of young Arunachalees. Today alumni of DNGC are serving in various capacities and contributing in the progress of our state.

DNGC has indeed come a long way but its job is not yet finished. The future destiny of Arunachal Pradesh has to be carved, shaped and written by it along with other colleges and higher education institutions across the state. This is one onerous responsibility indeed!

I am glad that the college is keeping the tradition of bringing out an annual magazine every year. I believe this edition of “**ALOKARUN**” will be filled with creative write-ups of subjective, objective and imaginative nature as expected from a higher institution of learning. I hope this annual magazine would serve as a gateway to the institution as well as our diverse but distinct state that thrives on the ideology of “unity in diversity”.

I wish the DNGC team all the very best!



(Pema Khandu)



Shri Honchun Ngandam
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MESSAGE

The college fraternity of Dera Natung Government College, Itanagar is bringing out the **XXXVIII** edition of its College magazine "**ALOKARUN**" for the session 2017-18, which I appreciate and trust that this magazine would showcase the excellence and achievements of the institution in the various fields of literature, academics and co-curriculum activities.

Magazine always presents enough scope for faculty, staff and students to reflect their views on creative writing which is gratefully acknowledged. The academic faculty of the educational institution needs to undertake research study to find out the range and extent of challenge the State faces.

I feel elated in extending my warm wishes for roundly success of "**ALOKARUN**" and convey my greetings to the teaching fraternity, students and others who have contributed ideas in this noble venture.

(Honchun Ngandam)



प्रो. तामो मिबाङ
कुलपति

Prof. Tamo Mibang
Vice-Chancellor

राजीव गांधी विश्वविद्यालय
केंद्रीय विश्वविद्यालय
रोनो हिल्स, दोईमूख ७९१११२
अरुणाचल प्रदेश, भारत

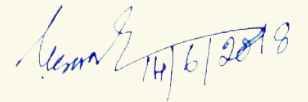
RAJIV GANDHI UNIVERSITY
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Arunachal Pradesh, India

MESSAGE

I am glad to learn that Dera Natung Government College, Itanagar is going to bring out its **XXXVIII** edition of College Magazine "**ALOKARUN**" for the session 2017-2018. Publication of Annual Magazine provides an opportunity to our youth to express their creative writings and literary activities.

I appreciate that the college has produced a number of eminent personalities in diverse fields. They are serving the state and country in different capacities. I hope, the college would continue to maintain and sustain the Academic standard.

I express my best wishes to all the students and teaching fraternity for greater success in coming years.



(Prof. Tamo Mibang)



Dr. Madhu Rani Teotia, IAS
Secretary (Education) cum SPD-SSA
Government of Arunachal Pradesh
Itanagar

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MESSAGE

It is heartening to know that Dera Natung Government College, Itanagar, Arunachal Pradesh is publishing its **XXXVIII** edition of Annual College Magazine namely, “**ALOKARUN**” to highlight achievement of the college for the session 2017-2018. This is a commendable activity in the college curriculum to hone creativity among school children through their writings.


A college magazine helps record the curricular and extra-curricular journey of the college and provides an opportunity to the students to showcase their talent and explore their creative potential. Alongside academic, co-curricular activities help to shape the overall personality of the student.

The College Magazine is a conduit through which the creative talent of the subjects and teachers as well as their hopes and aspiration are channelized. I sincerely hope that the College Magazine would be an excellent document worthy of preservation for posterity. Such initiative will cater holistic education of our students while mobilizing them to spill out their ideas in an organized manner.

Much has changed over the decades both in the context of the curriculum contents and the teaching-learning methodology. The state Government has been trying to disseminate the newly-emerging theories and methods to our teaching fraternity.

The student's writers are well equipped with the power of words to transform their inner creativity, changing blank pages into treasured memories.

I would like to congratulate the principal, faculty members and all the students for their willingness to move forward with new world thinking and make education more life-oriented and life-serving. I wish them the very best in their future endeavours.


27.04.2018

(Dr. Madhu Rani Teotia), IAS



Dr. Tayek Talom
Director



Higher & Technical Education
Government of Arunachal Pradesh
Itanagar-791111

MESSAGE

I am immensely happy to learn that the Dera Natung Government College, Itanagar, Papum Pare District, Arunachal Pradesh is bringing out **XXXVIII** edition of its Annual College Magazine "ALOKARUN" for the academic session 2017-18. It being the centerpiece for astuteness and intelligence of students, teaching and non-teaching fraternity to express endless thoughts and viewpoints through pen and paper, I expect, it would keep its benchmark and standard in this direction at present and in future as well. The magazine, in fact, unfolds the imaginations and gives life to thought and aspiration of the society.

I congratulate the entire editorial team of the college for their hard work and dedication that has resulted in the publication of its **XXXVIII** edition of "ALOKARUN" and wish to Dera Natung Government College, Itanagar fraternity for their further advancement and affluence and convey my best wishes for making the publication all success.



(Dr. Tayek Talom)



PRINCIPAL
DNG College, Itanagar

From the desk of Principal

Dr. N.T. Rikam

Education inculcates moral values, progressive thinking, refined mind and action which ensures a person to become good citizen and most importantly a good human being. Education is measured by overall growth and development of a student into a true and perfect human being, not measured merely by academic degrees. Thus, holistic quality education is the call of society today.

Since its inception, Dera Natung Government College Itanagar has been endeavoring to symbolize excellence in academic spheres and commitment to the society by imparting value based education to the students enabling an all-round personality development in them which would ensure a proper place for them in the society.

Name and fame of the institution depends on the caliber and achievement of the students and teachers. The role of teacher is to be a facilitator in nurturing the skills and talents of students. To accomplish this sole mission we have to move ahead with great zeal and vigour in both curricular and extra-curricular areas.

A prime objective of bringing out annual college magazine is to provide a platform to facilitate the young budding talents to showcase their hidden potentials in creative skills and innovative ideas through thought provoking writings in different contour. It would inspire and motivate the students to read and write much more. The magazine also carries annual activities of the college in both curricular and co-curricular realms.

With these objective in mind, for the publication of the XXXVII & XXXVIII Edition of 'ALOKARUN' – the Annual College Magazine of Dera Natung Government College, Itanagar, I sincerely compliment the Editorial Board for their painstaking efforts and also to all those who have put their minds and energy on it.

Date : 2nd August 2018

Place : Itanagar

DR. N.T. RIKAM



Mr Techi Shakti
Editor

Dera Natung Govt. College
Itanagar
Arunachal Pradesh

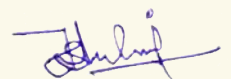
From Editor's Desk

The **"ALOK-ARUN"**- the legacy continues, and with another milestone achieved, the VOL. XXXVIII is going to see the light of the day soon. The College Magazine being the best forum for the budding scribblers to identify and explore the peak of their potentials and also to showcase their ideas in both academic and co-curricular activities, becomes an important publication. Being chosen as the Editor of the **"ALOK ARUN"** gave me an immense dignity and all I had was a vision to bring out the most awaited **"ALOK ARUN"** Vol. XXXVIII in an embellished manner. "A dream doesn't become reality through magic, it takes sweat, determination and hard work" and the DNGC fraternity, regardless of all the odds, justified the creation of the above daffodil.

I would like to thank firstly the Principal - Dr. N.T. Rikam, Vice-Principal - Shri Kumar Tok, and P.A. Sir- Shri. P. Das for extending and showing their most needed support.

Secondly, my hearty indebtedness is due for the Editorial Board comprising Shri. Jimmy Camdir Tok, Dr. Eli Doye and Shri. Goli Nyodu. I am also no less indebted to all the Office bearers of the DNGCSU and more so to our Union advisor, Dr B.L Behera for guidance and support.

Lastly but not the least, my gratitude is due for my friends without whom it would have been a stone crushing task for me. So my gratitude goes to Miss Ligam Nyodu, Shri. Bullo Talley and Shri Nani Tara.



Techi Shakti



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ENGLISH SECTION ARTICLE



Alcohol/Drugs Consumption spreading to schools and colleges too...



Mrs. Liza Mihin
Asst. Professor
Education
DNGC, Itanagar

Drug addiction in modern times has spread in all the strata of society, boys, girls, agriculture workers, school/college going children and even some teenager from well to do families have taken to drugs. It has consequently spread to educated and elite class and has broken down all caste, creed and color barriers.

Basic concept of Drug

The concept of drug, drug addiction, drug dependence, and drug abuse and abstinence syndrome require clarity.

Drug is a chemical substance which is associated with distinct physical and/or psychological effects.

“Drug is any substance prescribed by a physician or manufactured exclusively for the purpose of treating and preventing disease and ailment by its chemical nature and its effect on the structure and functions of living organism”

The word ‘addiction’ is generally used to explain physical dependence. Hence drug addiction or physical dependence on a drug is a “State whereby the body required continued administration of the drug in order to function”.

*Varieties of drug being consumed currently in our country and state which are as follows:-

- | | |
|----------------|---------------------|
| i) Alcohol | ii) Stimulates |
| iii) Narcotics | IV) Nicotine |
| v) Analgesics | VI) Hallucinogens |
| Vii) Opiates | vii) Tranquillizers |

Addiction and habit forming

All the types of drugs mentioned above are habit-forming and give rise to the phenomenon known as drug addiction.

The consumption of drug is habit forming in more than one manner as follows:-

Drug corrupt or prevent the normal activity of the control mechanism in the brain of human beings. They create fear and complex anxieties and ruin motivation in otherwise normal and ordinary human beings.



The mind and body start depending on drug to remain normal. A drug is not like intake of other eatable like milk, cereal, pulses etc. If any of these eatables is not available, the mind and body shall not revolt and man will not become anxious. On the contrary, if a drug is not available to the user of drug, both the mind and physique begin to become paranoid and hyper tensed. Both mind and body would long for the drug once addiction has become permanent. The person longing for the drug could be violent as well.

In a social setting, drug begins in social circle but end up as an activity of the individual.

Myth about Drugs consumption

The factor which has led various men to the drug use and addiction is existence of various legends and myths that make consumption of drugs notorious and dangerous.

Drug promises great peace and tranquility.

The first myth is that consumption of a drug promises tranquility and perfect peace. The drug do give these on a superficial platform, but this is only momentary. Once the momentary impact is over, confusion takes over and drug manifest its other impacts like-anxiety, escape, from responsibility, minimized controls on temperament and mood.

Drugs are non-addictive:-

The other myth is that the drug user has a choice and the drugs are non-addictive. But it is wrong and only a myth. Drugs are habit forming within a few days of consumption. It is a biologically considered fact and medical evidence supports this fact.

Drugs are not harmful to health:-

The myth is that consumption of drugs is not injurious to health and that it causes no harm to biological system.

Effects of drugs:-

Drugs have many effects on human body which are injurious to health.

Psychologically:- Drugs make the addict extremely aggressive without reason and creates psychological anxiety complexes. A great feeling of insecurity settles into the mind of the drug addict. Infantile regression tends to take place even amongst the addicted parents.

Physically:- The physique of a drug consumer becomes extremely lethargic when the drug impact is wearing off. When the drug is taken afresh there is a quick burst of energy which makes the addict do things with enthusiasm.

This state is known as “rush” for a few moments everything look rosy with the world as stage and the user feels quite “high”.

In the second stage, the drug creates a stupefying impact in which all the emotions which are positive are numbered and the consumer is “stone”. The state called ‘stone state’ is an extremely negative one in which the addict is willing to argue with anyone who opposes his styles of dressing, speaking, living or thinking.

Reasons of drug consumption:-

While people of all age groups and at all places are prone to the consumption of drugs, the more susceptible among them are the urban youth. There are mainly three causes of drug use- Not getting enough attention from parents:-

The family still being a major factor in the Indian situation, a person often finds that when he is not getting enough attention from his parents, he turns to drugs. This is a substitute for the normal flow of emotions that would be available in the family setting.

Pursuit of independence from the family setting:-

The young ones once in pursuit of independence from the family setting tend to become obsessive with this thought. Nevertheless, conditions do not allow all of them to get jobs according to their choice, which creates yet another dilemma. Hence, some of these deviate from the track and find a good companion in terms of drugs.

Drugs cure or control over drugs abuse:-

Drugs addiction is a disease. It is also curable, although drugs addiction requires an attempt on the part of patient, his relatives and parents and the society at large.

There are a numbers of steps in curing drug consumption-

Rehabilitation of cured addict:-

It is the most significant stage. The rehabilitation of cured addict is possible when relatives, friends, parents and the society at large plan constructive role. They should not push him hard and should treat him as a patient.

Keeping busy:-

Keeping busy is most significant ingredient of drug cure process and the addict must keep himself busy – reading the journals and newspapers, watching TV, going to the cultural program, socializing, visiting relatives and friends, etc. These activities are part of a normal active life which was lost in a drug maze.



Removing all bad companies:-

The step of removing all companies is needed to check or prevent any feelings that lead one to drugs again.

Hence, all friends who were and are still drug addict should be left, otherwise in a short period the same cycle will begin. All of the tools utilized for taking drugs should be thrown away and none of these should be retained.

Balanced diet:-

Drug addict are not habitual to caring for their diet. They required a balance diet so as to maintain the health of the patient but also to assist him in his recovery.

Regular physical exercise:-

Regular physical exercise such as jogging and walking assist in developing the drug affected body and assist in recovery these minimize the tension and nervous anxiety.

Decision and will power:-

The drug-addict should be made to strengthen his mind against all odds to give up drug. The decision should be lasting and final for all time to come.

Role of parents:-

Parents have to play crucial part or role for controlling drug addiction among their children. Because martial disharmony, rejection, hostility and parental neglect pays significant role in perpetuating drug addiction, parents have to take more care to maintain the family environment making it harmonious and conducive.

Drug addiction does not grow overnight and it involves a process of evolution of losing interest in studies, hobbies and activities including irresponsible behaviors, irritability, and impulsive conduct and having a dazed expression. Parents may identify the early signs by being alert and must make sure that the child withdraws from the habit. What should we do to create drug, alcohol, dendrite, tobacco free in schools and colleges?

We have to take oath stating that we will not use drugs, alcohols, dendrite, tobacco etc.

We have to help drugs, alcohol and dendrite addicts to get out of their habits. We should make sure that in schools, colleges, hostel and other public places drugs, alcohols and dendrite sale is absolutely stopped.

TRADITIONAL CONSERVATION PRACTICES AND CURRENT STATUS OF BIODIVERSITY IN ARUNACHAL PRADESH

Dr. Hiranmaya Sharma
Assistant Professor, Zoology

The present threat to biological diversity is a major concern throughout the world. The significance of the natural resources and biodiversity in human sustenance is beyond debate. Biodiversity loss leads to adverse effects on humanity and its existence. India finds a prominent place among the 17 mega-diverse countries of the world, owing to its rich biodiversity. Certain regions of the world, rich in biodiversity and other specific attributes are designated as Hotspots. The North-Eastern state of Arunachal Pradesh is inhabited by many indigenous tribes belonging to various ethnic groups. They have their own customs and traditions, many of which are associated with various actions which include day to day activities, seasonal activities, annual activities and special activities. It has been observed that many customs related with nature and biodiversity promoted sustainable utilization of such resources and played a major role in biodiversity conservation. These customary belief systems have arisen out of many generations of careful observation by the ancestors, which may date back to more than thousands of years. As there is no documentary evidence of most of such customs and traditions which are practiced through the generations of various tribes, there is urgent need of preserving such information in the form of documents, videography or audio recordings. In addition to traditional hunting, wildlife trafficking and animal parts trade by external forces plays a major role in biodiversity loss in the areas of study. This article aims at understanding the customary beliefs of the indigenous tribal people and their impact on biodiversity, wildlife trafficking, their implications and prospects of their implementation in present day conservation strategies.

It has been observed that biodiversity loss in these study areas of Eastern Himalayan and Indo-Burman Hotspots within Arunachal Pradesh are attributed to many factors. The indigenous tribal people depend on the natural resources including Biodiversity for obtaining their basic needs. The resources include both animal and plant products. The animals are killed for meat and the demand is fulfilled by both domestic and wild animals. The wild animals are hunted, both in the forests nearby the villages and in the deep and high mountains, which includes the snow clad zones also. Such long hunting trips are well planned and span many days. However, the hunting patterns are not indiscriminate as per the popular beliefs. It has been observed that in spite of hunting for obtaining their food requirements, traditions and medicine, the tribal people follows many customs and rituals during hunting. Many such hunting practices, if closely observed, results in sustainable use of bio-resources.



Other important factors for loss of biodiversity are the external factors, which results in the commercial and indiscriminate destruction of biodiversity. Such practices include hunting for commercial gains, wherein the animals and plants or their parts are traded out of the state.

In the state of Arunachal Pradesh, many restrictions related to hunting and cutting trees, prevails in many areas. The animals hunted by the local people include Himalayan black bear, Sambar, monkey, wild pig, Mishimi Takin, Serow, Goral, Porcupine, Mithun (*Bos frontalis*), red panda, python, birds including hornbill.

Assistant Professor, Zoology

The present threat to biological diversity is a major concern throughout the world. The significance of the natural resources and biodiversity in human sustenance is beyond debate. Biodiversity loss leads to adverse effects on humanity and its existence. India finds a prominent place among the 17 mega-diverse countries of the world, owing to its rich biodiversity. Certain regions of the world, rich in biodiversity and other specific attributes are designated as Hotspots. The North-Eastern state of Arunachal Pradesh is inhabited by many indigenous tribes belonging to various ethnic groups. They have their own customs and traditions, many of which are associated with various actions which include day to day activities, seasonal activities, annual activities and special activities. It has been observed that many customs related with nature and biodiversity promoted sustainable utilization of such resources and played a major role in biodiversity conservation. These customary belief systems have arisen out of many generations of careful observation by the ancestors, which may date back to more than thousands of years. As there is no documentary evidence of most of such customs and traditions which are practiced through the generations of various tribes, there is urgent need of preserving such information in the form of documents, videography or audio recordings. In addition to traditional hunting, wildlife trafficking and animal parts trade by external forces plays a major role in biodiversity loss in the areas of study. This article aims at understanding the customary beliefs of the indigenous tribal people and their impact on biodiversity, wildlife trafficking, their implications and prospects of their implementation in present day conservation strategies.

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*A**B**C*

Fig 2: Some animal products. A-Dried deer Skin, B. Leopard teeth, C. Bear skin.

The Idu-Mishimis, Adis and Galos never kill Tiger, Leopard, Clouded Leopard, Snow leopard and other carnivores including Jungle Cat, They are hunted and killed only when they become vermin and pose a threat to the people and the livestock. The tiger is considered most sacred and hunter has to undergo various social punishments which include sleeping in the guest room or the community hall, away from his family. Moreover, he has to call the priest and do various worship and perform certain rituals for pleasing the soul of the dead tiger. If these rituals are not performed, the whole family of the hunter would be killed by the tiger spirit. However, at times, a tiger may fall into a trap and get killed. Usually, the tigers do not attack humans and domestic livestock. However, at times, if they attack and pose a threat to the villagers, then only the tiger is killed. Hoolock Gibbon is never killed by the people belonging to Idu-Mishimi tribe. Sight of even the face of a dead hoolock gibbon is considered to be very unlucky. Therefore, they are never killed by them.



A

B

Fig 3. A. A friendly Idu-Mishimi Priest.

B. Interacting with the villagers

The plants and hills also find a significant position in their customary beliefs. Most big plants are not felled by the village folk, unless there is some big compulsion like agriculture or housing. In the Lower Dibang Valley district, some big trees, locally known as Haw-wrai, found in specific forests known as Din-Koong, are never cut. They are treated as very sacred and not available in the nearby hills. The number of such trees is very restricted, i.e., 10-15 trees in one big hill. It is believed that the evil spirit-Bhoot resides in these trees. It is restricted to defecate or urinate in such areas. If such activity is performed under compulsion, the person should seek permission and excuse for doing so. Another rubber like pine tree-the Hare, is also considered very auspicious by the local people. These trees are treated as gods and they make weird sounds during bad times, as believed by the local people. The hills also find an important place in the customs of the people. A nearby hill- Thaa-aa-dei/ hills are considered very sacred. During every ritual, the people should take the name of the mountain at the end of every chanting.

The major wildlife trades in this area can be divided into various categories- Firstly the usual traditional practices of the local people wherein they sell the meat for food and various parts like the gall bladder of monkey, porcupine and bear as medicine.

Many plants are used as food by the local people. Certain plants are also collected for use as local medicine, which includes Apah-Tamah, the treatment for stopping child-birth, and other such medicines for human and domestic animals. However, collection of such food plants usually does not contribute significantly to biodiversity loss. The major threat to biodiversity in this area comes in the form of collection of the Kaaku (Kutchu)-Paris polyphylla. The plant does not form a part of culture or use in traditional medicine. The demand comes from outside the area and is exported. The price in the local market varies from Rs. 1200-5000 per kilogram. The local people explore into the jungles for its collection, and many a times, precious lives are also lost owing to the exploration into the difficult terrains. At times, the state government and the District Administration are making efforts on their parts to stop the illegal collection of Paris polyphylla, but the

collection is still going on. However, the high price fetched by the plant has resulted in decreased demand for other animal products including the gall bladder, python oil, hornbill oil. This in turn has resulted in the decline in the hunting of these animals, especially for commercial purposes.



A



B

Fig 4: The Kaaku plant-Paris polyphylla. A- an immature plant, B-the mature tuber.

Another significant plant product obtained from the higher altitudes of the mountain is the caterpillar fungus. The fungus-Ophiocordyceps sinensis (Berk.) grows off the head of a buried caterpillar. Earlier literatures consider this mushroom having excellent medicinal properties. The medicinal properties of the mushroom include its use as antibiotic, aphrodisiac, increase of physical stamina, anti-cancer and other uses. In northeast India, it is found in Arunachal Pradesh and Sikkim in high Himalaya's mountains. This highly priced mushroom costs Rs. 40,000-60,000 per kilogram depending upon the availability and season. Though it's high price attracts wildlife traders, its availability in the inaccessible regions is a challenge, and as a result, the actual extent of loss of this biore-source could not be evaluated. Other plants and plant products were also collected from the forests which include wild cardamom, orchid, canes, mishimi teeta and other plant products. These products are collected for commercial purposes and results of a huge amount of biodiversity loss to the region, owing to the large amounts being exported out of the state every year.



A



B

Fig 5: A. The caterpillar fungus - Ophiocordyceps sinensis (Berk.). Dried sample. B. The Mishimi teeta -Coptis teeta.



Though indigenous tribal people derived their needs from Mother Nature, the extraction of resources in the form of flora, fauna or other derivatives is done following specific rituals and practices. The traditional beliefs and practices prevailing among the indigenous tribal people find a very important place in their daily and seasonal activities. The practices include restricted hunting, prohibition of hunting of specific species, conservation of big trees and dense forests and specific locations. Such practices aid in the conservation of the wild fauna and leads to sustainable use of resources. As observed by Soule et. al., 2005, the tiger, which is the apex of the ecological pyramid, plays a very important role in the sustenance of the ecosystem. Such observations by the ancestors of the native people may have associated tiger hunting with ecosystem instability and resulted in beliefs related to stringent punishment for tiger hunting and associated taboos, which help in the conservation of the animal and maintenance of ecological balance. Other top carnivores like leopard and dog also find a special place in their traditional beliefs and enjoys conservation priorities, leading to ecological balance. Researches in other parts of the world also indicate modern conservation strategies using similar approaches. Among the mega fauna, the tiger (*Panthera tigris*), rhinoceros (*Rhinoceros unicornis*) and the giant panda (*Ailuropoda melanoleuca*) in Asia are considered flagship species. If the population of one such species is kept viable through safeguards and judicious interventions, then it is thought that populations of many sympatric species will maintain positive growth rates. The status of flora, forest and other related resources in the form of forest God leads to restricted and sustainable use of the natural resources leading to conservation. Restriction of the cutting of big trees, special status of Hare and Haw-wrai trees provide excellent examples of conservation of flora. The restricted numbers of such trees was keenly observed by the ancestors of the Idu-Mishimi's and the intelligent incorporation of such trees as sacred, in the customary beliefs of the people, resulted in the conservation of such trees and the ecosystem as a whole. Moreover, the sacred status of the mountains and hills and their mention in the holy chantings incite a sense of fear and respect among the people, resulting in minimal disturbance and destruction of the forest resources. Examples of such patterns related to conservation were also seen in Delta State, Nigeria, where the Iroko, Mahogany trees, Python and Obi spirit inhabiting water body were not to be disturbed by the local people.

Upon analyzing the results it was observed that outside intervention by external forces in the study area contribute in far greater way in biodiversity loss, compared to the traditional use of bioresources. A study on wildlife hunting in East Kameng, Lohit and Anjaw districts of Arunachal Pradesh, reported a total of 33 mammal species being hunted, with 57% of these being endangered, threatened or vulnerable (Aiyadurai, 2007). A study in West Kameng and Tawang districts of Arunachal Pradesh revealed that 26 mammal species were hunted locally (Mishra et. al., 2006). Among the plants, Paris polyphylla, *Ophiocordyceps sinensis*, *Coptis teeta*, various orchids and canes constitute major portion. Paris polyphylla is trafficked amounting to tons and has caught the attention of the Government and other Social bodies many times. Steps are being taken by the government (Arunachal times, November 19, 2016). Various organizations like Adi Among Autonomous Kebang (AAAK) have also made numerous attempts to prohibit the indiscriminate trafficking of this plant (Arunachal times, June 23, 2016 and September

9, 2016). The trafficking of *Ophiocordyceps sinensis* and *Coptis teeta* in large numbers also demand conservation effort of these species. Earlier studies have also indicated trafficking of these species from Arunachal Pradesh (Haridasan and Bhuyan, 2016). Devising artificial cultivation methods of these bioresources can extensively boost up the economy of this high altitude region. Existence of the Dibang Wildlife Sanctuary, which covers an area of 4,149 km², also provides some protection to such bioresources collection by virtue of its restricted legislations inside the sanctuary. In this research, an overall estimate of biodiversity loss has been studied with emphasis on the major animals and plants. The studies conclude that two different types of biodiversity depletion are going on side by side. While the traditional type facilitates sustainable extraction of bioresources, the commercial and external force driven extraction of bioresources is highly detrimental to the local environment.

Such sustainable use of resources by the native population by virtue of their indigenous beliefs is one of the major causes of Eastern Himalayas being one of the Mega-biodiverse regions of the world. In the present times, many conservation efforts are not successful up to the mark. The traditional means of conservation practiced by the indigenous people seem to be efficient in conservation of natural resources and provide sufficient time for replenishment of the rich biodiversity. Such practices may be encouraged by the government and local people for retaining the biodiversity. The intervention of the external forces is the need of the hour and only strict ban and punishment to the wildlife traffickers can reverse the damage already done to the ecosystem of this Eastern Himalayan Hotspot region of Arunachal Pradesh.

However, the restrictions are not very effective resulting in continuous drain of such bioresources from this region. It was observed that the traditional beliefs are very efficient conservation tools which, if used properly, can substantiate modern strategies for conservation. Artificial propagation of such important plants can result in economic upliftment of the people and provide an economic boost to the region. It was also observed that without the involvement of the local people and their eco-friendly practices, even the modern conservation strategies will tend to fail.

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DONYI POLO RELIGION OF ARUNACHAL PRADESH



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INTRODUCTION:-

Like the other tribal people around the world who follows their own religion, customs, fact, practices and rituals. Arunachal Pradesh which is known as “The Land of Rising Sun” is dominated by the tribal people and they follows their own religion “DONYI POLO” which means the combination of two words “DONYI and POLO”. DONYI means the sun and POLO means the moon. So, the tribal people of Arunachal Pradesh essentially pray the sun and moon as their God. But the worship of sun and moon is quite common in many cultures but unique thing about “DONYI POLOISM” is that they considered the sun as the female god. They believe that entire creation has been born out of her and therefore they refer to her as (ANE DONYI) means the mother sun. On the other hand, the moon is the father god and he is believed to be the guardian of time. The tribal of Arunachal actually pray the sun and the moon which is visible in the sky. The tribal people talked about the abstract concept of God who is formless, omnipotent, and omnipresent. Such a concept of god is difficult to believe that god actually is there in such a small religion. They believe in omnipresent of god that the god is everywhere in their social life. They don't keep any picture, any idol of DONYI POLO. Even in the common community, there is no place to assign for the worship of DONYI POLO but they truly believe that DONYI POLO is you and me and she is there in every creation. So, they don't feel any need to confine it to a particular place like a temple and that is the reason why they don't have temples. Isn't that quite deep? Isn't that something major world religions also have not been able to understand? Under the seemingly simple idea of tribal, there are life's profound philosophical principles and they believe in concept of soul.

BELIEF IN SOUL:-

Though they believe in soul, but they don't believe in other concept which is related to soul. For example: rebirth, heaven or hell. According to DONYI POLOISM, every person after his death, his soul goes to a place known as (NELI) and they describe that NELI is somewhere below this earth and NELI is not like heaven or hell as we imagine. So, people don't go there because they will enjoy there or the sinner don't go there as their punishment. So, this NELI is just a replica of life on earth. So, irrespective of our good or bad karmas, we all are going to go to NELI and in NELI we are not going to enjoy or suffer just going to continue to lead the same life as we did on earth. So, if I am a good person and I have a prosperous life on earth then I would continue to do so in NELI. But if I am a bad person and I have led a miserable life, there is no relief in NELI. I will have to continue

leading the same life in NELI. So, we see that there is an important point here and their moral behavior is not really governed by the concept of Rebirth or Heaven and Hell. The religion has no written scriptures, but has traditionally been passed down orally from one generation to the next. Believers pray to number of spirits, deities and soul. They believe that spirit or soul resides within all men, plants, animals and the land that nourishes them.

CONSCIENCE AND ETHICS:-

DONYI-POLOISTS describe the DONYI POLO as nature of the universe which is like the eyes of the human conscience in which human happiness is given through the right action, and the right is that which follows the order of the nature. TALOM RUKBO, a philosopher of religion has written that, there is an object (BOOMONG and BOO) which means the focus light to enable us to see what is what? DONYI POLO makes us aware of what is wrong and right, a right conscience that naturally prevails. When a person does wrong thing against the natural order and tries to hide it, or masks it as good, then the force of conscience (DONYI POLO) imposes a psychological pressure, and the wrong doer's losses happen. They believe that right conscience naturally guides man. According to the traditional, belief and love, compassion, equality and selflessness are naturally ordained by DONYI POLO; in which they are inscribed in nature. The ethical dimensions of DONYI POLO also mean purity, simplicity and frankness.

CONCEPT OF SPIRIT/LIFE AFTER DEATH

DONYI-POLOISTS describe the DONYI POLO as nature of the universe which is like theThe tribal people believe in existence of spirits or spirits in nature. The spirit all inhabits all of creations there is nothing on the earth that has not been touched by them. It means that the works of the spirit are in the plants and that made the plants to germinate, grows and bear fruits. They believe that the presence of spirit in stones and trees is real to Tribal. Their beliefs are very realistic and they believe that humans and animals become alive and active through the power of spirits. They believe in two spirits which are Benevolent and Malevolent. Benevolent spirits are thought to be responsible for the welfare and prosperity of humans. They guard and protect the village from disease, pestilence, outside enemy attacks, and natural devastations such as crop failure, storms and flooding. In the past years, animal sacrifices were made to them in times of cultivation or seed sowing and harvest. People worship them, and offer proper sacrifices to gain favors. However, if the right offerings are not given at the proper time, the spirit might not guard the people.

Now, according to malevolent spirits, they are considered as dangerous and destructive and cause all kinds of human suffering such as damage to property, disease, sickness, accident and madness and even sudden death. Because such things are associated with the spirits, for that people offer sacrifices of domestic animals, food and the libation of rice beers. Tribal people believes that spirit would harm them if such sacrifices were not given and thus fear to evil spirits guide the people's live.

According to my case study, I have visited a small village NYORAK village where I found a local priest. He told me that they believe in different kinds of death and there



are four kinds of deaths. Firstly, in normal death while dying if the person calls the name of the father or mother and if the tears fall down while dying it means that the person goes to (DONYI YAROMIBANG) which means the beautiful land. Secondly, in the unusual deaths like the accidental death or when people commits suicide, the dead goes to (DORUM LISAM), which means that there is place between heaven and earth and dead person becomes evil spirit. Thirdly, in a pregnancy death or when a person possessed with evil spirit died, the death goes to (NYAGI SIKIT KITBUNG) which means there is a dark place near the river bank where there is no sunlight. Fourthly, when a child died during the birth, the spirit of the dead child does not go anywhere but in a place called (YINKONG) which is a small playground. However, according to a follower of NYORAK village, he believes that if a good person dies, he/she goes to a land of DONYI POLO, which is the heaven but unusual death like accident and suicide go nowhere but then their spirit roam around in the village. Their spirit enters the living to make the people why they died, and after asking something from the living person they disappear and finally find their place. DONYI POLO does not believe in recycle of birth, but believes its existence. Different views, different opinions and interpretations exist regarding like after death among the follower of DONYI POLO religion. There is no concept of life after death as there are no written texts. Most of the followers of DONYI POLO in village and remote areas are still believed in their own way of understanding because lacking behind a systematic interpretation but the educated elites are still in the process of reforming DONYI POLO. The philosophy and religious beliefs of the tribal exists since time immemorial. The belief in DONYI POLO and unseen sun and moon, which is known as the DONYI POLO religion, is practiced by the tribal people. The common people through the bangs learnt the principle and philosophy of DONYI POLO faith. However, to practice DONYI POLO faith, it becomes a difficult task for the people as there were no place of worship, religious book or trained preachers to deliver the teaching and practice. Thus, to enlighten the people about DONYI POLO and to bring awareness about the importance of indigenous faith and to strengthen the faith and piece of meditation and prayers they formed on 31st December as an Indigenous Faith Day by the guidance of TALOM RUKBO who is the philosopher of the religion.

CONCLUSION:-

This discussion brings into focus how the tribal people of Arunachal Pradesh are trying to cope with the heterogeneous forces that are responsible for bringing changes in the spheres of religious faith and practices and how the tribal believes in sun and moon, imply something higher which are the symbolic material representations of the supreme being. It's not a religious based on human beings, but it is a religion, a belief based on unseen supernatural power which can be experienced by any and every human being. The followers do not have any specific symbol except the sun and the moon. It is learnt that in the name of DONYI POLO, they pray without bowing their heads or folding their hands. They pray for purity, honesty, vision, peace, friendliness etc. which according to their beliefs are the qualities which DONYI POLO represents and transfers to the living beings. Thus, traditionally, DONYI or the sun is considered to be the principal guide of truth and polo or the moon symbolizes love, kindness, sympathy and compassion. The tribal attempts to accomplish perfection through truth, wisdom, and compassion and thus realiz-

es DONYI POLO. DONYI POLO can therefore, be considered as a philosophy of humanistic faith that is based on natural traditions, ideology of which has evolved out of the belief and practices of the generations of the tribe. In DONYI POLOISM, the flow of thought is maintained uninterruptedly through direct, personal contacts in which knowledge is believed to be complete and genuine and the rituals make the religious faith visible.

NOISE POLLUTION: AN EMERGING ISSUE – UNSPOKEN



Mr. Nani Taker
B.Sc. II Semester
N.C.C. Cadet

Gone are the days of tranquility, peace and fresh atmosphere. During our childhood days, our place used to be like a heaven surrounded by hills and serene environment. Here, I am talking about Itanagar, the so called capital city of the state which is rapidly changing in terms of population due to rapid urbanization of the area in the name of modernization. But, our people, especially the local denizen of the capital area also need to be changed in terms of broader outlook. They are the prime cause of this noise pollution. The noise pollution from vehicles, the unending festivities all-round the year celebrated in open grounds in places such as the all purpose Indira Gandhi Park, Nyokum Lapang Ground, Solung Ground and other private parties and celebrations in homes using big loud speakers, with an intention to let neighbors know their celebration, are really a matter of deep and serious concern. There must be a controlling authority to check the rapidly increasing noise pollution of the capital. I have no idea if such authority exists or not. But, even if such a body exists, I don't know whether anyone will care – both the public and the authority. But, I do know that there are certain people out there who are bearing the incessantly growing disturbances silently, especially student community. All seem to understand the problem but they are directly or indirectly involved themselves. On the other occasion, they are helpless. A few people used to complain, but their complain remains unheard. The fact is that we being the tribal people, cannot compromise with our cultural or festival celebrations. Then there are people who do not compromise with other's opinion. Speechless to tell, changes comes through people and people here are not ready to change. It's all about mentality. To other folks, let's speak through our action; raising voice alone will lead us to nowhere. In fact, just being vocal and debate regarding the matter will contribute more noise rather than solving it. Let the change be within us. Let there be modernization but through observation of certain civic senses. Let it be through civilized way, and afterwards, we can think of urbanization. However, such resolutions will take a toll on us and we require contribution from each citizen. Are we ready?



CHILD LABOUR IN INDIA



Miss Naina Kumari
B.A. VI Semester
Education Major

India accounts for the second highest number in the world where the child labour is concerned. Africa accounts for the highest number of children employed and exploited. The fact is that across the length and breadth of the nation, children are in a pathetic condition. Child labour in India is a human right issue for the whole world. It is a serious and extensive problem, with many children under the age of fourteen working in carpet making factories, glass blowing units and making fireworks with bare little hands. The situation of child labour in India is desperate. Children work for eight hours at a stretch with only a small break for meals. The meals are also frugal and the children are ill nourished. Most of the migrant children, who cannot go home, sleep at their work place which is very bad for their health and development. Seventy five percent of Indian population still resides in rural areas. And they are very poor. Many of us do not realize the gravity of this menace. The time has come where each of us start taking the responsibility and sensitize the issue of child-labour. Let there be light in the life of each and every child, let them be in the school rather than earning for their own stomach from such a tender age. We need to come forward and say no to Child Labour.

CONFLICTS IN STATES REGARDING TRIBES



Khonsan Machey
B.A. II Semester
NCC Cadet, DNGC

You might have seen that there are lots of conflicts going on in every state where innocent people are killed or maimed by the other tribe of the state. But this type of epidemic of discrimination is going on since the ages. One of the greatest incidents of such nature was 'Nellie Massacre' which took place in Assam in 1983 where massive number of people were killed and maimed in the name of their tribes and till today this epidemic of discriminations in tribe has not ended.

The difference between that and this period is that, they called it a way to show their power but now when you ask someone about it, that "why you do this?" Then they would

say “they are the one who have started it”. My question to all the people who think they are right is that “Do you have any idea that your one bad thought can bring to an end the millions of life in future?”

Just think for a once. May be, we are the one who have started it. As an indigenous people we should welcome them as our guest. And I believe if we all think like this then we can stop the epidemic of tribal discrimination which have killed almost half of our tribes.

IMPORTANCE OF UNIFORM IN OUR STATE



Miss KhodaYayo
B.A. 4th Semester

Uniform is a badge of pride, create an identity for a students and is an important part of being a students. Uniform show that we are part of an organization and it makes us discipline. Wearing it shows us that we are all one.

According to Jason Wing, “If you wear uniform with pride, it means you are half way there to being respectful”. Some great scholars said that a uniform can improve learning and reducing distraction, sharpening focus on goal of life and making more serious environment in classroom and for better academic.

Perhaps most important thing about uniform is that students don’t have to worry about peer pressure when it comes to their clothes. When everyone is dressed the same, worrying about what you look like is not so important. There is no competition about being dressed in the latest trend, which would put a great deal of financial pressure on students and parents. Potential bullies have one less target for their insults – it’s hard to make fun of what someone is wearing when you are dressed exactly the same.

Most precious thing about uniform is that once time passed away, it won’t come back again in our life. School and college life will never come back again in our life. Similarly, wearing a uniform is also just for a while. We are wearing a casual dresses everyday in our life. But our college uniform is not for a whole life and it’s not for a life time.

So, my dear friends, don’t misuse our college life, and just enjoy the moment with uniform because it will never come back again in your life.

VOICE – THAT COST A LIFE



Mr. Nabam Kakum
B.A. VI Semester
Political Science Major

Many years ago, when Arunachal Pradesh was not discovered by its neighbouring state, people used to get their salt from a place somewhere in Tibet. They needed a week long time to reach the place by travelling through the mysterious forest, terrible terrains and dangerous wild animals. While travelling through the mysterious forest they didn't speak at all as it was the strict custom of that forest. One who disobeyed it even by chance had to sacrifice his/her life.

In one such journey, a sister persuaded her elder brother to let her go with him despite his strong refusal. She promised her brother that she will not disobey the custom of the mysterious forest. She kept the promise and reached the place successfully. But, while returning, she could not keep the promise. When she saw a beautiful little bird, she just couldn't resist admiring the beautiful creature. She spoke. She broke the rule, the custom. Her brother tried to stop her but her voice had already echoed into the serenity of that forest. Everyone was shocked by it but they remained silent. And her brother was almost dumbstruck.

The storm of sadness began to hit the heart of the brother as he knew that he is going to lose his dearest and only sister very soon. So, he lost in thought completely. Legs were just following the path. After sometime, when he came to his sense, he found that his sister was leading him by holding his hand. Seeing thus, tears trickled down his cheeks.

They were still travelling in that forest and dusk was approaching quickly. So they had to hold the night in that very forest. They took shelter under a big banyan tree, with the growing darkness, his heart was becoming heavier and heavier. On the other hand, his sister was pretending as if nothing is going to happen to her.

Whole night, he could not sleep because the worry for his sister took away his sleep. After mid-night, he fell into deep sleep and dreamed a terrible dream that a monster was snatching his sister away from him. He was struggling hard to get her loose from monster's clutch. Despite his hard fight, he could not save his sister.

That terrible dream made him wake up suddenly. He saw that his fellow travelers were readying to move, as it was their usual task to start the journey before sunrise. At

that very moment he heard a voice painfully calling him "Achi". It was his sister. Her two innocent eyes were gazing at him. In moving closer, he couldn't believe what he saw. He remained awestruck for a while. Roots of a banyan tree tied the leg and body of his dearest sister to the trunk of the tree. He took out his Dao (Sword) to cut off the roots. When he cut off one root another new roots come out and tied the other part of her body. He didn't give up the hope and went on fighting until his Dao broke into two pieces.

Finally, no way was left for him to save his dearest sister. So in distress, he kneeled down beside her, with tears in his eyes gazing at her helplessly. He closed his eyes slowly filled air in the lungs as much as possible in order to give a loud cry. (Perhaps he wanted to die with his dearest sister). But before he could open his mouth and she cried quickly -'NO!' 'ACHI, no.' 'You have to live for our old mother. She will be alone without us. You must live to look after her. I am destined to part with you. Go, ACHI. Please go.' After a pause, she said 'I know you will miss me lot and it will be a great hardship for you. My love will always be with you. Have this Kozi (bangle) for my remembrance, I am very sorry for I could not.....' She could not complete the sentence as cries overtook the word. He shook his head disapprovingly as if he didn't want to blame her for what has happened and they embraced each other. Tears knew no limitation. Hearts were pumping as much as possible. "Love mother as much as you love me and don't forget me", she said wiping the tears from his brothers eye. "Go ACHI, mother is waiting for you. Look me back from few steps ahead". She said. Perhaps she wanted to die peacefully by his last look. He obeyed his sister silently and went away with pain and suffering hearts.

PROBLEMS AND PROSPECTS OF YOUTH IN INDIA



Mr. Haye Danny Et al.
B.A. 6th Semester
Education Major

INTRODUCTION

Approximately 600 million populations in India are younger than 25 years of age and close to 70% of the total population is less than 40 years of age. Near about 40% of the Indian population is aged between 13 to 35 years that is defined as youth according to the National Youth Policy. Such a huge population of young is not only exceptional in India but also in the World. In case, if this demographic dividend is not used properly then it may result in demographic disaster in India. The youth then will not be on a right path. Enthusiasm among today's youth is eloping somewhere leading to frustration and lack of zeal. The reason may be unnecessary burden in the form of competition, unemployment, lack of job skills and skill based job etc. Indian Youth at present is also facing acute pressure in every field from getting job to performance at the job.



In the coming decade, it is expected that the Indian labour force will grow by more than 8 million per annum. More and more youth will enter into the labor market. So, the real challenge in front of the policy makers is to create enough jobs in the market for these educated workforces so as to direct the youth and nation. In India, there are many reasons that create problems in the path or in the way of youths. It may include rise of unemployment, spreading of drugs, lack of health awareness, alcohols, tobaccos, human trafficking, etc. which are easily diverting the youths through various mediums like peers, medias etc.

THE PROBLEMS AND PROSPECT OF YOUTH IN INDIA

We are living in an era where the traditional forms and processes of teaching and learning are changing rapidly. The ancient ideal of the institutions of higher learning being a kind of cloister or an ashram where seeker of knowledge could abstract themselves from the persistent problems of daily life and concentrate on higher values and principles is no longer meaningful. As our population is growing rapidly, the same is our unemployment rate which is rising continuously. India is a developing country but also it increases the rate of bad things like alcohols, tobaccos, continuous rising of unemployment, human trafficking, health facilities problems etc. Youths are easily influenced by these things through friends and friends of friends, through Medias, environments, social factors etc. To solve these problems, parents, relatives, teachers and friends should cooperate with the students in order to develop or upgrade the skills or knowledge.

UNEMPLOYMENT IN INDIA

Unemployment is a situation in which a person willing to work fails to find a job that earns him living. Unemployment means lack of employment in simple way. Unemployment means the state of being unemployed. The rate of unemployment spreads widely among the different states of India. When a person does not get a full work, it is called unemployment.

SOME KEY AREAS OF CONCERN FOR TODAY'S YOUTH IN INDIA

Education:

First and the foremost concern of today's youth in India is education. Indian youth demands for better education, employment driven training and brighter future. Youth also wants that skill based education and job placement should be a part of every higher institution. More emphasis should be given on career oriented courses and there should be a connection with real life scenario rather than just bookish. Youth from non-urban setting generally lacks good communication skills. This is also one of the major concerns because it acts as an obstacle on the way to get job and thereby healthy progress in life.

Job:

Youth unemployment in India is on rise. According to the World Development Report 2013, 9% of males and 11% females aged between 15 to 24 years are unemployed. As per data of 2009-10, 9.7% of young men and 18.7% of young women in India were unemployed. At global level, chances of youth being unemployed is three times more than adults. Global financial crisis hit youth first then adult. Also as per NSSO survey, youth unemployment among illiterate is less as compared to educated youth. Because illiterate youth is willing to do all sorts of work whereas educated ones look for jobs in their respective field only. Young graduates suffer the most as far as getting job is concerned.

Corruption:

Today's youth is concerned with the issue of corruption more than anything else and that is why most of the protestors in the recent Anna Hazare's campaign against corruption were the Indian youth. Mr. Ratan Tata once said, "The youth of today will need to recognise that they shoulder a great responsibility. They will need to fight for rooting out corruption, for ensuring that no one is above the law and uniting the citizens of India as 'India first' instead of communal or geographic factions". Though fighting against corruption is the responsibility of every citizen but youth by virtue of their nature and energy participate more in this cause. Corruption should be rooted out of country. Youth in India must know what they want and how they want because good and bad co-exist in the society. Today we relate everything related to success in terms of money. But success is more than this. Youth must derive inspiration from their role model and live life with proud.



SUGGESTION OF UNEMPLOYMENT YOUTH IN INDIA

CHANGE IN EDUCATION SYSTEM: Pattern of Educational system should be completely changed. Students who have liking for higher studies should be admitted in colleges and universities. Emphasis should be given on vocational education. Qualified engineers should start their own small startup unit.

MORE IMPORTANCE TO EMPLOYMENT PROGRAMMES: In five year plan more important should be given to employment. The programme like irrigation, roads, flood control, power, agriculture and rural electrification can provide better employment to people.

INDUSTRIES IN CO-OPERATION SECTOR: Industries in co-operation sector should be encouraged. Kerala Government sets up Textile mills covering 600 unemployed persons on co-operative basis. This is a novel approach to fight against unemployment. Different state government should also take necessary steps in this direction.

DRUGS ADDICTIONS:

DRUG ADDICTION AND YOUTH IN INDIA: The educational system nowadays is very competitive and lack flexibility with lakhs of students appearing for few thousand seats. Again there is always a parental burden which adds to the pressure of making it big academically. Personal and family problems also lead to drug abuse among youngster who fill to café up with the ever growing family and personal problems. Workplace pressure and issues with the colleagues results in workplace deviance which later results in detrimental effects on the individuals. The adolescence situation is after effect of such unproductive activities. The friend circle, in which a young individual steps, also influences his/her activities. A boy and girl who has company of friends who are into drugs and alcohols tends to repeat the same on attempt to be an active member of the peer group which often results in addiction of the same leading to many unproductive activities in future of the youngster. It might begin as experimentation. A friend or your love ones must have tried it once out of curiosity because of friends or just to cope up with a problem. In the early stages, one might really find it helpful to erase same problems or make one's life better which leads to more and more consumption of drugs. But addiction reaches a step further it becomes more of needs rather than just a problem solver. Even for resolving petty issues they take help of drug because one is so used to it that without consumption of the same, one just can't think of anything.

SUGGESTIONS FOR DRUG ADDICTION: Often time, drug addicts will make the effort of hiding their drug abuse problem from friends and family to realize something is wrong with their loved ones. Perhaps the best way to suspect the possibility of drug addiction is to be aware of warning signs of drug abuse.

There are about millions of drug addicts worldwide and there are also several treatment centers with rehabilitation facilities available to provide help to drug addicts upon the first signs of possible drug dependency behavior. It is always wise to seek professional help to confirm diagnosis. The earlier drug abuse is recognized and rehabilitation treatment is provided the better is the recovery of the individual.

HEALTH PROBLEMS:

Diseases such as dengue, fever, hepatitis, tuberculosis, malaria and pneumonia continue to plague India due to increased resistance to drugs. In 2011, India developed a totally drug-resistant form of tuberculosis. HIV/AIDS in India is ranked third highest among country with HIV-Infected patients. India is a country which is quite infamous for its sanitation and cleanliness. The chaotic waste management system and urban planning is responsible for the overflowing gutters and scattered waste.

One of reasons for health issues in India is the pollutions. Pollutions of air, water and soil has affected the health of many citizens. Airborne diseases are mainly caused because of polluted air. There are many diseases or health issues that commonly occur in India. The disorders can be quite severe and precautions should be taken to avoid them.

SUGGESTION FOR HEALTH PROBLEMS:

HEALTHY EATING HABITS: Obesity is a difficult condition to treat over the years, obesity and overweight rates for children and teens have been steadily rising. Children who care obese face serious health problems. Healthy eating habits can slots people from getting obese.

INDIA IS NOT AS RICH IN HEALTH: The reason for major health issues is the lack of awareness about signs, symptoms and treatment methods.

MEDICAL PROFESSIONALS: They needs to ensure uniform standards of high integrity amongst its members and good practice of evidence based medicine. The doctors should practice only in their fields of specialization and refer other patients to relevant specialists early in the treatments journey.

AWARENESS: The general public needs to be highly educated regarding self-diagnosing the right signs & symptoms, treatments facilities, treatment costs, affects an early stage. Many do not even know the signs of cancer and they ignore it. Spreading awareness will help them to know well in advance.



HUMAN TRAFFICKING

Human trafficking is the third largest organized crime after the drugs and the arms trade across the globe. It is the buying and selling of men, women and children within countries and across in borders in order to exploit them for money. According to the 2016 reports, human trafficking in India increased by 25 per cent in 2015 compared to the previous year with more than 40 per cent of cases involving children being bought, sold and exploited as modern day slaves. The National Crime Records Bureau (NCRB) said there were 6,877 cases related to human trafficking last year against states of Assam followed by West Bengal.

THERE ARE DIFFERENT TYPES OF HUMAN TRAFFICKING CAN BE IDENTIFY:

FORCED LABOUR: It is the most common practice of exploiting victims. It is when violence or intimidation is used to make someone work against his/her will.

TRAFFICKING FOR SEXUAL EXPLOITATION: Trafficking for sexual exploitation is when someone benefits financially or otherwise through the recruitment, transfer or receipt of another person who is deceived or forced into sexual acts.

CHILD LABOUR: Trafficking in children (under the age of 18) is the recruitment, transferring, transporting, harbouring or receiving for the purpose of exploitation of any kinds.

CHILD BEGGING: Some beggars are being forced by others. They have to hand over all or most of their earnings to the person who is forcing them to beg.

TRAFFICKING FOR ORGAN REMOVAL: Trafficking for organ removal is an individual being trafficked for the purpose of removing their organs, whereas trafficking for buying and selling of organs is also illegal.

FORCED MARRIAGE: People can be forced, threatened or tricked into marriage. Forced marriage is a form of exploitation in the trafficking process.

CONCLUSION

The youth of today has been widely outclassed. They do not consider themselves to be too young to be pampered and they are not supposed to be old enough to take responsibility on their own shoulder. The main problem is the communication gap between them and their elders. The former believing themselves to be old enough for taking their own decisions for matters related to personal or social while the later just refuse to hand over this responsibility to them.

Thus, the problem is uncountable through the rise of unemployment, lack of health facilities, drugs addictions, human trafficking, alcohols, lack of childcare etc. To achieve this individual should develop their skill, knowledge, participate in co-curriculum activities. Besides this, govt. should also increase the facilities and should try to reduce the problem faced by youths in India.

SANITATION ISSUE AND CHALLENGES



Techi Shakti Et al.
B.A. 6th Semester
Education Major

INTRODUCTION

Sanitation is the means of promoting hygiene through the prevention of human contact with hazards of wastes especially faeces by proper treatment and disposal of the waste, often mixed into wastewater. These hazards may be physical, microbiological, biological or chemical agents of disease. Wastes that can cause health problems include human and animal excreta, solid wastes, domestic wastewater (sewage or grey water), industrial wastes, and agricultural wastes. Hygienic means of prevention may involve engineering solutions (e.g., pit latrines, dry toilets, urine diverting dry toilets, septic tank) or even simply by behavior changes in personal hygiene practices such as hand washing with soap.

Providing sanitation to people requires a system approach, rather than only focusing on the toilet or wastewater treatment plant itself. The experience of the users, excreta and wastewater collection methods, transportation or conveyance of waste, treatment, and reuse or disposal is called the Sanitation Chain and all need to be thoroughly considered.

World Health Organization (WHO) defines the term 'Sanitation' as follows:

“Sanitation generally refers to the provision of facilities and services for the safe disposal of human urine and faeces. The word ‘sanitation’ also refers to the maintenance of hygienic conditions, through services such as garbage collection and wastewater disposal.”



PURPOSE

The overall purposes of sanitation are to provide a healthy living environment for everyone, to protect the natural resources (such as surface water, groundwater, soil), and to provide safety, security and dignity for people when they defecate or urinate.

We also have a human right to sanitation: In September, 2010, the UN Human Rights Council adopted a resolution recognizing that the human right to water and sanitation are a part of the right to an adequate standard of living.

Effective sanitation systems provide barriers between excreta and humans in such a way as to break the disease transmission cycle (for example in the case of fecal-borne diseases). This aspect is visualized with the F-diagram where all major routes of fecal-oral disease transmission begin with the letter F: feces, fingers, flies, fields, fluids, food.

TYPES AND TERMS

The term sanitation is connected with various descriptors or adjectives to signify certain types of sanitation systems (which may deal only with human excreta management or with the entire sanitation system, i.e. also greywater, stormwater and solid waste management) - in alphabetical order.

BASIC SANITATION

In 2017, JMP defined a new term: “basic sanitation service”. This is defined as the use of improved sanitation facilities that are not shared with other households. A lower level of service is now called “limited sanitation service” which refers to use of improved sanitation facilities that are shared between two or more households.

CONTAINER-BASED SANITATION

Container-based sanitation (CBS) refers to a sanitation system where human excreta is collected in sealable, removable containers (or cartridges) that are transported to treatment facilities. Container-based sanitation is usually provided as a service involving provision of certain types of portable toilets, and collection of excreta at a cost borne by the users. With suitable development, support and functioning partnerships, CBS can be used to provide low-income urban populations with safe collection, transport and treatment of excrement at a lower cost than installing and maintaining sewers. In most cases, CBS is based on the use of urine-diverting dry toilets.

COMMUNITY-LED TOTAL SANITATION

Community-Led Total Sanitation (CLTS) is an approach to achieve behavior change in mainly rural people by a process of “triggering”, leading to spontaneous and long-term abandonment of open defecation practices. CLTS takes an approach to rural sanitation

that works without hardware subsidies and that facilitates communities to recognize the problem of open defecation and take collective action to clean up and become “open defecation free”.

DRY SANITATION

The term “dry sanitation” is not in widespread use and is not very well defined. It usually refers to a system that uses a type of dry toilet and no sewers to transport excreta. Often when people speak of “dry sanitation” they mean a sanitation system that uses urine-diverting dry toilet (UDDTs).

ECOLOGICAL SANITATION

Ecological sanitation, which is commonly abbreviated to ecosan, is an approach, rather than a technology or a device which is characterized by a desire to “close the loop” (mainly for the nutrients and organic matter) between sanitation and agriculture in a safe manner. Put in other words: “Ecosan systems safely recycle excreta resources (plant nutrients and organic matter) to crop production in such a way that the use of non-renewable resources is minimized”. When properly designed and operated, ecosan systems provide a hygienically safe, economical, and closed-loop system to convert human excreta into nutrients to be returned to the soil, and water to be returned to the land. Ecosan is also called resource-oriented sanitation.

EMERGENCY SANITATION

Emergency sanitation is required in situations including natural disasters and relief for refugees and Internally Displaced Persons (IDPs). There are three phases: Immediate, short term and long term. In the immediate phase, the focus is on managing open defecation, and toilet technologies might include very basic latrines, pit latrines, bucket toilets, container-based toilets, chemical toilets. The short term phase might also involve technologies such as urine-diverting dry toilets, septic tanks, and decentralized wastewater systems. Providing hand washing facilities and management of fecal sludge are also part of emergency sanitation. The Project handbook provides protection principles and core standards for sanitation to put in place after a disaster or conflict.

ENVIRONMENTAL SANITATION

Environmental sanitation encompasses the control of environmental factors that are connected to disease transmission. Subsets of this category are solid waste management, water and wastewater treatment, industrial waste treatment and noise and pollution control.

IMPROVED AND UNIMPROVED SANITATION

Improved sanitation and unimproved sanitation refers to the management of human feces at the household level. This terminology is the indicator used to describe the target of



the Millennium Development Goal on sanitation, by the WHO/UNICEF Joint Monitoring Programme for Water Supply and Sanitation.

LACK OF SANITATION

Lack of sanitation refers to the absence of sanitation. In practical terms it usually means lack of toilets or lack of hygienic toilets that anybody would want to use voluntarily. The result of lack of sanitation is usually open defecation (and open urination but this is of less concern) with associated serious public health issues. It is estimated that 2.4 billion people still lacked improved sanitation facilities as of 2015.

ONSITE SANITATION

Onsite sanitation (or on-site sanitation) is defined as a sanitation system in which excreta and wastewater are collected, stored or treated at the same location (or on the same plot) where they are generated. Examples are pit latrines and septic tanks. On-site sanitation systems are often connected to fecal sludge management systems where the fecal sludge that is generated onsite is treated as an offsite location. A related term is a decentralized wastewater system which refers in particular to the wastewater part of on-site sanitation. Similarly, an onsite sewage facility can treat the wastewater generated locally.

LANDFILL SANITATION

Carrying waste products to a landfill is another type of sanitation service. According to the Sanitation Training website, city garbage workers transport waste to a temporary holding place, or landfill. The purpose is to isolate the solid waste from residential areas to avoid spreading diseases.

FILTRATION

Filtration involves sterilizing water and filtering away waste products, so it is safe for use and consumption. According to the Sanitation Training website, this process involves passing water through a filter, which separates solid and liquid waste products. After adding pure oxygen and ozone, the water passes through a smaller filter. Once this process is complete, a water handler adds chlorine to the water, killing any remaining bacteria.

RECYCLING

Sanitation also includes recycling. Trained workers at recycling plants sort paper, plastic and other recyclables from a general conveyor belt to one specifically for each. Garbage workers sort leftover trash on the general conveyor belt into piles arranged by type. Separated recyclables are crushed and reprocessed, thereby preparing it for reuse. Separated trash goes to the landfill. The Sanitation Training website cites paper, glass, plastic, and metal as materials that are easily recyclable.

IMPACTS OF SANITATION

2.6 billion People in the world lack adequate sanitation—the safe disposal of human excreta. Lack of sanitation contributes to about 10% of the global disease burden, causing mainly diarrhoeal diseases.

In the past, government agencies have typically built sanitation infrastructure, but sanitation professionals are now concentrating on helping people to improve their own sanitation and to change their behaviour.

Improved sanitation has significant impacts not only on health, but on social and economic development, particularly in developing countries.

The health sector has a strong role to play in improving sanitation in developing countries through policy development and the implementation of sanitation programmes.

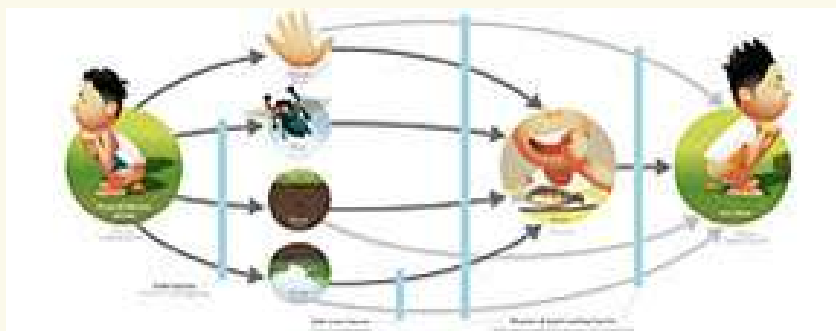
HEALTH ASPECTS

For any social and economic development, adequate sanitation in conjunction with good hygiene and safe water are essential to good health. Lack of proper sanitation causes diseases. Most of the diseases resulting from sanitation have a direct relation to poverty. The lack of clean water and poor sanitation causes many diseases and the spread of diseases. It is estimated that inadequate sanitation is responsible for 4.0 percent of deaths and 5.7 percent of disease burden worldwide.

Lack of sanitation is a serious issue that is affecting most developing countries and countries in transition. The importance of the isolation of excreta and waste lies in an effort to prevent diseases which can be transmitted through human waste, which afflict both developed countries as well as developing countries to differing degrees.

This situation presents substantial public health risks as the waste could contaminate drinking water and cause life-threatening forms of diarrhea to infants. Improved sanitation, including hand washing and water purification, could save the lives of 1.5 million children who die from diarrheal diseases each year.

It is estimated that up to 5 million people die each year from preventable waterborne diseases, as a result of inadequate sanitation and hygiene practices. The effects of sanitation has impacted the society of people throughout history. Sanitation is a necessity for a healthy life.





The “F-diagram” (feces, fingers, flies, fields, fluids, food), showing pathways of faecal-oral disease transmission. The vertical blue lines show barriers: toilets, safe water, hygiene and hand washing.

DIARRHEA

Diarrhea plays a significant role: Deaths resulting from diarrhea are estimated to be between 1.6 and 2.5 million deaths every year. Most of the affected are young children below the ages of five. Children suffering from diarrhea are more vulnerable to become underweight (due to stunted growth) which makes them more vulnerable to other diseases such as acute respiratory infections and malaria. Diarrhoea is primarily transmitted through faecal-oral routes.

Numerous studies have shown that improvements in drinking water and sanitation (WASH) lead to decreased risks of diarrhea. Such improvements might include for example use of water filters, provision of high-quality piped water and sewer connections.[32]

Open defecation - or lack of sanitation - is a major factor in causing various diseases, most notably diarrhea and intestinal worm infections. For example, infectious diarrhea resulted in about 0.7 million deaths in children under five years old in 2011 and 250 million lost school days. It can also lead to malnutrition and stunted growth in children. Open defecation is a leading cause of diarrheal death; 2,000 children under the age of five die every day, one every 40 seconds, from diarrhea.

MALNUTRITION AND STUNTING

The combination of direct and indirect deaths from malnutrition caused by unsafe water, sanitation and hygiene (WASH) practices is estimated by the World Health Organisation to lead to 860,000 deaths per year in children under five years of age. The multiple interdependencies between malnutrition and infectious diseases make it very difficult to quantify the portion of malnutrition that is caused by infectious diseases which are in turn caused by unsafe WASH practices. Based on expert opinions and a literature survey, researchers at WHO arrived at the conclusion that approximately half of all cases of malnutrition (which often leads to stunting) in children under five is associated with repeated diarrhoea or intestinal worm infections as a result of unsafe water, inadequate sanitation or insufficient hygiene.



A child receiving malnutrition treatment in Northern Kenya

DISEASES CAUSED BY LACK OF SANITATION

Relevant diseases and conditions caused by lack of sanitation and hygiene include:

1. Waterborne diseases, which can contaminate drinking water.
2. Diseases transmitted by the fecal-oral route.

Infections with intestinal helminths (worms) - approximately two billion people are infected with soil-transmitted helminths worldwide; they are transmitted by eggs present in human faeces which in turn contaminate soil in areas where sanitation is poor.

The list of diseases that could be reduced with proper access to sanitation and hygiene practices is very long. For example, in India, 15 diseases have been listed which could be stamped out by improving sanitation:

1. Anaemia, malnutrition
2. Ascariasis (a type of intestinal worm infection)
3. Campylobacteriosis
4. Cholera
5. Cyanobacteria toxins
6. Dengue
7. Hepatitis
8. Japanese encephalitis (JE)
9. Leptospirosis
10. Malaria
11. Ringworm or Tinea (a type of intestinal worm infection)
12. Scabies
13. Schistosomiasis
14. Trachoma
15. Typhoid and paratyphoid enteric fevers
16. Shigellosis

Polio is another disease which is related to improper sanitation and hygiene.

REMEDIAL MEASURES

Some of the important measures needed for sanitation in rural and urban areas of India are as follows:

1. People should be made conscious about the hazards of poor sanitation through publicity and sanitation education.
2. The appropriate authorities like municipal authority's town planners, government, etc. should pay more attention towards sanitation.
3. Attention should be focused at sanitation by expertise to develop cheaper, native and acceptable sanitation technology looking at the socio-economic standard of our people.



4. Waste stabilization ponds should be created as a low cost and low maintenance means of sewage treatment well situated to small towns and villages of warm climates.
5. The poorer communities should adapt incremental sanitation systems where improvements are introduced gradually and the users themselves handle much of the upgrading and maintenance.
6. Steps should be taken of eradicate malaria by killing mosquito.
7. Open defecation should be avoided along road sides, boundary of ponds, river side's etc. by constructing a ventilated improved pit latrine (VIP latrine).

CONCLUSION

Yet despite all the progress in human development 40% of mankind still do not have access to proper sanitation. Each year, 1.5 million children under the age of five die of diarrhea caused by unsanitary conditions and poor hygiene.

This problem can be prevented by some simple way like public toilet facilities, establishment of water treatment plants, proper education, discussing the problem through seminar, debates etc., giving knowledge to the uneducated people about its impact and remedies to solve it.



FRIENDSHIP FACTS



RAHA SOLOMI

B.A. VI SEMESTER (2017 BATCH)

Friends and friendship itself is the best part of one's life. A friend is a person with whom you are well acquainted with; whom you know well and regard with affection and trust. Friends are those who bring out the best in you. And their friendship is known for its understanding, mutual confidence, sharing and forgiving as well as their loyalty throughout good and bad times. The life without friends is like life without soul. Your life will be a complete mess and filled with loneliness. Friend's presence in once life makes you colorful. Friends are those who wish for your welfare and always stand beside you in any circumstances. These are the power and truth about friendship.

It is true that many a times they cause troubles and makes you irritate knowingly or unknowingly but at the same time they are the ones who come first to you and give strength and take care of you whenever you are facing problems. As he/she assured you by their kind words don't worry my dear, I am always with you. "ALL IZ WELL". Therefore, they make every effort to make you smile and let you forget all your sorrows.

Friends are those with whom you can share everything, even about your secrets without thinking much about its consequences. You are fully confident that your secrets are totally safe with them. But the funniest part is when he/she knows your secrets or weaknesses, he/she may irritate you with their naughty ideas and actions and may tease you but the best part is that they never ever disclose it to others.

If someone is approaching your friend and when they know about it, he/she used to warn him/her. As she used to warned not to be in a relationship or get married before her as she don't want to be apart from each other as they imagined about their marriage to be held on a same places and same day. These thoughts are prominent especially among the classmates.

However, the most important part in friendship is the selection of good friends. About whom you have complete trust and confidence and looking forward to walk every step of your life. Once you choose him/her, even if you are a kid or an adult you would not dream of doing everything without them. These are the depth of friendship where we can see in their every action and thought, there is a hidden love and affection for each other. Friendship is the purest and most honest relation among human beings. Having a good friend in life on this earth is the most precious gift and achievement in one's life.

NYOKUM WITHOUT YULLO IS BODY WITHOUT SOUL



CHUKHU NIEYA

B.A 6TH SEMESTER (HISTORY)

The Nyishis believed that the universe was created millions of years from nothingness called JIMI-JAMA of MIMI-MAMA. This was followed by another. This was followed by another period called KORIUUM OR KOLO. There was no beginning, no end, no light, no sound and no life during that period (that is why it is called KORIUUM JIMI and KOLO JIMA, nothing but a gorgeous mass). There was no separation of earth (SWCHANG) and sky (NYEDO) and other planets and stars. Slowly and gradually the earth and other sky were separated but it was in a viscous (jelly like) shape called CHANGTE RULLUM and DORTE RELLA. Life did not appear till this stage. Donyi the sun was created first. When the sunlight began to called WJJANG DOLA JIAP and the air started blowing called EJU PADA MIQP the solidity of earth was formed by separation of land in the shape of valleys, hills and mountains and waters in the form of river, lake and ocean, living things started appearing on the earth. This is called CHANGTE CHANGAR GARLING and DOTHE DOGAR GARLING. This first human being was created called CHANGKUNGE (SWCHANG CHANGKUNGE) and her offspring was called Tani (CHANGKUNGE-TANI). Hence, Tani literally means man.

It is also believed that after the creation of all the living beings on this earth, every living beings were happy and contented and felt blessed for which they started various ways of expressing their gratitude to the creator (god and goddesses) in form of celebrations. The human kind too has their celebrations for being the most wonderful and precious creation among the living being on this earth. But as the time passed, the miseries and the needs of human kind grew and the expression of gratitude and celebration gradually becomes prayer to fulfill their desires and needs.

Nyikum Tani was the first man. He married with natural objects like heaps of leaves, leeches, insects, birds, animals and frogs. Perhaps, these marriage of TANI (Man) speak of the evolution of Mankind. The different stages of human evolution like POYU TANI, NIYU TANI, NIMA TANI, NYIKAM TANI. Lastly when Nyikam Tani married Donyi Bijine, he became a perfect human being called Nyidar Tani or Niya Tani. When they had a child, Ane Donyi asked Abo Tani to bring her younger sister Ressani/Donyi ludi-luryo for babysitting from Donyi Neg-Namlo, the abode of sun. There were two routes for going to the Donyi Neg-Namlo. One was Myori/Hachi Sekho, the wrong path, which passed through the land of Poverty, Misery and Sorrow where Hwma Tada/Hachi Sekho, the supreme deity of poverty lived. Another was Myoba/Haat Sekho the right path, which passed through

the abode of happiness, where all benevolent gods and goddesses dwelled. Ane Donyi advised Abo Tani to undertake his journey to Donyi through Myoba/Haat Sekho. But Abo Tani ignoring the advice of his wife took the journey through MYORI/HACHI SEKHO. He came across with Hwma Tada/Yama Tada and he was induced to exchange all his beautiful dresses and valuable ornaments with that of Hwma Tada/Yama Tada's ugly and cheap dresses made of wood and bamboo. Abo Tani returned home in a pathetic condition and was ashamed so he disguised as a dog, having revealing the true form of Abo Tani, Ane Donyi was very sad and angry. More so, Abo Tani hardly listen her good advices. So, Ane Donyi decided to return to her palace Donyi Neg-Namlo. When she was leaving Abo Tani caught hold of her feet and begged forgiveness but Ane Donyi refused. Instead she promised however to bestow her blessing for the prosperity of human race as and when the human race pray and worship in form of YULLO (myote yullo parene myote ngindam, saroh yullo parene saroh nyingdam). Thus, every human race starts performing YULLO in form of prayer and worship to receive the choicest and desired blessing from the god. Since then, it has been the tradition of the offspring of Abo Tani, the Nyishis to perform YULLO by individual, household, family, clan or within the village area. Yullo is of the two kinds, one is called SWCHING YULLO which is generally to ward off the evil spirit or malevolent and another is called GUNGPO YULLO which is in form of expressing gratitude or propitiation to the benevolent protector spirits or god and goddess for prosperity, fertility and peace. The word Nyokum in YULLO has been prefixed by the intellectuals and the pioneers of the Nyishi society in late 60s to perform and celebrate the YULLO collectively among the Nyishi community and thus for the first time it was celebrated at Joram (Lower Subansiri District) in year 1967.

And the word Nyokum has been derived from two words Nyok means entire land mass of the earth, Kum means collectiveness or get together. And the word YULLO also has been derived from two words UYU/UI means spirit or god and goddesses. They are generally of two types, benevolent the protector and malevolent the destroyer. And the word LLO means mighty and powerful. Therefore YULLO means the mightiest and powerful benevolent spirits or god and goddesses, the protector. Or in other hand, YULLO can be interpreted as the prayer or worship of the god and goddesses of the creator and protector for prosperity and off the evils.

Therefore the Nyokum Yullo means the collectively get together on earth by the Nyishi people to worship the mightiest and powerful spirits or god and goddesses, the creator and protector of mankind. Since, the Nyishis believe that human being can live a life of peace and prosperity on this earth only when a harmony is maintained between man, god and nature. They also believe that prosperity and happiness can come to man when god and nature are pleased. Misery, hardship and natural calamities like famine, flood, drought, earthquake, epidemic, warfare, accidental death and such unwanted incidents occur due to the displeasure and wrath of god and goddesses of nature. It is therefore the Nyishis worship to propitiate the benevolent spirits or god and goddesses to protect and bring prosperity to them and to ward off the malevolent spirits from disturbing the peace and tranquility in their life.

Hence, YULLO is the soul of Nyokum, without YULLO the Nyokum is mere collective or get together of the people on earth. With YULLO, Nyokum becomes auspicious, pious and purposeful, thereby transcendences beyond the celebrations and invokes the blessing of god and goddesses for the prosperity, happiness, fertility and for the prosperity, happiness, fertility and for bumper harvesting seasons for the human kind.

Thus “Nyokum without Yullo is body without soul”

ANIMAL AND ENVIRONMENT



MR. SANJIB DEWAN
B.A. ENGLISH MAJOR

Environment means the surrounding that influence the growth and development of a person and other living organisms. Environment is constituted by the interacting system of physical, biological and cultural elements. At present, a greater number of environmental issues have grown in size and complexity day by day threatening the survival of mankind on earth.

Our state Arunachal Pradesh is known for its natural beauty including forest, rivers, stream, waterfalls, snowfalls, birds, flowers, butterflies, insects and various other animals, which add to the beauty of the exquisite land. With the increasing pollution, numbers of animals like butterfly, insects, bird and other animals have migrated and some are in the process of extinction.

If we look 15 years back, there were existence of numbers of birds and other small and big animals including hornbill, the state bird. It was rare but hornbill used to fly in the sky of our state. Now there seen no more hornbills. We can just see them in the photo and can imagine a hornbill flying over in the sky. It has become like fable for our next generation. Hunting for sports or for business has become a great threat to the animals. We, unknowingly, have created a dangerous space of survival for other living creatures around us.

Our state has oldest tradition of cultivation of crops called ‘Jhoom-Kheti’ where a plot of land is selected on a hill, trees are cut down and after some weeks, farmers set fire in order to clear the land. Sometimes, the fire spreads to other hills and burn down the nests of bird, kills animals which are unable to escape millions of insects and micro-organisms. In this way, the fire destroys the homes of animals. We can witness this

abundantly in the month of February, March and April in our state. It greatly contributes increasing of carbon dioxide and declining of rain and oxygen which is very essential component of life.

Government has passed so many acts on conservation and preservation of wild-life. But still killing of animals and burning forest has not stopped simply because general masses are not yet aware of the impacts of this indulgence. As a result the animals which were available in forest can now only be seen in the zoo. In Itanagar zoo, we can see hornbills, tigers, and other python and other rare animals. How confined they are – such enclosed space longing for their freedom, hunger and unable to feed themselves. How pathetic their lives turned out although beautiful creations of god. Their freedom is snatched; they are totally unhappy. They might want to take revenge but they are weak; tears can be seen in their eyes. Every drop of tears is telling something of their pain; their requests for freedom. They cry as they want to go back to their home “forest” where their happiness is alive, awaiting them. It is our ignorance we just think that planning, protection and conservation of forest is the responsibility of government only. We must do something at our personal level. We have to care and love animals. We must be aware of environmental problems by means of education and spread the awareness campaign starting from village level.

TRENDS AND PATTERN OF MIGRATION IN INDIA SINCE 1947



MISS METUNG BACHA Et al.
B.A. 6TH SEMESTER (EDUCATION)

INTRODUCTION

Human migration is movement by human from one area to another, sometimes over long distance or in large groups Indian as one of the oldest civilization and land of opportunities has been remained a magnet for visitor’s traders, students and warriors from all over the world since very long. But it had attained a new form and increase enormously in scale during the colonial period, thereafter in the light of remarkable changes and development brought in the social, economic and political set up and advancement in the technology sector during the last decades of the 20th century, the trends of migration from and in India turned to be more dynamic than ever before.



International migration in India can be broadly classified into two patterns such as migration of Indians to other countries and migration of the nationals of other countries voluntary or Non-voluntary to India.

Emigration: - (i) Migration from India to various parts of the worlds was very old and in modern times five patterns of Indians emigration were identified such as Duns skilled labour emigration. (ii) Kangani/Maistry or contract labour emigration. (iii) Free or under the Kangani system Indians were migrated to Malaysia and Sri Lanka as contract labourers to work on sugar and rubber plantation in Myanmar under such labourers were mainly from Tamil speaking areas in the Madras presidency. (iv) Technologically expert's emigration. (v) Labour migration to West Asia (Jain1989).

Immigration: - migration of people from different countries more significantly from neighbour's countries to India was associated with the democratic polity. Liberal society religious freedom and development economy copied with more job avenues since 1947 the number of legal as well as illegal immigration in India was been increasing over the decades.

MIGRANTS TO INDIAN FROM NEIGHBOURING COUNTRIES 2001

Countries	Males	Females	Total
In migrants from neighbouring countries	324,121	302,591	626,712
Afghanistan	2,428	2,428	4,780
Bangladesh	147,753	147,753	279,878
Bhutan	1,579	1,579	4,023
China	1,983	1,983	8,685
Myanmar	5,428	5,428	11,029
Nepal	116,115	116,115	261,451
Pakistan	16,568	16,568	36,966
Sri Lanka	10,737	10,737	19,900

The bulk of these migrants were from Bangladesh mostly in the metropolitan cities like Mumbai, Delhi, Calcutta and Ludhiana. Apart from Bangladesh there was a large scale movement of Nepalese national to India.

The census of India 2001 reported that 2.6 million Nepalese national were living in the country while as per the 1991 census they were about 2 million. If the numbers of children born in India were included, their number could have been double the figure. The density of Nepalese migrants was more in the states of Assam, Meghalaya, Sikkim, Uttar Pradesh, Bihar, Maharashtra, Himachal Pradesh, Madhya Pradesh and Punjab.

These migrants from Sri Lanka were also not less in number in India. The issue of citizenship and nationality of Indian origin Tamil people who had migrated to Sri Lanka during 19th century to work on plantation was responsible for their migration to India. In 1947, more than 60,000 Sri Lanka Tamils were migrated to India as per the agreement between the two countries. There were also another pattern of migration of refugees during 1980s as more 1,25,000 Tamil refugees migrated to India. According to the census of India 2001, about 19 million migrants living in India were reportedly from Sri Lanka. Moreover, migrants from Pakistan (36 million), Myanmar (11,029) China (8,685) Afghanistan (4,780) and Bhutan (4,023) were also living in India in the year 2001.

INDIA- INTER STATE MIGRATION 2001

State/ Union Territory	In Migrants	Out Migrants	Description
Jammu & Kashmir	165084	224236	Out Migrants
Himachal Pradesh	344373	451153	Out Migrants
Punjab	1752718	1647840	In Migrants
Chandigarh	534729	151758	In Migrants
Uttaranchal	866894	92625	Out Migrants
Haryana	2672929	1743134	In Migrants
Delhi	5318362	747105	Out Migrants
Rajasthan	1730776	2749776	Out Migrants
Utter Pradesh	2807680	9607897	Out Migrants
Bihar	1582339	5440584	Out Migrants
Sikkim	52985	11905	In Migrants
Arunachal Pradesh	170626	20899	In Migrants
Nagaland	85550	155676	Out Migrants
Manipur	18529	53626	Out Migrants
Mizoram	38570	36182	In Migrants
Tripura	62890	67666	Out Migrants
Meghalaya	92088	51129	In Migrants
Assam	515924	667056	Out Migrants
West Bengal	2238269	1740348	In Migrants
Jharkhand	1781255	1438561	In Migrants
Orissa	658984	949794	Out Migrants
Chhattisgarh	969492	858657	In Migrants
Madhya Pradesh	2236686	2065903	In Migrants
Gujarat	2520676	1339736	In Migrants
Daman & Diu	60611	13835	In Migrants
Dadra & Nagar Haveli	68892	7889	In Migrants
Maharashtra	7736307	2150873	In Migrants
Andhra Pradesh	7029252	1627609	Out Migrants
Karnataka	2107806	1976358	In Migrants
Goa	263653	86397	In Migrants
Lakshadweep	3535	1700	In Migrants
Kerala	412849	1220801	Out Migrants
Tamil Nadu	7941848	1737579	Out Migrants
Pondicherry	265056	109367	In Migrants
Andaman & Nicobar Island	107453	8887	In Migrants



DECADE WISE FLOWS OF INTERNAL MIGRATION IN INDIA

Year	Population (in millions)	Volume of Migration (in millions)	Migration percentage its total population	Percentage Urban population
2001	1,02,86	307.1	32.9	28
1991	3888.6	230.0	27.4	25.7
1981	683.8	203.5	30.6	23.7
1971	548.2	166.8	30.4	19.9
1961	439.2	144.8	33.0	18.0

CAUSES OF MIGRATION:

In general we can divide factors causing migration into two groups of factors push and pull factors:

- * Push factors are economic political, cultural and environmentally based.
- * Pull factors are economic, political, cultural and environmentally based.

Push and Pull factors are those factors which either forcefully push people into migration or attract them. A push factor is forceful and a factors which related to the country from which a person migrants. It is generally some problems which results in people wanting to migrate, push and pull factors are usually consider as North and South Pole in magnet.

Different types of push and pull factors can be seen further below:

PUSH FACTORS PULL FACTORS

- | | |
|--|---|
| <ul style="list-style-type: none"> * Not enough job * Few opportunities * Natural disasters * Primitive condition * Poor medical care | <ul style="list-style-type: none"> * Job opportunities * Better living conditions * olitical & religious * Education freedom * Better medical care |
|--|---|

EFFECTS OF MIGRATION:

Migration has had a significant effort on world geography;

- * It has contributes to the evolution and development of separate culture
- * It has contributed to the difficult of culture by interchange and communication.
- * It has contributed to the complex mix of people and cultures found in different region of the world today.

REASON FOR MIGRATION IN INDIA:

Four major causes of migration in India. Migration are caused by a variety of factors including economic, social and political factors. They are briefly described as under:-

1. Marriage: - Marriage is a very important social factor of migration. Every girl has to migrate to her In-laws place of residence after marriage. Thus, the entire female pop-



ulation of India has to migrate over short or long distance. Among the people who shifted their residence more than (56.1%) moved due to marriage in 1991.

2. Employment: people migrate in large number from rural to urban area in search of employment.
3. Education: Rural areas, by and large, lack educational facilities, especially those of higher education and rural people have to migrate to the urban centres for this purpose.
4. Lack of security: people also migrate on a short term basis in search of better opportunities for recreation, health care facilities and legal advice or for availing service which the nearby towns provide.

SOCIAL CONSEQUENCES OF ILLEGAL MIGRATION

Crisis of identity:

The influence of immigrants created a crisis of identity among the indigenous Assamese. Their cultural survival will be in jeopardy their employment opportunities will be undermined by such illegal migration Assamese found the though the migrants had settled in Assam, most of them failed to identify themselves with the mainstream.

Environment Degradation:

Large areas of forest land were encroached upon by the immigrant for settlement and cultivation. The state experienced declining percent of land area under forest from 39% in 1951-52 to about 30% now.

Difficult to identify the illegal Migrants:

Due to the similar language spoken by illegal Migrants from Bangladesh and the indigenous Bengali speaking Muslim of Assam, it becomes difficult to identify and deport the illegal migration from Assam oil.

ECONOMIC CONSEQUENCES

Increase Financial Burden:

Immigration has increased pressure on the part of state government, as the government has to Increase the expenditure on education and health facilities to the immigrants.

Displacing Native Workers:

There is a fear particularly during a recession that immigrants take jobs which would otherwise be taken by local people, in particular place and circumstances there can be competition and conflict.

POLITICAL CONSEQUENCES:

Assam Agitation:

The failure of government to respond the issue of illegal migration led to the agitation by the Assamese under the leadership and All Assam Gana Sangram Parishad (AAG-SP) and All Assam Student's Union (AASU). Assam witnessed campaign and worst case of ethnic violence. Assam accord was the result of this agitation.

Illegal voters:

Most of the Bangladeshi immigrants have got their name enlisted in the voting list illegally, thereby claiming themselves as citizens of the state. The immigrant's population act as a vote bank for the political parties in Assam. The recent initiative NRC (National Register of Citizens) is meant for the detection of illegal Bangladesh migrants.

SUGGESTION:

There should not be regional imbalance in development and its opportunities state.

Better job prospects in rural areas will reduce the rate of migration.
Better health and educational facilities should be provided
Prospects of trading and business should be there.
Social security should be maintained.

Conclusion:

On the basis of the forgoing discussion we conclude that the stream of women migration is not favourable for the social structure in general and rural area in particular. Because in Long term a vacuum of female population in rural will emerge due to the following:

Mortality rate of girl is higher in rural area as compared to urban area.
Number of involuntary unmarried person in rural areas has been increasing continuously in rural area due to unavailability of girl.
The rate of women migration from rural to rural and urban to rural area has decreased, while rural to urban has been increasing significantly over the period under study.





POETRY SECTION

SAD REALITY



Mr. Techi Shakti (Aati)
Editor
DNG College

I opened my eyes and saw the world turning black.
Many people were not aware of it including my friend Jack.
I saw people floating in the air like a paper,
So thin that I could make a boat out of them and throw it in a river.
I saw them drinking blood instead of water.
When I questioned them, they simply replied "What's the matter?"
I met two sided beasts balancing itself with good and bad.
They pretend to be friendly but kills you eventually, told my dad.
I saw snakes instead of birds hissing on a tree,
A tree without leaves but snakes, you see.
I met people with horns on their head.
They told me that they ate sin instead of bread.
I prayed to my God for giving me strength.
He replied to me telling his love towards me has no boundary or length.
I told people to follow the light.
In return they made fun of me and were ready to fight.
I told everyone that the world is turning black.
"You should mind your own business" shouted my friend Jack.
I opened my eyes again and realized it was just a dream.
I walked downstairs and saw Mom preparing dry cakes and cream.
Now, if I tell you this dream is totally true
And the people are sticking to sin like glue.
You must trust me & turn away from the evil side
Because Jesus is coming soon to take away his bride.
And lastly all I want to tell
My brethren before they fall on a well
Is that the world is slowly turning black.
Will you believe the savior or turn away just like Jack?



MY LIFE

Miss Jaba Reema
B.Sc. VI Semester
Botany Major

Once I came into this world
As an unknown child
Unaware of the hardship of life -
I was the twinkle of my parent's eye.

But soon, I started learning
The pain and suffering of this world;
Families parting and lovers breaking -
But still I lived on because I had to.

Then I learned that I had
To struggle and toil
To place myself in this racist and in-equal world.
But, still I lived on because I had to.

Then I realized the burden on
My shoulder, my nations pride
And the responsibilities for my bloodlines.
But still I lived on because I had to.

And despite all ups and downs
Life goes on and I too learned to
Bear the pain of my burned knee after falling
Because it is life and I lived on.

And surely I realized
"Every cloud has a silver lining"
There's no happiness without a bit of sorrow.
But still I lived on.
I had to because
I have to win someday, without losing hope



LOVE'S FUNERAL

Miss Taba Reema
B.Sc. VI Semester
Botany Major

Someday you will cry for me
Like I cried for you.
Someday you will miss me
Like I missed you.
But I get it and understand now and you too were right.

Countless thoughts arises in my mind
About you and your mesmerizing beauty.
Not in my wildest dreams that I have thought
Would get to love someone like you.
But I was lucky and you too loved me right.

I am glad that the person who cried
In our love was me, because it
Would hurt me more, to see you
Losing those precious tears.
But you were fine and I guess it was right.

I promise my love that I will bear all alone
The pains of our love
No matter how painful it is for me.
My broken pieces still prays for your happiness.
But pain in love, sometimes seems right.

No matter how the lines that I write
Seem less to show my love for you.
Not even the greatest wordsman
Can express how much I want you.
But "everything is fair in love and war"
And I guess the saying is also right.
I am all right too.

A GOVERNMENT OFFICE



Mr. Dayum Ialin
B.A. VI Semester
Geography Major

Don't go anywhere far
If you want to see
The real stars
Fighting their respective wars
For fridge, TV or cars.
They only can give you
The best service;
Yes, in any government office.

Here, no matter what you
Want to do,
You will have to stand
In a very long queue.
Your farthest view
Will be the person standing
In front of you.

In one corner you will find
One very antique
Recycling with its mouth
Very properly shut so that
One wonders if it contains jewels
Or peaks of betel nut.

When the government servant
After a long interval calls
Your name,
Respect his fame
Go very politely and put
Your file in front of him
Loaded with some ah! Sweet
Otherwise you are out
Of the game.
When you move out
Of the gate
You will find a person
Very busy and very fat.
He will ask if your work is done
Let's go to the city street
Coz, I deserve some treat
Without one your work wouldn't
Have been done as,
I'm peon, the official freak.

THE WAY



Mr. Prem Taku
B.Sc. VI Semester
Zoology Major

Life is born for a reason,
Do not let it be like some kind of treason.
Bestow upon it only life's efforts
And gather all the reason which supports.

You may seem very confused
And all the more, very diffused
Into the hectic schedules of life
As many obstacles in your way may rife.

Never, you learn to procrastinate.
Try stepping until you reach your goal's gate.
Proactive you be on your life
Like a good and a loyal wife.

Tension, depression and stress may you bear
But remember, these all will one day wear
As after the winter comes the refreshing spring
Shall your life be best, and on you ring.

Put your heart and soul to your goal
And be stiff, as a mighty pole
Then you will hear your life say
You have done well, that is the way.



LIFE WILL BE FINE



Mr. Techi Shakti
Editor
DNG College

Life was moving on slow and easy.
Then you came along and drove me crazy
And you stole my heart away.
Life, all seems so fine today.

We were young, wild and free.
We were restless born to be.
We were happy, bright and funny.
We were always up and running.
Then you stole my heart away
Time, all seems so fine again.

Moving on, I came along
All my happy days are gone.
Now you live so far away,
I just hope we can meet again.
Then you will steal my heart again
And time will be so fine again.

GOALS OF LIFE



Mr. Chukhu Hormin
B.A. IV Semester

A goal of life
Is determined by thought and actions

Where hidden success lives in every heart
But few find it in different ways.

Where knowledge broadens
Every goals of life
Lives and enjoys the practical life.

Educate your goal to bear good fruit
Your days to come will bear good fruits.

“Success is the sweat of adversity.”

RACE OF INEQUALITY



Mr. Khyoda Bickey
B.A. VI Semester
Geography Major

Today's world is the rule of the rich.
There is provision of freedom.
There is provision of equality.
There is provision of equal justice.

Today's world is the rule of the rich.
The poor can't get their freedom.
The poor can't get their rights.
The poor can't get their justice.

Today's world is the rule of the rich.
The rich exploits the facilities of the poor.
They deprive the freedom of the poor.
They operate the justice for the poor.

Today's world is the rule of the rich.
The world gives salute to the rich
And kicks away the poor.
So the poor become alone in this world.

Today's world is the rule of the rich.
The rich become richer, the poor become poorer.

No poor can compete with the rich,
Therefore, there is no way for the poor.

ETHEREAL MESSENGERS



Ms. Tolum Chumchum
B.Com IV Semester

There, soars the bird of winged dream
Through the azure sky -
There, flies the butterfly of hope
Through whispering brooks and yawning vale
to the place where my heart dwells.

Oh winged souls!
Find a long conjoint house of bamboo and of wood;
Stone, sands and paddy field
Guarded by proud orange trees.
Can you see?

An old man of 80s dwells there -
Must be customizing his Tibetan swords now
With shuddering hand and watery eyes,
Gulping down in period, a bottle of whiskey.
Can you see?

A woman with curly shiny hair -
Must be reaping her crops painstakingly,
With lightening speed
To compete the wasteful rodents and insects.
They are my progenitor.
Can you see?

Oh winged dream! Perch on the Pobung
And through your melody, sing to them,
The hardest sigh of my heart.
Oh winged hope! Dancing down the breezes cold
Through your pied fluttering wings -
Whisper them my despair.

Oh! My sighs and my despairs -
Oh! The longing of my heart in their voice -
"Thank God, you are home, Chumchum?"

SHE IS THE CHANGE



Ms. Bake Yape
BAVI Semester
Political Science Major

She was born in the world
to be free - to live her life;
to enjoy her rights;
to speak out loud and clear;
to live her freedom
to make her choice.

She was born in the world
to know that she was no less than
a son.

But, no!
She was born in the world
To be in the chain of the world;
To serve, but not to herself;
To marry a man unknown;
To bear sons for the man;
To understand the lost liberty
To know she was less than a son.

She waits for the society to change,
For the police to change;
For the man to change:
She keeps waiting from ages-

But, no!
She is bold, she is loud;
She is Bedi; she is Pratibha;
She is Malafa; she is Iron-
She is the change.

A BETTER ME



Ms. Tolum Chumchum
B.Com IV Semester

me - I wish I could be -
Would never harm a soul;
Would never speak in angry tone;
Or have a selfish goal.
And no more wrong and harmful deed
I'd ever want to do.
Is this perfect ideal me?
Could it be a picture true?
The me - I wish I could become -
Will never be -
But simply wanting such a thing
Makes a better me.

THE DARKEST 5 DAYS OF MONTH



Ms. Tolum Chumchum
B.Com IV Semester

There you showed up again red head huh?
Blossoming on my white sheets
Like a barrel of red wine
Between my legs -
I must wake before the sun for the rosy laundry
"for the woman you have become" told my mother.
My stomach bloats
My head throbs
My limb aches
The cry of my body
Like cooking show going-on on my belly;
Burn, chop, blend & swings off my bloody mood.
My abdomen seems a piece of dough
Punch, twist, turns & cramps
When you travel down my fallopian.
Please! Mercy my uterus
Discomforts in groups
Distraction in classes
Oh! Which birth vengeance is this pain for?
How much will we endure?
Tell me dear darkest 5 days of month.



OH! MY MOTHER



Prem Taku
B.Sc. 6th semester
Zoology Major

Why are you so worried?
 Why do you love me so dear?
 You stay awake all night,
 Whenever I reach home very late.
 I bear the pain, but you feel it more
 than me
 Why do you bear the tears for me?
 You await my return long
 Whenever I go outside for my works.
 You cheer me up when I feel low,
 You console and make me happy
 Whenever I feel sad.
 Why do you bear the pain for me?
 Why do you cry when I cry?
 Why you had to go all the hardships
 Just to see me happy and smiling.
 O! My dear mother,
 What would I do if not you.
 O! My dear mother,
 Where would I go if not you.
 O! My dear mother,
 Who would have cared and loved me
 if not you.



“PEN IS MIGHTIER THAN SWORDS”



Mr. Techi Mania
B.sc 6th Semester (Zoology)

Only three letters alphabets
 Its power I cannot bet,
 Depends on its colour,
 Whether it's bigger or smaller.

The price does not matter,
 Whether it's better or bad.
 To write down history,
 Or pen down a mystery.

Cost may be only five or ten,
 The power has the red pen
 Just put down a signature,
 Will decide your future.

It can be black or blue.
 We don't have a clue....
 To question it's right....
 Because it has all the height.

It's never unfaithful...
 It's always nice and beautiful
 It speaks all the words
 That is the reason why...
 Pen is mightier Than Swords....



BEMOAN



Mr. Biswajit Burmon
B.A VI Semester
Education Major

Life is just a trice
Learn how to survive.
If you have not, don't tell that you forgot to survive at the end.

Life is just a trice
You should learn how to laugh.
Otherwise, don't say that you forgot to laugh at the end.

Life is just a trice.
You should cry eventually.
Otherwise, don't think that you forgot to cry.

Tell the inbreded neonates,
Hey! Newborn, learn from now -
Forget all those archfiends that break-off from you.

Life is a trice
My mortal, you should learn to survive.





SHORT STORY SECTION



THE PROBLEM IN OUR WAYS



Mr. Haye Danny
B.A. VI Semester
Education Major

In the ancient time, there was a king. One day, king and his men placed a big boulder on a roadway disturbing the movement of the cart and people. King and his men hide in the bushes and waited to see if anyone would move the stone out of the way. Some of the king's rich merchants and courtiers passed through the road but somehow managed to pass through it without touching it.

Many publicans, ministers and guests blamed the king for not keeping the roads clear and maintain but none of them did anything about getting the stone remove from the roadway.

One day a simple farmer passed through the road carrying vegetables and fruits. While approaching the stone, farmer stood for a minutes and put down his vegetables and tried to push the stone out of the way. After much pushing and straining, he finally managed to move the stone and cleared the road. After removing the boulder, farmer went back to pick up his fruits and vegetables. He noticed that a bag was lying on the road where the boulder had been kept. The bag contained gold coins and note from the king explaining that gold coins are reward for the person who removes the stone from the roadway.

Moral: Every problem, obstacle, situation etc that we face in our life gives us an opportunity.



OLD IS GOLD

Miss Yama Tok
B.Sc. II Semester

As students, we should get adjusted in many things. But it's really not an easy thing to get adjusted in a new place. Being new in a college, I entered into my class little nervous to see the class full of new faces. I was searching for my old mates of Govt. Higher Secondary School, Seppa but to my disappointment, I realized that those happy days with my friends are gone forever.

The teachers who taught us are still in my heart and occupy one of the highest places from where no one can displace them. Remembering my golden days that I spent with all of them brings tears down to my cheeks. It is truly said that, "We don't realize the importance of people when they are with us, but when we do, it's too late".

I really miss my old school. Dera Natung Govt. College, Itanagar is not bad either with friendly elders and learned lecturers and good environment. But then "old is gold". Isn't it? Life's like that, discovering the new, unfamiliar frontiers.



THE HUMAN LAWS



Mr. Biswajit Burman
B.A. VI semester
Education Major

Ram and Rahim belonged to Hindu and Muslim community respectively. On the first day in their school, they were unknown to each other. After two weeks later at school, Rahim and his mother was going back to home. At the same time, Ram, along with his sister, was going back to home. The abrupt weather had changed the cloud to burst. They all waited at bus stop and after few minutes Ram's sister stopped an auto-rickshaw. Before entering, she looked back and said to Rahim's mother, 'Aunty would you like to go along with us?' Mother replied, "Ok, thank you". So they went together. Next day, Ram and Rahim started talking to each other and day by day their friendship became more interesting.

After a few years later, when both were in the 3rd standard, their friendship became stronger. Ram was not good in study but Rahim always secured highest percentage. Ram's mother was totally disappointed by his academic result. His mother decided to admit him in boarding school. Rahim continued his study in the same school. Ram and Rahim, both were missing each other badly. After many years later, when both completed their schooling coincidentally they took admission in the same medical college. Now, they both were in the same college but didn't know each other. One day, during class, teacher was lecturing on the topic of "human mentality and memory capacity". Teacher asked students that, how many of them remember their childhood friends or any kind of activities. Suddenly, Ram and Rahim both raised their hand in the same time and said, "Yes ma'am. I remember my first best friend and his name is Rahim. Still I miss him. Rahim was shocked. And now he was looking at Ram's face and said, "Yes ma'am. I remember my childhood best friend and his name is Ram.' Teacher was confused for a second. After the classes were over, Ram met Rahim at café and asked, 'Did you have your elementary schooling from Naharlagun, Papunallah? Rahim said, 'Yes, I did.' Suddenly, Ram loudly replied, 'Hey brother! This is me, your childhood friend, Ram. You remember me or what?' Now, with happy face, Rahim also told him, 'Yes, I remember you my friend.' Then, both spent their time together happily. They would do their class works together. After the completion of their 1st Semester exam, Ram decided to go to his village with Rahim to make holiday more interesting and Rahim also agreed with him. Then, when both reached at the village the situation was not good. Their family asked about Rahim. When Ram introduced Rahim to his family, his Grandmother asked Ram, 'Rahim belongs to Muslim community, right Ram?' Ram replied with smile, 'Yes, grandma.'

Then, their parents became apoplectic with Ram just because Muslim person had come to their house. During dinner, Ram's mother asked for dinner only to Ram. Rahim was very much upset because she didn't call him for dinner. Ram was disappointed. At that time, Ram decided to have dinner together with Rahim at Dhaba. Next day, Rahim

suggested Ram to go to his village. Ram replied with sad tone, "Ok". Ram lied to his parents that he was going back to hostel.

Now at near Rahim's village, there was a town where Rahim did shopping for his family. Ram just stood there watching Rahim doing all the shopping. Suddenly, a car came and hit Ram. Rahim took him to hospital. Ram was in unconscious from excessive bleeding. Doctor asked Rahim to manage two units of AB+ blood, otherwise, there was thin chance that Ram would survive. Rahim agreed to donate blood as his blood group was of the same. Later, one day Ram's family came to hospital. His mother asked the doctor with tears, "How is he?" Doctor informed her that he was out of danger. Doctor asked Ram's family to clap for Rahim and bless him as it was because of him that Ram could be saved. He saved Ram's life. Now, Ram's family felt regret and his father sadly said, "Sorry my child". Then, Rahim told them that "Cast and religion is manmade which is negative, which corrupts one's mind. We just need to understand each other; show humanity and live peacefully."

My Life



Mr. Mammam Singkom
BA II Semester
NCC Cadet

I was born into a poor family in a very remote village in Arunachal Pradesh. My childhood saw lots of struggle and hardship in terms of fulfilling daily needs and necessities due to poor and illiterate parents. There were no electricity, no transportation and no communication services. My childhood days were spent on barefoot, and since I was an unkempt child that was the reason why I always used to roam in and around the jungles. From my birth till the moment I reached Class VI, I never saw any kinds of markets and such. I went to school walking seven kilometer away from home. We had only 45 days class in a year. Despite all the difficulties, I always made sure that I go to school and receive my education. I used to believe that "If I give my best, it will be better". Interest is the only key to reach one's destination. For example, a boy can easily lift and carry a 55 kg girl but he will not carry a 14 kg cylinder. Why? Because, he is not interested to do so, does he?

My parents are illiterate and belong to remote village who work as a farmer but they know the value of education and work very hard to afford my educational expenditures. If they had not encouraged and inspired me to carry on my study, I would have left my study in the school itself and I could never have dared to dream big in life.



HINDI SECTION हिन्दी अनुभाग



*बाधाओं पर विजय *

तुम्बम रिबा

असिस्टेंट प्रोफ़ेसर, हिन्दी विभाग

कम तो नहीं हो तुम किसी से भी हरगिज़ ,
फ़िर क्यों लोग कहते है तुम्हे अपाहिज ?
ईश्वर ने तुम्हे शुरुआत में ढालते वक्त
शायद कुछ रंगों से तुझे रखा परहेज़
कमियों के बावजूद भी नहीं हो तुम हताश,
मैं तो हैरान हूँ देख तेरी दृढ आत्मविश्वास।
ज़रूरी नहीं कि हर मानोभावों को जुबां मिले
हरेक अरमानों को गले की मिठास मिले।
कुछ भावनाएँ आँखों से भी होती है जाहिर,
तुम तो बेजुबान होकर भी कहने में हो माहिर।
आँखों से चाहे तुम सबकुछ न देख सको ,
पर तुम बेहतर हो उन लोगों से करोड़ों।
क्योंकि तुम तो मन की आँखों से देख सकते हो,
यहाँ तो लोगों के आँखों में लालच के पर्दे पड़े हज़ारों ।
तमाम बाधाओं पर विजय पाकर तुमने बता दिया,
कि इंसान शरीर से नहीं विचारों से अपाहिज होता है ।
शारीरिक अपंगता से बढ़कर मानसिक अपंगता होती है,
जो अक्सर स्वस्थ कहलाए जानेवालों में देखी जाती है।
कम तो नहीं हो तुम किसी से भी हरगिज़ ,
फ़िर क्यों लोग कहते है तुम्हे अपाहिज ।



ऐ जिंदगी

तुम्बम रिबा

असिस्टेंट प्रोफ़ेसर, हिन्दी विभाग

एक दिन तो दगा दे जाओगे तुम ,
चाहे जितना भी हम चाहे तुम्हे ।
रोता बिलखता हुआ सबको छोड़कर
तुम निकल जाओगे कुछ इस तरह ,
बेगाने बनकर छोड़कर अपनी यादें हसीन ।
रह जायेंगी सिर्फ़ अधूरी हसरतें दिल ए अरमां
फ़िर इतनी असीम मोह क्यों है तुमसे ?
बेवफ़ा हो तुम, ऐ जिन्दगी! ये हमें पता है ,
पर इतनी लगाव क्यों है तुमसे ?
ये अंजान पहेली तुम ही सुलझा दो ,
उलझन मेरे मन की तुम ही मिटा दो ।



'अलविदा'

तुम्बम रिबा
असिस्टेंट प्रोफ़ेसर, हिन्दी विभाग

जाना तो है एकदिन सबको
पर तुझे जाते कैसे देखूं ?
'अलविदा' शब्द कितने सुन्दर
पर है कितने जज्बाती ।
यकीं नहीं होता वक्त के साथ
हालात इतने बदल जायेंगे ,
नियति का खेल इतने क्रूर हो जायेंगे ।
छीन ली जायेंगी जिंदगी से खुशरंग ,
जिसने अभी तो जिंदगी शुरु की थी ।
खैर हमें तुमसे न ईश्वर से शिकवा है ,
बस दिल में एक उम्मीद कायम है ।
जल्दी जा रहे हो तो जल्दी फिर आओगे ,
रुलाकर जा रहे हो आँसू पोंछने ज़रूर लौटोगे ।
नहीं कहूंगी अलविदा तुमको
क्योंकि लौटकर तुमको आना ही है ।
लौटकर तुमको आना ही है ।



धरती की पुकार

तुम्बम रिबा
असिस्टेंट प्रोफ़ेसर, हिन्दी विभाग

स्वच्छ श्यामल हरियाली धरा
सबसे स्फूर्ति और ताजगी भरा।
रंग बिरंगे फूल- पौधे चारों ओर ,
शुद्ध जलवायु से तन मन विभोर।
अगर न रोका बढ़ता पर्यावरण प्रदूषण,
खूब क्रंदन कर उठेगा जन जीवन ।
सुखी स्वस्थ शांत तब जनता होगी ,
जब स्वच्छ सौंदर्य से भरपूर धरती होगी ।
प्रण करो कि अधिकाधिक करोगे वृक्षारोपण,
रोक दो अब किसी भी तरह पर्यावरण प्रदूषण।
बिलखती है धरती माँ 'बचाओ मुझे,
नवजीवन दो प्रदूषण मुक्त बनाओ मुझे।
नवजीवन दो प्रदूषण मुक्त बनाओ मुझे ॥'

“सुधार जिंदगी की”



जेरेमिया बीतीन

बी० ए० षष्ठ सत्र
हिन्दी विभाग

जिंदगी मै आजकल लोग पैसा कमाने के लिए जीते है और पहले ज़माने में लोग एक साथ रहने के लिए जितें थे, जैसे एक छोटा सा माचिस कि तिली से बहुत बड़ा वन में आग लगाया जा साकता है, आजकल के लोग पैसा के लिए एक दूसरे की जान को खतरा या संकट में डालते है यहाँ तक की हत्या भी कर सकते हैं। सुखे पत्तों की तरह मत बनाओं अपनी जिंदगी, नहीं तो दुनियाँ में ऐसे बहुत लोग हैं जो बटोर कर आग लगा देंगे। जिंदगी में एक पहचान हज़ारों दोस्त बना देती हैं; जिंदगी के सफ़र में सम्भल कर चलना ! एक गलती हज़ारों सपनें जलाकर राख बना देती हैं। पेड़ पर लगे पत्तों का रंग बदलने में इतनी हैरन नहीं होती जितनी इंसान के बदल जाने पर हैरन होती है, क्योंकि धूप कितनी भी कड़ी क्यों ना हो मगर जलन इंसान को इंसान से ही होती है और इंसान जब किसी का साथ देने का मौक़ा मिले तो साथ नहीं देता, पर किसी को बरबात करना हो तो अपनी सारी ताकत लगा देता है। जिंदगी ऐसे जियो की खुद को पसंद आ जाए दुनिया वालों की पसंद तो पल भर में बदलती है और जिंदगी में सफल इंसान वो ही है जिससे टूटे को बनाना और रूठे को मनाना आता है। परन्तु इस जिंदगी में कौन अच्छा और कौन बुरा या ख़राब? क्योंकि शक्कर और नमक का रंग एक समान होता है। इस ज़िन्दगी में सच्चाई से जीने के लिए केवल पैसा कमाके नहीं बलकी प्रेम,एकात्मकता और समानता जीना आवश्यकता है।





क्यों

मेतुंग बच्चा
वी० ए० षष्ठ सत्र

एक छोटी सी कहानी उन लड़कियों के नाम
जिनको बोझ माना जाता है और बचपन में ही ससुराल भेज दिया जाता है।

माना मैं बोझ थी तुम्हारे लिये
पर थी तो प्यारी सी बिटिया,
माना मैं लड़कि थी
पर हौसला तो लड़को से बढ़कर था ना?

किस बात की सजा दी मुझे?
क्यों इतनी जल्दी मेरी शादी करवा दी?
बोलो ना माँ?

तुम तो मुझे प्यार करती थी
इतने सपने देखी थी मैंने
नाम कमाना चाहती थी मैं

तुमहारा ही नाम रोशन करती मैं बाबा
फिर भी क्यों मैंरे सपने तोड़ दिये
क्यों भेज दिया मुझे माँ?
बताओ ना मेरी ही गलती थी क्या?

क्या बाबा मैं बचपन मै जो आपसे
गुड़िया मांगती थी उसकी सजा दी क्या?
या जो चॉकलेट टोफी की जिद करा करती थी
इसलिए ये सब किया
क्यों मुझसे मेरा बचपन छिन लिया?
बताओ ना मेरी ही गलती थी क्या?

मैं तो आपकी बेटी थी
आपका कहना भी मानती थी मैं
जब आप काम से लोता करते थे

सबसे पहले मैं ही भाग कर आती थी
मैं तो पानी भी पिलाया करती थी बाबा
फिर भी क्यों बाबा
बताओ ना मेरी ही गलती थी क्या?

माँ मैं तो तुमहारे साथ
रसोई में काम भी करती थी
जब आपकी कमर दर्द होती थी
सफाई भी तो मैं ही करती थी
आपने भी मुझे नहीं समझा
क्यों मुझसे मेरा बचपन छिन लिया?
बताओ ना; मेरी ही गलती थी क्या?

मैं तो कुछ माँगती भी नहीं थी माँ
बस पढ़ना ही तो चाहती थी
माना ख्वाहिशे थोड़ी बड़ी थी
पर जिक्र तो नहीं करती थी
मुझे लगा माँ तुम तो मुझे समझोगे
पर तुमने भी कन्यादान में बाबा का साथ दिया ना माँ
बताओ ना मेरी ही कोइ गलती थी क्या?
क्यों मुझसे मेरा बचपन छिन लिया?
बताओ ना मेरी ही गलती थी क्या?





बापू

यागर पूजेन

बी० ए० षष्ठ सत्र
हिन्दी विभाग

देश की दुर्दशा पर आज
मुर्दे भी आँसू बहा रहे है,
हमने काँटों को समेटकर
फूलों को गिरा दिया बापू

चारों और अंधकार है भ्रष्टाचार का,
और कोई रोशनी नहीं इमान का बापू
कैसे सत्य के राह पर चले हम?
झूठ जब हमारे राह ताके बापू

जिस देश की आज़ादी की,
वतन का नीव था अहिंसा, बापू
आज उस देश में हिंसा के,
बड़े- बड़े इमारते खड़े है बापू

प्रेम दया सत्य और अहिंसा,
इस देश मे मिलते तो है बापू
लेखिन पुस्तकों के पन्नों मे,
कैद हो कर रह गये बापू

कल से ज्यादा आज आपकी,
जरूरत है इस देश को बापू
आज़ाद नहीं है हम आज भी
बस शोषक बदल गये है बापू

इतिहास के पन्नों से निकलकर
हमारे मन में समाओं बापू
हमारे मन के सोये गाँधी को,
एक बार फिर जगाओं बापू।

‘ना जाने क्यों’

निकजा याहर
बी० ए० षष्ठ सत्र
हिन्दी विभाग



पेड़ों की फूलों को देखते ही
मेरी आँखों से आँसू बहती है,
ना जाने क्यों
उन फूलों से एक लगाब सी होती है
ना जाने, जाने पहचाने सी लगती है
उसमें हज़ारों परचई दिखती है।
ना जाने क्यों ।

कभी उनमें अपना नज़र अति है
जो कभी मेरी साथ खेला करती थी
कभी वो ज़िन्दगी की आडना दिखाती है
आगे खेलना फिर मूरजा जाना है
कभी उनमें अपने माँ को दिखती है
जो कभी खेला करती होगी उन फूलों की जैसी
किन-किनकों उसमें न देखा मैंने
ना जाने क्यों ।

आज उनमें आपने आपको दिखती हूँ
जो आज खिलती फूल है
अपना भी कहानी उन फूलों जैसी होगी
सोचके उन फूलों को अपनी लगती है
मेरी आँखों से आसु बहती है
ना जाने क्यों।





‘काँटे और फूल’

यागर पूजेन
बी० ए० षष्ठ सत्र
हिन्दी विभाग

फूलो से हमे प्रेम नहीं
काँटों से हमें प्यार है
जीवन का सत्य बताता यह
यही तो सच्ची यार है ।

जहाँ फूल खिले वहाँ सुगंध
फैल जाते है,
उनके मोह में हम
सत्य को भूल जाते है, पर
काँटे तो हमें हर पल, हर क्षण
सत्य का बोध कराते है।

हमें आँसूओं के धाराओं का
सौगात दे जाते है
रुलाते हुए भी हमें साटस का
पाठ पढ़ाते है,

लोग तो फूलों पर अपनी जान
लुटाते है, पर
सत्य को खोकर क्या,
खुद को कोइ पाते है?
चाहे दर्द दे काँटों का वार
मगर हमें वह,

जीवन और उसके मूल्य का ज्ञान करवाते है।
तो आप ही बताए कि कौन
सच्चे अर्थों में सुख देते है,
वह जो जीवन को मूल्य ही बनाने वाला।
या वह जो जीवन में सत्य को बिखराते है ।





“माँ होती तो”

सपन सईकया
वी० ए० षष्ठ सत्र
हिन्दी विभाग

यह कविता माँ पर आधारित है
“यह कविता उन लोगों के लिए है जो अपने माँ से बहुत प्यार करते हैं पर किसी न किसी मजबूरी के कारण उन्हें अपने माँ से दूर रहना पड़ता है। किसी को पढ़ाई के कारण तो किसी को नौकरी के कारण, उन्हीं लोगों के नाम यह कविता है।

“माँ होती तो”

आती है जब याद माँ की
भर आती है आँखें मेरी
सचमे बहुत याद आती है मुझको माँ की
निंदं बहुत आती है, देर रात तक पढ़ते- पढ़ते
माँ पास होती तो सूला देती मुझको
समझा-बुझा के।
थक गया हूँ मैं
जली रोटी खा-खाकर
माँ पास होती तो
खिलाती मुझे लज़ीज़ पकवान बनाकर
सुना है बहुत दिनों से
वह भी नहीं मुस्कराई
मैं पास होता तो मुस्कुरा देती
रात बहुत हो जाती है घर आते-आते
माँ पास होती तो वक्त से घर आ जाता
बहुत दूर निकल आया हूँ घर से
माँ मुझे अगर तेरी सपनों की परवाह नहीं होती
तो मैं घर लौट आता,
मैं घर लौट आती.....





“मैं हूँ एक नन्ही गुड़िया”

सोइ ताये
बी० ए० षष्ठ सत्र
हिन्दी विभाग

मैं हूँ एक नन्ही गुड़िया
काश मैं होती चिड़िया

मैं चाहती देखना पूरी दुनिया
पर देख सकता आधी दुनिया
काश मैं होती चिड़िया ।

ये संसार है सुंदर इतनी
यहाँ तरह तरह की सुंदर फूल
तरह तरह की सुंदर पर्वत
और पर्वत से गिरती झरना
झरनो से बने सुंदर नदिया ।

मैं हूँ एक नन्ही गुड़िया
काश मैं होती चिड़िया ।

पंछी उड़ता फिरे वहाँ
जहाँ जहाँ मन उनका चाहा
सदा इसलिए मैं सोचूँ
काश मैं होती चिड़िया ।

मैं हूँ एक नन्ही गुड़िया
काश मैं होती चिड़िया



'एक ज़माना साइकिल का'



ताकपी गामे
प्राणि विज्ञान विभाग

साइकिल का था ज़माना, सबने था पहचाना
सबको आती थी सिर्फ़, साइकिल है चलाना ।१।

साइकिल साइकिल मेरी साइकिल, देश की सबसे प्यारी साइकिल
आता मजा चलाने पर, भूगते सजा गिर जाने पर ।२।

मेरी साइकिल प्यारी साइकिल, देश की सबसे न्यारी साइकिल
पैदल मारते तो आगे बढ़ते, ब्रेक दबाते तो रुक जाते
साइकिल साइकिल मेरी साइकिल साइकिल
देश की सबसे न्यारी साइकिल ।३।

साइकिल को निच मत कहो, साइकिल भी एक देवता था
साइकिल ना होती तो, मुझे स्कूल कौन पहुंचाता ।४।

ठीक ठीक ठीक ठीक आवाज़ करते, सबको सावधान कराते चलते
जहाँ हैंडल घुमाते वहाँ ले चलते
मेरी साइकिल प्यारी साइकिल
देश की सबसे न्यारी साइकिल ।५।

जबसे मैंने साइकिल को लाया, तबसे बदलाव मुझमें आया

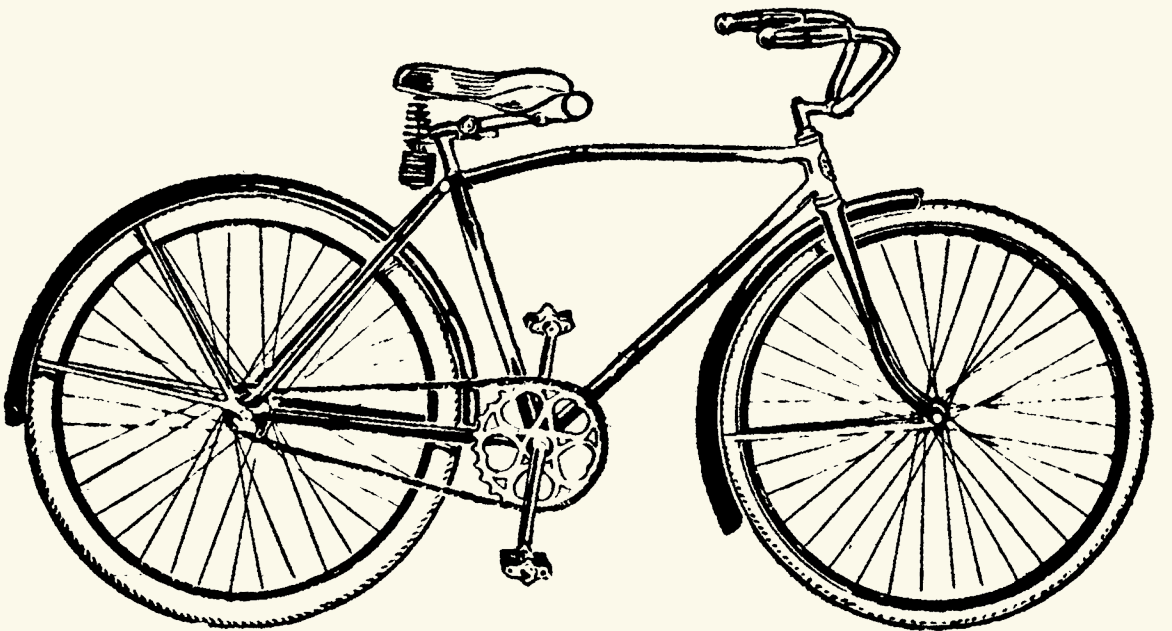
कदापि घूमने की इच्छा होती, तो साइकिल से ही घूम आती ।६।

होते इसमें दो चक्र, पड़ा नाम द्विचक्र
करना नहीं पड़ता ज़्यादा कुचक्र,
क्योंकि होता ही नहीं आक्र वक्र ।७।

मेरी हर कामों में आते काम, मैं तो कहता हूँ दोस्तों
साइकिल ही है सत्संगति का दूसरा नाम ।८।

आओ मिलकर साइकिल अपनाए, मात्रा प्रदूषण की घटाए
मूल्य इसका है बहुत कम, लेकिन है इसमें बहुत दम ।९।

आओ मन में ठानले हम सब, आज नहीं तो करेंगे कब?
प्रदूषण से लरेंगे हम, क्योंकि हम नहीं किसी से कम ।१०।





PANORAMA

38TH COLLEGE DAY CELEBRATION 2017-18



Hon'ble Chief Minister Shri Pema Khandu the Chief Guest Inaugurating College Day Celebration accompanied by Deputy Commissioner, Capital complex Shri Prince Dawan.



Hon'ble Chief Minister Shri Pema Khandu, Deputy Commissioner Shri Prince Dawan, Principal Shri Kumar Tok being escorted by the NCC Cadet.



Hon'ble Chief Minister Shri Pema Khandu, Deputy Commissioner Shri Prince Dawan, Principal Shri Kumar Tok, GS Shri Gyamar Tadey and esteem guests.



Principal Shri Kumar Tok Welcome the Guests and other dignitaries



Hon'ble Chief Minister Shri Pema Khandu Addressing the Function.



Mega Dance Performed by Nyari Welly Girls Hostel of DNGC.



Speech by General Secretary Shri Gyamar Tadey during 38th College Day Celebration



Vote of Thanks by Shri Jimmy Camdir Tok Asstt. Professor History during 38th College Day Celebration



Go as you Like Participants of the 38th College Day Celebration



Go as you Like Participants of the 38th College Day Celebration

GAMES AND SPORTS EVENTS







CULTURAL NITE





FASHION SHOW NITE

TRADITIONAL ROUND :





FORMAL ROUND :



CASUAL ROUND :





XXXVIII COLLEGE DAY CELEBRATION 2017-18



Chief Guest Shri Yumlam kaha, Principal Shri Kumar Tok and other Guests.



Chief Guest Shri Yumlam Kaha and General Secretary Shri Gyamar Tadey



Chief Guests Shri Yumlam Kaha Director of SJETA, General Secretary Shri Gyamar Tadey and Judges.



Mr. and Miss DNGC 2017-18, Mr. Joram Maz and Miss Mithi Perme



Song Performed by Shri Goli Nyodu Asstt. Prof. English



VALIDICTORY FUNCTION 38TH COLLEGE DAY CELEBRATION



Chief Guest Shri Honchun Ngandam Hon'ble Minister Education & Libraries (GoAP) welcomed by Principal Shri Kumar Tok



Guest of Honour Shri Pani Taram Hon'ble Parliament secretary, Home & Education (GoAP) welcomed by Principal Shri Kumar Tok and General Secretary Gyamar tadey



Chief Guests Shri Honchun Ngandam Hon'ble Minister Education & Libraries (GoAP) and Guest of Honour Shri Pani Taram Hon'ble Parliament secretary, Home & Education (GoAP)



Chief Guests Shri Honchun Ngandam Hon'ble Minister Education & Libraries (GoAP), Principal Shri Kumar Tok and General Secretary Shri Gyamar Tadey.



Dance Performed by Students during 38th College Day Celebration



Gift Distribution 38th College Day Celebration



XIITH PRE- NYOKUM CELEBRATION, D.N.G.C. 2018



“INTERNATIONAL DAY OF YOGA” ORGANISED BY D.N.G.C. ITANAGAR DATE:21ST JUNE' 2018





**SEMINARS ORGANIZED
ICSSR SPONSORED NATIONAL SEMINAR ORGANIZED
BY DEPARTMENT OF ENGLISH**

10-11 MARCH 2017

ON

"CULTURAL HERITAGE OF NORTH EAST INDIA"

**INUAGURATED BY PROF. TAMO MIBANG,
VICE CHANCELLOR, RGU AS CHIEF GUEST AND PROF. A.K.
THAKUR, NEHU SHILLONG AS KEYNOTE SPEAKER**





**DEPARTMENT OF ENGLISH ORGANIZED
A DEPARTMENTAL SEMINAR FUNDED BY UGC CELL DNGC
17 SEPTEMBER 2017 ON 'ELIZABETHAN TRAGEDY'
PROF. B. NAYAK, HOD, DEPARTMENT OF ENGLISH, RAJIV
GANDHI UNIVERSITY DELIVERED THE KEYNOTE ADDRESS
AND PROF. K.C. MISRA WAS THE RESOURCE PERSON**



**XII - INTER COLLEGE YOUTH FESTIVAL - 2018
w.e.f. 22nd to 24th April, 2018
RAJIV GANDHI UNIVERSITY**



Champion College, DNG College, Itanagar



*Miss Cadence of Inter-College Youth Festival at RGU
Miss Junu Pingam, B.A. 4th Semester*

NEW INFRASTRUCTURE BUILDING



New Academic Block, DNGC, Itanagar



Shikshak Bhawan, DNGC, Itanagar



Common Toilet & Wash Room, DNGC, Itanagar

COLLEGE ADMINISTRATION



Principal
Dr. N.T. Rikam



Vice-Principal
Mr. Kumar Tok

FACULTY MEMBERS OF DERA NATUNG GOVT.COLLEGE, ITANAGAR TEACHING STAFF DEPARTMENT WISE

ENGLISH



Dr. B.L. Behera
(HOD)



Mrs. Taw Azu



Dr. Eli Doye



Ms. Joram Renu



Ms. Yitu Murtem



Mr. Goli Nyodu



Ms. Tobom Nyori

HISTORY



Mrs. Tsering Yongjom
(HOD)



Mr. Rubu Tani



Mr. Mongol Libang



Mr. Duli Ete



Ms. Higio Nasum
(On Deputation)



Mrs. Joram Rina
(On Deputation)



Mr. Jimmy Camdir Tok

ECONOMICS



Dr. R.K. Mandal
(HOD)



Dr. A.I. Singh
(DHTE)



Mr. Gumbin Noshi



Mr. Iken Rumdo



Mrs. Gepi Jini



Mr. Toku Chokio



POLITICAL SCIENCE



**Dr. (Mrs.) S. Bhattacharjee
(HOD)**



Dr. Genya Eshi



Dr. Kago Gambo



Ms. Bar Yakar



Mrs. Dombi Boje

EDUCATION



**Dr. D.K. Padhi
(HOD)**



**Dr. (Mrs.) M.
Mohanty**



**Dr. (Mrs.) Bige
Yomgam**



Mrs. Liza Mihin



Mrs. Tage Ampa

HINDI



**Dr. (Mrs.) Vinita Tyagi
(HOD)**



**Dr. (Mrs.) Sonam
Wangmu**



**Dr. (Mrs.) Joram
Aniya Tana**



Mrs. Tumbom Riba



Mrs. Yanam Gapak



Mrs. Mema Cheri

GEOGRAPHY



**Dr. (Mrs.) M. Bhattacharjee
(HOD)**



Mr. Ashok Kumar



**Dr. (Mrs.) Helina
Mantaw**



Mr. K. Lonchung



Mr. Tok Dominic



Ms. Nich Menia



Mr. Devadhar Sangdo



Mr. Talom Taloh



COMMERCE



Dr. A.K. Pandey
(HOD)



Mr. S.K. Sharma



Mr. Agin Taboh



Mr. Tao Abo



Ms. Likha Eichir



Ms. Geyir Ete



Ms. Pate Jumshi



Mr. Minto Ete (DHTE)

SCIENCE BOTANY



Dr. R.K. Mishra
(HOD)



Mrs. Amum
Tamuk



Mrs. Y. Rimo



Mrs. Priyanka
Dutta



Mrs. Ajum Bagang



Ms. Gegam Jini



Mr. Joram Muthu
(DHTE)

CHEMISTRY



Dr. N. Sahoo
(HOD)



Mr. M. Pramanik



Dr. P.M. Singh



Dr. Bhupesh Kr.
Mishra

PHYSICS



Dr. (Mrs.) A. Panigrahi
(HOD)



Ms. Bandana Gogoi



Mr. Hage Doley



Mr. Gyati Tachang
Tado



Dr. N. Bhagabati



MATHEMATICS



**Dr. K.K. Rai
(HOD)**



Dr. Taja Yaying



Mr. Goke Riji



Dr. Yater Tato



Mr. Botem Moyong

ZOOLOGY



**Dr. P. Nanda
(HOD)**



**Dr. Dobiam Narba
(Guest Faculty)**



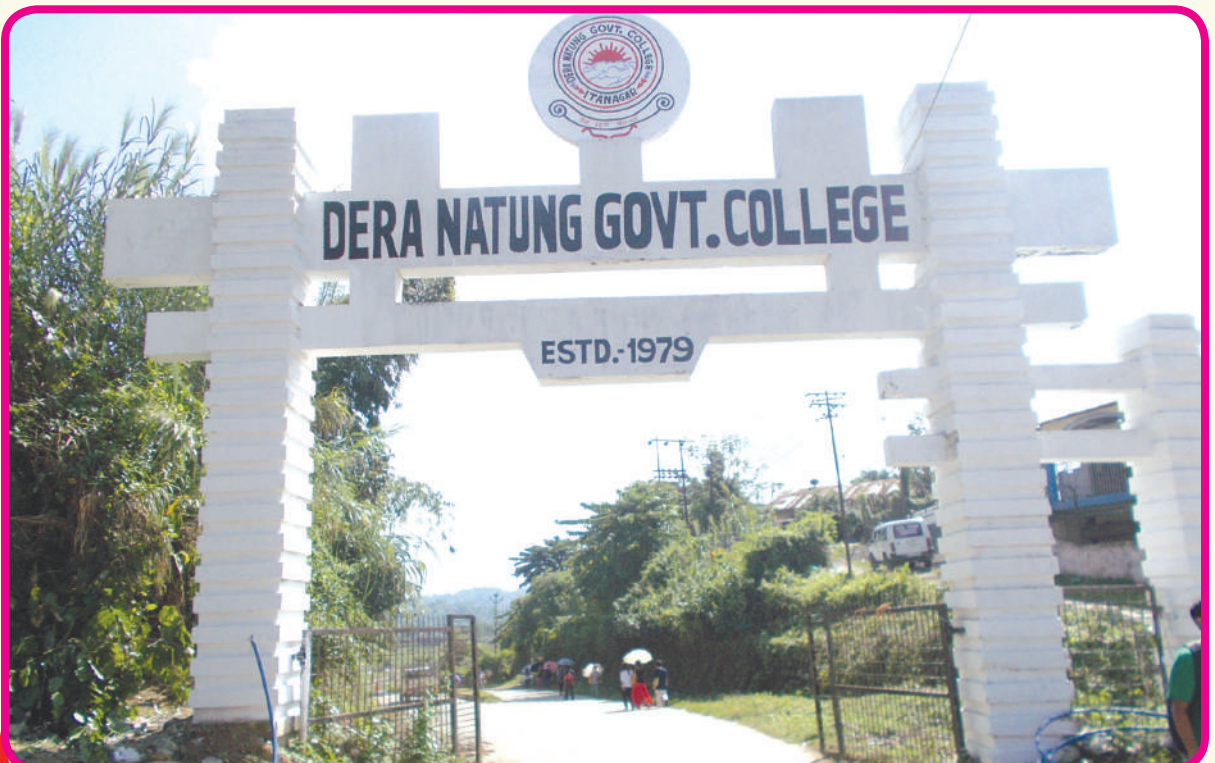
Dr. H. Sharma



Mr. Bari Dabi



Mr. Leki Wangchu





NON-TEACHING AND SUPPORT STAFF

LIBRARY STAFF



Ms. Landi Sumon,
MLISc.-Librarian



Mr Khoda Gambo-
Library Assistant

PHYSICAL EDUCATION TRAINER

(PET)



Mr. L.R. Singh,
M.P.Ed, N.I.S.

MINISTERIAL STAFF GROUP-C



Mr. Hari Gohain
(Head Assistant)



Mr. P. Das- Steno
(PA to Principal)



Mrs. Lili Gohain
(UDC)



Mrs. Bengia Yadam
(UDC)



Mr. Ramo Padu
(LDC)



Mrs. Toko Meena
(LDC)



Mrs. Geyir Loyi Ete
(LDC)



Mrs. Yade Kamsar Padu
(LDC)

MINISTERIAL STAFF GROUP-D



Mr. Tama Yonggam,
Duftry



Mrs. N. Tajum
Peon



Mrs. Tage Puming,
Peon



Mrs. Joram Yamin,
Peon



Mrs. Risso Simi,
Peon



Mrs. Techy Yattung,
Peon



Mr. Likha Ribia,
Night Chowkider



Mr. Bimal Sarkar,
Cook



Mrs. Yam Kumari,
Sanitary Assistant



Mrs. Irani Karmakar,
Sanitary Assistant

LABORATORY ASSISTANTS



Mr. Biri Tako
(Geography)



Mr. Mai Teni
(Chemistry)



Mr. Nich Tacho
(Physics)



Mr. G Potom
(Zoology)



Mrs. S Ranjan
(Botany)

CONTINGENCY - CASUAL STAFF



Mrs. Mukta Devi,
LDC



Ms. Yape Jamoh,
LDC



Mrs. Joram Aniya,
LDC



Mr. Raju Biswakarma,
MTS



Mr. Pei Tagam
Peon



Ms. Gerik Loyi, Lab.
Attendant (Geog)



Mr. Sobana Bauya,
Day Chowkider



Mrs. Pushpa Bharali,
Sanitary Assistant



Mrs. Nyungam Bagra
Joram, LDC



Mr. Rahul Das
(MTS)

DRIVERS



Mr. Tumpor Ete



Mr. Joram Tata



REPORT ON THE NCC ACTIVITIES IN DERA NATUNG GOVT. COLLEGE

The NCC was established in Dera Natung Govt. College Itanagar in the year 1991, with 50 Senior Division boy cadets. The Senior Division Girl's wing was raised after 2005 in the college. The NCC cadets are being supervised by 1st APBN NCC based at Naharlagun with part time NCC officers in the unit. At present there are 160 SD Boys cadets and 110 SW Girls cadets are enrolled in the unit.

The NCC is pledge to develop a sense of responsibility, discipline, hard work, and leadership in the lives of cadets for their motherland. Being trained under NCC the cadets enjoy additional opportunity to choose their career in various field like police, defense services etc.

ACTIVITIES: 1ST JULY 2017 TO 31ST JULY 2018

1. NCC orientation program at college (23rd September 2017)
2. Social services conducted at college campus to mark Gandhi Jayanti 2017 (2nd October 2017)
3. Participated APPSU golden Jubilee celebration at IG park Itanagar (15th October 2017)
4. Participated international women's day celebrations at college campus organized by Women Cell DNGC (8th march 2017)
5. Participated breast cancer awareness day 2017 (18th October 2017)
6. Participated 38th college week celebration (8th November 2017)
7. Conducted plantation Programme with education secretary I.A.S Dr. Madhurani Teotia (16th Feb 2018.)
8. Participated 17th death anniversary of Lt. Dera Natung former education minister.
9. Celebrated NCC day at college campus and conducted blood donation camp at college auditorium.
10. NCC cadets got opportunity to join tea programme with His Excellency Governor of Arunachal Pradesh Dr. B. D Mishra and first lady smt. Neelam mishra on republic day 2017 at Raj Bhawan.
11. Conducted 10 days Combine Annual Training camp (CATC) at college campus (18th June 2018 to 27th June 2018)







NATIONAL SERVICE SCHEME DERA NATUNG GOVT. COLLEGE ITANAGAR.



BRIEF REPORT ON NSS ACTIVITIES FOR THE SESSION 2017-2018

The National Service Scheme (NSS) Unit of this college organized various activities during the session which are briefly reported below:

REGULAR ACTIVITIES:

1. The NSS volunteers had set up a **HELP DESK** in the college premises from 18th-25th July 2017 to ease and help the new students and the college administration in the process of new admission in the college.
2. The NSS volunteers of the Unit participated in the **3 day State Level Seminar on Yoga & Naturopathy** w.e.f 28.07.2017 to 30.07.2017 at Banquet hall Itanagar.
3. Observing the **Swachhta Pakhwada Campaign**, the NSS unit of the college along with its 200 NSS volunteers conducted a two days social service in various places of the capital i.e R.K. Mission Hospital Premises, A.P.S.T station Itanagar, and Ganga Market on 12th and 13th August, 2017.
4. Two NSS volunteers of the unit namely Mr. Prem Taku and Mr. Takpi Game of B.SC Vth semester participated in the **North East India Inter College Debate Competition on 24th August, 2017 at Sonapur College, Sonapur Kamrup Assam.**
5. Conducted an essay competition under the theme "**Sankalp Sey Siddhi**" on 11.09.2017 as a part of the united resolve to create a new and clean India.
6. **Induction cum orientation Programme** was conducted on 12th September 2017 in which a total of 80 new volunteers were formally inducted in NSS unit of the college. Speaking on the occasion the principal of the college Mr. Kumar Tok aroused the students to actively participate in the various activities of the organization as it will help them in the future life. Dr. A.K Pandey Associate Professor in Commerce, who had also served as a NSS Programme officer, motivated the young volunteers to reap the benefit from the organization as it aims at building character and personality of an individual. Ms. Nich Menia, Programme Officer traced the historical background of the NSS in all India as well as in the state of Arunachal Pradesh and also asked the newly enrolled volunteers to be discipline, dedicated in all fields.
7. **NSS foundation day** was celebrated on 24th September 2017 in a befitting manner. A social service was conducted in which the surroundings of the college campus were cleaned.
8. Observing the **Swachh Bharta Mission** on the 2nd of October 2017 the NSS unit of the college along with other students of the college conducted a mass social service at the college campus. The programme was followed by an interactive session with the volunteers, the Programme Officer, the faculty members along with the Principal of the college, to motivate the students to adopt cleanliness as a way of life and also to associate themselves in such programmes in the near future.



9. **Annual Function of NSS** was held on 30th March 2018 in which as many as 100 volunteers were awarded NSS certificate on recognition for their contribution in the organization. A token of gift were also presented to the outgoing students. Six students were given the best volunteers for the session 2017-2018 namely, Mr. Prem Taku B.Sc 6th Sem., Mr. Tech Harin B.A 6th Sem., Mr. Takpi Game B.Sc 6th Sem., Ms. Nabam Nanmi B.A 6th Sem., Ms. Tame Pape B.Com 6th Sem., and Mr. Dayum Lalin of B.A 6th Sem. Respectively. Speaking on the occasion the principal Dr. N.T. Rikam highlighted the role and importance of NSS and asked the volunteers to imbibe its motto i.e. '**Not me but you**'. While sharing his experience with the NSS family Dr. A.K. Pandey Associate Professor Commerce, exhorted the students to become an asset of the society by contributing themselves in different ways. The programme was also attended by other faculty member. Ms. Pate Jumshi Programme officer gave out the vote of thanks. The function was concluded with a community feast.

SPECIAL CAMP

NSS unit of Dera Natung Govt. College Itanagar has conducted **special camp at Bath Village**, a 15 Kms. away from here on 16th and 17th March, 2017. The camp was attended by 100 volunteers consisting of 70 volunteers from 6th Sem. and 30 volunteers from 4th Sem.

A social service was conducted in which a 200 meters approach road from Bath Middle school to nearby village was developed by leveling and widening the road with the help of locally available boulders, pebbles, stones, sand etc. During the camp the volunteers were divided into separate groups for carrying out social service in different areas such as Primary health center Bath village, the school premises and other areas in the village. The camping programme was made successful through collaboration and cooperation from the villagers and village representatives.

NSS Programme Officers

Ms. Pate Jumshi
Mr. Tok Dominic





ALUMNI ASSOCIATION OF DERA NATUNG GOVERNMENT COLLEGE ITANAGAR

GREETINGS FROM ALUMNI ASSOCIATION OF DNGC ITANAGAR!

It is our pleasure to inform that at DNGC we have an association of Alumni established in the year 2003. Initially there were not many members but gradually over the last 15 years the number has grown considerably. Our alumni include political leader, civil servants, media persons, academician, social activist and entrepreneurs, lawyers and student leaders from across the country.

The association was established with the objective to create bonding, sense of belongingness and a sense of ownership towards the institution. Alumni all over the world have been seen to contribute for upliftment and development of their alma mater. More importantly, another objective behind establishing this alumni association is to instill a sense of "giving back" to the institution in any form such as, guidance and counseling, infrastructural development, fund raising etc.

As of now, the permanent office of the association is under renovation. It is adjacent to the College Library. True to the objective of the association, some of our fellow alumni's have contributed and sponsored towards college beautification and infrastructural development.

INFRASTRUCTURAL

- 1 Construction of Classroom by Shri Takam Sanjoy ex- MP West Arunachal - Room no 27
 - 2 Installation of DRINKING Water (Iron Removable Filter) by Shri Tai Ananth, Entrepreneur
 - 3 Laying of carpet grass for college beautification BY Shri Kumar Tok, Vice Principal DNGC Itanagar
 - 4 Installation of Water Fountain for college beautification by Tai Ananth, Entrepreneur
 - 5 Construction of concrete benches by Tanya Agu, Student Leader
- The present team of the association has been undertaking various interaction programmes and other activities to bring awareness about the role of alumni in the college. Following are some of the activities of the association:
1. Interaction Programme with Vth and VIth Semester boarders of Nyari Welly Girls' Hostel APRIL 2018
 2. Orientation Programme on the role of alumni association in institutions with BA, and B.Sc VIth Semester students, May 2018
 3. Meeting of alumni with College faculty members on the occasion of 17th Death Anniversary of late Dera Natung, former Education Minister, Arunachal Pradesh followed by plantation programme



MEET

7th April 2018...Alma mater calling!!!!

Work underway:

1. Registration of the association
2. Creation of alumni association website being initiated by Palvinder Singh, alumnus
3. To create a database of DNGC alumni
4. Alumni Meet 2019 on the theme " DNGC Today" (date to be announced later)

Message to all the outgoing students- please join our community on Facebook " Alumni Association DNGC Itanagar Estd 2003"

DNGC ALUMNIS AND THEIR CONTRIBUTION IN THE INFRASTRUCTURE DEVELOPMENT OF COLLEGE



Construction of Classroom by Shri Takam Sanjoy ex- MP West Arunachal - Room no 27



Installation of DRINKING Water (Iron Removable Filter) by Shri Tai Ananth, Entrepreneur

Installation of Water Fountain for college beautification by Tai Ananth, Entrepreneur



Laying of carpet grass for college beautification BY Shri Kumar Tok, Vice Principal DNGC Itanagar

CONTRIBUTION MADE BY ALUMNIS OF DNGC



Construction of concrete benches for students under tree shade by shri Tanya Agu, (Ex-General Secretary Students Union)

FIRST ALUMNI'S MEET-2018 *"Alma Mater Calling!"*



Alumnis with Hon'ble MLA Shri Laisam Simai



Shri Tame Phassang, Social Activist during Alumni meet



Interaction with faculty of DNGC and students on 17th Death Anniversery of Late Dera Natung (Hon'ble Minister Education)

Alumnis Interaction and orientation Programme at Nyari Welly Girls Hostel (IV and V Semester)



Interaction with VI Semester (B.A. and Bsc. Students) April -2018

Resource Person on Interaction Programme (Shri Duli Ete, Dr. M. Bhattacharjee and Mrs. Taw Azu)



Shri Kumar Tok
Vice Principal



Mrs. Taw Azu
Associate Professor
Department of English



Dr. Kago Gambo
Associate Professor
Department of
Political Science



Dr. Nang Helina Mantaw
Associate Professor
Department of
Geography



Shri Taku Chokio
Assistant Professor
Department of
Economics



Mrs. Tage Ampa
Assistant Professor
Department of
Education



Shri Devadhar Sangdo
Assistant Professor
Department of
Geography



Mrs. Liza Mihin
Assistant Professor
Department of
Education



Mrs. Yanam Gapak
Assistant Professor
Department of
Hindi



Mrs. Mema Cheri
Assistant Professor
Department of
Hindi



Shri Tao Abo
Assistant Professor
Department of
Commerce



Shri Talom Taloh
Assistant Professor
Department of
Geography



Dr. Dobiarn Narba
Assistant Professor
Department of
Zoology



Shri Leki Wangchu
Assistant Professor
Department of
Zoology



Mrs. Gepi Jini
Assistant Professor
Department of
Economics



Shri Biri Tako
Lab. Assistant
Department of
Geography



Shri Mai Teni
Lab. Assistant
Department of
Chemistry

ALUMNI FACULTY OF DNGC

OFFICE OF WOMEN'S CELL, DNGC



1. About WOMEN'S CELL DNGC:

The Women's Cell DNGC was started with the aim of empowering & orienting women to recognize their true Potential & to help them attain their own stand in a competing world. Its goal is the overall development of Students, faculty and staffs in all spheres of their life. It also helps in creating awareness about important issues related to women & provides a forum for discussion and deliberation on a range of issues from empowerment to environment. Women's Cell works to mould the young women's force in the campus to achieve thriving milestones of success in their life. It also gives emphasis to empower young women to attain emotional, physical & mental freedom to withstand the changing phases throughout their life. The Women's Cell DNGC functions with the added aim to enhance Self -Confidence, Self-esteem of young women & empower them in taking pertinent decisions in all phases of their life. Other important objectives include giving Career guidance, functioning as a Counseling Center, organizing Seminar & Workshops on Women Self Defence Mechanism for their safety & legal awareness, health hygiene by organising programs on Breast cancer awareness, mental health, classes about Community living & giving them hands on training on environment Protection & Social Work.

2. How it functions:

For gender equality & gender justice in all its intervention & practices Women Grievance Redressal Cell was established under the Act no. 20 of 1990 of Govt. of India in DNGC.

The Cell is responsible for looking into any complaints filed by the students & teaching and non-teaching staffs about women grievances of the college.

According to the Honorable Supreme Court of India definition of Sexual Harassment is any unwelcome sexually determined behaviour, such as-

- Physical Contact & advances
- Demand or request for sexual favours.
- Sexually coloured remarks
- Any other unwelcome Physical, Verbal or non-Verbal conduct of a Sexual nature.

The functions of the cell are to purely safeguard the rights of female students, faculty & staff members of the college & also to provide a platform for listening to complaints. The cell also tries to incorporate hygiene habits & endure a healthy atmosphere in and around the college. It tries to equip them with the knowledge of their legal rights & Redressal of their grievances. To facilitate speedy delivery of Justice, meetings are organised regularly.



The Counseling Cell processes Oral & Written Complaints time to time. The Cell conducts Seminars, Workshops, Essay Competitions and Awareness programmes in which lectures are delivered by specialists & eminent personalities to stop violence against women, sexual harassment at work, enrich knowledge & awareness about health, hygiene & workshop on Self-defence Mechanisms & how to protect self are conducted to make girls & women Staff stronger & aware.

3. Objectives :

- i) To equip the female students, faculty & staff members with knowledge of their legal rights.
- ii) To resolve issues pertaining to girls student & women's Sexual Harassment.
- iii) The Women's Grievance Redressal Cell has been formed to resolve the sexual harassment issues in coordination with Women Cell.
- iv) To safeguard the rights of female students, faculty & staff members.
- v) To provide platform for listening to Complaints & Redressal of grievances.
- vi) To incorporate hygiene habits & ensure a healthy atmosphere in & around the college.
- vii) To endure personality along with academic development of students.

Complaint Procedure:-

- (1) Students report their grievance to the class teacher or they can directly contact the office of the Women' Cell with a report either written and verbally.
- (2) A women faculty or staff member who feels that he or she has been harassed can also approach the women cell of the college.

4. Structure:

The DNGC Women's Cell core committee comprises of President cum Convener, Secretary cum Co-Convener and Treasurer. Some other members may be asked to assist above office bearer during their tenure.

Following are the incumbent office bearers:

- President cum Convener – Mrs. Tumbom Riba, Assistant Professor, Deptt. Of Hindi.
- Secretary cum Co-Convener- Ms. Bar Yakar, Assistant Professor, Deptt. Of Political Science.
- Treasurer- Ms. Yitu Murtem, Assistant Professor, Deptt. Of English.

5. Activities organised during last Academic year.

- I. The Women's Cell organises its International Women's Day every year on 8th March. Along with Cultural programs, it creates a platform for lectures and interactions from eminent guest and personalities on current women related issues.

- II. Chief guest Dr. Madhu Rani Teotia, Secretary Education Govt. of Arunachal Pradesh inaugurated Women' Cell logo on 8th March 2018.
- III. Essay writing Competition and Breast Cancer Awareness program on 24th Oct & 25 th Oct. 2017 respectively.
- IV. Seminar cum Workshop on self defence & legal awareness on 5th Sept. 2017.





REPORT ON STUDENTS' ENROLLMENT AND ACADEMIC ACHIEVEMENT

Dera Natung Government College, Itanagar is one of the premier institutes of higher education in the state with outstanding record of excellence in teaching and learning. The following tables reveal details of students' enrollment and pass percentage that symbolizes academic benchmark in **Odd and Even semester held during December-2017 and June-2018 respectively.**

Table-1
Enrollment and Pass Percentage Odd Semester-2017

Sl. No.	Class/Semester	Enrolled	Appeared	Passed	Pass % including PWBP*	Pass % excluding PWBP
1	B.A. I Semester	1117	1050	756	72.00	41.33
2	B.A.III Semester	644	634	628	99.05	79.99
3	B.A. V semester	536	533	488	91.56	55.53
	Overall(I+III+V)	-	-	-	87.54	58.95
4	B.Sc. I Semester	181	149	128	85.91	25.50
5	B.Sc.III Semester	112	109	100	91.74	29.00
6	B.Sc. V semester	139	139	135	97.12	62.06
	Overall(I+III+V)	-	-	-	91.59	38.53
7	B.Com. I Semester	98	85	79	93.00	73.00
8	B.Com.III Semester	133	133	132	99.00	68.00
9	B.Com. V semester	109	107	107	100	87.00
	Overall(I+III+V)	-	-	-	97.33	76.00

* Passed with back paper

Table-2
Enrollment and Pass Percentage Even semester-2018.

Sl. No.	Class/Semester	Enrolled	Appeared	Passed	Pass % including PWBP*	Pass % excluding PWBP
1	B.A. II Semester	692	688	600	87.20	43.46
2	B.A.IV Semester	640	637	613	96.23	60.75
3	B.A. VI semester	510	509	504	99.02	83.50
	Overall(II+IV+VI)	-	-	-	94.15	62.57
4	B.Sc. II Semester	133	129	121	93.80	37.00
5	B.Sc.IV Semester	115	111	105	94.59	50.50
6	B.Sc. VI semester	144	142	139	97.89	67.86
	Overall(II+IV+VI)	-	-	-	95.43	51.77
7	B.Com. II Semester	79	79	74	94.00	60.00
8	B.Com.IV Semester	132	132	132	100	68.00
9	B.Com. VI semester	107	107	107	100	76.00
	Overall(II+IV+VI)	-	-	-	98.00	68.00

* Passed with back paper



SUBJECT WISE TOPPER ECONOMICS

DERA NATUNG GOVT. COLLEGE, ITANAGAR IN RGU EXAM-2017



MS. ANKITA DEY
B.A-VI SEM
RANK 1st in B.A.



MS. YAMNE TATAK
B.A-VI SEM
RANK 6th in B.A.

SUBJECT WISE TOPPER EDUCATION

DERA NATUNG GOVT. COLLEGE, ITANAGAR IN RGU EXAM-2017



MR. BIMU PAINCHEY
B.A-VI SEM
RANK 7th in B.A.



MR. VIKEY MOSSANG
B.A-VI SEM
RANK 10th in B.A.

SUBJECT WISE TOPPER HINDI

DERA NATUNG GOVT. COLLEGE, ITANAGAR IN RGU EXAM-2017



MS. YANIA NATAM
B.A-VI SEM
RANK 1st in B.A.



MS. BOMBI DINI
B.A-VI SEM
RANK 2nd in B.A.

SUBJECT WISE TOPPER ZOOLOGY

DERA NATUNG GOVT. COLLEGE, ITANAGAR
IN RGU EXAM-2017



MS. DEKEY CHUMKU
B.SC VI SEM
RANK 1st in B.Sc.



MS. ALISHA THADANG
B.SC VI SEM
RANK 2nd in B.Sc.



MS. JUNNGAM KHIHAM
B.SC VI SEM
RANK 3rd in B.Sc.



MS. PUNYO RILLUNG
B.SC VI SEM
RANK 4th in B.Sc.



MS. GODA AKO
B.SC VI SEM
RANK 6th in B.Sc.



MS. DONCHE BONI
B.A. VI SEM
RANK 8th in B.Sc.

SUBJECT WISE TOPPER PHYSICS

DERA NATUNG GOVT. COLLEGE, ITANAGAR
IN RGU EXAM-2017



MR. TARE RUJI
B.SC-VI SEM
RANK 5th in B.Sc.



MR. MANIYER JOKHIO
B.SC-VI SEM
RANK 7th in B.Sc.



MR. THOKCHOM JAMES SINGH
B.SC-VI SEM
RANK 8th in B.Sc.



MR. JUMLI KAMDAK
B.SC-VI SEM
RANK 9th in B.Sc.

SUBJECT WISE TOPPER GEOGRAPHY

DERA NATUNG GOVT. COLLEGE, ITANAGAR
IN RGU EXAM-2017



MR. NIHAL C MALAKAL
B.A-VI SEM
RANK 10th in B.A.

SUBJECT WISE TOPPER MATHEMATICS

DERA NATUNG GOVT. COLLEGE, ITANAGAR
IN RGU EXAM-2017



MS. DAMGAM LIGU
B.SC-VI SEM
RANK 3rd in B.Sc.



MS. PARBATI SHARMA
B.SC-VI SEM
RANK 6th in B.Sc.



MS. TAKHE SUMPI
B.SC-VI SEM
RANK 7th in B.Sc.



MR. PUNA TAGIA
B.SC-VI SEM
RANK 8th in B.Sc.



MS. KOJ AMPHI
B.SC-VI SEM
RANK 9th in B.Sc.

SUBJECT WISE TOPPER POLITICAL

DERA NATUNG GOVT. COLLEGE, ITANAGAR IN RGU EXAM-2017



MS. YAGAM KAMSAR
B.A-VI SEM
RANK 6th in B.A.



MS. ORSA TAIJONG
B.A-VI SEM
RANK 8th in B.A.



MS. BAKE YAPE
B.A-VI SEM
RANK 9th in B.A.

SUBJECT WISE TOPPER BOTANY

DERA NATUNG GOVT. COLLEGE, ITANAGAR IN RGU EXAM-2017



MS. ATHAI WANGPAN
B.Sc-VI SEM
RANK 6th in B.Sc.



MS. MUDANG ONJU
B.Sc-VI SEM
RANK 8th in B.Sc.



MS. JUNTI BORA
B.Sc-VI SEM
RANK 9th in B.Sc.

SUBJECT WISE TOPPER CHEMISTRY

DERA NATUNG GOVT. COLLEGE, ITANAGAR
IN RGU EXAM-2017



MS. RUBU RINYA
B.Sc-VI SEM
RANK 3rd in B.Sc.



MS. TAGE SEEMA
B.Sc-VI SEM
RANK 5th in B.Sc.



MS. OMI NERI
B.Sc-VI SEM
RANK 7th in B.Sc.



MR. LIKHA TAJE
B.Sc-VI SEM
RANK 9th in B.Sc.



MR. HABLUNG PANYU
B.Sc-VI SEM
RANK 9th in B.Sc.



MR. KADING MEGU
B.Sc-VI SEM
RANK 7th in B.Sc.

SUBJECT WISE TOPPER HISTORY

DERA NATUNG GOVT. COLLEGE, ITANAGAR IN RGU EXAM-2017



MS. RAHA SOLOMI
B.A-VI SEM
RANK 1st in B.A.



MR. BIABU REBI
B.A-VI SEM
RANK 4th in B.A.



MS. TECHI MODI
B.A-VI SEM
RANK 6th in B.A.



Congratulations!

Toppers of Dera Natung Govt. College, Itanagar in Rajiv Gandhi University Examination-2017



OVERALL TOPPERS-2017



Miss Dekey Chumku Rank 1st B.Sc. (Zoology)
 Miss Alisha Thadang Rank 2nd B.Sc. (Zoology)
 Miss Junngam Khiiham Rank 3rd B.Sc. (Zoology)
 Miss Punyo Rillung Rank 5th B.Sc. (Zoology)
 Miss Goda Aka Rank 7th B.Sc. (Zoology)
 Miss Ankita Dey Rank 7th B.A. (Economics)
 Miss Dongche Boni Rank 9th B.Sc. (Zoology)
 Miss Raha Solemi Rank 9th B.A. (History)

SUBJECT WISE TOPPERS-2017



Miss Alisha Thadang Rank 4th B.Sc. (Botany)
 Miss Marlenei Chir Rank 6th B.Sc. (Botany)
 Miss Julli Bora Rank 7th B.Sc. (Botany)
 Miss Rishi Singh Rank 7th B.Sc. (Chemistry)
 Miss Zoya Sena Rank 7th B.Sc. (Chemistry)
 Miss Chhavi Rank 7th B.Sc. (Chemistry)
 Mr. Likhaj Taja Rank 9th B.Sc. (Chemistry)
 Mr. Hriday Singh Rank 9th B.Sc. (Chemistry)
 Mr. Hriday Singh Rank 10th B.Sc. (Chemistry)
 Miss Nyamei Yahi Rank 6th B.A. (Economics)
 Mr. Ebin Panchoy Rank 7th B.A. (Education)

Mr. Vikas Misra Rank 10th B.A. (Education)
 Mr. Nehal C. Bhaskar Rank 12th B.A. (Geography)
 Miss Yashika Khatun Rank 2nd B.A. (Hindi)
 Miss Bhanu Devi Rank 4th B.A. (Hindi)
 Mr. Sushil Rishi Rank 4th B.A. (History)
 Miss Tashi Moon Rank 5th B.A. (History)
 Miss Dhanrajani Laha Rank 7th B.Sc. (Mathematics)
 Miss Parulati Sharma Rank 8th B.Sc. (Mathematics)
 Miss Tashi Sunil Rank 7th B.Sc. (Mathematics)
 Mr. Parul Tappa Rank 7th B.Sc. (Mathematics)
 Miss Raj Anjali Rank 9th B.Sc. (Mathematics)

Mr. Tanu Rank 7th B.Sc. (Physics)
 Miss Manjari Jakhia Rank 7th B.Sc. (Physics)
 Mr. Trishulchandra J. Singh Rank 7th B.Sc. (Physics)
 Mr. Jyoti Kamdar Rank 7th B.Sc. (Physics)
 Miss Yagani Kamdar Rank 7th B.A. (Pol. Science)
 Miss Osho Talang Rank 8th B.A. (Pol. Science)
 Miss Balu Tappa Rank 9th B.A. (Pol. Science)

Pride of DNGC

Pride of DNGC

OVERALL RANK HOLDERS DERA NATUNG GOVT. COLLEGE, ITANAGAR IN RGU EXAM-2017



MS. DEKEY CHUMKU
B.Sc-VI SEM (ZOO)
RANK 1st in B.Sc OVERALL



MS. ALISHA THADANG
B.Sc-VI SEM (ZOO)
RANK 2nd in B.Sc OVERALL



MS. JUNNGAM KHIHAM
B.Sc-VI SEM (ZOO)
RANK 3rd in B.Sc OVERALL



MS. PUNYO RILLUNG
B.Sc-VI SEM (ZOO)
RANK 5th in B.Sc OVERALL



MS. GODA AKA
B.Sc-VI SEM (ZOO)
RANK 7th in B.Sc OVERALL



MS. ANKITA DEY
B.A-VI SEM (ECO)
RANK 7th in B.A. OVERALL



MS. DONCHE BONI
B.Sc-VI SEM (ZOO)
RANK 9th in B.Sc OVERALL



MS. RAHA SOLEMI
B.A-VI SEM (HIST)
RANK 9th in B.A. OVERALL

FROM THE GENERAL SECRETARY'S DESK ANNUAL REPORT 2017-18



Mr. Gyamar Tadey
General Secretary
Dera Natung Govt. College Students' Union

My heartfelt greetings to all including the principal, faculty members and my student friends I am under obligation to express my gratitude and indebtedness to all concerned who have stood by me through my tenure of one year as General Secretary DNGCSU. I am particularly grateful to my thousands of student friends who had reposed unstinted faith in my leadership and elected me to this coveted post of General Secretary of Dera Natung Govt. College Student's Union, Itanagar. Dera Natung Govt. College is a prestigious institution located in the capital complex that caters to the academic ambition of over 300 students from across the state. To lead this students union has been a matter of great honour for me.

Today when I look in retrospect, I am not very sure to what extent I have fulfilled my promises to the students. But honestly speaking, no stone has been left unturned by me to contribute the best to the college from my side as a General Secretary during the stint. We all know that development as desired by the college community depend largely on the state govt. grants provided to us. Although our college is the largest in terms of students number and located in the heart of the capital complex, due to paucity of fund in the wake of setting up of several colleges in the state, we have not be able to secure adequate fund as per our need. In fact our needs are many and we aught to grow physically and intellectually to compete with the higher educational institutions of the country. Our Principal, Vice-Principal, learned faculty member have been putting their best endeavour at every sphere to achieve the goal. But fund has always been a constraint. I on my part have sought support from every quarter right from Hon'ble Chief Minister, Hon'ble Minister Education & Libraries, other Hon'ble Ministers, MLAs to bring about visible change in the campus. I am sure, I have been able to achieve it to a great extent. Let me share with you all the major activities and achievements of my tenure as a General Secretary.

1. The XXXVIII Annual College Day Celebration in the month of November 2017 was a great opportunity for all of us where Hon'ble Chief Minister Shri Pema Khandu graced the inaugural function as Chief Guest while Shri Prince Dhawan, Deputy Commissioner of Capital Complex was the Guest of Honour. The Annual College



Day was celebrated with pomp and gaiety and several competitions of athletic, cultural and literary activities were carried out among the students.

- The cultural night was inaugurated by Shri Khaffa Bengia, Former Minister, PPA President Arunachal Pradesh. During the 4 day function, several dignitaries and student leaders visited our college to share our pleasure and to encourage the creative endeavours. For instance.
- The 2nd cultural Night was graced by Shri Takam Sanjoy, Former MP Western Arunachal, APCC President Arunachal Pradesh as Chief Guest.
- 3rd Cultural Night was graced by Shri Yumlam Kaha, Director SJETA, Govt. of Arunachal Pradesh as Chief Guest.
- The 4th Day extravaganza was concluded with the valedictory function that was graced by none other than Shri Honchun Ngandam Hon'ble Minister (Education & Libraries) as Chief Guest and Shri Pani Taram Parliamentary Secretary (Education & Libraries) as Guest of Honour. The prizes and trophies alongwith certificate were given away to the winners of the various competitions of four houses namely Doni (Sun) House, Takar (Star) House, Polo (Moon) House and Siching (Earth) House.
- On my impassioned appeal to Hon'ble Chief Minister Arunachal Pradesh, Shri Pema Khandu during the college day celebration regarding the need of proper security in the college campus, Hon'ble Chief Minister has approved the permanent boundary wall which is a huge gift to the college community. Many of my predecessors had been trying to secure fund for the same, but had not been able to get success. The work is in progress and would be completed soon to create security among the campus dwellers and prevent the growing encroachment at boundary land.

Similarly, the renovation of library building, construction of Sikshak Bhawan, New Teachers Quarter have been some of the physical development in infrastructure that has taken place during my tenure. The college approach road which is totally dilapidated has also been brought to the notice of Hon'ble Minister Education during valedictory function of college of day celebration by me and is likely to be repaired very soon.

2. We celebrated our prime festival PRE-NYOKUM Celebration from 19th to 21st February'2018 in campus with religious fervours and much fanfare. The occasion was graced by Shri Tadar Niglar, Former ANSU General Secretary, Former Arunachal Pradesh Youth Congress as Chief Guest and Dr. M.Q Khan Principal, Doimukh Govt. College as Guest of Honour.
3. My another pro-active initiative was to facilitate participation in XII inter College Youth Festival Organized by Rajiv Gandhi University from 22nd to 24th April'2018 at RGU Rono Hills, Doimukh. I share with pleasure and pride that our active involvement brought us the prestigious title of champion college trophy for our college. This is another glorious feather in the cap of this college.

4. During the session, the maiden initiative was taken to commemorate the 17th Death Anniversary of Late Dera Natung, Former Minister Education on 8th May'2018 in which Shri Mama Natung, Hon'ble Parliamentary Secretary Rural Development attended the programme. The principal, faculty members, students, friends and relatives of Late Dera Natung alongwith alumni of college were present. Shri Mama Natung on this occasion has committed to pursue the state govt. for conducting annual memorial lecture series. Coinciding with the occasion an interaction meeting with the prominent alumni like Ms. Jarjum Ete, Mr. Nehra Tech, and Mr. Tech Necha was held and they deliberated on future growth of the college.
5. This year's annual General educational excursion was conducted for more than 40 students to East India & South India under the escort ship of Dr. R.K Mandal, Associate Professor of Economics. The tour conducted successfully.

My honest effort during my tenure has been to reach out to my friends in need and short out the problem in consultation and support of the college authority. As a whole, the entire session has been absolutely peaceful, cordial and memorable for everyone.

Special Acknowledgement

I take this last opportunity to convey my heartfelt thanks and gratitude the Principal Sir, Vice-Principal Sir, all the faculty advisors, students' friends and office staff members. They have extended me all kind of cooperation to make my endeavour successful. More importantly, the person who has been a source of guide to us were our student's union advisor, Dr. B.L. Behra and Joint Advisor Shri Jimmy Camdir Tok. Their guidance and motivation was indeed inspiring.

Once again I sincerely acknowledge my indebtedness particularly to faculty members such as Shri Agin Tabo Sir, N.C.C Officer (Boys), Ms. Likha Eichir Madam, N.C.C Officer (Girls), Shri L.R. Singh Sir, P.E.T, Shri Duli Ete Sir, Shri Goli Nyodu Sir, Mrs. Tumbom Riba Madam, Ms. Bar Yakar Madam, Ms. Patey Jumshi Madam, Mrs. Yangjom Tsering Madam for their kind advice, support, love and cooperation toward us. I am also thankful to all support staff of college, particularly Mr. Sabano Bhuya and others who have remained on duty for extra hours to make every occasion successful during my tenure.

Now when I am on the verge of relinquishing my responsibility as the student leader, my mind and heart is filled with mixed feelings of plenty of satisfaction with a tinge of sadness. I will be missing you all.

With regard.

Mr. Gyamar Tadey



SCIENCE EDUCATIONAL TOUR, SCIENCE CITY, KOLKATA-2018





EXCURSION TEAM

