



ANNUAL MAGAZINE 2018-2019

GOVT. OF MANIPUR  
**PRESIDENCY COLLEGE**  
**MOTBUNG**



**DR. N. PREMANANDA SINGH**  
TEACHER IN-CHARGE



**LHINGJANENG SITLHOU**  
EDITOR



# PHOTO *gallery*



Non Teaching  
Staffs



Teachers day  
Celebration 2018



Student Union (2018-2019)



Teaching & Non Teaching Staffs



# DEDICATED TO



**Pu Henkholen Sittlou**

Founder of Presidency College, Motbung.

(Date of Birth 01-07-1927)

Expiry Date 09-11-2013

**ANNUAL MAGAZINE 2019-2020**

*Motto: To Learn. To Love, To Serve*

Presidency College Motbung

Annual Magazine 2019-2020

PCM

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## **ACKNOWLEDGEMENT**

I express my deepest gratitude to our Principal ma'am Dr. T. Gangte for her help and support in publishing our annual magazine.

And I also would like to thank especially to Sir. Dr. N. Premananda Singh Asst. Professor Zoology Department for his guidance and contribution, without which it would be impossible to publish this magazine.

Lastly I would like to thank each and everyone who helped and supported by sharing valuable thoughts and ideas and by contributing articles for the magazine.

And I look forward for your continued support in future also.

Sd/-

**Lhingjaneng Sitlhou**

Magazine Secretary  
Presidency College, Students' Union  
2019-2020



**Kaikhosei Lhouvum**  
Executive Member

Education, Y.A.S., Art & Culture and Library  
Sadar Hills Autonomous District Council, Kangpokpi  
Government of Manipur



Motbung (Inpi-Veng)  
P.O. Motbung, Sadar Hills - 795107  
Email: klhousemund87@gmail.com  
9862544677  
8132044153

Ref. No. ....

Date .....

## MESSAGE

I feel really glad and satisfied to know that the Presidency College, Motbung is gearing up speedily in the past few years in all fronts including infrastructural development, effective teaching-learning process, social interaction, research, innovative and technological installations and extracurricular activities of the students and teachers.

I am also very glad to learn that the College is preparing well for Assessment and Accreditation by NAAC in near future. I hope that this process will further hasten the progress and development of the College.

Magazine to be published this year will definitely be a booster to all concerned to work more and more towards success so that everybody could become a proud and noble citizen of the country.

I wish the publication of the College Magazine, 2019 a grand success.

(Kaikhosei Lhouvum)  
Executive member

Education, Y.A.S, Art & Culture and Library  
Sadar Hills Autonomous District Council, Kangpokpi  
Government of Manipur





**GOVERNMENT OF MANIPUR  
OFFICE OF THE PRINCIPAL: PRESIDENCY COLLEGE  
MOTBUNG-795107**

**MESSAGE**

*I am very glad that the Student Unions' of Presidency College, Motbung is publishing its annual Magazine. I Hope that the College magazine will rekindle the passion of learning more to the students and the stake holders will know more about the progress and achievement of the college. Students are in the threshold of a significant stage in their life and the decision they make regarding the course they will choose are crucial to achieving their dream.*

*I wish the publication of college magazine a grand success.*

**Dr. T. Gangte  
Principal  
Presidency College, Motbung  
Government of Manipur**



**FROM THE DESK OF CO-ORDINATOR  
INTERNAL QUALITY ASSURANCE CELL (IQAC)  
PRESIDENCY COLLEGE, MOTBUNG**

*Dr. N. Premananda Singh*  
*nong.prem@yahoo.in*

Higher Educational Institutions (HEI) are meant for higher level studies starting from undergraduate (i.e. B.A./B.Sc. and other similar courses) standard. It includes Colleges and Universities. This level is taken as the most important stage of career formation of an individual because after completion of this course in 3-5 years (more than three years in professional courses), he/she is qualified to enter into various jobs including administrative services. By this time, the individual attains around 20-23 years of personal age.

Students are crossing different hurdles at various stages of his/her career. Knowingly or unknowingly, students pass the metric and pre-university or higher secondary levels of examinations under the sole advices and guidance of parents, guardians and teachers. Here, in these stages, what the students have achieved mostly depend on the guidance of their elders. But, the achievement of students in undergraduate and above levels, entirely depend on the personal endeavours and efforts. The students are offered to select subjects of their interest and they have to focus all their efforts straight towards a particular subject. Here, the role of teacher is limited only to show the tract where to go in order to achieve their goal. Teachers will enlarge the horizon of their career in that particular field and the students have to act as players.

Higher Education learning should be quality based; it should be linked with social and cultural ethics reinforced with technological inputs. We should achieve the best and latest information related with every topics of study. If we depend on traditional, old fashioned model of teaching and learning, which rely entirely on black-board and text books, it's leading the society to darkness. Modern higher education looks forward to produce qualified citizens well equipped with transforming spirit, innovative ideas, leadership skills, attitude for social reformation, eagerness to pursue researches and problem solving skills.

Presidency College, Motbung has a high potential of becoming one of the best HEI in Manipur. Its location at the foothill of the mighty Koubru Hill gives an added opportunity to attract scenic beauty besides cultural background. It maintains a green environment throughout the year. One will experience a total peaceful environment as soon as he steps into the campus. Being the only Government College in the Kangpokpi District of Manipur, Presidency College, gets the opportunity to accommodate the best students of the district. The students are well disciplined and hard working. The College is the only seat of higher learning in Manipur for different major ethnic groups which include Thadou Kuki, Naga, Nepali and Meitei. It gives another opportunity for interaction among people of different ethnic groups in terms of language, culture, dress, sports, traditional habits and practices. It brings close relationship among them and supports intercommunity marriage. In this way, the Presidency College, Motbung serves as the source of peaceful co-existence and harmony in the society.

Presidency College is adorned with a number of qualified teachers. At present, there are 18 Ph.D. and another 16 M.Phil. degree holders among the teachers. The teachers are continuously indulging in research and faculty development courses like Orientation programmes and Refresher courses. All of them are doing their best to update their knowledge in their respective fields so that best education can be delivered. The college has clean and eco-friendly campus. Pu Henkholen Sitlhou Botanical Garden located in the heart of the campus hosts a number of perennial and seasonal trees and flowering plants including medicinal plants, evergreen trees, indigenous trees and many more small flowering plants which help in keeping the College always wearing an attractive look. The College has well equipped science laboratories including an Institutional level Biotech Hub for supporting research activities. The College Library also houses a number of rare books and reading materials which include the Royal Chronicle, the Cheitharol Kumbaba, Panthoibi Khongul, the Khamba Thoibi, Numit Kappa etc. to mention a few besides a number of academic text books and reference books. The library is connected with internet wi-fi. The college is subscribed with E-Resources with N-LIST under UGC Inflibnet programme and the College ID is 7136. A number of E-Journals and E-books can be accessed free of cost under this programme at the website [www.nlist.inflibnet.ac.in](http://www.nlist.inflibnet.ac.in) once you have been registered through the college admin.

The Presidency College, Motbung is preparing well to get NAAC accredited at the



nearest Time. We have submitted Self Satisfactory Report (SSR) on 2nd August, 2019 and Data Validation and Valuation (DVV) has also been cleared on 23rd August, 2019. We are waiting for approval of SSR and Peer Team of NAAC to visit the college for Assessment in the near future. This was enabled with the full cooperation of all the stakeholders including students, local people, alumni association, teachers and non-teaching staff of the college under the dedicated leadership of the principal, madam Dr. T. Gangte.

Right from the initiation of the preparation for NAAC Assessment process, the college gears up a stumping progress in all aspects. All committees of the college are now well prepared for anything and anytime to confront with. It can be boldly mentioned that the college is progressing in fast pace. Being, a coordinator of IQAC, I appeal to all concerned to maintain this spirit of hard working in a united and cooperative manner in future also. I always feel indebted to all concerned for your cooperation and support. Let's together go hand in hand to bring a change in the College towards progress and betterment of the college and the society as a whole.

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## A CHALLENGE TO YOUTH (Rise and Burn)

**Haopu Lhouvum, Assistant Professor**  
History Department  
Presidency College Motbung.

I am to encourage and challenge the youths and students of Presidency College, Motbung in particular that the present age is the age of changing aspects of the politics and Economics Development in the rural areas. Let us come forward and accept that Rights and Duties are like the two sides of a coin As what I see today is that right is given more important than duties which gives sickness to all youths and students. In exercising their rights bandh, strike, boycott etc. is very common in our state but doing duty, reading, discipline and manner, competitive mind etc. is given less important.

Youths rise up and come forward and don't forget the message of Mahatma Gandhi, the father of the nation who propagated the view that India is essentially Karma Bhumi (Land of Duty) in contradiction to Bhaga Bhumi (Land of enjoyment) all those who are born in this country and claim her as their motherland whether they be Hindu, Muslim, Parse, Christian, Jain or Sikh are equally her children and are therefore brothers, united together with a bond stronger than that of blood. Let us motivate our message towards constructive realism of our goal of democratic socialism, the dream to translate into reality. Let us not forget that 31 crores of people in India live below the poverty line. Let us prepare to be more stronger and active and give awareness which is the best way for national integrity, peaceful co-existence as well as peace and progress. Keep in mind 80% of Indias population live in villages in a state of chronic poverty. T.H. Green's conception of the basis of state was that the function of the state is to make man realise perfection, acting a member of the society in which each contributes his best for the well being of all. It has also to create in which an individual can achieve his best. In a truly political society obedience to law should be based on the consciousness of common goods as the right must be in accordance with the common good of the society.

Youngman claiming to be the father of tomorrow would be the salt of the nation. What is the use of salt; if salt loss its flavour? Lets's not loss the flavour of the youth. Let's keep our bodies and minds pure M.K. Gandhi has said "All your scholarship, all your study of the scriptures will be in vain if you fail to translate their teaching into your daily life.

Go to the people, Live among them, Learn from them, Love them, Serve them  
Start with what they know  
Build on what they have.

*My dear youth and students read and digest and let us march forward.*



# DISCIPLINE

Jangminlen Kilong  
BA 4th Semester

Discipline is the act of keeping our body, mind and Soul under control and doing all the works in right manner by following the orders of the parents, teachers and elders of the family.

It is the act to train our mind to accept rules and regulations to be in discipline. We can also see the example of discipline in nature in our daily lives. Sun rises and sets at right time every day, moon rises and sets at right time, morning and evening occurs daily without getting late, river always flow, parents always love, teachers always teach and many more. So why we should be left behind in our life. We should also follow all the discipline necessary in our live to go ahead without suffering from problems.

We should follow parents, teachers and our elders, We should listen to them to know about their experience and learn from their wins and failure. Whenever we start looking deeply at anything, it gives us a valuable lesson in the life. The seasons come and go in right pattern, rains occur and go and everything occur at right time to make our lives balance. So, we too need to be in discipline to maintain the life cycle on this earth.

Indiscipline causes lots of confusion in the life and makes a person irresponsible and lazy. It lower the confidence level and makes the minds unsure about doing a simple works also. However, being discipline, leads us ahead towards highest ladders of the life and helps us to attain success.

## QUALITIES FOR AN EFFECTIVE LEADERSHIP

Governance and leaderships are closely related and inseparable. Onah have noted that attainment of an organization, institution or state's that goals would be extremely difficult if there were no leader or specific individuals with the authority\responsibility to plan, organised, coordinate, lead and control activities. Therefore, the need for good leadership become unequivocal. An effective leader is defined by his qualities and values. An utmost important quality that a leader must posses is justice, not

only towards the co-workers but also to the environment.

### **LEADERSHIP AND LEADERSHIP QUALITIES :**

Leadership dwells in the realm of the people and their behaviour. Ikpe defined leadership as the activity of influencing people to strive willingly for group objective. Ademolekun noted leadership as an interpersonal influence exercised in a situation and directed through communication process towards the attainment of desired goals. We therefore assert that affective leadership is the ability to persuade others to seek defined objectives enthusiastically and efficiently.

The human phenomenon of "leadership" is one of the most studied and discussed area. At the same time it's also the most controversial part due to its complexity, different prospects for understanding and variability of definition. Barreto stipulate that in academic circles leadership is usually associated with status, skills, and power that some persons have to influence others, innovate, and achieve objectives. Also, a great number of books and writings are dedicated to exert effective leaders in their areas of expertise and social spaces. In political, economic and community contexts, leadership is observed as a type of authority-one tied to power and related to qualities of somebody that excel within a group, addresses the leader as a set of subordinates, a mass, or lower ranked followers. In the military field, it is the leader that keeps alive the "fire" and the "mystical" in the troops when they are deployed to undertake the battle that we guarantee freedom, independence and sovereignty. In the organisation area, it is presumed that the leadership is in management positions, and that the leader is highest authority or executive head of the company. It is for this reason that the leader should shape and grow a set of general and technical skills in others who have management responsibilities, so they can assemble various work team and reach objectives in an effective and efficient manner.

### **ESSENTIAL QUALITIES OF EFFECTIVE LEADERSHIP**

Various literatures reveal that a team is recognised by the leadership qualities and skills that are associated with its leader. The main aspects that leaders should consider are the leadership qualities and skill. In order to be successful for the process, it is very important to assign the task in the of the person as in-charge who possesses all the leadership qualities and skills. A team working under an effective leader with quality leadership will always perform the best and set an example for other organization. An effective leader must have the following qualities.



leadership is recognizing and adapting to change, and making choices about how change would happen when you need it and at a time when everybody is resisting in making changes.

Our ability to choose the direction of change and to recognize the opportunities that present themselves when uninvited change occurs, is enhanced by our self-awareness. When we become open to change we could get to choose the kind of change that happens and how it will work for us and our organization. Openness, among others, consists integrity in it. Through openness, we build our personal integrity which implies that our strong internal guiding principles that one does not compromise.

### ***Relationships***

In our everyday life, the way we communicate with others may have its own positive or negative impact on the relationships we have with others. While communicating with others, the leader has to use constructive words, terms or phrases instead of killing words. We have to wash our destructive words by using more constructive terms. Effective communication skills undoubtedly top the list of most important leadership qualities - irrespective of which field is being taken into consideration. An individual shouldn't just have ideas, but should also exercise the means of communicating these ideas across the table in an effective manner.

The concept of effective communication is not just restricted to the act of delivering speeches from the stage or addressing a gathering of people, it includes any communication with individuals at the grass roots and taking their feedback. As a leader of certain organization we may address various issues with people at different level, but ignoring these differences while communicating, costs us a lot. Through effective communication, first the leader builds his relationship with his followers and other persons.

### ***Values/Community***

Value is another important quality that effective leaders must possess. It is a core belief what is right and fair in terms of one's actions and interactions with others. It is the tool we use in making decision. What we build through a process while living in a given society is our own character. A leader must choose the values that are most important to him; he has to select the value that he believes in and defines him more. And he has to live them visibly every day at work. If we want to object lying, we have to keep away ourselves with lying. Because living our value is one of the most powerful tools available for us to lead and influence others. Values are influenced by culture and society. Given the difference in culture in our globe, values are interpreted by each of us in our own way. Putting it in another word, value reflects



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culture and has social elements, principles, or standards that are accepted by a group of society over a long period of time.

### ***Perspective/Balance***

This is another essential quality that is important to be an effective leader. Having this quality will give you the ability to see the world from different angles. A leader who is equipped with this quality expectedly says "the way I see the world is not the only way it is", will be changed to "the world is the way we all see it". Perspective here means that, there is a possibility to change my view to give me new insights for my action. This quality entails great intellectuality and philosophical humbleness from member of certain organization.

To sum up, whatever our task may be, it always helps to have the right perspective or approach towards various work-related issues. A true and an effective leader is able to visualize his/her goals from different angles and plans things accordingly. This would enable proper distribution of tasks and ensure productive results.

### ***Humility***

Though leaders have the maximum responsibility and have to work harder than anyone else in the group, he needs to be down-to-earth. He should not think of himself as someone special, he should understand that he is just a leader and not the owner of his people. Only if the leader is humble, people will approach him. It is the duty of a leader to motivate, guide and support his group members.

## **CONCLUSION**

Governance and leadership are very closely related and attainment of good governance is a task of an effective leadership. Good governance is required at every stage so an effective leader with good leadership skills is required for the development at all stages including development of the human race as a whole. Although, qualities of an effective leadership vary based on different areas, i.e, the leadership qualities of business person, religious leader, military leader, sportsman or political leader; however, certain skills are common for becoming an effective and efficient leader. All the skills, abilities, or qualities of an effective leader reflect the value of justice which is a broad concept. Justice not only mean fairness to its workers or subordinates but also to the whole society and environment at large. Equality must be maintained at all levels. Various intervention programmes and strategies along with counselling must be implemented at various levels including schools, colleges, universities, communities, etc. so that good leaders emerge in every level with positive outlook.

# The Criminal Mind

**Dr. N. Premananda Singh**

**Asst. Professor (Zoology)**

*An essay reproduced from the report of Dr. Raine who is a Professor of Criminology, Psychiatry and Psychology at the University of Pennsylvania.*

Advances in genetics and neuroscience are revolutionizing our understanding of violent behavior as well as ideas about how to prevent and punish crime.

The scientific study of crime got its start on a cold, gray November morning in 1871, on the east coast of Italy. Cesare Lombroso, a psychiatrist and prison doctor at an asylum for the criminally insane, was performing a routine autopsy on an infamous Calabrian brigand named Giuseppe Villella. Lombroso found an unusual indentation at the base of Villella's skull. From this singular observation, he would go on to become the founding father of modern criminology.

Lombroso's controversial theory had two key points: that crime originated in large measure from deformities of the brain and that criminals were an evolutionary throw-back to more primitive species. Criminals, he believed, could be identified on the basis of physical characteristics, such as a large jaw and a sloping forehead. Based on his measurements of such traits, Lombroso created an evolutionary hierarchy, with Northern Italians and Jews at the top and Southern Italians (like Villella), along with Bolivians and Peruvians, at the bottom.

These beliefs, based partly on pseudoscientific phrenological theories about the shape and size of the human head, flourished throughout Europe in the late 19th and early 20th centuries. Lombroso was Jewish and a celebrated intellectual in his day, but the theory he spawned turned out to be socially and scientifically disastrous, not least by encouraging early-20th-century ideas about which human beings were and were not fit to reproduce-or to live at all.

The racial side of Lombroso's theory fell into justifiable disrepute after the horrors of World War II, but his emphasis on physiology and brain traits has proved to be prescient. Modern-day scientists have now developed a far more compelling argument for the genetic and neurological components of criminal behavior. They have



uncovered, quite literally, the anatomy of violence, at a time when many of us are preoccupied by the persistence of violent outrages in our midst.

The field of neurocriminology—using neuroscience to understand and prevent crime—is revolutionizing our understanding of what drives "bad" behavior. More than 100 studies of twins and adopted children have confirmed that about half of the variance in aggressive and antisocial behavior can be attributed to genetics. Other research has begun to pinpoint which specific genes promote such behavior.

Brain-imaging techniques are identifying physical deformations and functional abnormalities that predispose some individuals to violence. In one recent study, brain scans correctly predicted which inmates in a New Mexico prison were most likely to commit another crime after release. Nor is the story exclusively genetic: A poor environment can change the early brain and make for antisocial behavior later in life.

Most people are still deeply uncomfortable with the implications of neurocriminology. Conservatives worry that acknowledging biological risk factors for violence will result in a society that takes a soft approach to crime, holding no one accountable for his or her actions. Liberals abhor the potential use of biology to stigmatize ostensibly innocent individuals. Both sides fear any seeming effort to erode the idea of human agency and free will.

It is growing harder and harder, however, to avoid the mounting evidence. With each passing year, neurocriminology is winning new adherents, researchers and practitioners who understand its potential to transform our approach to both crime prevention and criminal justice.

The genetic basis of criminal behavior is now well established. Numerous studies have found that identical twins, who have all of their genes in common, are much more similar to each other in terms of crime and aggression than are fraternal twins, who share only 50% of their genes.



Donta Page's brain scan, left, shows the reduced functioning of the ventral prefrontal cortex-the area of the brain that helps regulate emotions and control impulses-compared to a normal brain, right. Adrian Raine. Donta Page avoided the death penalty based in part on brain pathology. The Denver Post/Getty Images

In a landmark 1984 study, my colleague Sarnoff Mednick found that children in Denmark who had been adopted from parents with a criminal record were more likely to become criminals in adulthood than were other adopted kids. The more offenses the biological parents had, the more likely it was that their offspring would be convicted of a crime. For biological parents who had no offenses, 13% of their sons had been convicted; for biological parents with three or more offenses, 25% of their sons had been convicted.

As for environmental factors that affect the young brain, lead is neurotoxic and particularly damages the prefrontal region, which regulates behavior. Measured lead levels in our bodies tend to peak at 21 months-an age when toddlers are apt to put their fingers into their mouths. Children generally pick up lead in soil that has been contaminated by air pollution and dumping.

Rising lead levels in the U.S. from 1950 through the 1970s neatly track increases in violence 20 years later, from the '70s through the '90s. (Violence peaks when individuals are in their late teens and early 20s.) As lead in the environment fell in the '70s and '80s-thanks in large part to the regulation of gasoline-violence fell correspondingly. No other single factor can account for both the inexplicable rise in violence in the U.S. until 1993 and the precipitous drop since then.

Lead isn't the only culprit. Other factors linked to higher aggression and violence in adulthood include smoking and drinking by the mother before birth, complications during birth and poor nutrition early in life.

Genetics and environment may work together to encourage violent behavior. One pioneering study in 2002 by Avshalom Caspi and Terrie Moffitt of Duke University genotyped over 1,000 individuals in a community in New Zealand and assessed their levels of antisocial behavior in adulthood. They found that a genotype conferring low levels of the enzyme monoamine oxidase A (MAOA), when combined with early child abuse, predisposed the individual to later antisocial behavior. Low MAOA has been linked to reduced volume in the amygdala-the emotional center of the brain-while physical child abuse can damage the frontal part of the brain, resulting in a double hit.



are three times more likely to commit violence three years later.

Of course, if we can assess criminals for their propensity to reoffend, we can in theory assess any individual in society for his or her criminal propensity-making it possible to get ahead of the problem by stopping crime before it starts. Ultimately, we should try to reach a point where it is possible to deal with repeated acts of violence as a clinical disorder.

Randomized, controlled trials have clearly documented the efficacy of a host of medications-including stimulants, antipsychotics, antidepressants and mood stabilizers-in treating aggression in children and adolescents. Parents are understandably reluctant to have their children medicated for bad behavior, but when all else fails, treating children to stabilize their uncontrollable aggressive acts and to make them more amenable to psychological interventions is an attractive option.

Treatment doesn't have to be invasive. Randomized, controlled trials in England and the Netherlands have shown that a simple fish-oil supplement in the diets of young offenders-reduces serious offending by about 35%. Studies have also found that early environmental enrichment-including better nutrition, physical exercise and cognitive stimulation-enhances later brain functioning in children and reduces adult crime.

Over the course of modern history, increasing scientific knowledge has given us deeper insights into epilepsy, psychosis and substance abuse, and has promoted a more humane perspective. Just as mental disorders were once viewed as a product of evil forces, the "evil" you see in violent offenders today may someday be reformulated as a symptom of a physiological disorder.

There is no question that neurocriminology puts us on difficult terrain, and some wish it didn't exist at all. How do we know that the bad old days of eugenics are truly over? Isn't research on the anatomy of violence a step toward a world where our fundamental human rights are lost?

We can avoid such dire outcomes. A more profound understanding of the early biological causes of violence can help us take a more empathetic, understanding and merciful approach toward both the victims of violence and the prisoners themselves. It would be a step forward in a process that should express the highest values of our civilization.

# 'MARRIAGE'

## AN IMPORTANT RITUAL OF

### MEITEI

**Dr. Leikhuram Rameshwor Singh**  
 Assistant Professor, Department of English  
 Presidency College, Motbung, Manipur  
 Mobile No. 7005712227  
 Email: rameshwor.laikhuram@gmail.com

#### INTRODUCTION

The Meitei who have settled down over thousands of years ago in the small land called 'Meitei Leipak' or 'Kangleipak' (modern name Manipur) about 700 square miles is very famous for its unique culture, traditions and customary rituals that have been handed down from the forefathers. There are many important ritual ceremonies which are related with the life of the Meitei community from birth to death. The Meitei are a kind of race who are very much concerned about the activities of customary ceremonies and rituals in different stages of life. They observe and celebrate every important occasion of life and life itself is very significant and meaningful to every individual or every family. For them, Family is an important institution where every individual learns many cultural and social activities from their elders, parents and forefathers. Bringing up a child right from their birth is very important and meaningful and it goes on with many important cultural and ceremonial rituals as the child grows up along with important rituals till death. The Meitei performs many important ceremonial rituals from cradle to grave like (i) Epan Thaba (The birth rituals), (2) Chaumba (The first rice testing ceremony), (3) Na Hutpa (Earing Ceremony), (4) Luhongba (Marriage Ceremony) and (5) Sibagi Erat Thouni (Death ritual ceremony) etc. Each ritual has its own symbolic and significance in the society. All these customary rituals are regarded as part of life and every Meitei consider life as one of the greatest boon and they celebrate every moment of life with great honour. Thus they appreciate life with the praising of 'Sidaba Mapu' the immortal God who is creator of all living beings.



# 'MARRIAGE' AN IMPORTANT RITUAL OF MEITEI

**Dr. Leikhuram Rameshwor Singh**  
Assistant Professor, Department of English  
Presidency College, Motbung, Manipur  
Mobile No. 7005712227  
Email: rameshwor.laikhuram@gmail.com

## INTRODUCTION

The Meitei who have settled down over thousands of years ago in the small land called 'Meitei Leipak' or 'Kangleipak' (modern name Manipur) about 700 square miles is very famous for its unique culture, traditions and customary rituals that have been handed down from the forefathers. There are many important ritual ceremonies which are related with the life of the Meitei community from birth to death. The Meitei are a kind of race who are very much concerned about the activities of customary ceremonies and rituals in different stages of life. They observe and celebrate every important occasion of life and life itself is very significant and meaningful to every individual or every family. For them, Family is an important institution where every individual learns many cultural and social activities from their elders, parents and forefathers. Bringing up a child right from their birth is very important and meaningful and it goes on with many important cultural and ceremonial rituals as the child grows up along with important rituals till death. The Meitei performs many important ceremonial rituals from cradle to grave like (i) Epan Thaba (The birth rituals), (2) Chaumba (The first rice testing ceremony), (3) Na Hutpa (Earing Ceremony), (4) Luhongba (Marriage Ceremony) and (5) Sibagi Erat Thouni (Death ritual ceremony) etc. Each ritual has its own symbolic and significance in the society. All these customary rituals are regarded as part of life and every Meitei consider life as one of the greatest boon and they celebrate every moment of life with great honour. Thus they appreciate life with the praising of 'Sidaba Mapu' the immortal God who is creator of all living beings.

There are seven 'Salai' or Clans in Meitei society (earlier there were nine Salai). The seven clans or 'Salai' are very important because it is belief that they are the first settlers in Manipur and later they spread and settled in different parts. But when any ceremonial rituals perform these 'Salai' or 'clans' would be Primary importance for any kind of rituals or offering to 'Sidaba Mapu' i.e. the immortal God for chanting of rituals about their origin and their forefathers. The most important area for knowing one's Salai is at the time of marriage. The Meitei are exogamous and they do not allow marriage among the same clans as they belong to the same forefathers. "The Meiteis are exogamous as regards the clans or salais into which they are divided, but are endogenous as regards members of other tribes, though there are cases on record of marriages between Brahmins and Meitei girls".<sup>1</sup>

1. T.C. Hodson, *the Meitheis*, P:75. 1908, Low Price Publication.

Inter marriage among the same clan was therefore strictly prohibited from the ancient time and it is still followed by the Meitei community. If any person violates this customary law then the person along with the family are boycotted and ex-communicated by the society by sending them to other remote areas. During the time of kings, these people were exiled and ex-communicated from any kind of social and cultural activities with the rest community. These people are called 'Loi' (exile) and people used to look down upon such people. Loi means turn out from the native land and send to some other places as a punishment for disobeying and violating the traditional and customary law. So the Meitei honour the customary law of marriage which has been handed down from generation to generation.

There are many important parts before the marriage, during and after the marriage. As a traditional rule 'Athenpot', 'Apok Ashu' which comprises of many goods like rice, bettle, fruits, flowers sweets are to offer to different deities including 'Lainingthou Sanamahi' (God worship by Meitei in every household) 'Leimarel Sidabi', Lamlai, Maikei Ngakpa Lai, etc. These offering of flowers fruits and sweets to different deities also include some particular fruits and flowers compulsory. For example Heining and Heicru, Kundolei, (a particular flower) Kangsubi a kind of sweets are compulsory. The Meitei have been practicing marriage in the highest form of honour from the very early period. They regarded that without marriage, it is impossible to continue life therefore they perform the noblest form of marriage among the community. It takes a long process for a marriage and there are series of ceremonies before the marriage take place. The term 'Lu-Hongba' means marriage. The term is the combination of two different words 'Lu' means head. The word



'Luhongba' is form by combination of two words 'Lu' and 'Hongba'. 'Lu' means origin or head and 'Hongba' means migration or changed. By the term 'Luhongba' is known as marriage ceremony among the Meitei communities. The literal meaning of Luhongba means a girl or a bride leaves her original house, clans, parents, relatives by converting into a new clan, new 'yek' and 'salai' by going to the bridegroom's house and from this literal background the term Luhongba came to exists in the Meitei society.

There are two types of marriage, (1) engage marriage and (2) marriage through elopement. Engage marriage through mutual understanding by the parents is more honour form of marriage than the marriage through elopement. This form of marriage is possible only when two families are mutually agreed upon and there are many other formalities before the marriage. Generally, parents of the boy go to the girl's house for proposing the marriage. This form of marriage signifies the sacred and ceremonial union of a man and woman with due religious rites. In the Puya, 'Panthoibi Khongul' (Old manuscript) marriage of Panthoibi and Khaba is described beautifully. Parents of Khaba went to Panthoibi's house for the marriage with many flowers and fruits.

Ningthou Spaiba Thoudang Yathangibu.

Madairan Manai Leichol Haraobana.

Tampha Sana Makhong Kha

Haijanaba Mayum Tamna Lakle.

The translation of this extract from the old manuscript of 'Panthoibi Khongul' edited by Chanam Hemchandra (P. 39) is that as ordered by the King Spaiba, Leichal Haraoba one of the Phamnaiba of the king (Phamnaiba an officer working in a palace) went to the house of (Tampha Sana) Panthoibi for 'Nupi Haiba' (for engage marriage) with great honour and respect. The king sent his officers for a marriage proposal for his son Khaba with due respect of the lady and her family. 'Nupi Haiba' means parents or relative goes to the desiring woman's house in order to accept the marriage proposal by the girl's family. From the very early period, Meitei have the customary of marriage in the highest form of honour. They went to the house of the girl for marriage proposal. Even the king also sent his men to the girl's house to settle down the engage marriage in a more democratic and civilise manner.

1. Marriage by engagement (Ahal Lamanna Haina Singnaduna Luhongba): This marriage by engagement is the highest and noblest form of marriage among the Meiteis. There are many formalities before the marriage take place. This form of marriage has been practicing from the early period as described in "The Panthoibi Khongul" and "Chothe Thangwai Pakhangba Amasung Nungpan Pompi Luwaoba".

It shows that the engage marriage in Meitei society is very old form of marriage. In the manuscript "Panthoibi Khongul", Khaba Shokchonba took permission for proceeding engage marriage of Panthoibi from her seven brothers along with his follower Khoidong san senpa for his son Tarang Khoinucha. The first going to the house of the bride for the engage marriage is called 'Mangol Kaba'; first set on foot in the house of the bridegroom. The seven brothers of Panthoibi gave the permission along with basketful of fruits and flowers in the house of Panthoibi:

Hee Tayam Khoidong San Senpao 'O'  
 Mabungo Khappa Shokchompa  
 Kanglei Leipak Mapata Hairuo,  
 Emom Tampa Wangam Lonki Tamakpu  
 Epal Lairel Taoroinaita heirang yoi Thella 'O',  
 Tao ching Lakta yep Leirang Khayom Sanu  
 Yomnara Oina Khoimom Lainamungpi  
 Malem Tampak Leirel Hanpita Khoiyum Poyom sa,  
 Heiku Potam Semna Hukaro.2

In another manuscript, "Chothe Thanwai Pakhangba" Chothe Thangwai Pakhangba loved Leima Sunulembi of Moirang Loikemba. He expressed his desire for marriage through his friends of Kege (old name of Moirang) to the girl. But Leima Sunulembi refused his proposal. Then Chothe Thangwai Pakhangba sent his proposal again to Khamnulon Sana Ponjenbi friend of Leima Sunulembi but still refused. Finally he approached to the step mother of Leima Sunulembi for the marriage. The step mother invoked the proposal of Chothe Thangwai Pakhangba in the following way:

Emom Tao-'O'| Napan Eigi chingoi etinmenbu  
 Lilang Epaomenba mai meichin onguno  
 Liklang Paohonguno Haina pheira tanda thongna  
 Khajai Lengloi chupna samlang tonga nama  
 Wahamkhiye | Hee emom Nangbu kege chothe  
 Thangwai pakhangbagidamakpu Loidam Kumchin  
 Leigum Ngangna satpa lei, Nongpok Wairang  
 Leigum matol chongna phaba kege thanwai  
 Naha saphabana emom naha nangpu chenglou  
 Mitchuire, paima nungchen haire.

2. Moirangthem Chandra, Panthoibi Khongul, 1963, Page: 31-32.

The step mother invokes the daughter about the proposal of Chothe Thangwai



**Pakhangba** in a grand manner. Her step mother with respect disclosed the proposal that Chothe Thangwai Pakhangba was charmed about her beauty and he wanted to marry her. From the ancient time even if it was an engage marriage, the acceptance of the girl was very important. Chothe Thangwai Pakhangba repeatedly approached till Leima Sunulembi accepted his proposal. Finally both the two came to know each other and Leima Sunulembi accepted the marriage. Then the parents of Chothe Thangwai Pakhangba went to the house of Leima Sunulembi by bringing basketful of flowers and fruits.

**Yathang Thaba:** Formal permission of the parents of the girl to the parents of the boy by way of bowing each other in the house of the girl. It shows that the parents are mutually agreed and further steps are to be continue accordingly. This is the first announcement of the marriage by the girl's father formally. Next, 'Waroi pot Puba'. Waroi pot Puba means finalisation of the engagement of the marriage ceremony along with some members of the both families. This is very important episode for the marriage because it witnesses that the marriage of the boy and the girl is fixed in front of the parents of the two families and either of the party cannot refuse the marriage. 'Waroi' means the final decision and 'Pot' means some eatable items especially many kinds of fruits and sweets. It performs and some near and dear ones and close relatives of the bride and bridegroom gather in the house of bride. Parents of the boy bring fruits, sweets and other items and the fruits should not be distributed piece by piece in Waroi pot. On that day both the parents discuss about the date of marriage.

**Heijingpot or Heijing Kharai :** This is an important episode before the marriage. In olden days it is known as Heijing Kharai. 'Heijing Kharai' is the combination of two words 'Heijing' means combination of many fruits and 'Kharai' means a kind of basket for displaying the fruits for the purpose. Marriage without having "Heijingpot" and children born out of such parents are look down upon by the society and the woman is not allowed to participate in the important occasion like "Jatra Puba", "Chengluk Nungsang Kaiba" and 'Apot Asha Puba' etc. The important items for the Heijing Kharai Puba are many kinds of fruits, sweets item for different deities, clothes for the bride, etc. Two fruits Heiku (ambalica) and Heining (Spondias mangibera) are compulsory. When the Heijingpot Party reach the house of the bride, the goods are to offer to the Gods through a Priest/Maiba or Brahmins. After that the goods are distributed among the persons gathered in the occasion.

**Luhongba (Marriage):** There is an important part just one day before the marriage called 'Bor Baton' the formal invitation of the marriage. Normally, a younger brother



or any suitable boy preferably close relative of the bride goes to the house of the bridegroom along with one Arangpham (one who arranges for the marriage) or any elder for formal invitation. The groom is garlanded and offer betel nut and leaf with bowing in the form of respect. On the day of marriage, the groom is received with torch and throwing flowers and 'kabok' on the way of the groom. The groom goes to the centre of the Pandal where marriage ceremony performs as showing respect by bowing to the audience. A special seat is arranged for the groom. Then ritual ceremony starts through local priest (Brahmin in case of Hinduism that came after 18th century). It will be followed by an important part called 'Kujaba Punba' (binding or tying of bride's palm with that of the groom) that signifies that from that day two couple are united and they will share the joys and sorrows of life.

Nga Thaba: There is an important part during the marriage ceremony called 'Nga Thaba' setting free of fish in the water (pond/lake/river). Two women from bridegroom's side and one lady from bride's side do the job. They worship to Lainingthou (Imung Lai) before taking the fish then they go to nearby pond/lake/river with a lamp. It should be a particular Fish called 'Meitei Ngamu' or 'Ngamu' (*Anabas testudineus*). The literal meaning for performing this ritual is for the welfare of the newly married couple. The three ladies would pray 'Sidaba Mapu', the creator for the couple to protect from all sorts of misfortunes and for healthy, wealthy and longer life and children. They set the two Meitei Ngamu free offering and sacrificing in place of the couple. Relative and friends of the bride put money to the Kujaba as 'Dan' or charity for the newly married couple. After the completion of this episode, the 'Kujaba' handed over to the mother or some relative in place of the mother. She receives it with her Enaphi (wearing sari) and it is called "Kujaba Yaba". The bride circulates seven times to the groom and on completion of each round she dispersed flowers over the head of the groom and the bride bows with her two hands to the groom. This symbolises that from the day of marriage, the bride (wife) regarded the groom as God. Therefore she does the same kind of respect to her husband as she does in praying God. On the seventh round, the groom put on two garlands of flower over the neck of the groom. This garland should be made from one particular flower called 'Kundo' (*Jasminum multiflorum*) a kind of white flower having neither smell nor honey. There is a belief for choosing this particular flower that as 'Kundo' does not have both smell and honey, the flower would remain untouched by any bee therefore the flower remains quite 'pure' throughout her life. Therefore some scholars and Amaiba gave their opinion that from the idealistic virtue of the flower 'Kundo' the garland might be prepared from this particular flower so as to keep remain as pure as the flower of 'Kundo' throughout the life of the groom. There is



also psychological and literal meaning of putting two garlands on the neck of the groom. Some Amaibas opined that it symbolises complete surrender of the bride both 'body and soul' to the groom. The two garlands symbolises the bride's body and soul. No one cannot live without soul. Then, the groom removes one garland and returns to the bride by putting on her neck. This shows the giving back of her soul so that she would be able to live. This is called 'Lei Hukpa'.

After that, both the bride and groom would go inside the house of the bride by binding their clothes. Inside the room, friends of the bride and groom also join. The two couple exchange 'beetle' and 'kangsubi' a kind of sweets. Then the groom goes back home and the bride decorated with 'potloi' (round embroidered skirt) or 'Phanek Mayek Naiba' (loin cloth with stripe) goes to the house of groom along with band (modern form of marriage) followed by her friends and relative. This is called 'Nupi Thinba'. The mother of the bride does not go to the house of the groom on the day of marriage. When the bride reaches the gate of the bridegroom's house, mother-in-law and two other ladies receive the bride in the way of embracing by covering the backside of the bride with their own innaphis (wearing sheets). This shows the enlightenment to the family of the newly married woman known as 'mow'. This custom has been in vogue from the time of Panthoibi as we find in Panthoibi Khongul by Chanm Hemchandra Page 71. 2017.

Maral Mayum Lamdagi Luhong Thilna Yourakle.  
 Khaba Mayumanak Yangba Mayum Sangaida.  
 Tampa Laibu Ngalthoina yourakle.  
 Khaba Noitolkokam Ningolbi Manuteka Aa koubina.  
 Tampha mamou oibibu. Singchep Meira Meithalna.  
 Ngaina oklamle. Chalou lamka loi. Macha mamou  
 Oknaba loinabasingna. Angouba phina leida tha.  
 Kabok hulna chaina. Khaba pumnamak teel.  
 Tampa thunglaba nakal ani lengna teelna oklamle.3

Next day in the evening, a group of women wearing traditional dress including mother, sisters, relatives and friends, visit the house of the bride. The elderly women observe and enquired about the husband. Then on the fifth day another important event known as 'Phiruk Kaiba' or 'Chiruk Nungshang Kaiba' is perform. A team of three women from bridegroom's family go to the house of bride for opening of the Phiruk (a kind of basket specially made of bamboo for this purpose) that were brought on the day of the marriage. There is a belief that it predicts the future life of the newly married couple when they open the basket. They can read the future life



of the couple when they found any insects in the basket. In the evening, five women from the bride's family visits to the house of the bridegroom for the same purpose. So this part is also very important. The last event is

**'Mapam Chakouba'** the formal invitation for a dinner by the bride's family. It is normally perform on the six day but sometimes it may also perform according to the convenient of time of both the family. The bride's family inform to the family of the bridegroom for the Mapam Chakouba two three days ahead so that the bridegroom's family would invite relatives and friends for the dinner. It normally does between 10.30 to 11.30 a.m. and the bridegroom and his friends are specially received. The bridegroom is attended by an 'Arangpham' or an elderly person. After the end of the feast the bridegroom bows to the parents particularly parents of the bride. A gift is presented to him from the bride's family. Thus ends the strange eventful marriage ceremony of the Meitei community.

**Conclusion:** The modern way of marriage is quite different from the ancient time. Today we see lot of changes in marriage system of the Meitei. It is mainly because of the emerging of Hinduism in 18th century. The Dowry system becomes one of the alarming situation. Manysocial activists and NGO's have raise voice against the competition of present dowry system and sometimes it brings violence and torture on women only because of less number of dowry. Comparing to the problems of dowry in regard to other states of India, Manipur is much better. However it is right time to have some voice from the responsible persons like from the educated youths, senior citizens, scholars, NGOs etc. for basic requirement and minimum amount of dowry in Meitei marriage. So that the beauty and rich traditional way of Meitei marriage will be conserve. In this regard we can look back the marriage of Panthoibi in Panthoibi Khongul. Before her marriage to Khaba, Panthoibi told her parents, brother not to give many dowry like a group of cattle, servants rather she asked them only to give the cooking materials, a pot of wine.

3. *Chanam Hemchandra, Panthoibi Khongul, Page 71, 2017*

Epa Ebungo Tupi Matik Leiba.

Ebung Ekpwa Matik Leiba Aremba Sing 'O'.

Namom oibi Eingonda. Kaorel sal salyam.

Tayumnai malam san gsing. Aul pot oina pibigano.

Tara chak chakthong chaksouba.

Sarel sathong sasouba.

Wanglei yu khumong chapu asimaga.

Aulpot oina oonbi O!4



4. *Panthoibi Khongul*; Translated and edited by Chanam Hemchandra 2017, Page 67.

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# THE FAULT IN OUR STARS: BOOK REVIEW

Lhingjaneng Sitlhou, BA 3rd Semester

The Fault in Our Stars introduces us to Hazel Grace, a sixteen year old girl who suffers from cancer. She has a complicated thyroid cancer which has spread to her lungs. She needs an oxygen tank around and about her all the time to breathe and survive. Her mother takes care of her as she spends the majority of her time in bed, reading books.

Hazel attends a teens with cancer support group where she meets Augustus Waters (Gus), a seventeen year old who had osteosarcoma and had his leg amputated. As expected, they begin to fall in love in a perfect match between two young teens. Hazel introduces her favorite book "An Imperial Affliction" by Peter Van Houten to him. Hazel relates to the book's main character, Anna, in every way. Not only does Anna have cancer, but her thoughts and philosophies are similar to Hazel's. The great draw of the book, however, is that it doesn't conclude. The story just ends. To uncover the huge cliffhangers that have remained unanswered in her favourite book, together Hazel and Gus go on a trip to find answers.

## My Thoughts:

This book is a masterpiece of skillful and inventive writing, from a technical point of view. I don't think I have ever read a book as emotionally engaging as this. As it is told in first person by Hazel, we get to experience love and tragedy from her eyes. It is a truly inspiring book that I will recall in my dark times and know that the situation is never too dire to give in to depression or defeat.

The Fault in Our Stars is one of the best books I have ever read. The insight, quality of the book structure, the character Arcs and the John Green give us is phenomenal. We can feel the intense emotional ups and downs that Hazel and Gus go through the pages of this masterpiece. It's truly brilliant how emotionally invested one can be in the hands or the words of gifted writers. Under no circumstances was it an "easy read" but that's what's great about it Green. However, it is fun to get to know the nuisances of life's incredible variability. He challenges his teen and young adult audience to experience some concepts that may not even be in an adult novel. This is a must read for anyone over 13. It will make you laugh and cry in a stunning manner. This read has been life changing for me in the most positive sense of the word.

*I highly recommend it and rate it a ten out of ten.*



# WORLD ENVIRONMENT DAY 2019

(Mass Tree Plantation)

5th June, 2019

NSS Unit, Presidency College, Motbung organises One Day Mass Tree Plantation Programme on the eve of World Environment Day on 5th June, 2019 Dr. T. Gangte, Principal, College Inaugurated the programme. The programme started at 8:00 am and continues till 11:30 am. Teachers, non-teaching staffs and students participated the programme. About one hundred and fifty plants are planted inside the premises of the college. Different varieties of plants and flowers including fruit bearing trees, medicinal plants and flowers are among the saplings. The Forest Department, Govt. of Manipur, Bazar Board Kanglatombi handed over seventy plants and the rest have been donated by teachers of Presidency College, Motbung including our respected Principal Dr. T. Gangte and other teachers. Among the fruit bearing trees are Mango, Guava, Jackfruit, Pomegranate, heikru, manahi/manahei etc..

The primary objective of World Environment Day is the UN's most important day for encouraging worldwide awareness and action for the protection of our environment. Since it began in 1974, it has grown to become a global platform for public outreach that is widely celebrated in over 100 countries. This year, in 2019 China hosts the Global World Environment Day Celebration on the theme of Air Pollution.

**i. Non organic waste:** We collated non-organic substance like plastic and other similar substance in a separate container and send to the Solid Waste Management at Lamdeng.

It is no questionable that the earth is the only planet where living organisms can exists. Therefor it is very much important for every one of us to save and protect this only living planet in the universe. The issue of global warming becomes very critical and we the humans are largely responsible for creating the trends of global warming and global climate change; therefore we need to take responsibility for the damage we have caused to the planet and look for preventing from further damage. Tree plantation is one of them. Therefore we organise this programme with heart & soul to save and protect the only living planet.

**ii. Organic waste:** We collected dry leaves in a vermi composting container that will go for processing Vermiculture by using waste organic matter like dry leaves and earthworms in specially designed pit.

## SOCIAL SERVICE PROGRAMME

18th May, 2019

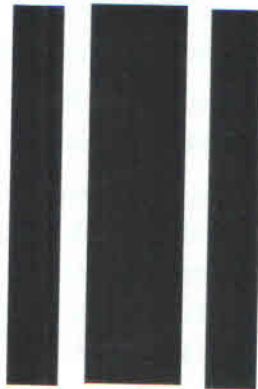
NSS Unit, Presidency College, Motbung organises One Day Social Service Programme in the premises of the college on Saturday, the 18th may, 2019 from 11:00 am. To 2:00 pm. Students communities, teaching & non-teaching staffs of the college jointly participated the Social Service. The theme of the Social Service programme is on National Cleanliness. This programme is initiated primarily in continuation and support of Swachh Bharat Mission in the nation-wide campaign in India for the period 2013 to 2019 that aims to clean up the streets, roads and infrastructure of india's cities, towns, rural areas including educational institutions. The programme is also known as "Clean India Mission" introduce and campaign by Hon'ble Prime Minister of India, Narendra Modi. Presidency College Motbung is very much pleased and supported this idea of Clean India Mission initiated by our Hon'ble Prime Minister and have been organised such kind of social service for the last many years. In the programme, we collected waste substances which we devided into two viz. (i) Non organic waste and (ii) Biodegradable waste. Non-biodegradable waste are packed and sent for solid waste management while biodegradable wastes are put inside vermicomposting pit converting into vermi composts.

"If I wanted to commit suicide, I would climb up to the height of your ego and jump down to your IQ LEVEL".





# POETRY SECTION



# THE RAIN

*Dr. L. Rameshwar Singh  
Asst. Professor,  
Department of English,  
Presidency College, Motbung.*

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Wash! Wash away  
Pure drops of rain!  
Wash away the Dusty leaves  
That shoots out new leafy wings  
All the roofs of the houses,  
All the flowers in the garden.

The village hills are covered  
With the dust the whole world  
Looks old and dull.

The new leaves cannot come out  
Perhaps they might fear  
to enter into this dirty environment.

These innocent tender leaves  
Are thirsty for your  
Drops and drops of water.

Days and months have passed  
Without your kindness shower.

Wash! Wash away!  
All the ill feelings, hypocrisy,  
Corruptions, discrimination,  
Communal riots; in the name of religion  
that brings castism & racism  
killing of thousands of innocents.



O Rain! remove  
 The dirty side of hatred  
 Among mankind by washing  
 Your drops of water  
 Make it clean and feel Fresh  
 As the green leaves are  
 Happily dancing with the breeze  
 After the heavy shower of rain.

## WONDERFUL WOMAN

*Dr. N. Premananda Singh*  
*Asst. Professor*  
*Zoology Department*

I ever know the most wonderful woman,  
 With a gentle heart and a noble mind,  
 Yet, so strong and rigid as she could stand against all odds.

I ever know the most wonderful woman,  
 Who, in many ways she shows me care,  
 Which make me feel that I 'm always safe.

I ever know the most wonderful woman,  
 Who is so patience that nothing can move her mind,  
 And gives me guidance whenever my steps tend to fall.

I ever know the most wonderful woman,  
 Who has an ocean of knowledge, and master of all tasks;  
 She always has an answer to all I would ask for.

I ever know the most wonderful woman,  
 Who stands as a dependable source of comfort,  
 A cushion when I fall, and a support when I 'm in a trouble.

I ever know the most wonderful woman,  
 Whom, I love more than she knows, and I give my total respects.  
 Who is none other than my mother, my lovely Mom.

## অপিকপা থাওমৈ

*Dr. L. Rameshwor Singh  
Asst. Professor,  
Department of English,  
Presidency College, Motbung.*

অপিকপা হিনাও অমদা  
অপিকপা নৌ পাইদুনা  
অপিকপা আশা অমদা  
অপিকপা লাং পাইদুনা  
অপিকপা ঙা ফাৰিবা  
অপিকপা খাংপোকতা লৈহৌবা  
অপিকপা থৰাইশিংগী  
অপিকপা চৰা তালিবা  
অপিকপাশিংগী তাইবংনি ।

অপিকপা থাওমৈ মচানা  
চাওৱা তাইবং ইপাকতা  
তমথীবা নোংলৈ নুংশিং  
মৰক্তা মদোম চিক্কা  
ঙালিবা মুংহনবিগনুকো  
লমখাংদা, চাকহনবীযু  
মনিং মখা তমনা  
পিরমশনু অপিকপা মঙাল  
অৰোইবা মিকুপ ফাওবা ॥



থাশিগী অহিঙ

কৰিগী নোৱৰি ঐগী ইতৌবু উৰগা  
নপাং য়াওৱি চাওথোকচৰিবা  
নংগীসু লাকখিনি থাশিগি নুমিং  
খঙঙু নহাকসু ঐগীসু নুংশিবা লৈ  
লোৎতুনা থম্মি কনা খঙহন্দা  
নুজা ঐগী থম্মোইগী কাচিননুঙশিদা  
ওমজদবনি ফোংদোকচৰা ইচিলসিনা  
পাজন শোনবি মপোক ওইৰুবনা ,  
ঐসু খঙঙি থাজ নংনা পোংলিবা  
মিপুম খুদিং শৈথানফম্মি নহাজি  
থাজ নংগী মহিঙদি অইবশিংগী পোথাফম্মি  
লাক্কনি ঐগীসু বসন্ত বৃত্ত নোংমদি  
চংলিবনি পুন্নি থোঙচং ওইৰুবনা ,  
লাক্কম্মি অচিকপা অহিং তাংলৌ অথেংবদা  
হাইৰম্মি খুজেং পাইদুনা থাদোৱোই পুন্নিগী  
পুগনি সৰ্গ গী লৈকোলদুদা ননিং তম্মা শাম্মহনগনি  
ৱাশক পন্দোম লোমলম্মিদো নংশিবা কোঁবা মহাক্কা  
খঙলম্মোই থাজ নহাজি কোৱো মানা খুমজিনথুনি  
খল্লিঙৈ  
কৰিগী নোৱৰি ইতৌবু উৰগা, নংগীসু লাকখিনি  
থাজ নহাক্কা মম্মবা থাশিগী অহিঙদো ॥

ঐগী শৈৱেং

ইখিনি লেপ্তনা থৰাইগা হকচাংগা খাইনদ্রিফাও  
মতমগী নোঙলৈনা হুমথুবসু ইখিনি ঐদি লেপ্তনা  
থাবলগী মঙালনা লৈচীল্লজা লোংথুবশু  
কুফেং কাফেং গাল্লিবা ভনদনগী মঙাল্লজা  
ইখিনা হৌথুবা পুন্নিগী ৱাৱি কয়া কয়া ॥  
তেংখখিনি অঙোৰা চেবাওথক্তা চোকথবা লৈতনা  
হীওবগী মহাও য়াওদ্রবা ঐগী পুন্নি  
মম্মি শামল্লবসু ঐগী থৰাইনা ইখিনি লেপ্তনা  
কাইৱ থম্মোইবু ফাজিল্লগে কাওথোকপসু তম্মগে ।  
হৌথুবা কয়াসু নিংশিংলৰোই লাইবজা তম্মবনি খল্লগে ।  
ফোঙদোক্কাগে ইনিং তম্মা থৌৱবা ঐগী কলমসিনা  
চোকথবা নাইৱৰোই পুন্নিমা থাজবু য়েংদুনা ইখিনি  
নিংশিঙবিয় নখোইনা মম্মি শামল্লব ঐগী শৈৱেং  
মেৱাগী থাবল অহীওগী তম্মা ঐগীদি কল্লনানি  
ইখিনি লেপ্তনা ঐগী হকচাও থৰাইনা লৈৱিফাও  
চোকথবা লৈত্ৰবা তুম্বা ঐগী কলম্মা ইখিনি লেপ্তনা ঐগী  
শৈৱেংদি ॥

By: SH. Aruna Devi

B.A, 6<sup>th</sup> Semester

চেপ্কা

হিঙলীবিনি ওসিসু নংগীদমক  
পাইৱকলোগবা হো চেপ্কা ও  
তাজনিঙী নংগী নুংশি মপাওসু  
থেম্বিৱম্মু অমুক্তংদি কাইৱা থম্মোইসি ॥

ওমজদে খোজুন লিজবসু অশোনবি মতৌসিনা  
চংথে ৱাখল মাদি ননাক তম্মবু  
হংলি অদুবু পুৰ্ণিংসিনদি নংবু কৈদৈনো  
কৰিগী অহিং তাইবঙ নঙতবু উহল্লিবা ॥

ৱাৱৌৱি অদুবু চিঙয়া তম্মা লৌবুক লমহাং কয়ানদি  
পাংদবি নতৌদু হম্মা হম্মা উংলনু হাইনবু  
নতৌবু উৰগা ইখৌ লাংজবিনি নপাওবু তাৱগা  
পোথাজবিনি,  
মঙলানসু তাইবঙসু অনিমক নংদি ঐগী চেপ্কা ॥

নঙনা লাপ্পা তাম্মা লৈৱসু লেংদনা লৈৱি নুংশিবা  
হুম্মকথিবা খঙহৌদনা মালংগী শহুম্মা পুৰ্ণিং মাসু  
ৱাহল্লৈদো,  
লৈহল্লিংঙি নুংশিবা নংতবু ইনাকসিদা  
পাইৱক্কাগবা চীঙলোন লাম্ববু ঐগী নুংশিবা চেপ্কা ও ॥

# कुछ भी बन बस कायर मत बन,

कुछ भी बन बस कायर मत बन, -

Nerandra Sharma

ठोकर मार पटक मत माथा तेरी राह रोकते पाहन।

कुछ भी बन बस कायर मत बन।

युद्ध देही कहे जब पामर,

दे न दुहाई पीठ फेर कर

या तो जीत प्रीति के बल पर

या तेरा पथ चूमे तस्कर

प्रति हिंसा भी दुर्बलता है

पर कायरता अधिक अपावन

कुछ भी बन बस कायर मत बन।

ले-दे कर जीना क्या जीना

कब तक गम के आँसू पीना

मानवता ने सींचा तुझ को

बहा युगों तक खून-पसीना

कुछ न करेगा किया करेगा

रे मनुष्य बस कातर क्रंदन

कुछ भी बन बस कायर मत बन।

तेरी रक्षा का ना मोल है

पर तेरा मानव अमोल है

यह मिटता है वह बनता है

यही सत्य कि सही तोल है

अर्पण कर सर्वस्व मनुज को

न कर दुष्ट को आत्मसमर्पण

कुछ भी बन बस कायर मत बन।



# THOUGHTS

People say, how can I help on this war against terror? How can I fight evil? You can do so by mentoring a child; by going into a shut-in's house and say I love you.

- *George W. Bush*

Even if I died in the service of the nation, I would be proud of it. Every drop of my blood... will contribute to the growth of this nation and to make it strong and dynamic.

- *Indira Gandhi*

A leader or a man of action in a crisis almost always acts subconsciously and then thinks of the reasons for his action.

- *Jawaharlal Nehru*

Culture is the widening of the mind and of the spirit.

- *Jawaharlal Nehru*

It may be true that the law cannot make a man love me, but it can stop him from lynching me, and I think that's pretty important.

- *Martin Luther*

Hate the sin, love the sinner

- *Mahatma Gandhi*

As we are liberated from our own fear, our presence automatically liberates others.

- *Nelson Mandela*

You have to grow from the inside out. None can teach you, none can make you spiritual. There is no other teacher but your own soul."

- *Swami Vivekananda*

Education must discipline a human being and help him realize the true religious man in him.

- *Dr. S. Radhakrishnan*

A pessimist sees the difficulty in every opportunity; an optimist sees the opportunity in every difficulty.

- *Winston Churchill*

All the great things are simple, and many can be expressed in a single word: freedom, justice, honor, duty, mercy, hope.

- *Winston Churchill*

Let us think of education as the means of developing our greatest abilities, because in each of us there is a private hope and dream which, fulfilled, can be translated into benefit for everyone and greater strength for our nation.

Liberty without learning is always in peril; learning without liberty is always in vain.

- *John F. Kennedy*

An excuse is worse and more terrible than lie, for an excuse is a lie guarded.

- *Pope John Paul II*

And in the end it's not the years in your life that count. It's the life in your years.

- *Abraham Lincoln*





A husband ask his wife

*Husband:* will you marry after I die?

*Wife:* no I'll live with my sister.

*The wife ask him back,* "will you marry after I die?"

*The husband responds,* 'no, I will also live with your sister'

### AFTER ENGLISH EXAM

How was the paper?

It was easy but question 5 confused me

What was the question ?

Question 5 wanted the past tense of think ' , I thought and I thought and end up with writing 'thinked'.

A day will come....

When the whole world will, celebrate;

Your name

Your fame

Your personality

Your thought

Your view

But keep in mind ,

April fool comes once a year.

Congratulations!



**Funny Jokes**

**WIKIPEDIA;** I know everything ' ,

*Google:* " I have everything",

*Facebook :* "I know everybody",

*Internet:* "Without me you're nothing",

*Electricity:* "Keep talking looser".

## DATA CAPTURE FORMAT

College Name : Presidency College Motbung

Sl. No.	Name of the College Teachers	Designation	Subject	Specialization in the subject	Date of birth	Date joining in college service	Date joining in the present college	Date of Super annuation
1	Th. Kishorechand Singh	Associate Professor	Economics	Indian Foreign Trade	01-10-1954	15-05-1985	06-03-1988	30-09-2019
2	Y. Sobita Devi	Associate Professor	Economics	Industry	01-01-1958	21-05-1981	07-01-1991	31-12-2023
3	W. Haripada Singh	Associate Professor	Economics	Demography	01-07-1965	14-08-2000	14-08-2014	31-07-2030
4	Ronald K. Thangoo	Assistant Professor	Economics	Indian Economy and Agriculture	25-03-1982	20-01-2009	20-01-2009	31-03-2047
5	W. Rita Chanu	Assistant Professor	Economics	Econometrics	02-02-1971	11-05-2016	11-05-2016	28-02-2036
6	H. Indira Devi	Associate Professor	English	Indian Writing in English	01-11-1959	13-10-1985	27-07-2006	31-10-2024
7	W. Ibella Devi	Assistant Professor	English	Literature	01-02-1962	22-06-1994	22-06-2000	31-01-2027
8	L. Rameshwor Singh	Assistant Professor	English	Common Wealth Literature	01-02-1971	10-05-2016	10-05-2016	31-01-2036
9	H. Puina Martha	Assistant Professor	English	Common Wealth Literature	28-02-1980	23-02-2018	23-02-2018	28-02-2045
10	Lhingchingtheng Haokip	Assistant Professor	English	Afro-American Literature	17-12-1987	01-03-2018	01-03-2018	31-12-2052
11	Dr. Nongthombam Premchand Singh	Associate Professor	English	English Literature Drama	02-02-1958	04-08-1986	05-10-1990	30-01-2023
12	Kh. Sunetra Devi	Associate Professor	Education	Educational Philosophy of Mahatma Gandhi	03-01-1962	24-01-1989	27-07-2003	28-02-2027
13	L. Hekhol Haokip	Assistant Professor	Education	Adult Education	27-09-1971	10-05-2016	10-05-2016	01-04-2036
14	Dr. Onkholun Haokip	Associate Professor	History	Modern India	12-05-1962	03-01-1991	27-07-2003	31-05-2027
15	Dr. Joyce Sithou	Associate Professor	History	History of Modern India	01-03-1963	03-09-1987	13-11-2001	28-02-2028
16	Lianmawi	Associate Professor	History	History of Modern India	30-01-1965	14-08-2000	14-08-2014	31-01-2030
17	Dr. N. Dorendro Singh	Assistant Professor	History	Modern Indian History	01-01-1969	03-01-2002	01-03-2002	28-02-2034
18	Haopu Uouuvm	Assistant Professor	History	Modern India	01-03-1963	10-05-2016	10-05-2016	28-02-2028
19	M. Manglemomba Singh	Associate Professor	Pol. Science	Gandhian Thought	01-03-1963	12-10-1990	10-12-1990	28-02-2028
20	Dr. Margaret Sithou	Associate Professor	Pol. Science	International Relation	01-03-1962	14-12-1991	13-11-2001	28-02-2027
21	Lunthang Hangshing	Assistant Professor	Pol. Science	Political Science	15-03-1970	17-01-2009	17-01-2009	31-03-2035
22	Lhaineilam	Assistant Professor	Pol. Science	Regional Studies of North East India with Reference to Manipur	01-03-1971	10-05-2016	10-05-2016	28-02-2036
23	S. Mani Singh	Associate Professor	Manipur (MIL)	Old Manipuri Literature	01-01-1959	21-01-1987	21-01-2000	31-12-2023
24	Dr. L. Shantani Devi	Assistant Professor	Manipur (MIL)	Manipuri Folklore	01-01-1966	17-01-2009	17-01-2009	31-12-2030
25	Dr. Tankanath Sharma Khatiwara	Associate Professor	Hindi (MIL)	Katha Sahitya	15-04-1959	14-08-2000	14-08-2014	30-04-2024
26	Dr. S. Vimla Devi	Associate Professor	Hindi (MIL)	Folk Literature	01-04-1967	10-05-2016	10-05-2016	31-03-2032
27	Dr. Md. Ziaur Rahman Khan	Associate Professor	Chemistry	Organic Chemistry	15-09-1959	20-09-1983	11-08-1997	30-09-2024



28	Dr. Th. Saroda Devi	Associate Professor	Chemistry	Inorganic Chemistry	01-02-1967	14-08-2000	14-08-2012	31-01-2032
29	R.K. Tamphasana	Assistant Professor	Chemistry	Organic Chemistry	13-02-1968	10-05-2016	10-05-2016	28-02-2033
30	M. Sumila Devi	Assistant Professor	Chemistry	Organic Chemistry	01-01-1973	10-05-2017	10-05-2016	31-12-2038
31	Ch. Meemi Devi	Associate Professor	Chemistry	Organic Chemistry	01-02-1965	14-08-2000	21-08-2014	30-01-2030
32	Th. Deben Singh	Associate Professor	Botany	Plant Physiology	01-03-1956	21-09-1981	11-10-1990	28-02-2021
33	N. Radhaprari Devi	Associate Professor	Botany	Experimental Embryology	20-12-1956	07-08-1986	27-07-2003	31-12-2021
34	Sh. Bedyapati Devi	Associate Professor	Botany	Plant Ecology	01-03-1965	14-08-2000	14-08-2014	28-02-2030
35	Dr. Kh. Ujjala Devi	Assistant Professor	Botany	Applied cell and molecular genetics	01-03-1972	10-05-2016	10-05-2016	28-02-2037
36	Dr. S. Joylani Devi	Assistant Professor	Botany	Genetic and plant breeding and advance phycology	18-03-1974	10-05-2016	10-05-2016	31-03-2039
37	N. Nolini Devi	Assistant Professor	Botany	Physiology	01-02-1962	10-05-2016	10-05-2016	31-01-2037
38	S. Gouri Kumar Sharma	Associate Professor	Botany	Cytogenetics and Plants breeding	01-05-1960	24-11-1986	24-11-1999	30-04-2025
39	Th. Tombi Singh	Associate Professor	Physics	Solid State Physics	01-01-1961	04-09-1987	04-09-1920	30-12-2026
40	H. Amravati Devi	Associate Professor	Physics	Nuclear Physics	01-01-1964	14-08-2000	14-08-2013	31-12-2028
41	Dr. S. Ranibala Devi	Assistant Professor	Physics	Solid State Physics	01-03-1965	11-05-2016	10-05-2016	01-03-2030
42	N. Kirtimala Devi	Assistant Professor	Physics	Advanced solid state physics	01-12-1980	17-01-2009	18-01-2009	30-11-2045
43	Dr. P. Munal Singh	Associate Professor	Zoology	Entomology	01-01-1961	03-09-1987	27-07-1998	28-02-2025
44	L. Keranchandra Singh	Associate Professor	Zoology	Fish and Fisheries	01-04-1966	14-08-2000	14-08-2014	31-03-2032
45	Dr. Oinam Lata Devi	Assistant Professor	Zoology	Antomology	01-02-1966	10-05-2016	10-05-2016	31-01-2031
46	Kh. Saroja Devi	Assistant Professor	Zoology	Fisheries	01-12-1966	11-05-2016	10-05-2016	01-12-2031
47	N. Premanada Singh	Assistant Professor	Zoology	Fisheries	01-02-1970	10-05-2016	10-05-2016	31-01-2035
48	N. Kamalabati Devi	Associate Professor	Anthropology	Physical Anthropology	12-12-1960	02-09-1987	02-09-2000	31-12-2025
49	Dr. K. Ibetombi	Assistant Professor	Anthropology	Pre-History Archaeology	01-01-1965	10-05-2016	10-05-2016	31-12-2029
50	Dr. H. Jibon Kumar	Assistant Professor	Anthropology	Physical Anthropology	04-10-1967	10-05-2016	10-05-2016	30-10-2032
51	Dr. Harikrishna Shiwakoti	Assistant Professor	Anthropology	Advance social and cultural Anthropology	21-02-1962	10-05-2016	10-05-2016	28-02-2027
52	Dr. Ch. Gokulchandra Singh	Associate Professor	Mathematics	Algebra, Theory of Relativity specila function and theory probability	01-03-1955	21-09-1981	11-10-1990	28-02-2020
53	R.K. Pushpababon Singh	Associate Professor	Mathematics	Algebra	01-03-1960	27-12-1983	10-08-2010	28-02-2025
54	Kh. Bhumeswior	Associate Professor	Mathematics	Applied Mathematics	01-02-1960	26-10-1988	12-04-1991	31-01-2025
55	Zothanga	Assistant Professor	Mizo	Mizo	11-02-1986	21-02-2018	21-02-2018	28-02-2051
56	P. Rukamani Devi	Guest Lecturer	EVS	State of India's Environment in Ecology and Environment	01-02-1971	12-08-2011		

# THE PRESIDENCY COLLEGE MOTBUNG, MANIPUR

## Vision

● To make education as a source of inspiration for an overall change through discerning intellect with non-discrimination irrespective of race, ethnicity and cultural diversity.

● To create a world where all sections of people have their rightful place and are given due recognition as leaders to reach the top positions in all sectors of human endeavours.

## Mission

● To foster both teachers and students, the quest for accumulation of knowledge with a sense of moral, ethical and social responsibility through education.

## Core Value

● Our students must be made accessible to resources of Knowledge and able to express themselves in different ways which includes:

- |                             |                          |
|-----------------------------|--------------------------|
| 1. Creativity               | 2. Cultural Performances |
| 3. Handicrafts              | 4. Creative Writings     |
| 5. Examination Performances | 6. Sports Performances   |

● Developing to imbibe the spirit of Indian constitution like:

- |               |                      |
|---------------|----------------------|
| 1. Equality   | 2. Liberty           |
| 3. Fraternity | 4. Equity            |
| 5. Humanity   | 6. Women Empowerment |





# PHOTO Gallery



*World Environment day 2019*



*Sweep Campaign  
SSR 2018 achiever*

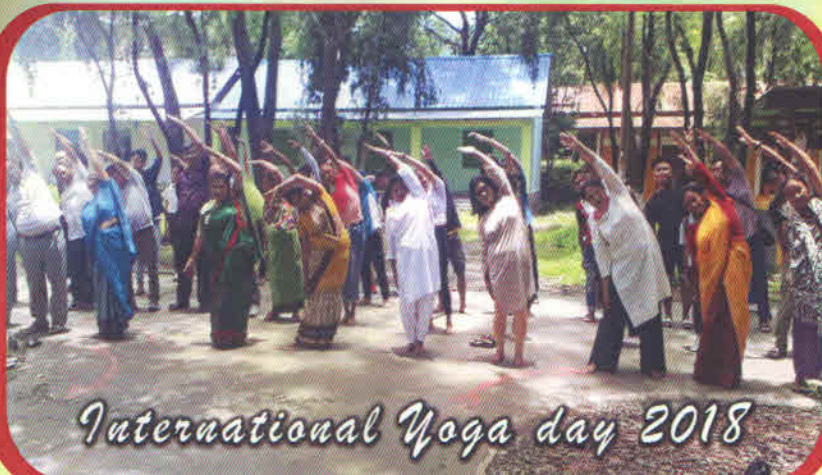


*Director (U & Hr) Education  
visiting our College*





# PHOTO *Gallery*



*International Yoga day 2018*



*Inter College Sports 2018*



*Anti-Terrorism day 2018*



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*Address*  
KMYNS, Kalyan Nagar, Bangalore

*Contact*  
8730030052

*Website*  
www.kmyns.com