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IDEAS & INSIGHTS
from the Highland

Vol. 1, No. 1 (January-June), 2023



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A BIENNIAL MULTIDISCIPLINARY JOURNAL
OF TAMENGLONG COLLEGE

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*from the Highland***(A Biannual Multidisciplinary Journal of Tamenglong College)**

Vol. 1, No. 1 (January – June), 2023

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The views expressed in the articles published in this journal are those of the authors and do not necessarily reflect the opinions of the Editorial Board.

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MESSAGE

I am glad to learn that the Tamenglong College, is bringing out a Biannual Journal named “Ideas and Insights from the Highland”.

Tamenglong College is now a NAAC accredited institution with Grade B on 10th March, 2023. There is need for enhancing the academic performance on the teaching staff through publications and teaching-learning process along with extension services. This Journal is planned to serve the interests of academicians, students and also non-professionals. I hope this publication will serve as an avenue for sharing diverse thoughts, hidden talents, ideas and knowledge for all the teaching and non-teaching faculty members as well as students community.

I, once again, extend my warm greetings to the Tamenglong College, and convey my best wishes for grand success of the Journal.


(Awangbow Newmai)

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MESSAGE

Imphal
4th April, 2023

It gives me immense happiness to learn that Tamenglong College is publishing a Biannual Journal named '**Ideas and Insights – from the Highland**' this year.

I extend my best wishes to the Research Cell of the college for the grand success of the publication of the Journal. I do hope this publication will serve as the podium for sharing diverse thoughts, ideas and knowledge gained through experiences for all. My best wishes for the future endeavors of Tamenglong College and may the college grows from strength to strength.

I would like to take this opportunity to extend my heartfelt congratulations to Tamenglong College on being accredited with Grade B by NAAC on 10 March, 2023. With the benevolence of the management, foresighted administration and efficient and dedicated principal and staff along with avid students, it was possible to gain this feat. May the grade emboldens them to move forward toward greater heights in terms of tangible achievements for the welfare of the students in particular and our society as a whole.

Thanking You.

(JANGHEMLUNG PANMEI)

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MESSAGE

I am extremely happy to learn that the Research Cell, Tamenglong College, is going to publish the first issue of **IDEAS & INSIGHTS from the Highland**, a biannual journal of the College. Tracing the journey of the College since its establishment on 9th July, 1986, I felt that God has been with us thus far. The best thing is the attainment of the first cycle of NAAC Accreditation with B-Grade on 10th March, 2023. It may be noted that many colleges in India are not able to get NAAC Accreditation but I am proud that Tamenglong College had been able to get accredited despite being in such a remote place.

As the College began its preparation for the second cycle which will be held in the next five years, publication of a Research Journal is a step forward. I, therefore, extend my best wishes for the success of the Journal.



(Dr. Namthiurai Daimei)

EDITORIAL**Ninglu***Chief Editor*

The teaching community of Tamenglong College felt the need to have publications since the last few years. As a result, the college reconstituted a Research Committee in 2019 and accordingly a Research Cell was initiated. For some years publication has been dormant in the college due to various reasons including financial constraint. The publication of ***IDEAS & INSIGHTS from the Highland*** is a realization of the long cherished dream of the teaching community towards this end.

In order to improve and uphold quality higher education, the college volunteered for NAAC assessment and accordingly the process started. NAAC (National Assessment and Accreditation Council), Bengaluru is an autonomous institution under UGC (University Grants Commission) which is under the Ministry of Education, Government of India. NAAC assessment has become mandatory for all higher educational institutions in the country. In pursuance of this compulsion, with the constant support and under the leadership of the Principal, full cooperation of the HODs, teachers, non-teaching staff, students and the alumni, public leaders and all stakeholders, the college, with renewed vigour went ahead with the process of NAAC assessment in 2022. It is to be noted that there has been

persistant guidance and support from the Government of Manipur through the Director of University and Higher Education in our journey towards NAAC accreditation.

Tamenglong College is now NAAC accredited with Grade B despite many constraints including inadequate physical infrastructure and acute shortage of teaching and non-teaching staff. The teaching staff of the college made financial contributions while the concerted leaders and stakeholders of Tamenglong district also responded with financial and material support. The first cycle of this NAAC assessment would not have been possible without the support of everyone including the students. IQAC team led by the Coordinator worked very hard with full dedication and with a mission of improving and uplifting the lone college in Tamenglong district which offers both B.A. and B.Sc. courses.

There is need for enhancing the academic performance of the teaching staff through publications and teaching-learning process along with extension services. As such, the Research Cell of the college decided to publish a Biannual Journal titled ***IDEAS AND INSIGHTS from the Highland***. Even though this publication is entitled as *Journal*, it is planned to serve the interests of academicians,

students and also non-professionals by publishing research papers/articles as well as creative writing works like poems, short stories, jokes and so on. Being the first Volume prepared within a very short period of time, the contents and the writings may not meet the comprehensive needs of the readers but we shall continue to upgrade in the next publications. Yet, I believe that the readers will somehow be enlightened with new information as well as this will help in relearning the already learned ones.

I do hope this publication will serve as an avenue for sharing diverse thoughts, hidden talents, ideas and knowledge for all teaching and non-teaching faculty members as well as students community. Thus, it is my humble appeal to all the esteemed readers to contribute in future by sending constructive feedback, suggestion and opinion without reservation. It will greatly help to improve the journal as significant publication in future. I, on behalf of the Editorial Board extend our profound gratitude to one and all that have made this publication a success.

RESEARCH ARTICLE

Traditional Religious Beliefs and Practices of the Rongmei¹

Dr. Kinthuijinang Maremmei**

The Rongmei tribe is one of the major indigenous tribes of Manipur mostly living in the hills and some are living in the Imphal valley permanently. The traditional Rongmei lived a primitive way of life and culture, isolated and remote facing the wild nature. In absence of the light of education and modern science in the past the life of the people was full of fear and superstitions. Obviously they were controlled by taboos and *gennas*. Therefore they believed that spirits dwelled in any strong and fearful objects and places such as trees, rocks, cliffs, water, in the fields, in the fire, at the village gates, in the house etc. Spirits are believed to be moving around, even following people wherever they move. It is believed the spirit of the deceased person is around and that the spirit of their ancestors can bring about good or bad fortune.

The traditional religious belief of the Rongmei can be considered as Animism and it suits their habitat and culture. The word Animism is derived from the Latin word 'anima' meaning soul or breath. It is applied to any religious belief which recognises spirits or a spirit world inherent and controlling within the physical world. Animism is generally considered as an ancient,

indigenous, primitive and primal religion. It is the belief of the people that some spirits are the souls of the deceased ancestors. Animism is often haunted with a strong element of fear and superstition. The priest acted as the intermediary to the spirits with sacrificial offerings of animals and other food items. The offerings and sacrifices made to the spirits of their ancestors are to appease and satisfy the desire of the spirits to bring about good fortune.

In the Rongmei traditional belief, there are two types of spirits; the good and the evil. The good ones bring good harvest, good health and success. And the evil spirits bring death, sickness, calamities, famines and misfortunes. They call these spirits as '*ra*'. The spirits (*ras*) which are termed by the Rongmei are not gods. The traditional Rongmei people did not worship or adore them but for fear of the evil design of these '*ras*'. They offer animals, fowls, food and drinks as sacrifices to the spirits so that no evils or misfortunes befallen on them. They also offer offerings to good spirits to bless them with good harvest, good health and good life.

The Rongmei traditional way of life is filled with taboos and prohibitions.

¹The earlier version of this article was presented in a National Seminar on "Knowing Manipur from the Endogenous Perspective" on 20-21 October, 2014 at Manipur University co-organised by Centre for Manipur Studies (CMS), Manipur University and Indian Council of Social Science Research, New Delhi.

They perform ritualistic enchantment, offer sacrifices to the spirit they fear. It is not the kind of worship of respect and praise but considering the spirit to be terrible, capable of causing harm, sickness and even death to human beings and properties. The traditional Rongmei feared many evil spirits, therefore they have had guardian spirits which protect the village which is known as '*bambu ra*' or '*shong*'. At all the gates of the village and at every important place of the village are the '*Shong*'.

In Phalong village, Tamenglong, the following are the '*Shong*' (Bamboo *ra*):

1. *Kaiba-rangpuithiam shong*
2. *Nchongbang shong*
3. *Taodai shong*
4. *Khundai shong*
5. *Kaipi-rangpuithiam shong*
6. *Maraikhangpuithiam shong*
7. *Longtang kai shong*
8. *Khuailiang shong*
9. *Duijou khou shong*
10. *Phungronliu shong*
11. *Aling kai shong*
12. *Duirok kai shong*

The literal meaning of worship cannot be applied to the kind of worship the traditional Rongmei did. It is a belief very much primitive, natural, indigenous, pre-historic, informal traditional belief suiting to their agricultural and geographical habitation and no interference from any higher thoughts, education from outside their society. They owned or built no temples. It is also the belief of the traditional Rongmei that the spirit of their ancestors or the spirits of the deceased person still lives in the house and in the vicinity of the village, thereby they offer food and drinks to

those spirits on certain occasions. Literal meaning of the spirit in this case implies the 'soul', locally known as '*bumaang*'. The spirit of the dead are termed as good and evil spirit/soul ('*gaimei bumaang*' and '*sicmei bumaang*'). The good soul of the deceased person brings prosperity and well being. The bad soul haunts the living and brings misfortune. This superstitious belief leads them to the propitiation of sacrifices to the souls of the deceased. The Rongmei considers the souls/spirits of the ancestors as no gods. They are not the worshippers of the spirits of their ancestors.

The concept and belief of the traditional Rongmei of life after death and the spirit of the dead still prevailing in the midst of the living and in the vicinity of the village lead to the performance of rites and rituals to satisfy and appease the deceased souls. On the eve of the *Gaanh-ngai* festival, every family who has faced death from the last *Gaanh-ngai* till the current *Gaanh-ngai*, cooks good food and offers it to the spirit of the deceased person on his or her grave-yard. This rite is observed by the living to the dead spirit bidding farewell and wishing the dead spirit a peaceful rest and peaceful journey. It is believed that the soul of the deceased person does not leave his earthly home till this rite is performed. Therefore, *Gaanh-ngai* significantly is a festival that bids farewell to the souls of the deceased of the village. It also marks the separation of the living and the dead, that the soul/spirit of the dead should leave the village. In order to prepare a way for them to leave the village, a day before the celebration of the *Gaanh-ngai* starts, the boys from the *Morungs* (*Khangchuu*) organise a

social work repairing the roads outside the village gate. The cleaning up of the roads is meant for the souls/spirits of the dead to leave the village. This clearly reveals that the traditional Rongmei did not worship ancestors' spirit and they consider them as not gods. Hence *Gaanh-ngai* is also known as *Tarou-Gaanh-ngai*.

The traditional Rongmei believe that there is a Supreme God, called '*Tingkao Raguangh*' who is all powerful, all knowing, and the creator. They also believe in life after death but when one dies, he goes to *Taroiram* (the land of the dead). The traditional belief never says that *Taroiram* is a place of eternal bliss or a place of eternal life. It is rather frightful for the spirit of the dead to travel towards *Taroiram*. At the time of the burial, food items and weapons are buried along so that the spirit of the deceased may fight hunger and enemies along his way. Moreover '*Joubongpou*' who is considered to be cruel, lustful stands at the dead gate, he punishes those whoever crosses the dead gate. This clearly shows that *Joubongpou* is Satanic in nature and certainly *Taroiram* is not a happy place but a place of suffering.

Tingkao is taken as the sky (*Tingpuk*) or the space beyond the sky and which is above the earth. *Tingkao Raguangh* is believed to abode there in *Tingkao*. *Taroiram* is therefore the land of the dead which is believed to be below the earth's surface. They also identify *Tingkao Raguangh* as '*Samtingphianpou*' (the Supreme God which grows very long hair). *Tingkao* for the traditional Rongmei people at the time of their illiteracy and backwardness did not know the concept of heaven (*Tingkao*). The concept of heaven which

is an everlasting blissful place and a place where there is no more death, no more crying, no more parting, no more sorrow, etc. is not known to the primitive Rongmei people. Thus, *Taroiram* which is the land of the dead is never heaven but hell.

The Rongmei traditionally offers sacrifices to a number of spirits, they are:

1. Dampapui - goddess of creation who created all living beings of the universe.
2. Karampou & Karampui - goddess in charge of land
3. Chaampeï - goddess in charge of animals
4. Nap ra - goddess in charge of crops
5. Dui ra - The spirit of water
6. Lan ra - goddess of wealth
7. Lao ra - goddess of the field
8. Kai ra - The god of the family
9. Kai rao - The soul/spirit of the dead
10. Bamboo ra - The deity of the village gates
11. Theimei ra - The god of death who takes away life.

Whatever is termed by some historians to the word '*ra*' of the Rongmei as 'god' is not correctly interpreted, instead '*ra*' here stands for

spirit. This is why the above listed series of 'ra' may be interpreted as spirit and not as gods or goddesses. It must be therefore clearly interpreted and that the correct usage of the word 'ra' must be to God (*Ra/Raguangh*). Hence the traditional Rongmei believes in the Supreme God i.e., *Tingkaoh Raguangh* (God in heaven).

In this regard, the Chin-Kuki-Mizo dialectical groups use the term 'huois' for the word 'spirit' and for God as 'Pathen or Pathien'. It is distinct and there is no confusion in its interpretation. To cite an example, the Chiru traditionally believed that there is a Supreme God, called *Pathen*. They also believed that *Pathen* is most powerful and omnipotent God who is above. And, they also believed that there is an evil one who is called Satan. The Chiru call Satan as *Reikhu*, who causes all evils and misfortunes. It was not a form of worship or adoration but an act of sacrificial rites and rituals performed for fear and protection from the attacks of the evil spirits called the 'huois'. They believe that the *huois* live in the forests, rocks, cliffs, big trees, rivers, mountains and holes in the ground etc. These spirits are called *Ramhuoi* (spirit of the forest), *Lunghuoi* (spirit of the rocks), *Thinghuoi* (spirit of the tree), *Rawlhuoi* (spirit of the cliff), *Tuihuoi* (spirit of the rivers), *Thlenhuoi* (spirit of the mountain), *Khurhuoi* (spirit of the hole). From all these observations, it is clear that the Chirus do not worship the evil spirits.

In the Rongmei traditional religious belief the priest is the head. The Local Priest (Mu) after consultation with the spirits through dreams, omens, oracle

such as the passage of eggs, legs of fowls, reading of palms, examining animal's spleen etc., ritualistic sacrifices and offerings to the spirits are made. The village priests (*Mu/Tingku*) holds a very respectable posts in the Rongmei Traditional society. He is the mediator between the humans and the spirits. He performs rites and rituals relating to health, wealth and security of the people and the village. He performs the burial ceremony. He also declares and heralds the *Neih* of the village. He must be a married and blameless person who is also socially and mentally sound.

This religious belief and practices is full of superstitions and fears along with so many kinds of taboos and *gennas* in the society. They were of two kinds: (i) Family prohibitions, and (ii) Village prohibitions.

Genna (*Neihmei*) and taboo (*nuhmei*) are also social codes and moral conduct. *Neihmei* is a community abstention or prohibition from work. It is observed by the whole village, by a household lineage or individual household. In this case the prohibition may be not going to the field, no fishing, no hunting, no collection of firewood, no journeys etc. Therefore this *Neihmei* is a village prohibition. There are many kinds of *Neihmei*:-

1. *Ting neih* : Prohibition on the first day of rain of the year.
2. *Mai neih* : Prohibition on the day of making a new fire

- | | |
|---|---|
| <p>3. <i>Naabung (Nahsi) neih</i> : Prohibition on the day of premature birth of a child</p> <p>4. <i>Rihthai neih</i> : Prohibition on the first hailstone of the year.</p> <p>5. <i>Ponjing neih</i> : Prohibition on the first storm of the year.</p> <p>6. <i>Baanglah neih</i> : Prohibition on the first earthquake of the year.</p> <p>7. <i>Dihkap neih</i> : No tilling or cutting of the ground or field on this day</p> <p>8. <i>Napphun kei neih</i> : Prohibition on the first day of seed sowing.</p> <p>9. <i>Rapian-ripien sipui neih</i> : Prohibition on the day fixed for <i>neih</i> to ward off epidemics, unnatural calamities and death, etc.</p> <p>10. <i>Rihdang neih</i> : Prohibition on the day of victory.</p> <p>11. <i>Kamang kaipui neih</i> : Prohibition on the day a tiger or ferocious animal kill a human being.</p> <p>12. <i>Meitheipui neih</i> : <i>Neih</i> when a person dies in the village.</p> | <p>13. <i>Racham dinkasuakpui neih</i> : When signs or omen or destructions predicted.</p> <p>14. <i>Laokei neih</i> : On the 1st day of seed sowing.</p> <p>15. <i>Napthan neih</i> : On the 1st day of new crops of the year.</p> |
|---|---|

On these *Neih* days, no stranger is allowed to enter within the village gate as well.

Nuhmei (taboo) is related to rites of passage like birth and birth ceremonies, festivals and ceremonies, death and death ceremonies in which the village community, family, individuals and priest are socially bound with prohibition, violation of which is regarded as breaking of social, religious moral code. Hence *Nuhmei* (taboo) is mainly a family prohibition. *Nuhmei* is imposed not only on the birth of a human child but domesticated animals and fowls as well. And this *Nuhmei* may be applied when someone in a family is sick and a ritual is performed for recovery. On such day no outsider or stranger is allowed to enter that house.

The Rongmei society is guided by social code and moral conduct, the breakers of which are imposed fines and punishments. Commission of grievous crimes may be ostracised from the village. The Village Council (*Peii*) controls and regulates the social and religious affairs of the village. It is represented by the eldest of every clan. It is empowered to sanction pardon, punish;

imposed fines, banish any one for violation of social and religious code of conduct. They also take up cases of disputes.

Despite its rural and primitive life pattern, the Rongmei are well disciplined especially the youths who are unmarried are compelled to attend the *morung*. *Khangchui* for boys and *Liuchui* for girls, these are the dormitories where they are trained in various fields.

Finally, it may be observed from the views of modern and culturally refined society that the Rongmei traditional religious belief and practices are primitive and unscientific; whatever it may, it is suited to their geographical locations and their agricultural life. Their religious life, practices and culture, their songs and dances, their administration and laws are so unique and inseparable. Their legacy and heritage lies in them. Most importantly their identity and history is treasured in them.

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RESEARCH IN PROGRESS

A Brief Historical Background of the Rongmeis

Ngampingampou Gonmei*

The term “Rongmei” is not of recent origin and basically is an ethno-linguistic term which implies both for the tribe and the language. No doubt, it has a long history and a rich socio-cultural religious tradition of its own. The term literally has a geographical connotation. In popular parlance, the terms, “*Rong*” means “south or southern” and “*Mei*” means “men,” thus, translating into “southern men” or “southerners” or “men from south.” In the words of R. Brown, “The *Kowpois* (Rongmei) originally came from a place on the hills to the south of the Manipur Valley.” Though the applicability of the word ‘Rongmei’ only to the present day Rongmei tribe is contested from some quarters, they could have been the first or original settlers in the region and other tribes may have been migrated at a later phase. As a result, the said name “Rongmei” was deliberately applied as an honorific epithet in respect of these people, and over time, this very name became the real name of the tribe.

The origin and migration of Rongmei people is shrouded in obscurity. Some claimed to have migrated from China and there are others who claimed its origin from a mythical cave. As there is no proper documentation or written chronicles regarding its origin, available oral traditions and folk stories like myths, legends, folk tales, folk songs, etc., have provided a good source. Therefore, it can be said that its history is the oral tradition handed down through generation.

The school of the thought who argue that the decedents of the Rongmeis have migrated from China laid emphasis based on etymology of the tribe. In this regard, S.K. Chatterjee argues that “... It is commonly believed that the south-western region of ancient China, including Yunan was inhabited by non-Han Chinese ethnic groups. On the basis of the traditional and linguistic history, the south-west China has been identified as the original home of the Sino-Tibetan language...” Dindai Gangmei also points out that the Rongmei migrated from the Fujian Province of China, earlier known as Minhow or Mahow until 725 A.D. He claimed that the migration began from Mahow Taobei and they travelled through Vietnam and Cambodia Sarawak along the shore of South China sea and then entered Chiangmai in Thailand, treaded through a tract of land between Shan state and Karen state in Myanmar, and Yunan Province and then finally at Makhel in Manipur.

Another account on the origin and migration of the Rongmei is based on traditional folklore oral stories. According to legends, man originated from a mythical cave called “*Mahou Taobei*” and it is said to be located at *Ramting Kabin*, a place about 10 km away from of *Oklong* in Senapati district of Manipur. They assumed that men, animals, birds, after creation, as desired by the Supreme God, were sheltered in a cave. According to the legends, the entrance of the cave which was sealed by a huge stone slab was removed by a Bull (mithun) with its

horn and then their ancestors came out of the cave. When the cave was opened, a man and a woman came out. *Pokrei* was the name of the man, and the woman was called *Dichalu*. As both *Pokrei* and *Dichaliu* were out of the cave, they lived in the jungle. One day *Pokrei* asked the girl to address him as *Apou* (uncle) in place of *Achaibung* (brother) as soon as she met him while coming round a *Pungbut* (raised earthen mound) from the opposite direction. After going 7 (seven) times of round, *Dichalu* by eight round addressed his brother *Apou* and from that moment, they got married and became first husband and wife on earth. Thereafter, they are blessed with children and first settled in *Makhel*, a place in Senapati district of Manipur. As such, the original home of the Rongmei is believed to be at *Makhel*. Thus, it forms an important point of dispersal in their migration to the frontier of Western Manipur, Western Naga hills and Barak Valley areas.

Racially, the Rongmeis belong to the Mongoloid group speaking the “Bodo-Naga Sub-family of Tibeto-Burman linguistic group.” The Rongmeis, as describe by R. Brown states that:

“The facial characteristics of the *Kowpoi* (Rongmei) tribe are as varied as amongst the other hill clans; occasionally an almost purely Mongolian cast of countenance will be observed, to be succeeded by one closely approaching the Aryan type. The stature is moderate, and sometimes

very short men are seen; tall men are very rare: they have generally well-shaped slender figures, but not very prominent muscular development. Some of them have good looks, and not infrequently, the youngest are prepossessing in appearance.”

In essence, the Rongmei people are characterized by yellow, brown coloured skin, flat nose, eyes with epicanthic fold, sparse growth of facial and body hair and the like. Linguistically, the forefathers of the Rongmei people spoke a common dialect but over time, some of the clans and sub-clan have developed a different dialect of their own due to influences of the nearby community or tribes. Nevertheless, there is no doubt that Rongmeis have been using same set of dialects in the performance of their traditional religious and cultural rites and rituals irrespective of their settlements.

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COMMENTARY

Opportunities and Challenges of Higher Education under NEP 2020

Dr. N. Somorendro Singh*

Key Features of NEP 2020

Education is both a goal and means to transform the society and empower the individuals. Education is in the Concurrent List in India under the Constitution which means both Union and State governments have the joint responsibilities and powers. The Union Government is given the power to frame policies and coordinate the standards of higher education in India. National Education Policy (NEP) 2020 is the first policy of 21st Century. The

last policy was in 1986 which was modified in 1992. It took some years to make the policy and suggestions were sought on the Draft National Education Policy, 2019.

The apex body of the Government College teachers of Manipur, FEGOCTA studied the Draft NEP 2019 and submitted suggestions to the Ministry of Human Resource Development (MHRD), Government of India. MHRD has been renamed as Ministry of Education as per NEP 2020.

In this paper the main features of NEP 2020 are highlighted with a focus on the higher education. It discusses the opportunities and challenges of higher education particularly collegiate education in Manipur with reference to NEP 2020. The paper suggests some measures for proper implementation of the NEP 2020 to achieve the objectives of higher education as identified in the policy.

NEP 2020 is based on the ‘Constitutional values’ and principles, past experiences in education and requirements of the present and future India in the globalised context. There is renewed emphasis on Indian knowledge system, tradition and philosophy along with the importance of scientific temper, innovation and ‘critical thinking’. It gives importance to ‘problem solving’ of social, ethical and emotional capacities and disposition. It is the first education policy of the 21st century in India and seeks to address developmental requirements of India. NEP 2020 proposes “the revision and revamping of all the aspects of education structure including its regulations and governance.” The vision of the policy is rooted in ‘India ethos’ that contributes directly to transforming India sustainably into an equitable and vibrant knowledge society and making ‘India a global knowledge superpower’.

The teachers must be at “the centre of the fundamental reforms in the education system” has been emphasised in NEP 2020. The policy reaffirms that the teachers should be re-established at

all the levels, ‘as the most respected and essential members of our society’. Everything must be done to empower the teachers and help them do their job as effectively. The best and brightest must be recruited into teaching profession and provide “respect, dignity and autonomy.” All the students must be provided all the opportunities to enter and excel in the education system.

There are fundamental principles as the guiding values in the NEP including holistic development of students, no separation of between arts and science, multidisciplinary, life skills, teachers at the heart of learning process, good governance, research, education as public service etc. NEP 2020 has five Parts: (i) School Education, (ii) Higher Education, (iii) Other areas including professional education, adult education and lifelong learners, online and digital education and Part IV Making it happen including financing and implementation. The focus of the paper is on higher education particularly on the collegiate education. However it recognises the critical role of school education and necessity to understand the organic link between the school and higher education as parts of whole education system.

Opportunities of Higher Education under NEP 2020

NEP 2020 identifies major problems of higher education in India which include severely fragmented higher education, less emphasis on

learning outcomes, rigid separation of disciplines, limited access to socio-economically disadvantaged areas, limited autonomy of the teachers and institutions, inadequate mechanisms for merit based career management, less emphasis on research and lack of research funding, sub-optimal governance and leadership etc. It recognises ineffective regulatory system and large number of affiliating universities resulting in low standards of undergraduate education in India.

Based on the above problems identified, NEP 2020 policy vision include the following: large and multidisciplinary universities and colleges (at least one in or near every district by 2030), medium of instruction in local or Indian languages, more multidisciplinary undergraduate education, more autonomy for the faculty and institution, revamping curriculum, pedagogy, assessment and student support system, merit based appointment and career progression of the teachers, governance of higher education institutions by highly qualified independent boards having academic and administrative autonomy, a single regulatory body for higher education, increased access, equity and inclusion, online education, open learning distance education, scholarship by the private /philanthropies etc.

Research Intensive Universities as well as Autonomous degree granting colleges with multi-disciplines focusing on under-graduate teaching are proposed. All the higher

education institutions should plan to become multi-disciplinary by 2030 and by 2040 multi-disciplinary with student enrolment in thousands. Affiliating colleges/systems and single-stream higher education institutions are to be phased out. All colleges currently affiliated to a university will become 'autonomous degree granting colleges' after the prescribed accreditation benchmarks. The autonomy of the public institutions will be backed by 'adequate public financial support and stability'. An Academic Bank of Credit (ABC) shall be established which would digitally store the academic credits earned from various recognised higher education institutions.

Communication, discussion, debate, research and opportunities for interdisciplinary thinking are to be focused. New departments including literature, music, art, dance, theatre, sports, translation etc. are to be focus areas. The undergraduate degree will be 3 or 4 years with multiple exit options. Certificate will be provided after the successful completion of one year and diploma after 2 years. A Bachelor's Degree will be provided after 3 years but 4 years programme will be preferred. Those who completed 4 year Degree programme with research will be eligible for one year Master's programme. A Ph.D. programme will require either a Master's degree or a four year Bachelor's degree with Research. The existing M.Phil program will be discontinued.

The institutions and faculties will have the autonomy to innovate on

matters of curriculum, pedagogy and assessment. The Choice Based Credit System (CBCS) shall be introduced and revised for innovation and flexibility and there will be a criterion based grading system. The students shall be provided counselling systems for handling stress and emotional adjustments and will be given opportunities in sports, culture, arts, eco-clubs, activity clubs, community service projects etc. All the higher education institutes should provide hostel facilities and medical facilities in addition to basic infrastructure and facilities including clean drinking water, toilets, library and pleasant classrooms and campuses.

The teachers will be recruited to the college specific and will not be transferable across the colleges. Incentives and rewards, promotion etc. are to be given importance along with accountability. There are 8 steps to be taken up by the governments have been identified in NEP 2020. Under these steps, the government should provide suitable funds, set clear targets for higher GER, enhance gender balance in admissions; enhance access by establishing more institutions in aspirational districts, support to local /Indian languages or bilingual based colleges, provide financial assistance and scholarships and develop and support technology tools for better participation and learning outcomes.

The steps to be taken up by the colleges and universities under NEP 2020 include to mitigate opportunity costs and fees, provide more financial

assistance and scholarships to the students, making admissions more inclusive, make curriculum more inclusive, increase employability potential, develop bridge courses for the students coming from disadvantageous educational backgrounds, provide socio-emotional and academic support and mentoring to all such students, ensure sensitization of faculty, counselling the students on gender identity issue and its inclusion in the curricula, strict enforcement of all no-discrimination and anti-harassment rules and develop Institutional Development Plans that contain specific plans for action.

NEP 2020 has focussed on vocational education and use of technology etc. in teaching and learning are some of the other elements of NEP 2020. It proposes implementation with clear understanding in phased manner. In the decade of 2030-2040; NEP should be in operational mode. Yearly reviews and close coordination and cooperation among the stakeholders including between Union and State Governments are emphasised in NEP, 2020.

Challenges of Higher Education under NEP 2020

NEP 2020 envisages at least 6% of GDP on education to finance and implement NEP 2020 to achieve the defined objectives. However it is not clear how to ensure 6% GDP by the governments. There has been shortage of funds in every college and government funding has not increased.

The Colleges lack basic infrastructures and facilities including classrooms, modern library, clean drinking water, toilets etc. In hill and rural areas there are no hostel facilities and medical facilities for the students and quarter facilities for the teaching and non-teaching staff. There is also shortage of teaching and non-teaching staff and inability to provide staff quarters.

Manipur University has started implementing Choice Based Credit System (CBCS) with Value Addition Courses under NEP 2020 for undergraduate programmes from the current academic session 2022-2023. Though it is a great step forward but inability to provide the books and articles prescribed under CBCS has created problems both for the students and teachers equally. This is because new courses and curriculum have been introduced with new and long list of books and articles. This problem is going to increase with passing of the years. Manipur University has only 10 papers under under-graduate programmes before the introduction of CBCS. Under CBCS under NEP 2020 there are total of 40 courses/papers in 4 years and in a semester 4/5 courses. There are 18 core courses, 6 generic elective (inter-disciplinary) courses, 4 discipline specific elective courses and 2 ability enhancement (skill based) courses. Further there are common courses: 2 ability enhancement (foundation) courses and 8 value addition courses.

The challenges can be seen from the existing realities of the

Colleges in Manipur as mentioned above. The other challenges include the requirements as identified under NEP 2020 with time lines including basic infrastructure, financing and actions to be taken up on the academic matters and on the students. Given the nature of society, culture and polity on education particularly on collegiate education it is going to be a great challenge in the coming years unless there is collective understanding on NEP 2020 and collective action on time bound manner.

Looking Towards Quality Collegiate Education in Manipur

One common agreement among the political leaders, government leaders and commentators on NEP 2020 is that it is a good policy on education. However another common argument is about the doubt of the funding of the implementation of NEP 2020 as there is no mechanism of increasing to 6% GDP on education. NEP 2020 has identified the roles and responsibilities of the Union and State governments as well as the colleges. If these are understood properly and timely action are taken up, the objectives as defined in NEP 2020 will be able to realise at least to a great extent.

Education is a collective activity and everyone has to understand the responsibility and act accordingly. Blaming one another is not going to help the matter. Students related activities on academic matters have already started. In addition to filling up

vacant posts of teachers and non-teaching staff, new posts of teaching staff will be required to create. This is because there is three times increase in the number of courses under NEP 2020 in the undergraduate courses.

Awareness and understanding on NEP 2020 is required among the stakeholders, students and parents also. It is hoped that there will be some more positive changes on all aspects of collegiate education in future. A

beginning has already been made. Overcoming the challenges including financial and cooperative endeavour is need of the hour for a quality collegiate education and progressive society.

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COMMENTARY

Rain Water Harvesting in the Hilly Terrain of Tamenglong District, Manipur

Dr. Beeteswari Khangembam*

Tamenglong is located in the western part of Manipur (Latitude 24⁰58'0.12' N, Longitude 93⁰32'60.00' E). It is called the land of the Hornbill as the Great Pied Hornbill and Indian Pied Hornbill species are found in its hill range. The topography of the district is typically hilly with steep slopes with a small valley. The hill ranges normally run in the north to south direction. Five major rivers (viz : Barak, Irang, Leimatak, Makru and Ijei) running through the district play a crucial role in the economic and quality life of the people not only by providing fertile valley and many fresh water fishes, edible snails but also making it

feasible to take up important hydel power project.

Water is one of the most abundant of all natural resources and it is vitally required by all kinds of living beings. It also accounts for more than half to three fourth or more of the fresh biomass of different kinds of animals and plants body. The oxygen replenished by green plants in photosynthesis comes by the photolysis of water. Thus, water contributes to all the three basic requirements of drinking, breathing and eating in a substantial way.

The people of Tamenglong, particularly women face significant

challenges as they are forced to walk up and down in the steep, potholes and dusty roads of its different hill ranges in search of water. Although, annual rainfall in Tamenglong district is found 1400mm in the south western part, 1400 mm to 2000 mm in the north-eastern part and above 2000 mm in the central-north and south during the months of April to October (source: district profile issued by state government), people usually suffer water scarcity as rain water runs off quickly down steep mountain slopes. There is enormous reduction in the size of forest cover mainly due to illegal timber logging, construction of roads & railway lines in the district and mass unscientific Jhum cultivation. The more trees deforested in a forest, means more disorganized natural water cycle. As a consequence, there will be less amount of water vapor, so as less clouds, precipitation, drought, climate change and water scarcity will increase. There are pipelines for drinking water in the district; still there is acute shortage of water during the dry season. In order to overcome this problem roof top water harvesting is suggested in the hilly terrain of Tamenglong district. The process by which rain water is collected from roof catchments and stored in reservoirs is known as roof top rain water harvesting. There are many advantages of rain water harvesting, viz:

- Provides water supply with self – sufficiency
- Provides high quality water that is soft and low in minerals

- Minimize soil erosion
- They are simple to build, operate and maintain.
- Most of the community halls, churches etc. have CGI (Corrugated Galvanized Iron) roofs. CGI sheet are best suitable for rain water collection system.
- The stored water is used for drinking, gardening, irrigation and many other purposes.
- It is a sustainable form of utilization of water without endangering the survival of future generations.

In Tamil Nadu, Amendments made to section 215(a) District Municipalities Act, 1920 and Building Rules 1973, have made it mandatory to provide rain water harvesting structures in all new buildings. Also in Tamenglong local MLA or district administrators/NGOs can made it compulsory to provide rain water harvesting in every households. Individuals can take up the initiative step in their own home to conserve rain water and utilize it for gardening and household purposes. Rain water harvesting is considered a very reliable ways to conserve water. One of the easiest, affordable and most economical ways to adopt rain water harvesting is by keeping buckets, large utensils, plastic drums at the verandah connecting with bamboo/CGI sheet/downspouts to conserve water. Downspouts usually collect direct rainwater- collected from roofs into gutters. Awareness programs like

planting of trees should be organized as trees play a significant role in capturing, filtering and retaining water. So reforestation (the process of replanting an area with trees) program can significantly improve water supplies in Tamenglong and bring a better lifestyles and sustainable environment. As the population of Tamenglong district continues to grow, water

shortages will become more frequent because the supply of available water remains the same. Water conservation and management will become more and more appreciable as time goes on.

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COMMENTARY

A Reflection on NAAC Accreditation of Tamenglong College

Ngamtinlun Touthang and Ninglu*

In 2021, an article was published (by Dr. Gaikhuanlung Ngaomei and Ngamtinlun Touthang) in The Tamenglong Times newspaper about the need for National Assessment and Accreditation Council (NAAC) accreditation for Tamenglong College. In that article, the authors argued that if NAAC accreditation does not happen on time, the fate of Tamenglong College, the lone Higher Education Institute (HEI) in the district, could be at stake. The idea was that if a HEI doesn't get NAAC assessed, it can be de-recognised, merged with nearby institute, or even closed down in a worst situation. After a long and strenuous journey, the College get assessed by NAAC Peer Team comprising of Dr. Muthuchelian Krishnasamy, Vice-Chancellor, Periyar University, Dr. Shyam Bhat N., Former Professor, Goa University, and Dr. Chandrakant Rawal, Former Principal, Brihan

Maharashtra College of Commerce, on 7-8 March 2023. On 10 March 2023, NAAC declared the result of its Peer Team visit accrediting the College with B-Grade with a CGPA of 2.01.

In Manipur, and beyond, there are many colleges which received higher grade, but considering the remote location, infrastructure, and human resources of the College, getting B-Grade is not a mean achievement. For this to happen, many doors had been knocked to meet the requirements for NAAC Peer Team visit. In the process, the staff and students of the College had sacrificed enough. There was also help from different quarters, including CSOs, political leaders, intellectuals, and alumni.

However, it may be kept in mind that getting NAAC assessed for the first cycle means the beginning of the journey for the second cycle. In the

first cycle, NAAC is usually lenient but in the second cycle, the assessment will be more rigorous. In other words, with the kind of facilities the College has at present, getting NAAC accreditation for the second cycle will not be easy.

So, to retain the accreditation and improve the grade, the College need to upgrade its infrastructure and facilities provided. At present, some of the urgent issues which need immediate attention are: insufficient rooms for class and offices; separate buildings for library, administrative block, and science block; hostels for students and quarters for staff; science and computer laboratories; adequate teaching and non-teaching staff; sports facilities; museums, and so on. To bring in all these, we need the attention of all stakeholders including the government, political leaders, civil society, and local people. Besides, with the implementation of National Education

Policy (NEP) 2020, and the introduction of new syllabus by Manipur University, the library need complete overhaul so as to meet the requirements of the teachers and students.

Therefore, all stakeholders and well-wishers must continue supporting the College not only to retain NAAC accreditation but also to improve the overall quality education in the district. Otherwise, this first cycle accreditation, which is valid for five years, can turn out to be an obstacle for further assessment in future.

Translated version in Rongmei was published in The Tamenglong Times on 13th March, 2023.

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REVIEW ARTICLE

A Review of the novel ‘Shurjo’s Clan’ by Iffat Nawaz

‘Shurjo’s Clan’ by Iffat Nawaz is a family saga, rooted in the formative history of Bangladesh. That there are the Unknown (ghostly) side and the Known (people alive) side of the family makes this novel magically realistic.

Surjo or Surjomukhi parents’ generation and grandparents’ generation were victims of history. While her grandparents’ suffered

because of the partition of India in 1947, and the dreadful migration which followed, her parents’ generation were directly impacted by the 1971 liberation war of Bangladesh. The ghost of the past haunts Bangladesh and Bangladeshis long after she wins freedom and Shurjo and her clans were a victims of the same. About freedom, the author writes – “The truth is that

freedom does not have a price. If someone offers freedom and then adds a price tag, that is not freedom at all, it is a temporary band-aid over a cancerous wound, a trade with the devil. True humans do not put a price on freedom; they know it is priceless.”

This historical fiction has three parts, each part represented symbolically by a dragonfly, butterfly and sunflower respectively which are illustrated as sketches before the start of each part. In the first part, the reader is introduced to the “asymmetrical house that held two parallel worlds” in Dhaka where young Shurjo and her family from both the Unknown and Known sides lived. Young Surjo loved “fragile objects – the centre of spider lilies, the petals of bougainvilleas and butterflies that had died but not been buried.” She lived with her parents and paternal grandparents in the Known side. On the Unknown side, they were visited by her maternal grandmother who was a victim of the migration which was a corollary to the events of 1947, and her paternal uncles who were martyrs in the war of 1971. Eventually, to save Surjo from these proto-real and confusing situation, her father Babu and mother Bella decided that it was best for their family of three to shift to America - this forms, the second part of this novel. Though not in a direct manner, the historical traumas followed Shurjo’s family. Babu was finally able to let go after many years of internal turmoil. The third part of the novel follows mother-daughter relationship, and Surjo’s return to Dhaka, to their unsymmetrical home in Old Town.

This novel is delicate and powerful. The author’s attention to detail is displayed in her descriptive prose which sometimes takes a poetic turn. The book portrays the horror and

pain of war and other major political events which shape a country. It shows how success in war is not absolute, and depicts the many layers which the so called ‘victory in war’ covers. The novel also talks about people from the other side of the brave spectrum; of people who chose to save themselves and their loved ones, and the eventual guilt they carry.

Another issue the novel highlighted was that of identity and belongingness. Some of Shurjo’s classmates in Dhaka did not consider the likes of Shurjo and their families true citizens of Bangladesh. They believed that “at least three generations are needed for a person to belong to a country.” Since Shurjo missed one generation as her grandparents migrated from present day India, they called her a “half-breed” and used the term *ghoti* for people like her. When people were running away from riot torn Calcutta in 1947, all they could carry was a mug or a *ghoti* and hence the derogatory term. To Shurjo who had lost family members in the war of liberation of the country, the insult was too much to handle. It is interesting to note the nuanced nature of Shurjo’s identity and belongingness in the three different parts – when she was a child in Dhaka, in her growing years in America and back in Bangladesh as an adult. Iffat Nawaz also explores familial love in her work. She talks about the loss and gain of a successful freedom struggle. Most of all, she called attention to generational trauma caused by war; of owning it and accepting it and letting go.

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REVIEW ARTICLE

From the Broken Earth by Vishü Rita Krocha. PenThrill Publication House, 2021, Kohima, Nagaland. ISBN: 978-81-952013-4-1; ₹300/-

According to Emanuela Jossa, native poetry is described by the intimate relationship between humans and nature (Jossa, 2007). It is poetry that identifies strongly with landscapes. In such poetry, nature is not merely a backdrop but a witness (Jossa, 2007). Also, it is worth noting that the rootedness of the subject to the land is a collective consciousness. In other words, attachments to the land emerge as a collective 'sense of shared tribal history' (Wiget, 1984: 599). Set in the geographical context of India's Northeast the poetry book *from the broken earth* (2021) neatly fits within the trope of native poetry. While it is the case that krocha's location is geographically distant from Native American culture, it is also the case that her metaphoric verses echos essential characteristics within native poetry. Her poems understand humanity as being uncertain and relentless (Jossa, 2007). Her poetry softly 'renews humanity as well as the earth' (Jossa, 2007: 588).

The textual content substantiates a clear incorporation of the author's self with the earth. Every poem in krocha's books starts with a photograph — leaves, flowers, city and natural landscapes — effectively setting a visual composition for the text. All of her sixty poems are titled in roman numerals. Her poems are written in a chronological storytelling format. In other words, her second poem '(ii)' can be read with the narrative logic of the first '(i)'. Her poems imply a listener. This listener is usually captured by her term 'you': the beloved. Her beloved is also her landscape. Nature acquires an anthropomorphic form. Her relationship with the landscape is sensorial and reciprocal (Jossa, 2007). That is to say, she constructs a dialogue with the earth as a being (Jossa, 2007):

I gathered all the things
that once loved me-
the earth, the sky and the rains (krocha,
2021: 13)

Kohima , where I grew up
and in you, I found poetry (krocha,
2021: 41)

The earth waited,
longing for the touch
of hands that served
in faraway places (krocha, 2021: 29)

I knew flowers
that burst open
in Spring, and roses
against the blue skies
wearing collars
(krocha, 2021: 31)

let me share secrets
with the moon (krocha, 2021: 57)

In playing with both texts and photographs — (ii) ‘you rise in pretty colours ’(krocha, 2021:11) and (iv) ‘to watch you rise against the blue skies’ — she directs the readers ’attention towards a blossoming three growing tall in the backdrop of clear blue skies. The use of photographs makes the process of reading pleasurable. Truing now to the question of everyday lived experiences, her poems narrate the hardship of the COVID-19 pandemic. This is a time when life stood still because of various lockdowns in the region. To illustrate, in poetry (vii) she talks about the longing for pure air (krocha, 2021). She recounts her days

of feeling locked within four walls of a house. On the one hand, the human-constructed world remains still. On the other hand, natural phenomena such as the sun rising and the sun setting continue their same routine.

An unrestrained relationship with herself and nature is created despite the confined stage of existence. Her writings are concerned with impressions of nature such as the flowers, mountains, and all the seasons under the sun. Her lyrical reflection signposts an intimate coexistence with the land. Throughout her poems, she renders her feelings with metaphors such as *sky*, *spring* and *roots* (italics mine). The visual narrative of ‘harsh sun to pass’, touching the soil, returning to the soil, and ‘slow spring rain ’will effectively draw readers into her text (krocha, 2021:15;23). She metaphorically writes that her roots could be found inside mountains:

I left my roots to grow
these mountains, they have my heart
(krocha, 2021:127)

With a rosy tinge, one of her poems sings about the importance of sun-warmed flowers (krocha, 2021). This flower is said to bring a little ray of

hope during uncertain times (krocha, 2021). Repeatedly, hope is often always associated with the coming of spring (krocha, 2021:23,27):

but when spring comes
nothing can stop the flowers
and even hope lives on. (krocha, 2021:44)

It is clear, therefore, that a profound sense of belongingness with the earth consumes her book. The process of identification with the earth is central to most of her poems (Jossa, 2007). Through evocative verses, her relationship with the land constructs her native women's identity (Jossa, 2007). Her poems provide clues to read the narrative construction of subjectivity. In navigating her loneliness and nostalgia, nature becomes the starting point of her identity. It is in nature that the poet recollects herself:

I was born in the rain
there was life, plum, and summer
And wild things grew.
The earth was ripe
and here was life I knew
quite, happy and carefree
(krocha, 2021:9)

Her verses communicate the existential incompleteness of herself outside of

nature. In other words, she builds her process of identification through the land. Furthermore, the poet uses words and engages beings in a constant process of becoming (Jossa, 2007: 587). This includes words like *blossoms*, *bloom* and *sprouting*. In summary, krocha's book is filled with memories of her innocent childhood. Furthermore, she weaves hopeful intentions for the future. Her rendering is timely and romantic to the ears. Her lyrical verses will pinch your heartstrings in nostalgic waves.

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COLLEGE ACTIVITY-1**How Tamenglong College came to be NAAC Accredited: A Brief Report**

David Jiangamlung Kamei

Tamenglong College: Then and Now

Tamenglong College, Tamenglong, the lone college of Tamenglong district was established in 1986 as a private college. Nine years after its inception, it became a full-fledged Government College in 1995. The college, with its motto, “For Nation’s Progress”, has been providing affordable quality and holistic education to all sections of the society, particularly to the students of the district, most of whom are from the remote and far-flung villages. With its vision, “Empowering the People, enriching cultural heritage and resources for inclusive National Development and lifelong excellence through Higher Education,” the institution aims at empowering the people for all-time excellence and progress of the nation through higher education.

Under ‘Mission 2.5’ of the Directorate of University and Higher Education, Government of Manipur to encourage and provide mentorship to non-NAAC assessed and accredited colleges of Manipur, Tamenglong College began the preparations for its assessment and accreditation by NAAC on war footing from 2019. With the birth of the Internal Quality Assurance Cell, various cells, committees, and clubs were formed with the sole

purpose of assuring quality and development of the college. The IQAC saw to streamlining of the various aspects of the institution and led from the front to usher in improvement and quality. After years of planning and preparations, the long-awaited dream of the college to be assessed and accredited by NAAC become a reality when the NAAC Peer Team visited the college on 7th and 8th March, 2023 and the final grade (Grade B with the CGPA of 2.01) was declared by NAAC on 10th March, 2023 for a period of five years. Now, Tamenglong College, Tamenglong became a NAAC assessed and accredited college, joining the group of NAAC accredited colleges of the country.

IQAC and its Role

The IQAC, Tamenglong College, was reconstituted formally on 27th September, 2019 with the following objectives:

1. Development of quality culture in the institution.
2. Documentation of the various programmes and activities leading to quality improvement.
3. Preparation of the IQA and SSR to be submitted to NAAC for the 1st cycle of assessment and accreditation of the college

and submission of the Annual Quality Assurance Report (AQAR) after the assessment.

4. To develop mechanisms and procedures for quality enhancement in academic and administrative performance.
5. To be the quality ensuring body of the college.

As per resolution No. 2 of the staff meeting held on 27th September, 2019, the following people were appointed as Chairman, Coordinator, Joint Coordinator and Members of the IQAC respectively.

- | | |
|-------------------------------|---------------------------------|
| 1. Dr. N. Daimei, Principal | : Chairman |
| 2. Namsurei Thomas Kamei | : Coordinator. |
| 3. David Jiangamlung Kamei | : Joint Coordinator |
| 4. Ninglu | : Member |
| 5. NG Tuakeulung | : Member |
| 6. Ngampingampou Gonmei | : Member |
| 7. Maliangjinliu Panmei | : Member |
| 8. Makhou Gangmei | : Member |
| 9. Dr. Kinthuijinang Maremmei | : Member (Management) |
| 10. Daisin Gangmei | : Member (Administrative Staff) |
| 11. Thiujanang Gangmei | : Member (Alumni) |
| 12. Ramgaisin Gonmei | : Member (Stakeholder) |

Since its inception, the internal quality assurance cell of the college has been instrumental in adopting measures for internal quality and growth of the institution. It prepares the IIQA, SSR and IQAR to be submitted to NAAC for assessment and accreditation of the college. True to its objective, the IQAC

of the college documents and keeps record of the various activities and programmes conducted in the college for quality enhancement. Apart from the regular meetings, the IQAC organises various programmes and activities both for the teachers and students of the college. Given below are some of the activities conducted by the IQAC in the past years.

Sl. No.	Name of the Programme	Date
1.	Interaction on Mission 2.5 for NAAC	11 th December, 2020
2.	Campus Cleanliness Drive	30 th November, 2020

3.	One Day Workshop on NAAC, NIRF and AISHE	16 th April, 2021
4.	One Day Awareness Programme on National Education Policy 2020	17 th April, 2021
5.	Three Day Online Training on “Moodle and its Implementation”	12 th to 14 th July, 2021
6.	A Brainstorming Session on NAAC Assessment and Accreditation of the College	14 th June, 2022

A Landmark

Despite the fact that Tamenglong College came into existence years ago, it was not able to materialize the dream of being assessed and accredited by the National Assessment and Accreditation Council (NAAC), a government organization in India, an autonomous body funded by the University Grants Commission and headquartered in Bangalore that assesses and accredits Higher Education Institutions. Numbers of attempt were made in the years that have passed by to get the college assessed and accredited but all efforts failed. However, a concrete step towards it was taken on 30th July, 2022, when the Institutional Information for Quality Assessment (IIQA) was submitted to NAAC.

Important Milestones

- Establishment of Internal Quality Assurance Cell (IQAC) : 27th September, 2019

- Submission of Institutional Information for Quality Assessment (IIQA) : 30th July, 2022
- Approval of IIQA by NAAC : 26th September, 2022
- Submission of the Self Study Report (SSR) : 9th November, 2022
- Data Verification and Validation (DVV) : 5th December, 2022
- Status of SSR-Prequalification passed : 20th December, 2022
- NAAC Peer Team Visit to the college : 7th – 8th March, 2023
- Final Grade Declaration by NAAC : 10th March, 2023

NAAC Assessment was done on the following seven criteria:

- Curricular Aspects
- Teaching-Learning and Evaluation

- Students' Support and Progression
- Research, Innovations and Extension
- Infrastructure and Learning Resources
- Governance, Leadership and Management
- Institutional Values and Best Practices

Tamenglong College, Tamenglong is now a NAAC accredited college with grade B with a CGPA of 2.01. From this point, the college endeavours to soar to greater heights in the years to come. For this, the cooperation and collaboration, the

help and support of all the stakeholders are very vital. Thus, Tamenglong College, focussed on its vision, will grow to fulfil its mission and be the storehouse of knowledge and centre of excellence. May we all be a part of the growth and success of this one and the only institution of Higher Education of the district.

*Report prepared by **David
Jiangamlung Kamei**
Assistant Professor, Dept. of English,
and
Joint Coordinator, IQAC, Tamenglong
College*

AWANGBOW NEWMAI
MINISTER
(Water Resources Department &
Relief and Disaster Management Department)



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CONGRATULATORY MESSAGE

I convey my heartiest greetings to all the teaching and non-teaching staffs of Tamenglong College for accrediting the college B-Grade with CGPA of 2.01 in the first Cycle granted by the NAAC (National Assessment and Accreditation Council), Bengaluru on 10th March, 2023. I am sure that this will bring a new spirit into the academic and environment of the institution.

I would like to take this opportunity to compliment each one of you for your hard work, and you should be very proud for reaching this monumental accomplishment.

I once again, would like to Congratulate on your well-deserved achievement. Wishing you even more success in the future.


(Awangbow Newmai)



ALUMNI TAMENGLONG COLLEGE

Tamenglong District, Manipur-795141, India

Established: 2017

Alotto: "Together for Change"

Ref. No.....

Date:.....

WORDS OF APPRECIATION

Tamenglong the 10th March, 2023

The Alumni of Tamenglong College is really happy to see that our college is accredited with Grade B by NAAC (CGPA of 2.01). All this is possible because of the hard work of the respected principal, dynamic teaching & non-teaching faculty and the zeal of the students.

In fact the Alumni contribution to assessment and accreditation of NAAC was negligible and we just show up our presence to let know that Alumni is in existence.

We wish and hope that our college strives for more to climb the ladder of progress in every sphere of human resource development.

Let the lone college of the district continue to be the beacon of light to the people.

Yours sincerely,
Gangonglung Panmei
President,
Alumni Tamenglong College

COLLEGE ACTIVITY-2

IGNOU Study Centre-1790, Tamenglong College

- Opened in February, 2022.
- **PROGRAMMES OFFERED:** BA General (BAG), BA (Honours) Political Science (BAPSH), BA (Honours) Sociology (BASOH), BA (Honours) History (BAHIH), Masters of Arts History (MAH), Masters of Arts Sociology (MSO), Masters of Arts Political Science (MPS), Masters of Arts English (MEG).
- **First Term End Exam of IGNOU** conducted at Tamenglong College from 22nd July 2022- 5th September, 2022.
- **First Admission taken in July 2022 cycle** at IGNOU Tamenglong College for the programmes mentioned above. Total 161 students enrolled in different programmes (BAG-70, BAHIH-03, BAPSH-06, BASOH-02, BAEGH-02, CDM-01, DAFE-01, MSO-29, MPS-23, MEG-15, MAH-09).
- **Second Term End Exam of IGNOU** conducted at Tamenglong College from 2nd December, 2022- 9th January, 2023



Inspection of Tamenglong College for opening IGNOU, March, 2021(left); and IGNOU First Induction Programme on 28th November, 2022 (right)

IGNOU SC-1790 Target

Sr. No.	Target
1	To increase enrolment number in all programmes
2	To bring more BA Honours Subjects and also bring B.sc in near future
3	To ensure timely completion of Assignments Marks Award and smooth conduct of Term End Exams
4	To expand the study Centre Office so as to accommodate more IGNOU books, materials, staff and students

*Report prepared by **Mr. NG Tuakeulung**,
Assistant Professor, Dept. of English, and Coordinator
IGNOU SC-1790, Tamenglong College*

COLLEGE ACTIVITY-3**Vocational Course in Tamenglong College: A Report**

Rashtriya Uchcharat Shiksha Abhiyan (RUSA) Manipur introduced Vocationalisation of Education in Higher Education, Manipur in the year 2017. Under this scheme Tamenglong College was given *Horticulture* as the trade for skills training. SYNAPX, Imphal became industrial partner of Tamenglong College. The industrial partner appoints and pays the Skill Trainer. Under the trade i.e. Horticulture, the students were trained on Cultivation of Banana as prescribed by the Board of Studies. The structure of the course was made in such a way that there will be two Semesters in One Year Diploma Course with only one Term End Examination after the completion of the two Semesters.

20 students of B.A. 3rd Semester students were enrolled for the first batch of the vocational course in 2017. However, only 8 students filled up their examination forms and one student was absent in the examination. All seven students who appeared the examination were declared passed and Certificates were issued. In the year 2018-19, 17 students enrolled for the course and 12 of them appeared the examinations. The passed students were given certificates. They were also

taken for experiential learning in the form of a field-trip. The course was discontinued for a period of two years because of Pandemic. In the year 2022, as many as 36 students were enrolled for the 3rd batch of vocational course but some students dropped and only 19 students appeared the term end examination. All students who appeared the examination are expected to come out in flying colors.

Apart from the theory based teaching, the trainer usually gives practical trainings though it is not included in the syllabus. Students were made to visit Horticulture /Banana plantation farms. Apart from degree certificate from the college/university acquired, the vocational students had the knowledge on farming. This helped them not only to assist the farmers but inculcated the interest of farming to the students and hence led to self-dependent. The passed out students also inspired the other students to join the course.

*Report prepared by Ninglu
Nodal Officer, RUSA
Tamenglong College*

COLLEGE ACTIVITY-4

Unnat Bharat Abhiyan Cell, Tamenglong College

Unnat Bharat Abhiyan Cell, a flagship programme of MHRD, Govt. of India, Tamenglong college adopted villages: Dailong, Khongsang, Nungba, Kambiron and Kekrunaga and met all village chiefs and authority members in 2019 and highlighted about UBA and its mission in bringing transformational change in rural development processes to the adopted villages with technological and financial assistance from UBA.

UBA Team along with the coordinator of our college met the Deputy Commissioner of Tamenglong District in January, 2020 and participated at one day **Orientation Workshop** on “UBA for Participating Institutes” in February 2020 at NIT,

Imphal, Manipur, organised by NIT, Manipur and sponsored by Ministry of Human Resource Development, Government of India.

The village cum household survey for all adopted villages were carried out along with awareness programs on “safe drinking water, water management, waste water management & renewable resources, organic farming, employment generation” at all adopted villages.

Problems faced by villages ranging from shortage of water, farming, lack of rain water harvesting and irregular electricity were compiled in the form of proposals and sent to UBA, MHRD, Delhi for approval.

Glimpse of UBA activities, Tamenglong College



*Report prepared by Mr. NG Tuakeulung
Asst. Professor, Dept. of English, and
UBA Coordinator, Tamenglong College*

COLLEGE ACTIVITY-5

NSS Unit, Tamenglong College

In India, the idea of involving students in the task of national service dates back to the time of Mahatma Gandhi, the father of the nation. The central theme which he tried to impress upon his student audience time and again was that they should always keep their social responsibility before them. The first duty of the students should be not to treat their period of study as one of the opportunities for indulgence in intellectual luxury, but for preparing themselves for final dedication in the service of those who provided the sinews of the nation with the national goods & services so essential to society. Advising them to form a living contact with the community in whose midst their institution is located, he suggested that instead of undertaking academic research about economic and social disability, the students should do “something positive so that the life of the villagers might be raised to a higher material and moral level”.

In the same spirit, Tamenglong College located in the periphery of the country is providing platform to the young

students through the college National Service Scheme (NSS) unit. The regular activities of NSS have inculcated the young minds with the sense of social responsibilities through their social services to the district from time to time. The NSS unit believes that all stakeholders of the district would continue to collaborate and support us in our future endeavor.

Given below are some of the activities undertaken during the past years:

1. Swachh Bharat Summer Internship, June to July, 2018.
2. Swachhta hi seva(shs) campaign, 26th September, to 2nd October, 2018
3. Youth Parliament, 22nd January, 2019
4. Swachhta Pakhwada 16th to 31st January, 2020
5. Clean campus campaign 3rd September, 2022
6. NYK & NSS Youth Festival, 4th October, 2022
7. Three Days Workshop on Youths in Nation Building on 21st to 23rd February, 2023.



Social work on 18th February 2023

*Report prepared by **Makhou Gangmei**
Programme Officer,
NSS Unit-I, Tamenglong College*

POLITICAL SCIENCE DEPARTMENT ACTIVITY**1. Field Study of the Dept. of Political Science**

The Department of Political Science, Tamenglong College, organised a one day Field Study programme on 25 March, 2023 as part of the new syllabus introduced by Manipur University based on National Education Policy (NEP 2020) mainly as part of Skill Enhancement Course (SEC) for First Semester students. In all, 25 (twenty-five) students and three teachers of the Department took part in the field study.

The Team first visited the Office of the Deputy Commissioner, Tamenglong, Shri Pawan Yadav, IAS, and had an interaction for about an hour in the Conference Hall of the secretariat. The interaction session began with self-introduction followed

by speech from the Deputy Commissioner and Q&A with the students and teachers. This was followed by a visit to the Autonomous District Council (ADC), Tamenglong, and Inriangluang Village Authority/Court, Tamenglong.

Later, the team went to Inriangluang (Old Tamenglong) Village *Raengaan* to study the importance and significance of *Raengaan*. The teachers briefed the students about the history and significance of *Raengaan* in the traditional village administration. There was also interaction on the offices visited during the day. Following the interaction, the team enjoy a sumptuous lunch and had a brief recreation session.

2. Grand Felicitation & Luncheon

The Department of Political Science, Tamenglong College, organised a GRAND FELICITATION & LUNCHEON in honour of IQAC Team, Tamenglong College, for successful completion of NAAC Assessment on 11 March, 2023 (Saturday) at Dailong *Raengaan*. The Grand Felicitation Program was graced by Dr. N. Daimei, Principal, Tamenglong College, as the Special Guest.

The formal function of the Program was led by Shri Ngamtinlun Touthang, Asst. Professor, Dept. of Political Science, Shri Dibam Gonmei, Assoc. Professor/HoD, Dept. of Education, say the Opening Prayer, and Shri Ninglu, Assoc. Professor/HoD, Dept. of Political Science, delivered the

Welcome Address. This was followed by Speech from the Special Guest, Shri Namsurei Thomas Kamei, Coordinator IQAC, Shri David Jiangamlung Kamei, Joint Coordinator IQAC, and vote of thanks by Dr. N. Somorendro Singh, Asst. Professor, Dept. of Political Science.

The formal Program was followed by a short entertainment session and luncheon organised for the occasion.

*Report prepared by Ninglu,
Ngamtinlun Touthang & Dr. N.
Somorendro Singh
Faculty, Dept. of Political Science,
Tamenglong College*

POEM

ODE TO TAMENGLONG COLLEGE

*O Tamenglong College,
Far from the madding crowd,
But not far from their cry,
Fly high amidst the lushly verdure;
As cynosure in the lap of nature,
Where nature and man have confluence
Felicitous is such place to sow the seeds of
career;
Breeding ground for spawning human of
intellect and values.*

*O Tamenglong College,
Greeted by the alacrity and ardency of
Principal,
Dotted by many a brilliant student,
Manned by committed educationists;
On whose shoulders ride the lofty promise
of students,
Through thick and thin
Sublime co-learning is its display,
Hub of excellence thou are.*

*O Tamenglong college,
Where quest, passion, sweat and toil
adorn,
Where students with their transversal
skills exuding white heat;
Dancing to the tune of empathetic
teachers
Spirit for victory is their craving,
Passion for perfection is their hunger,
Hunt for glory is their thirst,
Bright career is their flavour.*

*O Tamenglong College,
Whose wheel of tasks never stops running,
With each teacher in an overdrive mode
Coming from diverse intellectual
background,
With each heedful student ;
In a very congenial learning aura,
And non-teaching staff on the absolute
basis of 'Work is Worship',
Thou present a mosaic beauty.*

*O Tamenglong College,
Golden spot thou art;
But why are thou still a blind spot for
some blindsimmers?
Cannot resist to lament this fact,
The path to be traversed is long and*

*winding
Many spanners in your journey is as sure
as eggs is eggs,
Take all in your stride to evolve with more
beautiffulness,
Please stand tall and entrenched.*

*O Tamenglong College,
Fervently would I want to see you in all
your beauty always as You are,
I have a wish
To only bask in your beauty for only two
moments-Now and Forever,
Beauty is transient as it says but not the
one so divine,
Promise me that thou will sustain your
divine beauty
By perpetually producing productive
products.
I implore O Tamenglong College!*

By Mr. Daidatlung Kameih
Asst. Professor/HoD, Dept. of
Sociology,
Tamenglong College

**NOBLEST SOUL
(A Eulogy to Women)**

*Noblest soul, loveliest of all;
Most beautiful, utmost wonderful.
Preciously created, differently crafted;
Love personified, truly dignified.*

*Frail and fragile, wail and agile;
Endure and persevere, dedicated and
devoted.*

*Lovely and friendly, jolly and jovial;
Patient and persistent, dare and care.*

*Conquer cliffs, with her drifts;
shrewd mind, win with wits.
Second to none, wise with wisdom;
She can be, that he can be.*

*Behold her, yonder there;
Noblest soul, loveliest on earth.*

By David Jiangamlung Kamei
Asst. Professor, Dept. of English
Tamenglong College

STUDENTS' CORNER

**Empowering Students with Banking and Financial Literacy:
*Safeguarding Against Online Fraud, Scams, and other Malicious Schemes***

Thangboy Mate*

Banking is the industry responsible for managing financial transactions, such as deposits, withdrawals, loans, and investments. It is also responsible for safeguarding customer funds and providing access to credit. Financial literacy, on the other hand, is the knowledge and skills needed to manage personal finances effectively. It includes understanding how to budget, save, invest, and borrow money responsibly.

Understanding the basics of banking, such as opening a bank account, using an ATM, writing a cheque, and managing credit and debit cards is essential for financial stability. Additionally, knowledge of financial concepts such as interest rates, fees, and credit scores is crucial when using banking services. Developing financial literacy skills can help individuals avoid common banking pitfalls and make informed decisions about their money, leading to long-term financial security.

Banking and financial literacy are critical skills for students to acquire as they transition into adulthood. These skills are essential to help them make informed decisions about their finances and to protect themselves against online fraud, scam, and schemes.

Online fraud and scams have become prevalent in recent years, with criminals using increasingly sophisticated methods to trick people into giving away their personal information and money. It is important for students to understand the different types of fraud and scams that exist and to be aware of the warning signs.

One common type of online fraud is phishing, which involves sending emails/messages or phone calling that appear to be from a legitimate source, such as a bank or financial institution, but are actually fake. These messages often ask for personal information, such as passwords or debit /credit card numbers, and can lead to identity theft or financial losses.

Another type of scam that students should be aware of is investment fraud, where scammers promise high returns on investments that are actually fraudulent. These schemes can be difficult to spot, as they often use complex financial jargon and make false promises of guaranteed returns.

To protect themselves against these types of scams, students should be vigilant about protecting their personal information, such as not sharing passwords/PIN or clicking on links in suspicious emails. They should also do their research before investing in any opportunities and be wary of any offers that seem too good to be true.

Financial literacy is also important for students to develop, as it can help them make informed decisions about their finances and avoid falling victim to scams or others schemes. This includes understanding basic financial concepts, such as budgeting, saving, and investing, as well as knowing how to read and interpret financial statements.

To promote financial literacy, schools and universities should offer courses or workshops on personal finance, budgeting, and investing. Students can also take advantage of online resources, such as financial blogs, podcasts, and forums, to learn more about these topics.

In conclusion, banking and financial literacy are critical skills for students to acquire in order to protect themselves against online fraud, scams and various types of malicious scheme. By staying informed and educated about these issues, students can make informed decisions about their finances and secure a prosperous future.

**Thangboy Mate is Manager of a Public Sector Bank, Tamenglong.*

LAUGH & LEARN

Common Errors in English

1. 'one of'

A Boy: "Today, I met one of my fathers"

His Friend: "How many fathers you have?"

Here, the boy was talking about Fathers of the Catholic. So, 'one of' is always followed by plural form. Example: 'one of you', 'one of them', 'one of the students', and so on.

2. 'Me too' and 'Me either'

'Me either' is used to mean that one is negative but 'Me too' is used if one is positive.

Example, If I say "I don't like Political Science" and if you agreed and answered "Me too", it's wrong. Rather you should have said "Me either" because it is a negative sentence.

But if I say "I like dancing" and you said "Me too", it is right. That means you too like dancing.

"When I was in the class, my teacher looked at me and said "Name two pronouns" I stood up and said, "Who, me?"

3. Lay and Lie

"If you lie down on the floor you won't be able to lay down the books on the table. Since you are still lying on the floor, I will help you laying the book down on the table."

Lay means to 'place something down flat'. Tenses for lay, we have lay, laid, have laid, laying.

Lie means to be in a flat position on a surface. Tenses for Lie are lie, lay, have lain, lying.

Do not confuse that lay is past tense of lie and laid is the past tense of lay.

There is another verb for lie meaning to tell something untrue. Eg. "You are telling a lie". For this case, we have tenses-lie, lied, have lied, lying.

4. Less/Fewer

"There are twenty students in Political Science (Honours). "Fewer than

10 students turned up for Class Test" which means less than 50% of the students bothered for scoring mark in Internal Assessment.

Note: Fewer is used for countable things or number whereas less is used for things that can't be counted.

5. Its vs It's

It's wrong to use its as a contraction of 'it is' because 'its' is possessive form of 'it'. Examples, "the dog ate its food", the college celebrates its successful completion of NAAC assessment". It's sometimes confusing while using it's in place of 'it is'.

Q. What's the difference between a cat and a comma?

Ans. One has claws at the end of its paws, and the other is a pause at the end of a clause.

6. 'be'

'be' is always followed by -ing or -ed/past participle verb when a sentence is in passive voice.

Examples:

I'll **be** coming for the class. (-ing)

Classes will **be** taken. (Past participle verb)

Absent fine will **be** imposed on the absentees (-ed)

You will **be** given mark for good attendance. (Past participle verb)

Notice will **be** served today. (-ed)

Action will **be** taken to the defaulters. (Past participle verb)

The Past, Present and the Future walked into the bar. It was tense.

Tat Gut Kho, Hanh Rikho!

Meic guayna matak khat zouclou dat kho
tat kan mei ganv guay ta!
Duc sih tat kuc kumc the ki saengc ranmei
chaenglwan khwan bamv!
Ariulou the neila, zeangsi, ngamcmei,
ngamcmakmei kaguayna
Tatkanmei ganv guay rui zailou, tatgut
datnimei phaikaamv,

Tagut kho hancdat rikho meicguayna!

Thay e aniu chaengtheimei rui
chaenghumei ta zauc bam
Tiki, huumei swna tatgut kho, hanh rikho
Chunchamh lungchamh na meicguay tat
chamc kho.

By Jaikaolung Pamei

B.A. 1st Semester

Sociology (Honours), Roll no. 68

PHOTO GALLERY



NACC Peer Team submitting the Sealed report to the Principal

PHOTO GALLERY



NACC Peer Team with Non-Teaching Staff



NACC Peer Team with Students' Union, 2022-23



Traditional Fire Making



Students performing Cultural Dance



TEACHING STAFF OF TAMENGLONG COLLEGE



NAAC Peer Team with Girls' Students



NAAC Peer Team with Boys' Students



NAAC Peer Team with Teaching Staff

ACKNOWLEDGEMENT

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ABOUT THE COLLEGE

Tamenglong College, the lone Higher Education Institute in Tamenglong district, Manipur, is a NAAC accredited college with B-Grade. It is a co-educational institution providing undergraduate courses in both Science and Social Science subjects. The College is located in Tamenglong district HQ, a distance of about 148 km. from Imphal, and is one of the remotest colleges in the state. The College was initially visualised by a group of educated youths in 1979 but became fully functional only in 1986. Presently, the College offered Botany, Chemistry, Environmental Sciences, Mathematics, Physics, Statistics, and Zoology from Science stream, and Economics, Education, English, History, Political Science, and Sociology from Social Sciences. Moreover, the College has an IGNOU Study Centre providing BA (General and Honours), and MA courses in English, History, Political Science, and Sociology.

ABOUT THE JOURNAL

IDEAS & INSIGHTS is a biannual multidisciplinary journal published by the Research Cell of Tamenglong College. The journal focuses on Arts, Humanities, Social Sciences, Environmental Sciences and other related disciplines. There are different columns in the journal viz., research articles, research in progress, notes/commentaries, review articles/book reviews, poems, students' corner, etc. Scholars, intellectuals, writers, professionals, activists and students can contribute their original works. For January-June issue, last date of submission shall be the end of December, and for July-December issue, last date shall be the end of June.

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Research Articles	: 5000 words
Research in Progress	: 3000 words
Notes/Commentaries	: 2000 words
Review Articles	: 1000 words
Poem	: Upto One page

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