



PETTIGREW COLLEGE, UKHRUL

CATALYST

AN ANNUAL MAGAZINE



2024-2025

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CHIEF EDITOR'S NOTE

Between Then and Next: Stories from a Campus Evolving

This year is not just any year for Pettigrew College—it is our Diamond Jubilee, marking sixty years of academic commitment, resilience, and an enduring sense of community. Over these six decades, we have witnessed dreams realized, challenges braved, and lives transformed. What better moment to look boldly toward the future than now, as we stand at this meaningful crossroads of the legacy built and everything still to come?

Fittingly, this forward-looking spirit takes tangible shape in the soon-to-be-completed new college building, whose blueprint graces the cover of this issue. The building is not just a structure; it is a symbol of growth, renewal, and a solemn promise to the future. It embodies a vision taking shape and lays a lasting foundation for generations who will soon call this campus home.

Yet even as new walls rise, what truly define Pettigrew College is its people. This magazine reflects that spirit, serving as a platform where voices from across our college community come together. More than a collection of achievements, this edition tells a shared story of lessons learned, experiences gained and imaginations stirred.

Inside these pages, you'll find a vibrant range of experiences. From the immersive Loktak field visit and CATC camp adventures to NSS exposure reflections and deeply personal essays, each contribution captures the essence of learning as something lived, not just taught. Poetry adds a quiet depth to the magazine exploring love, nature, identity, and memory giving voice to emotions and perspectives often left unspoken in the classroom. Faculty members, too, have enriched this edition with thoughtful insights and research contributions.

One of the most moving features this year is the section, "Learning from Failure—Real Stories from Our Campus." In it, students share courageous accounts of struggles and setbacks, and the resilience they discovered in the process. These stories are powerful reminders that education is not about always getting it right, it's about growth, perseverance, and the strength to try again.

Alongside these stories of perseverance, we also celebrate triumph. In our Alumni Spotlight, we feature the story of Mirinyo Zingkhai, a proud graduate of the Class of 2024 who secured the 3rd rank in English BA results declared by Manipur University. Her journey marked by discipline, balance, and determination serves as an inspiration to current and future students alike. Mirinyo's success is not only her own achievement but also a collective source of pride for the Pettigrew community.

To every contributor, students, faculty, and alumni, thank you for sharing your voices. To the editorial team, thank you for your dedication and hard work. And to every reader: may this magazine inspire you to keep learning, to find meaning in both success and failure, and to take pride in the journey.

With warmest regards,

A handwritten signature in cursive script, appearing to read 'Phila'.

RS Philasem, Chief Editor



MESSAGE

When God created human beings, He did so with a difference. Human rationality, creativity, and ingenuity are truly special and unique. Among people, there are some who think and create more than others—not because they are more intelligent or capable, but because they keep their minds active and engaged in creativity. That makes the difference. As social beings, our knowledge and wisdom can be enriched by learning from one another.

Today, there is a need to create avenues for us to express our thoughts, opinions, and feelings. A school or college magazine is one such avenue. Therefore, we must utilize this opportunity.

I am delighted to know that our college is publishing another edition of its annual magazine. I extend my heartfelt congratulations and appreciation to the magazine team and all the contributors. I am sure this magazine will be immensely beneficial to everyone.

Wishing the annual magazine publication, a grand success!

Dr. Ringkahao Horam
Principal, Pettigrew College



Office of the
HUNPHUN KATAMNAO LONG
(UKHRUL STUDENTS' UNION)
Ukhrul-795142, Manipur

Ref. No _____

Date _____



MESSAGE

As we celebrate the legacy and excellence of Pettigrew College, the second-oldest college in the state, I am honored to contribute to the magazine, **CATALYST 2024–2025**.

To my fellow students, I urge you to embrace curiosity, creativity, and critical thinking. Your voices, ideas, and passions are the driving force behind our college's growth.

Ukhrul Student Union assures our unwavering support for the development of our college. Together, let's strive for excellence and make our institution a beacon of knowledge and innovation.

I wish *Catalyst* continued success in inspiring and empowering our student community.

President

Hunphun Katamnao Long
Ukhrul Student Union

Best regards,

Wungsorin Ragui

President

Ukhrul Student Union



Office of the
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Ref no.: OR/TKS/cat-Messge (2025)

Date:

MESSAGE
26th June 2025



It is with profound joy that I, on behalf of the Tangkhul Katamnao Saklong (TKS), extend my bountiful greetings to the entire *Catalyst Team* and the students of Pettigrew College, Ukhrul; for anecdotes of inspiration and authentic publishing of *Catalyst Magazine – 2025*.

It is truly gratifying to learn that Pettigrew College has served a portion of inspiring lesson to uplift and ensured a habit of reading and writing spirit – an essential cornerstone of personal and intellectual growth.

It is generally said that knowledge is power. Every form of knowledge holds a certain amount of power. As human beings gifted with intelligence, our responsibility is to know and make the best use of it to grow into wisdom. The world of knowledge today is boundless.

I wholeheartedly encourage all writers and readers of the *Catalyst Magazine* to continue this noble tradition year after year as it encapsulate valuable articles, motivation, enlightenment and rich idiomatic expressions that consistently enhance our reading and writing skills. Also I believe that all the thought-provoking content and articles offers a perfect blend of wisdom, entertainment, information and insightful thoughts.

I sincerely appreciate the entire team for curating such a meaningful and impactful publication. May *Catalyst* continue to inspire, educate and elevate society towards excellence, reaching even more minds and heart, while promoting human values and excellence.

RAMREICHAN KEISHING
President, TKS

President
Tangkhul Katamnao Saklong
(TKS)



MESSAGE

It is with an absolute thrill that I write this message as the Magazine Secretary of *CATALYST*, for the 2025 edition. The past few years at Pettigrew College have been challenging, yet they have also been some of the most memorable and impactful in our history. We've navigated highs and lows at every turn, but those experiences have driven us to work harder and strive for excellence in both academics and extracurricular activities.

CATALYST has truly proven itself to be more than just a publication—it's a platform where students can voice their thoughts, express their passions, and showcase their talents. It serves as a valuable record of our college's accomplishments, highlights the hard work and dedication of our students, faculty, and staff, and reflects the positive impact our college has had on its students and the community.

We are grateful to our teachers for their unwavering commitment to academic excellence, and we are deeply appreciative of the editorial team for their tireless efforts in compiling and sharing our college's stories through this magazine.

I hope that this edition of *CATALYST* serves as a source of inspiration and pride for all of us—students, faculty, and staff alike.

Snchon Rainam
Snchon Rainam
Magazine Secretary

Commissioned ANO: A PRCN SW III Milestone

By Lieutenant Rinngamla Shimrah, 65 (M) Girls Bn NCC, Assistant Professor, Department of Botany, Pettigrew college

At the very outset, I would like to express my sincere gratitude to the Pettigrew College Authority, the Commanding Officer of 65 (Manipur) Girls Battalion NCC, Imphal, and the esteemed faculty members of the college for making it possible for me to attend the Pre-Commission Course (PRCN) SW (Senior Wing) III, held from 09 October to 22 December 2024 at the NCC Officers Training Academy (OTA), Gwalior, Madhya Pradesh. I joined the course as a Caretaker Officer from Pettigrew College, 65 (Manipur) Girls Battalion, NCC (Army Wing), and after undergoing a highly demanding training program, I returned as an officially commissioned Associate NCC Officer (ANO). This achievement was made possible by your unwavering support, prayers, and cooperation, for which I remain deeply grateful. Most importantly, I thank God for His unfailing grace and strength throughout this journey.

True empowerment, undoubtedly, is rooted in knowledge and skill. The PRCN training course exemplifies this by offering cadets and trainees a rigorous program designed to impart diverse knowledge and meaningful capabilities. Trainees of this course are usually school teachers, college or university professors, or civilians who take on the responsibility of guiding cadets in their respective institutions or communities. Completion of this training is mandatory for official commissioning as Associate NCC Officers (ANOs) in the Army, Navy, or Air Force. The training spans two and a half months (75 days) and is preceded by 15 days of online pre-course instruction. It is conducted at two main locations: OTA Kamptee, Nagpur, for men, and OTA Gwalior, Madhya Pradesh, for women.

During the course we received comprehensive training in military fundamentals including drill, weapons handling, physical fitness, special subjects, map reading, leadership, and communication. The training also covered essential life skills such as self-defence techniques, disaster management, dining



etiquette, and other relevant topics. The curriculum was broadly divided into theory and practical components.

The theoretical part consisted of three written examinations: entrance, mid-term, and final. The practical component included both individual and group activities, and evaluation was based on our overall performance in both theory and practical. In the group competitions, we demonstrated our skills in specific drill movements such as marching, turning, and formation changes. These exercises were collectively known as the Dynamic Skill Test (DST). The individual assessments included topic-based presentations called Individual Presentations (IP Lectures), yoga demonstrations, cardiopul-

monary re-suscitation (CPR) drills, rifle shooting, and various other assignments.

As the course progressed, the training grew so intense that at times we slept only two to three hours a night. During the day, we were so sleep-deprived that we could doze off while standing. Nevertheless, OTA provided us with much-needed moments of relaxation. We enjoyed a dinner night with OTA officers, a tea party hosted by the OTA Commandant and his family, and also took a historical trip to the Orchha Fort and Gwalior Fort. From the lofty heights of the forts, we gazed upon the grandeur of the palaces and the breathtaking beauty that surrounded us.

The impact of the Pre-Commission Course is profound. Ordinary civilians are transformed into instructors and mentors who guide, inspire, and shape young minds. We return with the responsibility of developing courage, confidence, and character among students, while fostering discipline, unity, and tolerance. Indeed, one of the most unique aspects of the PRCN course is how it bridges the civil and military worlds—bringing the values of the Armed Forces into classrooms and communities through well-trained civilian educators.

To sum up, we stepped inside the OTA gate unskilled—but stepped out skilled. To all my beloved cadets, thank you. This once-in-a-lifetime experience was made meaningful because of your presence.

Arts and Crafts of the Tangkhuls: A Study in their Cultural Significance

*Reviewer: Pamchuila Kashung Shimray, Assistant Professor, Department of Sociology,
Pettigrew College*

Khay, S. (2025). *Arts and crafts of the Tangkhuls: A study in their cultural significance*. Sunmarg Publishers & Distributors.

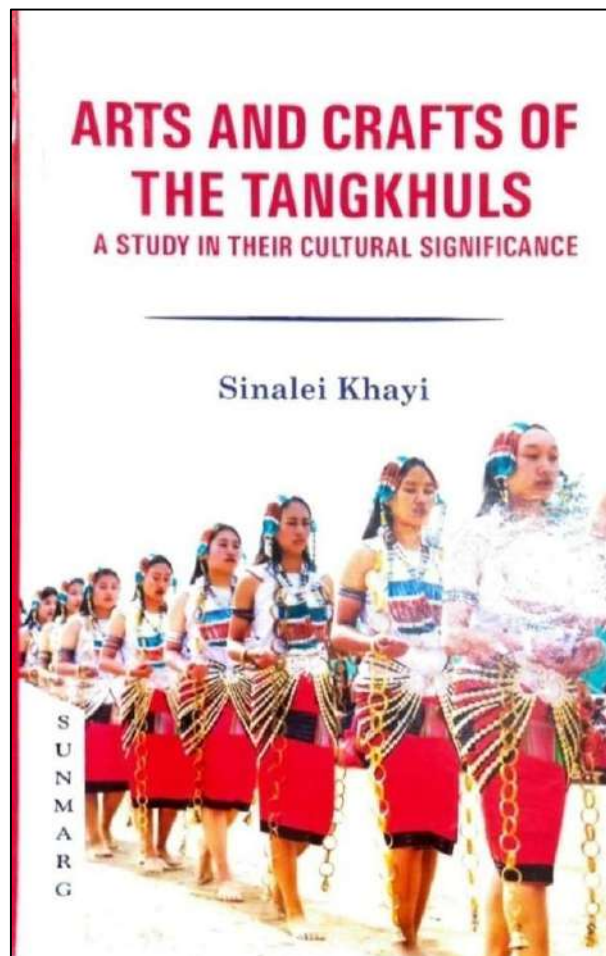
What stands out as the most remarkable feature of the book is its ethnographic content and cultural authenticity. It is primarily descriptive in nature and could benefit from greater theoretical engagement so as to locate Tangkhul art forms to global discourses on material culture, gendered labor, and indigenous identity.

The core argument presented by the author is that the art and crafts of the Tangkhul Nagas, particularly weaving, dyeing, and embroidery, is not merely utilitarian or decorative but are deeply embedded in the cultural, spiritual, social, and political fabric of the community. Tangkhul textiles function as coded expressions of status, gender roles, ancestral memory, cosmological beliefs, and community identity.

An interesting point which the author makes is that traditional craft practices, particularly those centered on the loom, are sacred acts tied to mythic origins (e.g., the story of Zingtai Mansingla), regulated by taboos and spiritual norms. She has also pointed out that historically, weaving among the Tangkhuls was limited to select villages. While seemingly a normal activity, it is interesting to note that this craft economy reflects broader social hierarchies. Although the author has chosen to give a detailed description of the process of weaving only as such, it is clear that it is gendered, with weaving being both a domain of women's creative agency and a space shaped by patriarchal and spiritual constraints.

Khay argues that due to modernization, religious conversion, and economic shifts many of the traditional practices have undergone much change. Yet, she also presents a hopeful narrative. The author cites the revival and reinvention of Tangkhul weaving through innovations like the Yangloom and also examines community-based craft initiative as efforts toward cultural preservation and identity assertion.

The author has made a convincing effort in establishing the inseparability of craft and culture among the Tangkhuls. She does this by offering detailed documentation of weaving techniques, tools, and social customs. The argument has been substantiated by extensive empirical data collected through oral history, observation, and comparative analysis.



The book offers promising avenues for further academic research and improvements by focusing on the implications of its findings. One aspect of this is the politics of art, especially the intersections of gender, power, and economy, which are present in the text. The author documents taboos around dyeing and the exclusion of women during menstruation or pregnancy. An analysis of how these norms reproduce gender hierarchies or limit women's autonomy could add more depth to the work. A stronger central theoretical basis could have made the book more analytical rather than coming across as more of a narrative description.

Tangkhul crafts as expressions of identity, history, and cultural resistance, as the main argument of the book, though, is clearly presented with rich evidence. It can be termed as a success in its ethnographic effort. This work has the potential of being more impactful by drawing explicitly on contemporary theoretical frameworks to the politics, transformations, and meanings of art within tribal and postcolonial contexts.

Arts and Crafts of the Tangkhuls is best understood as a foundational ethnographic text: invaluable as a resource for future scholarship, but also inviting deeper analytical engagement from those who follow.

Rise of Middle Class and Social Structure Among the Naga Tribes of Manipur

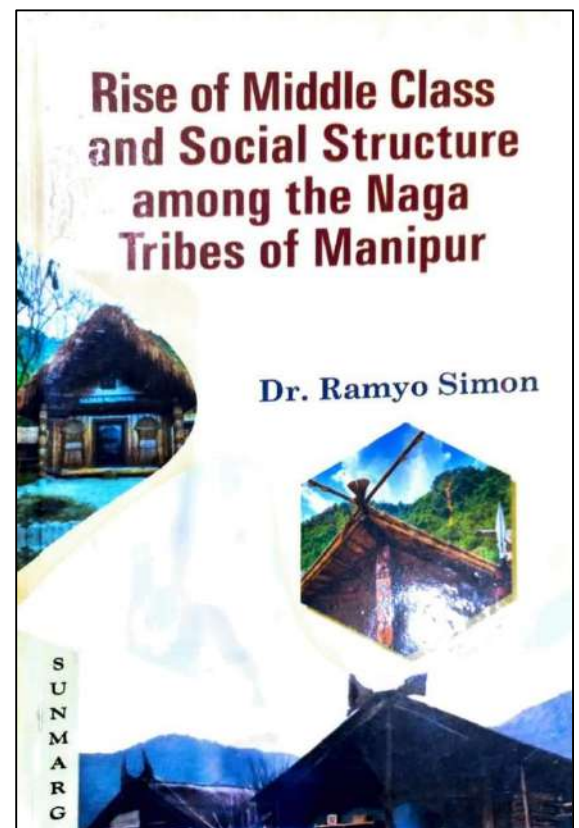
Reviewer: Dr. Ng. Mataisang, Assistant Professor, Department of History, Pettigrew College

Dr. Ramyo Simon is an Assistant Professor in the Department of Sociology, Pettigrew College, Ukhrul. He received his PhD from Manipur University in 2011.

His work was published in 2025 by Sunmarg Publishers and Distributors, New Delhi. The book consists of the following five chapters:

1. Land and People
2. Property Rights, Successions and Inheritance, Seasonal Cycle and Rituals
3. The Tangkhul Long Organization
4. Social Transformation and Emergence of Middle Class
5. Sociological Class Framework and the Tangkhul Middle Class.

The book mainly deals with social transformation among the Tangkhul Nagas. It meticulously traces the tribe's journey from traditional social structure to the emergence of a middle class during the colonial and post-colonial periods. The rise of the middle class in the



Tangkhul community is attributed to Western education, Christianity and the influence of new socio-political and economic factors.

The main objective of the work is to debunk the idea of an egalitarian tribal society and to identify the various divisions within the society in relation to access to scarce resources and power, which serve as the legitimizing basis for the different positions individuals occupy. The guiding hypothesis is that the traditional concept of wealth and social practices based on the principle of distribution rather than accumulation engender as well as sustain differences within the tribal society; and that the transformation of the concept of wealth—from distribution to accumulation—continues to sustain these differences, albeit in new forms and contents. The author conceptualizes the social structure and rise of middle class among the tribes of Manipur.

A significant portion of the book is devoted to exploring the impact of colonial rule and the introduction of western education and Christianity in the late 19th century. These external influences led to the gradual emergence of middle class within the tribe. The new middle class is primarily composed of bureaucrats, businesspeople, contractors, professionals, teachers and urban property owners. They have changed not only their traditional ways of life, but also their worldviews and mindsets. They have replaced the traditional elites. They are also in a position to contest elections both at the state and national levels. In today's Tangkhul society, the middle class plays a significant role for development and welfare of the people.

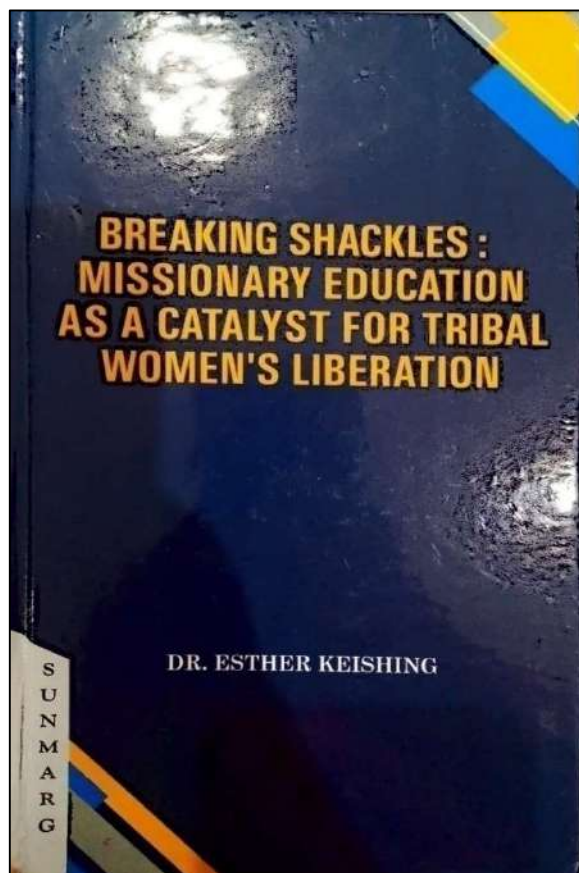
The author finds that the middle class is breaking away from traditional social norms and gravitating towards convenience and a modern lifestyle. The emerging Tangkhul middle class has the awareness and the potential to respond to demands for change and make the Tangkhul society progressive and dynamic.

Dr. Ramyo Simon's work stands as a testament to rigorous academic inquiry. Beyond being a scholarly text, it also serves as a bridge, connecting past traditions with present realities. It is an insightful and scholarly work that will be valuable to both researchers and the general public.

Breaking Shackles: Missionary Education as a Catalyst for Tribal Women's Liberation

Reviewer: Dr. R.M. Vino, Assistant Professor, Department of Economics, Pettigrew College

Breaking Shackles: Missionary Education as a Catalyst for Tribal Women's Liberation by Dr. Esther Keishing is a meticulously researched study that explores the transformative role of missionary education in the lives of tribal women, particularly among the Tangkhul community of Northeast India. Divided into six well-structured chapters, the book presents a compelling narrative of social change, resilience, and empowerment. Using both historical and sociological lenses, Dr. Keishing highlights the pivotal role of education in transforming a traditionally restrictive society, particularly in advancing the status of women. The book captures the intersection of colonial governance, missionary ambition, and indigenous resistance, offering valuable insights into the intricate interplay between religion, politics, and society in late 19th-century Manipur.



The book compellingly recounts how Christian missionaries were the first to introduce modern education to the Tangkhul community. It vividly portrays the arrival of these missionaries, the struggles they faced, and the resistance they encountered in their efforts to impart education and bring social change. Their determination and perseverance, as documented in the book, laid the foundation for the transformation of not only Tangkhul society at large but particularly its women.

The book provides a heartfelt and insightful appreciation of an often-neglected aspect in historical and development narratives: the contribution of women. It deserves special commendation for doing justice to the often-overlooked contributions of women by dedicating an entire chapter to Mrs. Alice Pettigrew, the wife of missionary, William Pettigrew. This focus adds both depth and balance to the broader discussion of missionary work and social transformation. The book effectively brings out Mrs. Alice's commitment—not only to literacy but also to women's overall well-being through education in hygiene, health care, and life skills. The

examples of how she used her personal spaces like her bungalow, the girls' dormitory and the church for night classes make the account vivid and relatable.

This book is, at its core, a testament to women's empowerment. The author skilfully records the shifting trends in the progress and development of women across various disciplines. It takes us back to a time when women's capabilities and mobility were severely limited by superstitions, customs and traditions, conservative mindsets, and rigid societal norms and taboos. One of the strongest parts of a chapter is the reference to Alice Pettigrew's use of night schools. This single detail—teaching women in the night school after household chores—vividly illustrates the gender constraints of the time and powerfully conveys the limited mobility and opportunities women had. Daytime schooling was simply not an option for women burdened with domestic responsibilities. This line, without needing much explanation, poignantly reflects the status of women in those times.

Yet, despite such barriers, women have continually proved their credibility, capability, and worth in every sphere—academic, cultural, social, economic, and to a certain level even political. All of these progresses have been made possible because of modern education. "*Breaking Shackles*" is precisely about this transformation. It powerfully shows how modern education, in tandem with Christianity, became one of the most effective and powerful agents of social change and progress.

Mirinyo Zingkhai's Song: A Gentle Hymn of Strength and Triumph

By RS Philasem, Assistant Professor, Department of English, Pettigrew College

One year after graduating from Pettigrew College, Mirinyo Zingkhai, who secured an impressive 3rd position in the 2024 MU UG results for BA English (Hons), reflects on her extraordinary journey. With remarkable honesty and warmth, she shares the lessons learned, the challenges faced, and the quiet strength that carried her through her academic life.

A Foundation Built on Sacrifice

Mirinyo's story begins in a home touched by early loss but fortified by unshakable love. At the tender age of five, her father passed away, and her mother became both her anchor and role model. "She has been strong, relentless, and so faithful in her duty as a mother," Mirinyo says of her mother. "Watching her make sacrifices for us is what keeps me going. I want to give back to her, make it all worth it."

That promise—to honor her mother's sacrifices—became the quiet driving force behind Mirinyo's unwavering determination. It is not ambition for ambition's sake; it is love that fuels her early mornings, long study nights, and the unseen, solitary work that few truly understand.

Discovering Purpose Through Mentorship

Pettigrew College was not just Mirinyo's academic home; it became the place where she met mentors who recognized her potential and helped nurture it. "My professors were more than teachers. Their passion, their encouragement, their commitment—they all left a lasting impression," she shares.

"Every piece of advice, every act of encouragement, I will never forget. Had it not been for them, I don't believe I would have turned out the way I am now." Their influence didn't just shape her grades—it shaped her identity, planting the seeds of empathy and leadership she hopes to pass on one day.



Time, Balance, and the Art of Consistency

Balancing academic excellence with personal interests was never easy, but it was a challenge Mirinyo faced with resilience. Growing up in a disciplined environment, she learned time management early on, a skill that she credits to her strict mother. "Growing up, I had no trouble balancing my duties and my hobbies. What motivated me most was the sense of fulfilment I got when I completed tasks on time."

By committing just 1–2 hours daily to studying and prioritizing class attendance, Mirinyo discovered that consistency, not cramming, was the key to mastering difficult concepts. "I always learned better by listening than reading on my own," she explains. "I watched videos

on important topics, made extensive notes, and practiced writing whenever I could.”

Perseverance and Faith

Despite the constant demands of her studies, Mirinyo was clear about the sacrifices success required—social gatherings, downtime, and even moments of rest. She never lost sight of her long-term goals. “No pain, no gain has always been my mantra,” she reflects. “Though I missed out on many things, I don’t regret it.”

She relied on planning ahead and keeping calm under pressure, turning anxiety into opportunity. “For times when I feel unprepared, I try to stay calm, not fret or waste time but do my best and leave the rest to God,” she says, highlighting the role of faith in helping her navigate stress and stay grounded.

A Memory That Stuck: The Final Year at Pettigrew

For Mirinyo, the final year at Pettigrew College became the most memorable chapter of her academic journey. “The first few years were a bit routine and dull,” she admits. “But when we realized that our time was coming to an end, it changed everything. We all became much closer and began truly cherishing the moments we had left.”

It wasn’t just about the lessons learned or the exams passed; it was the small, spontaneous memories made with friends that turned those last days into something special. “We had so much fun, and those moments became unforgettable,” she says, reflecting on how those last months brought out the best in her college experience.

A Defining Moment

The announcement of her top-three board results is etched in memory. “I was with my mother when my best friend broke the news to me. I felt a lot of things: I was shocked, overjoyed and I couldn’t believe it.” Their emotional blend of tears and laughter speaks

volumes of shared sacrifice and mutual triumph. “I felt truly grateful,” she says, “grateful that God had been kind, grateful that He answered my silent prayers.”

Looking Ahead

Mirinyo is currently pursuing a Master’s degree, alongside a comprehensive Japanese language program in Delhi. “I want to teach—to be that guiding presence for others, just like my professors were for me,” she shares with quiet determination. She aspires to complete the circle of what she received: mentorship, support, and encouragement, by offering the same to others.

Words for the Current Students

As the conversation wrapped up, Mirinyo was asked what advice she would offer to current Pettigrew students. Her answer was thoughtful and sincere, reminding students that success requires more than effort—it needs mindfulness:

“Whatever you do, do it wholeheartedly. Be sincere in your duties, take responsibility for your actions, and surround yourself with people who uplift you and help you grow. Those things matter—they really do.”

From humble beginnings to academic success, from quiet discipline to big dreams, Mirinyo’s journey is a testament to what’s possible when you stay grounded in purpose and remain faithful to the process. Pettigrew College is proud to have been part of her story—and even prouder to witness the chapters still to come.

The *Croton Caudatus* Plant used for Trapping Crabs by the Rongmei Tribe of Tamenglong District, Manipur

Ersilia Jajo¹, Gaikhuanlung Ngaomei^{2*}, Vimi Raihing¹ & P.K. Singh³

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Abstract

Traditional knowledge and techniques for trapping crabs have been passed down for generations in the Rongmei community. This practice, primarily carried out for household consumption, is sustainable and has minimal negative impact on riverine ecosystems. However, this traditional knowledge is at risk of being lost due to lack of documentation and environmental degradation. This paper discusses the characteristics and application of the traditional ecological knowledge of the Rongmei people in Northeast India and its role in natural resource management. This study aims to document the use of the climbing shrub *Croton caudatus* Geisseler for crab trapping by the Rongmei tribe of Phalong village in Duiga river, Ati river and other tributaries. The method is eco-friendly, cost-effective, and sustainable, making it a viable practice for other communities.

Keywords: Indigenous knowledge, *Croton caudatus*, Crabs, Phalong, Tamenglong, Sustainable.

Introduction

Sophisticated knowledge of the natural world is not confined to science. Human societies all across the globe have developed rich sets of experiences and explanations relating to the environment they live in. These 'other knowledge systems' are today often referred to as traditional ecological knowledge or indigenous or local knowledge (Pandey, 2014). Traditional knowledge is a big reservoir of information and collective wisdom that is passed down from generation to generation and is less documented among ethnic communities. The state of Manipur in North East India falls within the Indo-Burma centre of biodiversity. The rich repository of biodiversity and different ethnic groups of the state presents a synergistic source of knowledge gathered and put forward over a long span of time, mostly in unwritten form (Birkumar et al, 2023).

Indigenous knowledge plays a crucial role in sustaining traditional practices that have evolved through centuries of adaptation to local environments. The Rongmei tribe of Phalong village in Tamenglong District, Manipur, has practiced a unique and sustainable crab-trapping technique using the climbing shrub *Croton caudatus* Geisseler (Euphorbiaceae). Known locally as "GabinLoi," this plant is an essential component of their traditional knowledge system. Crab trapping is a significant artisanal activity alongside agriculture.

Tamenglong is home to several tribes, including the Rongmei, Liangmai, Zeme, Inpui and few Kuki and Khasis. The Zeliangrong Naga communities predominantly occupy the region. The region is known for its rich biodiversity, deep forests, and pristine rivers, which play a crucial role in the community's way of life. Barak River which is the largest and most important river in Manipur state also passes through the district. In Tamenglong, particularly Phalong village is home to the migratory bird, Amur falcons (*Falco amurensis*). Traditional practices, including hunting, fishing, and foraging, remain central to the identity of Tamenglong's indigenous people. Festivals like Gaan-Ngai, the most important festival of the Rongmei tribe, celebrate agricultural cycles and ancestral spirits, reinforcing their deep connection with nature (Kamei, 2008). Fishing and crab trapping are essential subsistence activities, particularly for the Rongmei people, who rely on these resources for food and economic sustenance.

Despite the ecological and cultural significance, documenting traditional knowledge of crab trapping practice remains scarce, which increase the risk of knowledge degradation. Therefore, this documentation and analysis of indigenous crab-trapping method using *Croton caudatus*, contributes to the preservation of traditional knowledge and promote sustainable livelihoods.

Materials and Methods

The study was conducted in Phalong village, Tamenglong District, Manipur (24°58' 44.274" N latitude and 93° 33' 2.043" E longitude). The village has a population of 1457, according to the 2011 census of India. (Census of India, 2011). Phalong village is characterized by rugged hills, dense forests, and numerous rivers. Duiga River, Ati River and its tributaries serve as primary areas of this study.

Ethnographic methods were employed, including structured interviews and field observations. Key informants included elderly individuals (40-50 years old) with extensive knowledge of traditional crab trapping. The study was conducted from August to September 2024, coinciding with the peak season for crab trapping in the Duiga River and other tributaries.

Traditional Crab-Trapping Technique

The indigenous crab-trapping method, locally known as "Gabinmei," involves the use of *Croton caudatus* stems as bait (Plate 1). The process includes the following steps:

1. **Collection of *Croton caudatus*:** The plant is harvested from nearby evergreen and semi-evergreen forests (Plate 2).
2. **Preparation of Bait:** The stems are partially burned, then beaten against a hard surface to release their odour (Plate 3).
3. **Placement of Bait:** Split stems are placed in the river at 10–15-meter intervals and weighted with stones to resist the current.
4. **Trapping Process:** After about an hour, crabs emerge from their hiding places, attracted by the bait and the crabs are collected with bare hands (Plate 4).
5. **Yield and Efficiency:** Each trapping trip can yield up to 30-40 kg of crabs, with better results observed at night due to higher crab activity (Plate 5).

Results:

It is found that the *Croton caudatus* Geisseler (Euphorbiaceae) locally known as “GabinLoi,” produce a kind of palatable metabolite which induced the crabs to bite. It requires further molecular investigation to identify the substance found in this plant. The local people burnt the plant to produce higher amount of odour.

It is also found that, the efficiency of trapping is higher during night time since the crab is nocturnal. Each trapping trip can collect 30-40 kgs of crab approximately.



Plate 1. *Croton caudatus* Geisseler



Plate 2. Collection of *Croton caudatus* stem



Plate 3. Burning of *Croton caudatus* stem



Plate 4. Catching of crab



Plate 5. Collection of Crab

Discussion

Crab trapping is not merely a subsistence activity but it also has a cultural significance among the Rongmei people. During festivals like Gaan-Ngai, communities prepare traditional crab dishes, which are considered delicacies. The practice reinforces social bonds and is an example of sustainable indigenous resource management.

Studies indicated that *Croton caudatus* contains flavonoids, alkaloids, phytosterols, saponins, and terpenoids, which may contribute to its effectiveness as bait by emitting an odour that attracts crabs (Shantabi et al., 2020). Previous researches have also shown that plant-derived attractants can significantly enhance fishing efficiency (Gudipati et al. 2009). Moreover, *Croton caudatus* has traditional medicinal applications for respiratory and digestive ailments (Gangwar & Ramakrishnan, 1990). Ethno botanical studies reflect numerous uses in different communities, addressing issues such as intestinal disorders, general pain, cancer, hypertension, diabetes, haemorrhoids, sexual impotence, respiratory diseases, COVID-19, ulcers, and intestinal parasites (Carlos et. al., 2025). Interestingly, the juice extracted from this plant is also used to treat intestinal disorder, cardiovascular ailment and other ailments by members of the Rongmei tribe in Phalong village. Therefore, the scientific community is required to identify the chemical components responsible for its uses.

Conclusion

The traditional crab-trapping technique using *Croton caudatus* by the Rongmei tribe of Tamenglong District, Manipur, highlights an effective and sustainable indigenous practice. This method demonstrates the tribe's deep ecological knowledge and resourcefulness. Beyond its role in crab trapping, the plant also possesses medicinal properties, warranting further research for potential pharmaceutical applications. Given the risk of environmental degradation due to developmental activities such as road construction, village expansion and other anthropogenic activities, efforts should be made to document, preserve, and promote this valuable traditional knowledge for future generations.

Acknowledgement:

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Development of Green Technologies and Applications: The Essence for Sustainable Development

By Dr M. Hormi, Assistant Professor, Department of Chemistry, Pettigrew College

Introduction:

Technology has become a ubiquitous term that we frequently hear in today's world. It can be simply referred to as the, "Applications of scientific knowledge for practical purposes, including tools, techniques, and systems developed to achieve specific goals". It is the know-how involved in operating a work. The word 'technology' itself comes from the Greek words 'techne' (art, skill) and 'logos' (word, expression), highlighting the application of knowledge and skill to create things.

Also, the word 'green' has now been popularized as a label for any work, technology, or process that is considered safe or harmless, in addition to being the name of a basic colour. When combined with technology, 'Green Technology' becomes a phrase, a beautiful marriage of innovation and respect for the Earth. It conveys a narrative far richer and more encompassing than the contemporary solar panels or wind turbines commonly associated with renewable energy. Green Technology can be simply understood as, "the development and use of technologies that minimize the negative impacts of human activities on the environment and society."

Why Green Technology?

With the advancement of industrialization, there has been a surge for development in almost every aspect of living. The main factors leading the demand for green technology can be briefly highlighted below:

- (a) Increasing human population—Uncontrolled population expansion is leading to higher human requirements;
- (b) Overexploitation of resources, most of which are finite and non renewable;
- (c) Human greed – Prioritizing oneself too much and negating communities;
- (d) Heavy industrialization – Overproduction;
- (e) Unchecked or deliberate practice of environmentally non benign procedures in production industries.

Of the many, above are the main factors that are causing environmental deterioration and also are the issues that the world is presently confronting. These factors are, in one way or the other, interrelated in perturbing the environmental neutrality that the world once had. Unabated population increase in a finite earth is directly or indirectly the main culprit for overall environment deterioration, calling for comprehensive and collective attention. With the ever-increasing demands for newer daily products, manufacturing industries, especially chemical industries, are producing innumerable pollutants into the environment. Eventually, chemical industries have become the major contributor to pollution. Pollution has gone beyond our earth. Human craze for expedition beyond our earth has left tons of debris in space causing space-pollution.

In short, the consequences resulting from attempts to bring about development and the adverse implications from improper management have dawned on the conscience of humans for the need of Green Technology. While development is indispensable, its effects on environment cannot be negated at the same time. An ultimate objective of green technology, thus, lies in maintaining the balance between human development and environmental safety, which is undoubtedly an imperative mission for the present generation.

Highlights on the Historical Events of Green Technology

The history of green technology spans millennia, long before the very word ‘technology’ had found its place in our lexicon. Some of the remarkable developments are given below.

Pre-Industrial Era to 20th Century

Solar-Oriented Architecture: Ancient Greeks’ principle of passive solar design, which today’s architects are re-embracing, can be traced back to ancient builders.

Innovative Water Management: The Romans developed Gravity based Aqueduct Systems eliminating the need for manual or animal labour; The Persians engineered Underground channels called ‘qanats’ that extracted groundwater, maintained its coolness and minimized evaporation, ensuring effective water management that allowed societies, even in arid regions to thrive.

Harnessing Biogas: The Chinese (around 200 BC) began making biogas by using decomposed organic matter. This process produces methane, which is utilized for heating and lighting. This ancient practice eerily mirrors today’s bioenergy initiatives, which convert waste into valuable energy.

Utilizing Wind and Water: Ancient civilizations harnessed wind and water for sailboats propelled by wind-filled sails, which are a direct testament to the use of wind energy. Similarly, rudimentary water wheels near river civilizations utilized the kinetic energy of flowing streams to aid in tasks such as grain grinding, a concept that would later undergo significant refinement.

Leonardo da Vinci—A Visionary of Green Tech: The quintessential Renaissance man was not just a painter but also a visionary in green technology. His notebooks teem with sketches of devices harnessing renewable energy, from water wheels to machines capturing wind power. Da Vinci’s fascination with flight led him to study bird movements, laying an early foundation for aerodynamics, crucial in modern wind turbine design.

Water Management and Urban Planning: The city of Venice with its intricate network of canals showcased a master-class in urban planning that integrated waterways without disrupting the natural flow. The city’s design minimized the risk of floods, ensured efficient waste disposal, and maximized the advantages of its aquatic environment.

Botanical Enlightenment: The understanding of plants’ roles in improving air quality, providing shade, and supporting biodiversity became widely recognized. This botanical enlightenment dovetails with contemporary principles of urban green spaces and their environmental benefits.

Emergence of Renewable Energy: The Seeds of renewable energy were sown in the early 1800s when inventors like Augustin Mouchot developed solar concentrators to produce steam power, highlighting solar energy’s industrial potential. Similarly, the late 1800s saw the first wind turbines, with James Blyth in Scotland creating one of the earliest models. These inventions, though rudimentary, showcased a growing awareness of alternative energy sources.

Hydropower Takes Center Stage: The late Industrial Revolution saw the rise of hydroelectric power. The world’s first hydroelectric power plant began operation in 1882 on the Fox River in Appleton, Wisconsin, USA. This milestone marked a significant leap in harnessing renewable energy on a scale that could power industries and homes.

The Birth of Environmental Consciousness: Advocacy for preservation and conservation grew as national parks were established to protect natural landscapes from industrial encroachment and movements to protect urban green spaces gained momentum.

The 20th Century: Awakening and Action

The Environmental Crisis (1960s to 1970s): The ramifications of the Industrial Revolution—pollution, deforestation, and species extinction, the widespread use of fossil fuels, nuclear tests, and industrial waste amplified environmental concerns. *Silent Spring*, written by Rachel Carson in 1962, shed light on the dangers of pesticides, marking a significant moment in environmental advocacy.

Emergence of Green Movements: The birth and growth of environmental movements gained momentum, with the inauguration of Earth Day in 1970 epitomizing global environmental awareness and activism. Grassroots movements burgeoned, advocating for cleaner air, water conservation, and biodiversity preservation. Organizations like Greenpeace and the World Wildlife Fund were established, amplifying the call for sustainable practices.

Renewable Energy Innovations – The oil crisis of the 1970s: The oil crisis of the 1970s served as a stark reminder of the limitations of fossil fuel dependency, catalyzing research into renewable energy sources. Solar panels became more efficient, wind turbines saw widespread installation, and the potential of geothermal energy was explored more extensively than ever before.

Global collaboration—The Kyoto Protocol (1997): This international agreement solidified global commitments to reduce greenhouse gas emissions, further driving green technology innovation.

Renewable Energy Development: The 1980s and 1990s saw the development of viable solar and wind energy technologies, marking the beginning of renewable energy's rise.

21st Century:

Advancements in Green Technologies: The 21st century has witnessed rapid progress in electric vehicles, energy-efficient systems, battery storage, and other eco-friendly technologies.

Focus on Sustainability: The concept of ‘green growth,’ decoupling economic growth from resource use and environmental impact, gained traction.

Growing Awareness: Increased awareness of climate change and the need for sustainable practices has further fueled the adoption of green technologies.

Energy Star Program (1992): The U.S. Environmental Protection Agency launched Energy Star, a voluntary labeling program for energy-efficient products, which contributed to the rise of green computing.

Green Building Standards: The development of green building standards (e.g., UK in 1990) and formation of associations such as the Green Building Association in the U.S, (1993) promoted sustainable construction practices.

The Renewable Energy Revolution: The surge in renewable energy adoption is arguably the most defining feature of the 21st century's green tech narrative. Solar and wind energy prices have plummeted, making them competitive with, if not cheaper than, fossil fuels in many regions. Massive solar farms, offshore wind installations, and innovations in hydropower and geothermal

energy are not just concepts but tangible realities, driving the global energy transition.

Innovation in Storage and Efficiency: Advances in energy storage, particularly battery technology.

Smart Technologies and IoT: The integration of smart technologies and the Internet of Things (IoT), from smart grids that optimize energy distribution to intelligent transport systems that mitigate congestion and reduce emissions, is reshaping urban living.

The Green Mobility Shift: Electric vehicles (EVs) powered by cleaner energy sources and backed by improved battery technology, along car-sharing models, research into green aviation is reshaping how we move.

Some Modern Day Green Tech Marvels

These green tech marvels, rooted in the principles of sustainability and renewable energy, are shaping our world in ways previously unimagined, making our lives more sustainable and interconnected.

1. Floating Solar Farms: While solar panels on land are commonplace, engineers are venturing onto water. Floating solar farms, or “floatovoltaics,” are being installed on reservoirs, lakes, and dams. These systems, besides generating electricity, reduce water evaporation and inhibit the growth of harmful algae, showcasing a dual environmental benefit.

2. Energy-Generating Roads: Imagine a road that harnesses the power of the sun. In select regions, roads are being embedded with solar cells, turning stretches of infrastructure into power-generating marvels. These roads can potentially power streetlights, traffic signals, or even nearby communities.

3. Bladeless Wind Turbines: Challenging the traditional wind turbine design, bladeless turbines leverage oscillation to generate electricity. These structures, which resemble art installations, reduce the visual and environmental footprint of wind energy harvesting.

4. Air-Purifying Buildings: Architecture is also undergoing a green revolution. Beyond passive solar designs, buildings are being constructed with materials that actively purify the air. These structures absorb CO₂ and pollutants, releasing cleaner air and setting a new standard for urban construction.

5. Ocean Cleanup Systems: Addressing the colossal challenge of oceanic plastic pollution, innovative systems are being deployed to clean up the Great Pacific Garbage Patch and similar regions. These floating barriers capture and concentrate plastic debris, making it easier to retrieve and recycle.

6. Vertical and Urban Farming: In the heart of bustling cities, vertical farms are rising. These multi-story structures grow crops hydroponically, using LED lights for photosynthesis. They promote sustainable food production, reduce transportation emissions, and reconnect urban dwellers with agriculture.

7. Wireless Energy Transfer: Moving beyond the constraints of cords and cables, research in wireless energy transfer is progressing rapidly. Technologies such as resonant inductive coupling have the potential to revolutionize how we charge electric vehicles or power devices, making the process more streamlined and efficient.

8. Green Desalination Techniques: With freshwater becoming a scarce commodity in many regions, desalination is gaining traction. Modern systems are now focusing on green desalination, using renewable energy sources to convert seawater into drinkable freshwater.

Potential of Green Technology

Some of the key beneficial features of Green Technology towards sustainability are–

Redefining Energy Consumption

Green technology redefines energy consumption patterns by prioritizing renewable energy sources. Unlike conventional fossil fuels, solar, wind, and hydroelectric power minimize carbon emissions while ensuring energy efficiency. For instance, advanced photovoltaic cells and vertical wind turbines exemplify the power of green technology in providing clean energy solutions. Governments and industries worldwide are increasingly adopting these technologies to mitigate climate change, which remains a pressing issue demanding immediate action.

Moreover, transitioning to renewable energy significantly reduces dependency on finite resources. This shift underscores the power of green technology as a cornerstone in building resilient energy systems. Furthermore, innovations like smart grids, which optimize energy distribution, reflect how green technology can seamlessly integrate into existing infrastructures, making sustainability not only achievable but practical on a global scale.

Revolutionizing Waste Management

Another critical domain where the power of green technology significantly contributes to sustainable development is waste management. Traditional waste disposal methods, such as land filling and incineration, exacerbate pollution and squander valuable materials. In stark contrast, green technologies like advanced recycling systems, anaerobic digesters, and waste-to-energy plants offer efficient and eco-friendly alternatives.

These innovations not only reduce the volume of waste but also convert it into useful resources. For example, waste-to-energy plants generate electricity from biodegradable materials, thereby showcasing the dual benefits of waste reduction and energy production. Additionally, the adoption of circular economy models, driven by the power of green technology, transforms waste into a resource, reducing environmental harm and promoting economic sustainability.

Driving Sustainable Urbanization

Urbanization poses significant challenges to sustainability. However, green technology enables cities to grow without compromising the environment. Smart city initiatives incorporate green technologies such as energy-efficient buildings, intelligent transportation systems, and green roofs. Consequently, these advancements reduce urban heat islands, lower greenhouse gas emissions, and improve overall livability.

For example, smart lighting systems powered by renewable energy illuminate streets only when needed, thereby conserving electricity and reducing operational costs. Similarly, electric and hybrid vehicles supported by extensive charging infrastructure exemplify the power of green technology in revolutionizing urban transportation. These innovations align with global efforts to combat urban pollution while fostering sustainable communities.

Green Technology in Enhancing Agricultural Practices

Again, agriculture, the backbone of human civilization, benefits immensely from the power of green technology. Precision agriculture, a groundbreaking innovation, leverages sensors, drones, and data analytics to optimize resource usage. By delivering water, fertilizers, and pesticides with pinpoint accuracy, farmers can maximize yields while minimizing environmental impact.

Furthermore, vertical farming and hydroponics illustrate the power of green technology in addressing land and water scarcity. These techniques enable year-round cultivation in controlled

environments, ensuring food security for growing populations. Additionally, bioengineered crops that are resistant to pests and climate extremes further exemplify the role of green technology in fostering agricultural resilience. As a result, the agricultural sector is witnessing a paradigm shift toward sustainability and efficiency.

In Combating Climate Change

Climate change stands as the most daunting challenge of our era, and the power of green technology is pivotal in combating its effects. Carbon capture and storage (CCS) technologies, for instance, capture carbon dioxide emissions from industrial processes and store them underground. This innovation effectively reduces atmospheric carbon levels, mitigating global warming.

Additionally, green technology promotes afforestation through drones that plant trees over vast areas within minutes. These reforestation initiatives restore ecosystems and enhance biodiversity, further showcasing the power of green technology in reversing environmental degradation. Moreover, the development of biofuels and green hydrogen provides sustainable alternatives to fossil fuels, thereby reinforcing the fight against climate change. With such initiatives, the transition to a low-carbon future becomes increasingly attainable.

Future Prospects: The Green Horizon

The prospects that lie ahead on this green horizon are as follows:

- 1. Fusion Energy:** Often termed the “Holy Grail” of clean energy, nuclear fusion holds the potential to provide a nearly limitless and clean power source. By mimicking the sun’s energy-generating process, fusion could revolutionize our energy landscape once the technical challenges are overcome.
- 2. Quantum Computing and Energy:** The advent of quantum computing could profoundly reshape renewable energy. From optimizing grid distributions to designing new materials for better solar panels, the computational power of quantum computers promises significant leaps in green tech applications. Recently, China made significant strides in achieving milestone by developing 105-qubit superconducting quantum processor called “Zuchongzhi 3.0”. This chip is claimed to be 1 quadrillion faster than the best supercomputers. Quite earlier, in 2020, Chinese researchers also claimed to have achieved quantum supremacy by completing a calculation in minutes which otherwise would be a 2.5 billion-year task.
- 3. Atmospheric Water Harvesting:** Future technologies might efficiently extract potable water directly from the air, even in arid regions. Innovations in this domain could transform regions plagued by water scarcity, ensuring clean water for all.
- 4. Advanced Carbon Capture:** While current carbon capture techniques show promise, the future might bring technologies that not only capture but also convert atmospheric carbon dioxide into useful products, turning greenhouse gas into an asset.
- 5. Smart Biofabrication:** Bridging biology with technology, we might soon have buildings with “living” walls capable of self-repair, or clothes that adjust to our body temperatures, all fabricated sustainably using organic processes.
- 6. Hyper-Efficient Transportation:** Beyond electric vehicles, future transportation may include superconducting maglev trains, hyperloop systems, or even personal aerial vehicles—all powered by clean, renewable energy sources.
- 7. AI-Driven Conservation:** Artificial Intelligence could play a pivotal role in biodiversity

conservation. From tracking endangered species to modeling ecosystems and predicting environmental changes, AI has the potential to enhance our conservation efforts manifold.

8. Ocean-Based Renewable Energy: The vast oceans could become rene-wable energy goldmines of the future. Beyond tidal energy, emerging technologies may harness temperature differences in ocean layers through Ocean Thermal Energy Conversion or exploit salinity gradients to generate power.

9. Circular Economy and Waste Reduction: Future societies may fully embrace the circular economy model, where waste is virtually eliminated. Products will be designed for longevity, and when they reach the end of their life, they will be broken down and their components reused or biodegraded.

Barriers, Ethics, and Policy Considerations

The promising features of green technology are also laden with hurdles. A holistic approach to sustainable development requires addressing barriers, understanding ethical implications, and crafting thoughtful policies.

(i) Technological Barriers: Certain technologies are still in their nascent stages or are not yet cost-effective at scale. For instance, energy storage solutions need further enhancement to accommodate global demands, and carbon capture techniques require refinement and scalability.

(ii) Economic Challenges: Capital investments pose significant challenges especially for developing nations. This poses a dilemma of whether to invest in rapid industrial growth using established, cheaper methods or in greener or costlier technologies.

(iii) Ethical Considerations: Green technology brings forth ethical debates. Bioengineered products, while promising, lead us to question the boundaries of manipulating natural processes. Similarly, land use for massive renewable energy projects may conflict with indigenous rights or biodiversity conservation.

(iv) Policy and Regulatory Barriers: The global nature of environmental challenges demands harmonized policy approaches. However, geopolitical interests often hinder unified action. Furthermore, outdated regulations can stifle green tech innovations.

(v) Social and Cultural Perspectives: Cultural values and social norms play a pivotal role in technology adoption. In certain societies, traditional practices might conflict with modern green tech solutions, necessitating sensitive, inclusive approaches.

Conclusion: The Journey Ahead and Our Role

As we reflect on the history of green technology and the myriad innovations, challenges, and opportunities it presents, one thing becomes abundantly clear: the journey ahead is a collective endeavor. Every breakthrough, every policy drafted, and every ethical consideration is a testament to our shared responsibility towards our planet and future generations.

The role of individuals, communities, industries, and nations is not merely to be passive observers but active participants. From making informed choices as consumers to advocating for sustainable practices at the community and national levels, each of us has a part to play.

The green technologies of tomorrow will be shaped by the decisions we make today, the values we uphold, and the challenges we dare to confront. As we continue on this shared journey, let's carry

forward the legacy of innovation, resilience, and hope, always striving for a harmonious coexistence with our planet. The story of green technology is, after all, the story of humanity's enduring spirit and our undying quest for a better, sustainable future.

“THERE IS ENOUGH FOR EVERYONE'S NEED BUT NOT FOR EVERYONE'S GREED” -M. K. Gandhi.

[Note: The writer has no claim for the ownership of the article. The article contains extracts from other sources*, and is put up only with an intention for educational purpose to propagate the necessity of practicing Green Technology for Sustainable Development]

*Courtesy:

(1)<https://mkce.ac.in/blog/the-power-of-green-technology-and-its-role-in-sustainable-development/>

(2) <https://therenewables.org>

A Day in the Life of a Remote Sensing and Geographic Information Systems Student

By H A Chonchuimi, Assistant Professor, Department of Geography, Pettigrew College

What's something you've always felt deeply connected to or wanted to explore? For me, it was a strong desire to expand my knowledge in the field of Remote Sensing (RS) and Geographic Information Systems (GIS). I was eager to delve deeper into this area and was ready to do whatever it took to gain admission to a good institution offering these courses. My curiosity and interest, combined with my efforts, were acknowledged by God, who opened a door for me. I was the only student from Northeast India selected for the 2024-2025 batch of the Postgraduate Diploma in RS and GIS Applications at Jamia Millia Islamia University, New Delhi.

RS and GIS are like wasabi-coated green peas—a bold combination of sweet, salty, and spicy flavors that can be addictive for some, while others might dislike or be allergic to them. Studying this field is a mix of excitement, pressure, exhaustion, and satisfaction all at once. A universally accepted truth is that nothing in life comes without a price. It's always a 'give and take' policy, where the amount we give should be deserving of what we want. Thus, alongside the course enrolment fee, system upgrades, and daily financial expenses, RS and GIS application studies demand that students invest much of their daily attention, patience, energy, time, and analytical abilities.

A typical day for a student in this field is packed with schedules and tasks. Almost every day starts with reviewing previous lessons and reading theoretical portions in preparation for upcoming classes, connecting concepts as they progress. This preparation equips me with positive energy and helps me face questions confidently or even ask questions beyond the lectures.

Once the practical classes begin, the real energy-draining hours start. Most practical sessions are spent working on computers: downloading satellite data such as Landsat, Cartosat, Sentinel, Moderate Resolution Imaging Spectroradiometer (MODIS). We process the data through layer stacking using different band combinations, applying study-relevant formulas, visualise the results in the form of maps, and prepare the final layouts. It doesn't end in the lab; practicing at home is just as essential. Thus, this process is time-consuming and at times frustrating, though interesting.

Thankfully, hot chai from Arshi and biryani from Central Canteen, and ice creams or fresh fruit juices, truly boost our drained energy and refresh our minds—much needed during long hours in the laboratory facilities of my university's department. The facilities available in my department's laboratory are fortunately funded by the Indian Space Research Organization (ISRO) and include a combination of both old and new systems. This provides convenience for conducting practical studies and analyses, with compatibility for running advanced graphic software.

Ultimately, I believe that 'anything we get is about trade-offs,' as I mentioned earlier about the 'give and take' nature of life. We trade our skills for money and respect; we trade time, energy, and resources to acquire skills. We revolve around this system with no escape. Well, that is a brief glimpse into a day in the life of a RS and GIS student—a glimpse that might be hard to fully grasp since I've excluded the everyday joys of being a student to focus on the field of study itself.

I shall now share how interested individuals can become students of RS and GIS. Any graduate with a background in Science subjects, Engineering, Earth Sciences,

Geology, Geography, Forestry, or related fields can pursue a postgraduate diploma or master's degree in RS and GIS.

What is the value of studying something if it has no practical application? In light of this, I now turn to the applications of RS and GIS. The applications of RS and GIS are not confined to a limited field. To cite an easy example, 'google maps' applications performing several useful features in our present daily life like; route navigation, plot exploration, etc. employs Global Positioning System (GPS) with the coupled function of RS and GIS.

The applicability of RS and GIS extends far beyond this. RS and GIS applications range from yield estimation of vegetation and crops by studying their health, to map preparation (both geographical and political), to disaster monitoring and prediction, and site and infrastructure development such as city planning. It is also, very interestingly, applicable in crime mapping, mapping of disease hotspots and coldspots, and, of course, in a variety of strategic planning activities in defence services.

Given such wide-ranging applications, RS and GIS is an advanced field of study, which is why choosing it as a main course of study is highly encouraged and considered a wise choice for emerging minds. It is a fascinating and engaging discipline that, like any other subject, may not feel easy at first—but it simply requires a beginning.

When one is passionate, enthusiastic, and sincere, the rest flows naturally. Curiosity sparks questions and interest, along with the courage to seek answers that can break through the mental barriers making us believe something is 'impossible.' This brings me back to what I mentioned at the beginning. My curiosity, interest, and sustained effort led me toward the path of fulfilling a dream—while never forgetting the vital support of my family, friends, and relatives along the way.

Harana rarāhli āthut kakhui

*By Dr. H. Shimreingam, Assistant Professor (SS), Department of English,
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Āchālakha harvā eina rarāh
Rakhongli tara ngaso tāyiji
Harvā chili shaingaihaoda rarāh
China hānga ‘Harvā, shongfa thanlu’ ji

Rarāhwui kaphaningchi harvāna
Theihaoda hāngrai ‘Itao shongfa na
Rilu ina shurgei’ jihaowa. Kha
Shongzā zatlaga hānga rarāhna

‘Itao, shongfa mari zatngaikhala?’
‘Itao na rimalu I shurgei’ ji
Kakathumapāli har pāhaowa
Rarāh china shongfa thankazat chi

Ringphāhaidei phaningda harvāna
Rithui khaleo rarāhna harvāli
Ākahungli yonkhui kala āna
Ngapothatshailaga āmāng shimli

Hankhaung harna harshangli pamsai
Harnaona āvāva kathā kahai
Eina shim maungkhala ngahāna.
‘Shongfali thing kathi ākha pitai

Navā makān khavai sādalei’ ji.
Rarāh khanishi latunghaowaji
Harnaona ngahānlui ‘Ishavā nani
Tantak mangaso-ungmakhala?’ Ji.

Ā thing makān khavai hotnādalei
Jilui rarāh. Kakathumapāli
Harnaona ngarakzak eina hānglo
Jihaoda rarāhna hānga āli

‘khamshui singda tālo kala khawo
Āsumnao ākha leisāra nawui
Khamshui ngaphittālo kaja khawo
Chiwui lungli ā pidalei.’ Āwui

Tui khuida harnaona khamshui singda
Khawo āsumnao chili tāngaphit
Kaje rarāh harvāli shaihaoda
Harhā paishokrāsai. Āwui mithit

Kashong lāngkhuimiluda harnaona
Āwo kasāra harāli āpoi
Rarāhli āthut khuira harana
Jida āwui ngasotnaobingli hoi

Rarāhli rai sāsa hānga chieina
Leisā, maimathei, sileng, khaireo, seipai,
Zāling kala khaoshang, āshi shinina
Āli rai ngachonra jida ngasovai.

Maimathei khamong tungli yuitāya
Khaoshang chonparli chichāpda rima
Zāling pamkhongzingli zangda rima
Khaireo rāhamli, seipai pitāya

Yāngkhupli. Harana hotlā tungli
Zangpam, leisā keirāk shaiphokhaowa
Sileng tarongli honna. Rarāh lengkhor
Phunglaga kashan teknanai unghaowa

Langpong tara tāshon tāthaihaoda
Chotlāk keirākli ungkai...kongluitai
Yāngkhupli keirāk leisāna shaihaoda
Āwui lengkhor ngaleili zangapokhai

Tara heiror phasā hupva yasop
Si kachang sāthuda siknāhaowa
Meilumra jida zākshangli yongzang
Khamongli meimathei tārorhaowa

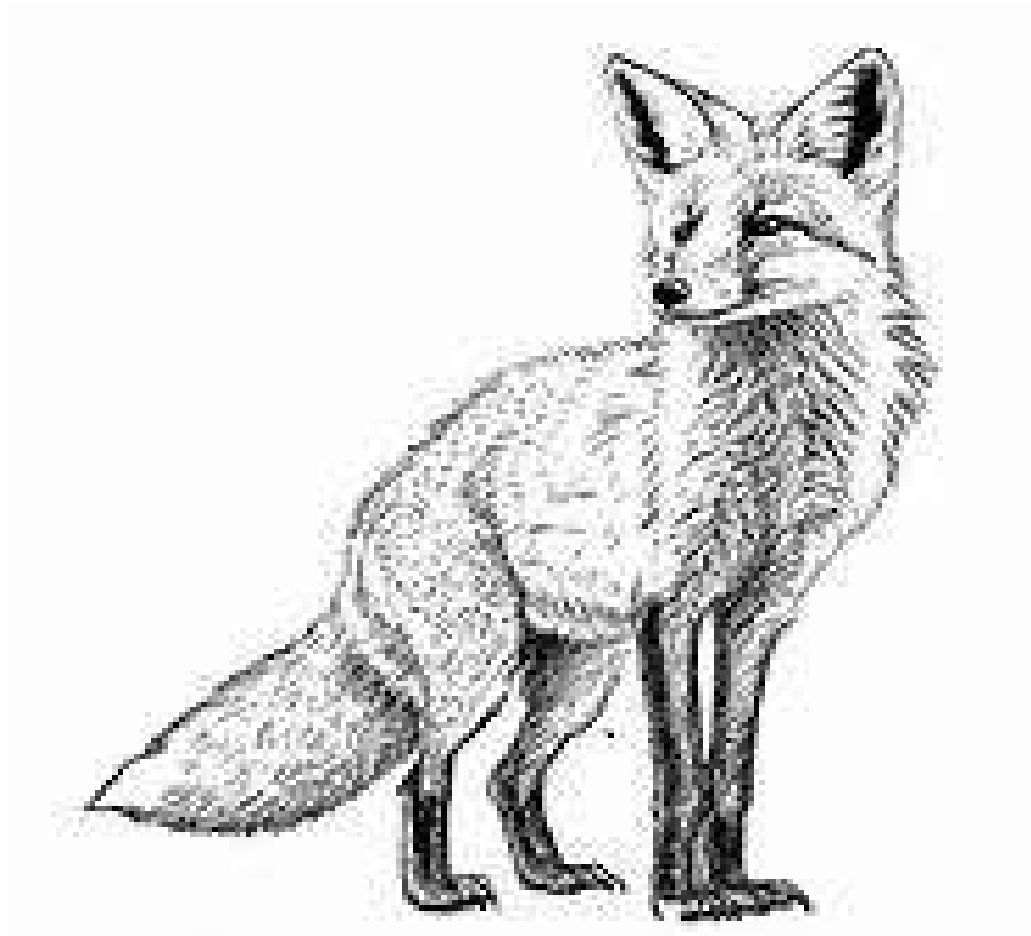
Kuitung kayāngli matheithang pitai
Ngaleili, ngakarthuida meifali
Zanga kala pamkhongli zangpama
Zālingna pharikmihao makhāli

Ngawokkai! Hara_u theiluida zangkhuī
 Hara_u ngawokshokta pāng jakrormi
 Ra_hamli āpāng zangrursa kaje
 Khaireo rimsāda āpāng chichāpmi.

Kakazāche makhāngrar kayāngli
 Shok mik ngami seipaili ānaiya
 Ningkakachai! Phei mitta khawoli
 Chotnai jida tarongli pamtāya

Silengna kharomda yāmshang yāmtai
 Kateowa manglā kankhuira jida
 Langpong tara_u tāshon tāthaihaoda
 Kachotwui tungli khi khana chotnai!

Chonparli kāyuida pam khaoshangna
 Ākahung makeida thihaowaji.
 Harli āwor sāda shai rarāhna
 Harāna chiwui āthut khuiyiji.



NSS: Real Learning Happens Outside the Classroom

*By M. Kaphungsing, Assistant Professor, Department of Physics,
Pettigrew College (NSS Nodal Officer)*

Historical Evolution of National Service Scheme (NSS)

Integrating national service into university education took nearly 20 years to evolve from concept to formal implementation. Dr. S. Radhakrishnan first sowed the seeds of this idea in his 1948 report. The Central Advisory Board of Education (CABE) discussed the idea in 1950, followed by a recommendation in the First Five-Year Plan (1951) supporting the need for social service camps. Over the next few years, several institutions began organizing such activities.

In 1958, Prime Minister Jawaharlal Nehru proposed that social service be made a prerequisite for graduation. In 1959, this proposal was discussed at a meeting of Education Ministers, leading to the formation of the Deshmukh Committee to develop concrete suggestions. Prof. K.G. Saiyidain's 1960 recommendations significantly shaped the final scheme. The implementation gained momentum after Dr. Kothari's Education Commission strongly advocated for it in 1966.

In 1967, Vice-Chancellors endorsed the proposal, and by 1969, a conference of student leaders welcomed it. The Fourth Five-Year Plan allocated ₹5 crore for the NSS, and on 24th September 1969, Dr. V.K.R.V. Rao, the then Union Education Minister, officially launched the NSS in 37 universities across all states. This symbolic launch during the Gandhi Centenary Year honoured Mahatma Gandhi's ideals of service and grassroots empowerment.



The Role of NSS Today

The NSS is now a flagship youth program under the Ministry of Youth Affairs and Sports. Designed to shape students' character through community engagement, it fosters social responsibility, leadership, and a spirit of selfless service. NSS volunteers actively engage in rural development, village adoption, and campus-based initiatives like conducting surveys, educational programs, and health awareness campaigns to address grassroots needs.

Orientation through Service

One of the key objectives of the NSS in higher education to engage students in meaningful community service during their academic years stems from the concern that many college students remain unaware of rural challenges, despite the fact that a large portion of India's population resides in villages. To bridge this gap, NSS offers hands-on opportunities for students to work directly

with communities. These experiences cultivate leadership, civic responsibility, and social awareness reshaping student perspectives and ensuring they remain connected to the realities of those they may one day lead.

The National Service Scheme's guiding principle, "Not Me, But You," embodies the spirit of democratic values—emphasizing selfless service, respect for others' perspectives, and compassion toward fellow human beings. It highlights the interdependence between personal well-being and societal welfare, reinforcing the belief that collective progress ultimately benefits all.

NSS at Pettigrew College, objectives

Since its establishment in 1965—and its subsequent takeover by the Government of Manipur in 1977—Pettigrew College has seen its NSS units play a pivotal role in shaping students' character through experiential learning. The NSS program at Pettigrew College aligns with national objectives while addressing local community needs. Its key goals include developing social and civic responsibility among students, enhancing problem-solving skills through community engagement, promoting leadership qualities and democratic values, encouraging national integration and social harmony, and building resilience to tackle emergencies and natural disasters. Specific objectives also include raising social consciousness through direct community interaction, providing practical exposure to real-world challenge, enriching education through experiential learning, developing employability skills through participatory leadership.

The two NSS units at Pettigrew College function under the guidance of the Principal and are coordinated by two Programme Officers. Unit I is led by Mr. T. Hopeson,

Assistant Professor in the Botany Department, while Unit II is overseen by Mr. M. Kaphungsing, Assistant Professor in the Physics Department. Both units, comprising dedicated student volunteers, uphold the NSS motto—"Not Me, But You"—and reflect a strong commitment to community service and collective progress.

NSS Activities and Structure

NSS activities fall into two main categories:

1. **Year-Round Community Service:** These include blood donation drives, tree plantation campaigns, yoga sessions, vaccination drives, AIDS awareness programs, and collaborations with local NGOs like NVKS Ukhrul. Volunteers are required to complete 240 hours of service over two years, including participation in a mandatory seven-day camp at a village adopted by the college.

2. **National-Level Camps:** These include the National Integration Camp (NIC), Adventure Camp, and the prestigious Republic Day Parade Camp (NRD). Selection is rigorous—starting from the college level to district, university, and state evaluations. Only 200 candidates across India are selected for the Republic Day Parade in New Delhi. Selected participants are judged on marching skills, endurance, and cultural performance. They get the opportunity to visit the Prime Minister's residence and interact with the President and Vice-President.

In addition to these, the NSS unit regularly organizes multiple activities which includes campus cleaning drives to promote hygiene and environmental awareness, celebrations of national and international days to foster patriotism and global thinking, orientation camps to train volunteers, participation in seminars, debates, quizzes, and cultural events

at district and state levels, and personality development programs to boost students' confidence and communication.

Special Highlight: Cleanliness Drive at Shingcha Wuyawon

Among the many impactful initiatives, the Cleanliness Drive at Shingcha Wuyawon stood out. This scenic tourist site is known for its blooming Wuyawon flowers at Mount Wuya Kachui. During a seven-day special camp, 25 NSS volunteers collected around 40 kg of single-use plastic waste, preserving the area's natural beauty.



Key Outcomes

The initiative led to a notable reduction in pollution across the ecologically sensitive

region, marking a significant step in environmental conservation. It brought together students and local residents, fostering strong community engagement as they collaborated to create a cleaner, healthier environment. Through a well-organized awareness campaign, the drive successfully promoted waste management practices and emphasized the importance of environmental sustainability, fostering long-term behavioural change.

The program was successfully coordinated by the NSS Program Officers, who emphasized its importance in protecting biodiversity and promoting eco-tourism.

The NSS at Pettigrew College exemplifies the belief that real learning happens outside the classroom. By immersing students in community service, the program instills empathy, leadership, and responsibility. From village adoption to national representation, NSS volunteers emerge as change-makers, carrying forward Gandhi's ideals of selfless service. Through initiatives like the Shingcha Wuyawon Cleanliness Drive and participation in national events, the NSS continues to transform education into a powerful tool for personal and societal growth—fulfilling its core philosophy: “Not Me, But You.”

Alice Goreham Pettigrew

By Sirawung Raiping, Assistant Professor, Department of Botany, Pettigrew College, IQAC Co-ordinator

I want to reflect on the life of a remarkable pioneer, Alice Goreham Pettigrew, who was the devoted wife of Reverend William Pettigrew. Our college is named after him, and together, their lives have profoundly impacted our district, transforming it from a headhunting society to one that embraces Christianity. This change has influenced religion, culture, education, medicine, village administration, society, and home life, leading to significant improvements in the lives of individuals in Tangkhul society and in Manipur as a whole.

Before embarking on her mission, Alice received training as a nurse at Sussex County Hospital in England, equipping herself with vital medical knowledge. Her commitment to healing led her to complete a two-year course at Livingstone Medical College, where she learned about minor surgery and dentistry. After practicing in the slums of London, Alice returned to Ukhrul in 1906, ready to serve the community.

Her vision for medical work was centered on self-reliance, and she charged small fees that made her services accessible to the community. She started her initial dispensary in a humble woodshed, later transforming an old mud house into a vital healthcare center as the mission grew. In the 1920s Ukhrul saw the establishment of a permanent government hospital; however, Mrs. Pettigrew tirelessly continued her mission, forging pathways to health and wellness.

In the face of adversity, Alice confronted the devastating cholera outbreak of 1898, which claimed many lives in Ukhrul and beyond,



showcasing her unwavering commitment to her community.

Alice's impact on education was equally transformative. In 1896, amidst a society that placed limitations on girls, she championed the cause of female education, spending 14 years inspiring families of Christian converts to embrace this new vision of empowering girls through learning. She successfully educated nine girls, providing them with skills beyond basic literacy, including weaving, knitting, gardening, and harvesting. These young women thrived, becoming active church members and paving the way for future generations, with seven pursuing nursing training in Nowgong and Golaghat, in Assam.

Alice's influence reached far beyond the hills. The awakening she sparked in female education resonated with Manipuri Hindus in

the valley during the 1930s, as they began to witness the remarkable achievements of these girls. This female educational success catalyzed a profound realization, inspiring a movement for greater opportunities and recognition for women across Manipur.

Of the nine female converts Alice educated, seven were particularly outstanding and went on to become teachers and nurses. Reverend Pettigrew's evangelistic impact would not have been as profound had there not been Alice's relentless support. As a devoted Christian and wife of an evangelist, she shared equal responsibility in their mission field, though in different ways.

We also cherish Reverend Pettigrew's contributions for bringing the Christian faith to 100% of the population in Ukhrul district, Manipur. He made significant strides in literature, authoring 23 elementary school textbooks in collaboration with local Manipuri teachers, and also translated the Tangkhul New Testament Bible and Hymnal with the support of his wife, Mrs. Pettigrew.

Mrs. Pettigrew played a crucial yet often understated role in Pettigrew's missionary journey. Biographies indicate that she took on the motherly role of caring for their children while also being the first person to introduce medical services in the district, serving as the sole medical expert for over 20 years by establishing a dispensary. She truly embodied the saying, "Behind every successful man is a woman who is the driving force."

(Source: Jonah M. Solo and K. Mahangthei (editors) in "Forty Years in Manipur Assam, An account of the work of Rev. and Mrs. William Pettigrew")

The Almighty ‘₹’

By Karaiba James, Assistant Professor, Department of Political Science,
Pettigrew College

“If the rich could hire other people to die for them, the poor could make a wonderful living.”

— Yiddish

Some years ago, a newspaper offered a prize for the best definition of money. Out of hundreds who competed, the winner submitted the following: “Money is the universal provider for everything but happiness, and a passport to everywhere but heaven.” When we look at what we want and compare it with what we have, we will be unhappy. But when we think of what we deserve, rather than what we have, we will thank God.

The increasing role of money power in elections is too well known and is one of the maladies which sometimes reduce the electoral process into a mere farce, by placing some privileged candidates with financial resources in a distinctly advantageous position as compared to other candidates. The result of such an election cannot reflect the true choice of the people. The system deprives qualified and able persons of the prerogative to represent masses.

The power-hungry political class would leave no stone unturned to gravitate towards their singular goal of seats and more seats. This class is known to push their cause, for whatever it is worth, down the throats of an almost gullible electorate via a universal language called money. Funding is an ongoing process, and each time it is becoming bigger and bigger. Who sets the tempo for corruption and a brazen flaunting of rules? Who sets the ball rolling by simply brushing aside rules that forbid any candidate to spend over ₹7 million

on campaigns, but end up using at least ten times the amount, mainly on buying the voters with cash, intoxicants, and alcohol?

For all of us to answer

Cash, which is often unaccounted black money, has often been found in transport vehicles—be it helicopters, milk trucks, or even hearse vans. Enormous amounts are spent on rallies and high-tech media campaigns, which also include the sleazy practice of paid news.



This problem persists in India because political funding has not become institutionalized, as the conduct of politics costs lots of money—not just to contest elections, but also to run a political party. An organized system for mobilizing funds is lacking. It is at this juncture that unorganized funding methods like sale of patronage, extortion, and loot of the exchequer creep in.

To counter the problem, it wouldn't be wrong to cite the statement of Rajiv Theodore, India Bureau Chief, in *The American Bazaar*: “What we need is a body akin to what has been set up in the U.S. under the Federal Election

Campaign Act 1974, which created an enforcement agency called the Federal Election Commission. This body supervises all financial transactions by political bodies that have solicited or spent money to support or defeat federal candidates. The organization verifies all reports presented, and discloses the same to the public and the media. Ideally, our Election Commission should be empowered to do exactly this, by law. If this is done, there is no need for individual parties to give responses under RTI.”

We see that despite several teeth to the regulators, no laws are truly reformed instead

they are simply abused by the rich and the political. The need of the hour is to enlighten citizens, to enable qualified representatives to represent the masses, to facilitate application of the principles of democracy in our system. When people feel their votes do not change things, voters will seek money as short-term maximization, and fall back upon caste, community, tribe, etc. We need to empower local government, evolve a new political culture, ensure internal democracy, implement primary elections to choose candidates, promote trans-parency and establish independent ombudsmen—for there is no single panacea to solve the menace.

Pettigrew College at a Crossroad

*By Mangakhui Tuikhar, Assistant Professor, Department of Economics,
Pettigrew College*

“There are two primary choices in life: to accept conditions as they exist, or accept responsibility for changing them.” - Denis Waitley

This quote by motivational speaker and author Denis Waitley perfectly reflects the current impertinent questions to be asked to our students at Pettigrew College. Today, our students stood at that crossroad. They can either passively accept the status quo or take active responsibility to shape a better future, not only for themselves but for the college as a whole.

Positive change in our institution will come when students begin to take their responsibilities seriously. But before that can happen, we must reflect and ask ourselves some important questions to arrive at the destination we want.

To all the Pettigrew students:

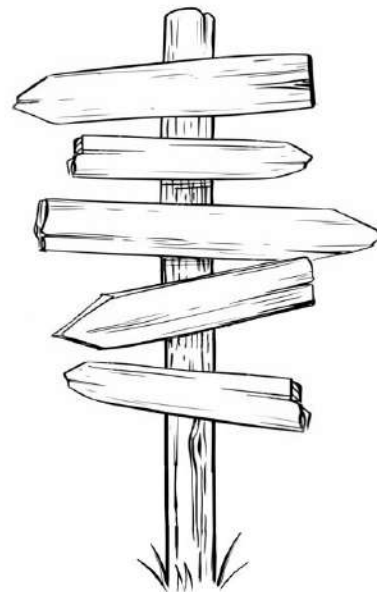
Are we truly making gradual progress? Are we on the right path toward both personal and collective growth?

Or are we just here to focus on ourselves and leave without leaving any imprint to be remembered tomorrow?

It is often said that college life is the most critical phase in shaping a student's career. Students come to college to learn, to explore, and to discover what they want to do in life. But are you actually making that effort? Are you coming to college with the intent to learn and grow, or merely to walk away with a piece of paper, a degree that lacks direction or purpose?

We've seen how college can change people for better or worse. Some who were once overlooked have transformed and thrived.

Others, who once held great promise, have faltered.



So I ask:

Are you striving each day to be your best in college?

Are you learning something new, challenging yourself every day, and staying engaged with the obstacles you face in college until you overcome them?

Or are you simply waiting for the day to end, going through the minutes and hours, to go back home, only to realize that that another day has passed without any meaningful progress?

It is no secret that students who actively participate in extracurricular activities tend to be more dependable, sociable, confident and have a stronger believe in themselves than those who do not. This involvement is the

foundation for Leadership, empathy, and a genuine concern for others. While success can certainly come from behind the scenes, those who engage with their peers early on often grow into more understanding and people-centered leaders.

So, ask yourself:

Are you stepping outside your comfort zone to improve yourself every day in college?

Are you embracing challenges and accepting your mistakes as you struggle and learn?

Or are you retreating, offering excuses, and avoiding responsibility?

Do you dare to apologize if you've made a mistake and take responsibility?

There's no doubt that a student's integrity and honesty are built over time—through hard work, tireless effort, and a constant commitment to self-improvement. It's in the little things: attending classes regularly, submitting assignments on time, preparing diligently for tests and exams, and listening to lectures with curiosity and focus. Fulfilling these academic responsibilities isn't optional but essential if we want to be reliable, respectful and responsible.

So, I ask you again:

Do you attend your classes with the intent to truly learn, perhaps gaining even just a few meaningful points?

Do you submit your assignments with your own effort and understanding, or do you take the easy way out by copying from a classmate?

Do you ever prepare your thoughts in advance for the class that is coming tomorrow?

Are you willing to sit for an exam with the hope of giving your honest best or are you tempted to succeed by unfair means?

Education comes at an immense cost in many developed nations. We, in developing

countries, are fortunate to receive quality education at a fraction of that cost. Here in our college, everyone gets an equal opportunity to enrol and learn saving our families a fortune in the process.

So, I ask again:

Are you grateful for the subsidized education you receive?

Do you recognize the expenses your parents shoulder for books, uniforms, bags, shoes, daily transport and your personal needs?

Are you willing to work hard, not just for yourself, but for your teachers and family?

Do you try, even in small ways, to contribute, maybe by covering your daily commute or helping at home to ease the financial burden?

In college, we meet all kinds of students each with their own personality, preferences and pace of learning. Our teachers are constantly challenged to adapt, to meet us where we are, and to keep every lesson engaging and meaningful, all because they want us to progress.

So I ask all the students of the college:

Are you willing to acknowledge your teachers for their dedication?

Are you willing to forgive them for their shortcomings?

Are you ready to give your best for your teachers, for your parents, and for yourself?

And finally, if you believe a teacher has earned your respect, are you willing to earn theirs?

In the end, the future of this college lies in the hands of students, the pillars of our society. The questions you ask and the choices you make today will shape the direction of tomorrow.

You have a choice to take responsibility, make small but meaningful changes in your actions starting today and strive for better outcomes

tomorrow. Or continue seeking personal gain alone and eventually fade from the picture of the college. However, be cautious! Because, to remain active or passive will not only define WHO you will be tomorrow but also what legacy you would leave behind. Together as students, teachers, and the college, we have the power to build something greater than ourselves.

Change doesn't always have to begin with big actions; it can happen in the everyday choices we make. And today you have that CHOICE.

The decisions we make now will determine the future of PETTIGREW COLLEGE. We have a choice now. Will we rise to the challenge?

Finding Voice in a Classroom That Wasn't Built for Me

*By Lakthing Muinao, Assistant Professor, Department of Political Science,
Pettigrew College*

As a student, I often find myself seated among rows of classmates in lecture halls—pen in hand, ready to absorb something, anything that reflected the world I came from. From my early days at Savio School to my time at Delhi University and Jawaharlal Nehru University, the curriculum unfolded like a distant monologue: European philosophers like Marx, Hobbes, and Aristotle; literary canons dominated by Shakespeare; histories shaped by the Mahabharata or the French Revolution. These loomed large in our syllabi, yet none seemed to resonate with realities I had grown up with—they felt alien. What was absent was not just my people, but the very language through which I could articulate my world. The erasure I encountered wasn't merely academic—it was deeply personal, a quiet denial of belonging that echoed in every page we were told to memorise.



Coming from an Indigenous community in the foothills of the Eastern Himalayas, where knowledge is transmitted through oral stories and the forest is not 'land' but a living ancestor, such worldviews were, at best, treated as curious footnotes, and at worst, dismissed as myth. Thus, I found the classroom to be an unfamiliar place. Perhaps

this dissonance was rooted in the colonial foundations of modern education in India. As Ngũgĩwa Thiong'o (1986) argues, colonial education functioned not merely through language or curriculum, but as a tool to detach communities from their cultural epistemologies and align them with the worldview of the coloniser. Linda Tuhiwai Smith (1999) similarly notes that Western academic institutions continue to marginalise Indigenous knowledge systems by deeming them unscientific or anecdotal. As a result, education becomes a site of epistemic violence, where dominant paradigms are legitimised, and intergenerational knowledge from Indigenous communities remains under recognized, if not entirely erased. Moreover, this legacy persists where our intelligence is not doubted, but it is rarely recognised.

Therefore, for a long time, I remained silent. Not because I had nothing to say, but because I feared that what I had to say would not "count." This could further be expressed by how Paulo Freire (1970) explains that the oppressed internalise the narrative imposed upon them, including the belief that they are not intellectual agents. This silence is not a void; it is a response to centuries of being told that our voices do not belong in the conversation. Because for generations, colonial structures had taught us our stories, cosmologies, and ways of relating to land—was not just different, but fundamentally 'incorrect'. Then the postcolonial Indian nation-state came, rather than liberation, the dismissal continues, often recast as internal others—an "ethnic periphery". Indigenous communities were viewed as backwards, our knowledge systems as inferior, and our languages as underdeveloped. Our epistemo-

logies were deemed unworthy of academic recognition, and so, like many others, I internalised this erasure. What we inherited was not just political subjugation, but a deep internalisation of inferiority.

Borrowing from Paulo Freire (1970) concept “culture of silence”—this internalisation is a condition in which oppressed communities come to see their marginalisation as inevitable and their knowledge as irrelevant. Thus, silence becomes survival. For our ancestors, who experienced not just neglect but active violence and humiliation, speaking out was dangerous. And so, over generations, the habit of silence calcified into a norm. Wherein the act of speaking itself becomes fraught, conditioned by histories of exclusion and epistemic violence. Therefore, the classroom, rather than being a liberating space, often becomes a site of internalised hierarchy. This silence was not just linguistic or academic—it was ontological. What does it mean to belong to a knowledge tradition that is never cited, referenced, or footnoted in the syllabus?

With an encounter with broader decolonial literatures at Indian Institute for Human Settlement and SOAS, and seeing how people across the world have resisted erasure—not just politically, but epistemologically—I began to reframe this silence. Finding my voice within the academic space meant unlearning the idea that our knowledge was inferior. It began when I started seeing my community's oral stories not as folklore, but as theory, when I realised that walking with my grandmother through the forest was its form of pedagogy. That cooking, singing, weaving, and healing—these are not just “cultural” acts, but epistemologies. Gradually, I began to think and write differently. I came to understand that there is no singular or universal way of knowing—only systems that have been historically privileged over others. I started citing my elders alongside theorists, drawing

upon both ethnography and memory, and recognising the pedagogical value in our oral traditions. Slowly, I stopped waiting for permission to speak. Realised that validating our knowledge does not require institutional endorsement—it requires courage and collective reclamation. Thus, speaking became an act of reclamation, a refusal to be defined



by the frameworks that refuse to include us.

So, I now urge: speak up. What you know is not just valid—it is vital. It opens up space for dialogue, for shared inquiry, and for alternative ways of understanding the world. Our voices do not merely belong in these spaces—they are part of the process of rebuilding them into places not only open to us, but built by and of us. To find one's voice in a space not designed for you is not just an act of personal courage; it is a form of resistance. The classroom still wasn't built for us, but we're rebuilding it—one story, one question, one voice at a time.

Therefore, to reclaim our voice, let's understand that education need not be an instrument of domination—it can be a site of resistance, healing, and renewal. But for that to happen, the classroom space must be reimagined: not as a neutral space of knowledge transmission, but as a relational space where multiple ways of knowing can coexist and inform one another, between the learners and with the educator. When we speak from our histories, landscapes, and lived realities, we challenge the foundational assumptions of dominant pedagogy. In doing so, we do not merely ask to be heard—we reshape what knowledge means, and who gets to define it. Let us begin to chip away the normalised silence and assert our collective right to speak. I urge fellow learners: ask the question, step beyond the cocoon of hesitation, and claim the classroom as your own—a space not of estrangement, but of belonging, dialogue, and discovery.

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A College of Grit and Grace

By Moses Neil Shaiza, Assistant Professor, Department of History, Pettigrew College

In the quiet folds of our hills, nestled between mist and memory, stands a college not built of grandeur, but of grit and grace. It is not a palace of privilege, but a beehive of purpose, where every drop of honey is earned through blood, sweat, and tears.

Here, students walk miles—sometimes barefoot, sometimes hungry—but always with hearts ablaze. They carry books like torches, lighting their way through the fog of hardship. They are not just learners—they are dreamers in motion, sculpting futures from the clay of scarcity.

And the teachers? They are not mere instructors. They are soul-shapers, guardians of minds and hearts, sowing seeds in rocky soil, believing in bloom even when the rain forgets to fall. They teach not just with chalk, but with compassion, sacrifice, and the quiet conviction that every child is a miracle waiting to unfold.

At the heart of it all lies this truth:

A teacher's love, quiet and steady, like sunlight on a winter morning—gentle, warming, and life-giving.

A student's gratitude, soft as the echo of a mountain song—enduring, humble, and full of promise. Together, they create a harmony that quietly moves mountains, even when no one is watching.

To teach is to build bridges across broken rivers.

To learn is to climb cliffs with bare hands and burning hearts.

And to do both—with patience, with sacrifice, with love—is to plant roses in snow: a beauty so rare, it can only be born of struggle and grace.

This college is a symphony of courage and hope. It is a place where miracles wear dusty shoes, and where success is not luck—but the fruit of perseverance. It is a canvas painted with the colors of resilience, where every scar tells a story, and every triumph sing of grace.

So let this college be known—not for its wealth, but for its wisdom.

Not for its fame, but for its faith.

Let it rise like a lone ever-blooming rose atop the high white-covered mountain, visible from afar, admired by many, and rooted in the soil of sacrifice.

Let every classroom be a sanctuary.

Let every lesson be a lantern.

Let every soul here—teacher and student alike—be reminded that greatness is not born in comfort, but carved in courage.

And when the world asks how such beauty bloomed in such barren ground, let the answer be simple:

It was grace.

It was love.

It was the will to rise.

Yet even the strongest hearts falter in silence. In my own quiet battles—as a teacher, a student once, and a child of hardship—I, too, have leaned on unseen strength. The following poem is a glimpse into that spiritual companionship that walked with me in my darkest moments.

Guardian Angel/Mayonkhami-a Kazingrao

Whispers spiral from a waterfall plunging deep below,
Tumbling from the jagged edge of a rocky cliff.
A bird flicks its tail, swift and sure,
Wings slicing through the silver veild of rain.

In the heart of a storm, a rare moon glows—
Stars and lightning clash in the haste of turmoil.
The sun bursts forth through warring clouds,
Yet dares not lift its gaze toward heaven.

Dark mist invades, cloaking the sky,
Flooding the mind like waves upon a wounded heart.
Yet my soul did not drift, nor drown—
A silent companion walked beside me still.

My Guardian Angel—
Steadfast, serene, unseen by mortal eyes.
A shield before me, unwavering,
A quiet sentinel, my spirit's twin.

Then came a glimpse—
A fleeting haze, elusive as a dream,
Shifting into the shape of a deer.
I gazed again, and again...
Until that radiant deer, alive with light,
Blossomed into a Morning Star.

This piece is lovingly dedicated to all the students who walk through hardship with quiet courage—to those who study by candlelight, who carry dreams in worn-out bags, who rise each morning not with ease, but with purpose.

You are not alone.
You are seen.
You are the heartbeat of this college,
And the world awaits the light you carry.
Even in the darkest valley, a single spark of hope can light the way. You are that spark.
Keep walking. Keep believing.
The sunrise is already on its way.

*Penned by one who has walked through storms, and still believes in the sunrise—
A voice shaped by silence and fire, and in the power of love to bloom even in the coldest soil.*

Educational tour to Loktak Power Station, Leimatak, Manipur

By AS Worchuirin, 6th Semester, Physics Department

As part of the Department of Physics' continued commitment to experiential learning, an educational visit was organized to the Leimatak Hydropower House, located in Churachandpur district of Manipur on May 12, 2025. The visit aimed to provide students with firsthand understanding of hydropower generation and the practical aspects of electricity production and distribution. The group comprised of 11 students, 4 faculty members, and 2 staff members, all driven by shared academic curiosity and enthusiasm.

Departure and En Route Activities

The journey commenced early in the morning from Ukhrul, with the college bus departing at 5:00 a.m. and reaching Imphal at approximately 7:55 a.m. Before proceeding to Leimatak, we made a brief yet meaningful stop at the Imphal War Cemetery, a solemn site maintained by the Commonwealth War Graves Commission. This impromptu visit added a thoughtful and reflective dimension to our journey. Refreshments were arranged along the way to ensure everyone remained energized for the day's activities.



Arrival at the Power Station

We arrived at the Leimatak Hydropower Station at approximately 12:45 p.m., and we were warmly welcomed by the station's staff and engineers. A brief introductory session was conducted in the main administrative block, during which the history, objectives and significance of the Leimatak Hydropower Project were explained.

Technical Session and Facility Tour

For a more structured and effective learning experience, our group was divided into two smaller teams. Each group was assigned a dedicated engineer—either an Electrical Engineer or a

Mechanical Engineer—to guide us through their respective technical domains of the hydropower facility.

Electrical Engineering Group:

This group was taken on a detailed tour of the control room, substations, and electrical equipments involved in the power generation process. Students learned about the functioning of generators, transformers, circuit breakers and switchgear as well as the overall process of converting mechanical energy into electrical energy. The engineer explained the control mechanisms used to regulate voltage and frequency



and the safety protocols followed during operations. Discussions also included grid integration and transmission systems.

- **Mechanical Engineering Group:**

This group was led through sections housing the turbines, penstocks, and mechanical regulators. The guiding engineer offered in-depth explanations of how the potential energy of stored or flowing water is converted into kinetic energy, which drives the turbines to generate electricity. Students were introduced to components such as Francis turbines, governors, cooling systems and draft tubes. Emphasis was placed on energy efficiency, maintenance routines and vibration control systems used at the station.

Throughout the session, students were encouraged to ask questions, and the engineers responded with clarity and enthusiasm. The visit provided valuable insights into both the theoretical concepts covered in class and their practical implementation on an industrial scale.

Return Journey and Visit to Loktak Lake

At around 3:00 p.m., we began our return journey. On the way back, we made a brief stop at the iconic Loktak Lake in Bishnupur district, known for its unique floating phumdis (heterogeneous masses of vegetation, soil, and organic matter). Though our time was limited, students enjoyed exploring the natural beauty of the lake, taking photographs, and appreciating the ecological diversity it represents. We reached Imphal by early evening, had dinner, and continued the final leg of our journey, arriving back in Ukhrul at 10:00 p.m. Thus, concluding a long but fruitful day.

Conclusion



The educational visit to Loktak Power Station proved to be a remarkable success, offering students an invaluable opportunity to bridge classroom learning with real-world application. The combination of technical exposure, professional interaction and cultural exploration made it a holistic learning experience.

We extend our sincere gratitude to the engineers and staff of Loktak Power Station for their hospitality and knowledge-sharing as well as to the Department of Physics and college administration for organizing such a well-coordinated and impactful event. Such field visits not only enhance conceptual understanding but also inspire students to consider careers in energy science, engineering, and sustainable technologies.

A Zoological Exploration of Manipur

By Somiror Gachui, 6th Semester, Zoology Department

The Department of Zoology, Pettigrew College, Ukhrul, organized a study tour for the 4th and 6th semester students to Imphal from May 16th to 18th, 2025. The purpose of the tour was to visit Keibul Lamjao National Park (Bishnupur District), Loktak Lake (Bishnupur District), and Iroishemba Zoo (Imphal West District), in line with the syllabus, to provide students with valuable insights into biodiversity and conservation efforts. The tour consisted of 26 students, accompanied by 4 faculty members: Dr. Gaikhuanlung Ngaomei, Dr. Ersi Jajo, Ms. Vimi Raihing (Research Assistant), and Mr. Thuithangam (Field Assistant).

The journey began late in the evening from Ukhrul, with departure at 4:00 PM, and we reached our destination, Imphal, at approximately 7:45 pm. Upon arrival in Imphal, we had dinner at Wonrei Hotel. Without further delay, we headed to Cheiraoching Hill to enjoy the scenic view before returning to the Youth Hostel at Khuman Lampak Stadium, Keirang, which provided us with a restful night's stay.

The very next day, after lunch, we proceeded to our first destination, Keibul Lamjao National Park. Keibul Lamjao National Park is the only floating park in the world. It is home to the endangered Brow-antlered Deer (*Rucervus eldii eldii*), which thrives in this unique wetland ecosystem. The Park is also home to other wildlife, including Hog Deer, Otters, various waterfowls, and migratory birds. After exploring the park, we proceeded to our second destination, Loktak Lake, located in Moirang.

Loktak Lake is a freshwater lake in Northeast India, known for its unique floating islands of vegetation, soil, and organic matter called phumdis. The surface area of the lake fluctuates between 250 km² and 500 km² during the rainy season, with an average of around 287 km². It is the largest freshwater lake in Northeast India and is an excellent spot for bird watching, as it attracts numerous bird species. We also had the opportunity to take a boat ride on the lake and explore the phumdis while admiring the surrounding natural beauty.

After this enriching experience, we headed back to the hotel to relax before proceeding to Kangla Nongpok Torban, a riverside recreation area located in Sajenthong, Imphal. The place was refreshing and beautiful, offering a breathtaking view that left us all captivated. We spent time exploring the surroundings and took numerous photographs to capture the moment. We returned to Wonrei Hotel for dinner and, without delay, made our way back to the Youth Hostel.

The next morning marked our day of departure. We woke up early, completed our morning routine, and packed our belongings. After that, we went for a short walk near the Youth Hostel, casually exploring the area around the stadium before returning for lunch. After lunch, without any delay, we headed to Iroishemba Zoo.

Upon entering the Iroishemba Zoo, we went through a security check, as plastic materials were strictly prohibited inside the zoo. This policy is well maintained and reflects the zoo's commitment to being eco-friendly. As soon as we stepped in, we took group photos. Everyone was instantly captivated by the lush, natural surroundings. For a moment, we didn't want to leave—we wished we could stay there for a whole week.

We spent time enjoying the peaceful environment and took photographs of various fascinating species, including: Black and White Colobus Monkey (*Colobusguereza*), Banded Palm Civet (*Hemigalusderbyanus*), Leopard Cat (*Prionailurusbengalensis*), Asian Forest Tortoise (*Manouriaemys*), L'Hoest's Monkey (*Cercopithecuslhoesti*), Bengal Monitor Lizard (*Varanusbengalensis*), Western Hoolock Gibbon (*Hoolockhoolock*), Rhesus Macaque (*Macacamulatta*), Schmidt's Red-tailed Monkey (*Cercopithecusascanius*), Wild Boar/Eurasian Wild Pig (*Sus scrofa*), Himalayan Black Bear (*Ursusthibetanus*), Golden Jackal (*Canisaureus*), Clouded Leopard, Leopard, and Leopard Cat, Himalayan Griffon Vulture, Common Emu (*Dromaiusnovaehollandiae*), Steppe Eagle (*Aquila nipalensis*), Grey-headed Parakeet (*Psittaculafinschii*), Burmese Python, among others.

We observed their behavior, learned about their diets, habitats, and conservation status. Many enclosures were designed to mimic the animals' natural environments, which helped us understand the importance of preserving their ecosystems.

After visiting the zoo, we proceeded to Alang Potsangbam for the water amusement park. As we entered, we were once again struck by the lively atmosphere. Some of us were mesmerized by the sheer joy and excitement on the faces of both children and adults, all enjoying the water activities. We, too, had a great time, laughing and playing, creating memories we'll cherish. This visit to the water park was not only fun but also marked the final destination of our tour.

We finally departed from Thengchingji in Imphal East around 2:35 PM and reached Ukhrul at about 5:40 PM. We had dinner at a hotel near Punjab National Bank in Viewland, Ukhrul. After dinner, we parted ways and officially concluded our study tour.

We extend our sincere gratitude to the Department of Zoology and the college administration for organizing such a well-coordinated and impactful event. This study tour has significantly enriched our understanding of Manipur's natural heritage and emphasized the need for continued conservation efforts.

Our visits to Keibul Lamjao National Park, Loktak Lake, and Iroishemba Zoo provided valuable insights into the region's biodiversity and the importance of sustainable practices to protect these unique ecosystems for future generations.

An NSS Story: From Ukhrul to Agartala

By Tharchai Khansu, 6th Semester, English Department

On the 23rd of September 2024, I, Tharchai Khansu, along with Mathasem Zingkhai, both National Service Scheme (NSS) volunteers from Pettigrew College, began our exciting journey from Ukhrul to participate in the NSS North East Festival, held in Agartala, Tripura. Upon reaching Imphal, we were warmly joined by other volunteers from across the state. The Manipur team was led by the ever-enthusiastic ma'am Indra and the experienced Sir Niami Yuman. As we were traveling by flight, we reached Agartala later that same day.

Upon our arrival in Agartala, we were accommodated at the Shaheed Bhagat Singh Youth Hostel. During our brief but eventful stay, from the 24th to the 27th, we followed a packed and well-organized itinerary that offered a perfect balance of learning, culture, and camaraderie.

The first day began with a hearty breakfast, after which we were picked up by a bus around 8:45 a.m. to participate in a vibrant rally in our colorful cultural attire. The rally was a lively celebration of unity in diversity. Later, we attended an insightful session graced by the Honorable Chief Minister of Tripura and several esteemed ministers, including the Regional Nodal Officer. In the evening, the Manipur team proudly presented a captivating 30-minute cultural programme, showcasing our state's rich heritage and traditional dances.



The following day, we actively took part in a cleanliness drive around the town, a meaningful initiative that reflected the spirit of community service promoted by the NSS. Afterward, we visited Neermahal, the majestic historical water palace set in the serene waters of Rudrasagar Lake. The view was breathtaking, offering a perfect blend of architectural beauty and natural tranquillity.

The next morning began with a calming and rejuvenating yoga session. Later, in the evening, we enjoyed vibrant cultural exchanges with cadets from other states and participated in engaging formal sessions. These interactions deepened our understanding of different cultures while strengthening our sense of national unity.

On the fifth and final day, an inspiring blood donation camp was held before breakfast. Many volunteers and programme officers from various states came forward to donate blood—a true reflection of selfless service. The festival concluded with an extempore speech competition, where volunteers from our college delivered impassioned speeches on diverse and meaningful topics.

Throughout the festival, we were exposed to a variety of cultures, languages, and traditions. We built lasting friendships and shared unforgettable moments with fellow cadets from across the region. With heavy hearts, we said our goodbyes and returned to our respective states, carrying with us cherished memories and life-changing experiences.

I am deeply grateful to our college for providing me with this incredible opportunity, especially to Sir M. Kaphungsing, the dedicated Programme Officer of the NSS Unit at Pettigrew College. The NSS continues to offer young students invaluable lessons in leadership, discipline, and service. I strongly encourage all students to volunteer and actively participate in the enriching activities organized by the NCC and NSS units.

“Not me, but you.”

My CATC Camp Experience

By S. Sita Devi, 4th Semester, Zoology Department

I'm excited to share my experience of participating in the Combined Annual Training Camp (CATC), organized by the 65 (M) Girls Battalion NCC, Imphal. The camp was held at St. Joseph's College, Ukhrul District, Manipur, from the 28th of January to the 3rd of February 2025. It was an incredible journey, and I am proud to be one of ten cadets representing our college.

The eight-day training was intense—closely resembling that of the Indian Army. From the very first day, the schedule was packed with activities. Our classes started at 7:30 AM and continued until 3:30 PM every day. Each morning began with a physical warm-up to prepare us for the day ahead. We were provided with nutritious meals and treated with care, which helped us stay focused and energized.

The camp truly embodied the NCC motto: "Unity and Discipline," promoting healthy and constructive interaction among us. The training aimed to instil core values such as discipline, punctuality, sincerity, and physical fitness. A wide range of activities and classes were conducted, including drill, sports, field craft, and weapon handling. Among these, the practical sessions, especially weapon handling and battle craft stood out as the highlights. They gave us a glimpse into the hardships and sacrifices our soldiers endure while serving the nation, deepening our respect and admiration for them.

On the final day, a cultural program was held to celebrate our journey and the strong bonds we had formed as cadets. That day, four cadets were selected from among thirty-three participants and awarded recommendation cards by the Commanding Officer of the 65 (M) Girls Battalion NCC, Imphal. The selection process was rigorous and evaluated by two Associate NCC Officers (ANOs) and two Permanent Instructor (PI) staff. It covered several criteria, including drill, weapon drill, discipline, and words of command. I feel extremely proud and honored to be one of the cadets who received this recognition.

Overall, the CATC camp was a valuable experience that enhanced our personalities, communication skills, physical and mental strength, and leadership abilities. For me, it was one of the most memorable and meaningful experiences of my life. It taught me new things and gave me the confidence to speak in front of others without fear. It has inspired me to look forward to the future with hope and determination.

I am truly grateful to my college, and especially to our ANO, Lieutenant Rinngamla Shimrah, for the constant support and guidance. Attending this camp was truly one of the most rewarding experiences of my life.

National Integration Camp (NSS), 2024 Experience

By Thempei Rainam, 6th Semester, History Department

I am one of the NSS volunteers from Manipur who represented the state at the National Integration Camp organised by NSS at Indira Gandhi University, Meerpur, Haryana from 21st-27th October, 2024. The camp is an annual event that aims at fostering unity and understanding among people of diverse cultures and traditions across the nation. Our journey began on 18th October, 2024, we travelled from Imphal to Guwahati by plane, anticipating the adventure and thrill that I was about to experience. The next day, we travelled from Guwahati to Delhi by train and then from Delhi to Meerpur by bus and finally arrived at the venue on 21st October, 2024. A total of 200 volunteers from 16 states participated in the camp. On arrival we were divided into 10 groups, each group comprising of twenty members each from different states which helped us connect and bond with volunteers from other states.



A day at the camp begins with exercise and yoga, followed by a light breakfast and social work like tree plantation & campus cleaning. Two intellectual sessions are held daily, one in the morning and one after lunch. We had sessions on safety precautions and actions to be taken during natural disasters or accidents, aero- drone, psychological and physiological needs, career counselling and duties & responsibilities of NSS volunteers, among many others. A groupwise song and dance competition was held in the evening where the groups sang beautiful cultural songs of different states and performed different state dances. Food and accommodation provided by the university was commendable. All the volunteers were friendly, I was impressed by their congeniality throughout the period of the camp. They were always ready to lend a helping hand in every situation, for instance, during visits to historical sites and places of tourist attraction such as Loco Shed, Rewari and Rao Tularam Haveli. Exploring the last two was one of the most exciting and memorable things I have ever experienced. The Loco Shed features a collection of Victorian era trains which were absolutely mesmerizing. On the last day of the camp, a state cultural exhibition competition was held where I got the chance to present a Tangkhul folk song, showcasing the unique cultural heritage of the Tangkhuls. It was a moment of pride that will stay with me my whole life.

The NIC has offered me a glimpse of the diverse cultures of India which are beautiful and unique in their own way. I will forever remain grateful to the college, our programme officer, Sir M Kaphungsing and others who gave me the opportunity to attend this camp. I'm hopeful that the college will offer more opportunities of this kind to other students as well in the coming days and more students will get this type of exposure to learn more about the duty & responsibility of NSS and the importance of social service, both from the perspectives of a student and an NSS volunteer. The motto of NSS is 'Not Me, But You'. Attending the NIC camp will remain an unforgettable experience in my life. Attend the camp, and you will learn to grow, create lasting memories and make lifelong friends. So, friends, if you ever get the chance to join an NSS camp, grab it.

JEE Dreams to Literature: A Journey of Self-Acceptance

By Adriel Jagoi, 4th Semester, English Department

During my matriculation days, I noticed that most of the big personalities I admired were engineering students. This inspired me to pursue the Science stream for my higher secondary education. I left home with the dream of cracking the JEE, the gateway exam to enter a B.Tech program. I got admitted to Herbert College, Imphal, where I was placed in Section A, a batch of over 250 students rigorously preparing for both NEET and JEE through extra classes and regular weekly mock tests. But to my utter disappointment, I could barely grasp the basics of my subjects, and the language barrier made things even more difficult.

Weekly test results were displayed in tables, with the topper's name gleaming beside a dream number at least ten times higher than my own. I always found my name at the bottom of every results table, and that didn't change throughout my entire 11th grade. To fall from being the topper in my 10th grade classroom to the bottom in 11th was a hard reality to swallow. I grew extremely self-conscious, and school became a constant reminder of my failures. But the truth was, I wasn't even putting in the necessary effort. Unmotivated and anxious, I lost all determination and grit in my studies, and that low dragged on even into 12th grade.

It was during those days that I started journaling—a quiet outlet where I could pour out my nervousness. Amid the academic struggle, one subject that consistently brought me joy was English. I thoroughly enjoyed the lessons, and the lecturers often had kind words about my essays. Encouraged by their feedback, I always wrote well in my English papers, despite failing one of the main subjects in term exams.

By the end of 12th grade, I had wasted much of my time and the opportunity to properly prepare for the JEE. While some of my classmates performed exceptionally well and secured admission into top institutions like the IITs, NITs, IISc, and Parul University, I retreated to my hometown for a drop year to try again. On the advice of my parents and elder sister, I hesitantly enrolled in Pettigrew College. For a serious aspirant, joining college during a drop year is a major decision—it means balancing JEE preparation with college attendance and semester exams.

Though I was recommended to take physics as my subject, I couldn't help but be tempted by English. I wanted to explore Literature more deeply, and write a book someday. Besides, one of my biggest regrets from high school was not reading enough. This felt like the right moment—a chance to dive into the richness of literature, far from the world of calculations and formulas.

My results in online mock tests remained disappointing, and I gradually came to realize that I had already lost precious years chasing the B.Tech dream. This prompted me to reconsider my path. I decided to build my career around my comfort subject—English. Doing fairly well in my current subject, I feel grateful to have the pressure of performing well taken off my back. I'm grateful for the patience and grace of my parents, who gently redirected me toward literature without confronting me about my failure.

Through this journey, the most important lesson I've learned is that a path may be considered prestigious or ideal, but that doesn't necessarily mean it is the right one for me. Competitive exams in India are extremely tough, and while giving your best is important, it is equally important to introspect and choose a path that aligns with your strengths and brings you mental peace.

From Failure to Resilience and Success

By Sandy Vashum, 4th Semester, English Department

When I started my first year of college, I was completely alone. I didn't know anyone, and the days felt long and unfamiliar. But slowly, I began meeting people—one friend at a time—and soon, campus life became joyful and full of laughter.

Academically, I felt prepared and confident. For my first-semester board exams, I studied intensely. I anticipated strong results and believed I was on the right path. I truly expected my efforts to be reflected in the results.

But when the results came out, my roll number wasn't on the list I had hoped for. I felt humiliated. It wasn't just disappointment—it felt personal. I began questioning everything: *Was I not good enough? Had I misjudged myself? Was it something beyond my control?*

For weeks, I avoided conversations about the results. But gradually, my perspective changed. I spoke to a teacher I trusted, who gently reminded me that failure is not a definition of one's worth. I also learned that many people who have achieved great success have faced failure too. The key lies in how we respond to it and grow.

That failure taught me humility and self-awareness. It encouraged me to reflect deeply on both my strengths and areas for improvement. More importantly, it helped me shift focus from external validation to personal growth. I explored new ways to learn and grow—not for recognition, but for myself.

Today, I'm grateful for that setback. It didn't close any doors; instead, it opened new ones. It taught me resilience and helped me redefine success—not as something to prove to others, but as something that feels right for me.

Failure, I've realized, is often the first step toward real growth.

Failure is a Professor Disguised as an Exam Setback

By Solanchon Luikham, 2nd Semester, Zoology Department

I remember walking out of the exam hall that day with a heavy backpack and an even heavier heart. The sting of that moment—the sinking feeling in my chest, the tightness in my throat, and the whisper in my head saying, "YOU HAD THE CHANCE, BUT YOU BLEW IT", is still so fresh and vividly clear.

As I sat on the campus bench, watching students pass by as if everything was fine, I felt alone—disappointed in myself and, honestly... embarrassed.

At first, I wanted to forget it ever happened. I avoided conversations about the exam, dodged questions, and wore a smile that masked the disappointment. But no matter how much I tried, the memory kept replaying in my mind—I just couldn't let it go.

I studied—or at least, I thought I had.

For days, I relived the whole experience in my mind, trying to figure out where it all went wrong. What did I do wrong? Was I not smart enough? Should I just drop out?

But then I realized: I hadn't really prepared. I had just hoped things would work out. I didn't ask for help when I was struggling. I wasn't learning—I was just trying to get by.

I memorized facts instead of understanding concepts. I stayed up late—even the night before the exam—hoping cramming would somehow work miracles.

It didn't.

The disappointment wasn't just on my mother's face—it was on my confidence. I felt small.

And the truth is, failure in college feels different. No one talks about it much, but once you've left high school, the expectations grow, and the pressure to figure things out is constant. When you mess up, it feels like you're falling behind while everyone else is sprinting ahead.

But here's what I learned: Failure is a professor in disguise. It forced me to reflect, not just on my study habits, but on my mindset. Failure wasn't the end of my academic story; it was a necessary plot twist, a moment to rebuild: stronger, sharper, and more self-aware.

Now, when I walk through campus, I still feel a little sad, but my heart is lighter. Because, failure isn't the end of my story—it's how I grow stronger.

To every college student out there feeling like you're drowning in pressure, let me tell you:

Your value isn't defined by grades,
but by your worth as a person.
Your growth isn't always a straight line,
and your story isn't finished yet.
Like a seed beneath the soil-
crushed by pressure,
hidden in the dark—
Still, you should shine.
Still, you should rise.
Still, you should bloom.
Fail as many times as you need,
but get up twice the number.
If this is what it takes to outshine the current me—then I am ready. Are you?

Board Exam Failure Became my Academic Foundation

By Peimichon Raingam, 6th Semester, Political Science Department

I still remember the day I received my first board exam results—the anticipation, the anxiety, and the crushing disappointment that followed when I saw my scores.

It was one of the most difficult experiences I’ve faced as a student. But it taught me some of the most valuable lessons: about resilience, and about how to rise after falling. I realized that failure isn’t a reflection of my worth or abilities, but an opportunity to learn and grow.

Fast forward to today, I’m in my third year of B.A., and my experience as a student has been much more positive. I’ve stayed focused, worked hard, and made steady progress in my studies. Still, the lessons from that challenging time continue to guide and motivate me.

If you’re going through something similar, I want you to know that you’re not alone. We all stumble, we all fall—but it’s how we respond that matters. Don’t let failure define you; let it refine you.

Hold on to your dreams, and trust in your ability to grow. Even when the path ahead is uncertain, keep moving forward. You are stronger than you think—and you can achieve more than you imagine. Let’s use our failures as stepping stones to success.

Failure doesn’t Define You—Silence about it does

By Wormarak Horam, 6th Semester, English Department

We live in a culture obsessed with achievement. Ranks, awards, job offers, and polished resumes dominate how we define success. Amid the loud celebration of success, one thing remains dangerously silent: failure.

It doesn’t look good on curriculum vitae (CV), and it is often quietly swept aside. In classrooms, workplaces, and even in our own homes, failure is either punished or ignored. This silence is not accidental—it is systemic. To admit failure, in many circles, is to admit weakness. And weakness, we are told, is unacceptable.

There’s a failure I didn’t speak about for a long time—not to my friends, not to my teachers, not even to myself in an honest way. My meeting with failure wasn’t dramatic. There were no tears, no shouting, no breakdown—just a quiet evening, an exam result on a screen, and a dull sinking feeling in my chest.

I had failed at something I believed I was good at. Worse, I had failed my own expectations. I brushed it off, telling myself it was just one paper and that I’d move on. But something inside me didn’t. I avoided studying—especially the subject I had failed. Not because others blamed me, but because I blamed myself. And I didn’t know how to handle failure.

We're taught to aim high, to work hard, to stay focused. But we're rarely taught how to handle failure. So, when it happens, it can feel like a personal collapse. It took me years to realize that my failure wasn't the mark on the paper—it was the silence that followed it. The guilt and silence that accompany failure can lead to a lack of discipline, cause you to question your responsibilities, and allow self-doubt to take over.

But through this experience of failure, I began to understand life's rhythm—its highs, its lows, and the quiet growth in between. Failure may interrupt the path, but it doesn't decide the destination. In the end, it's not the failure itself that matters most, but how we choose to face it. That response, both in academic and personal life, is what reveals failure's true value: it offers lessons no textbook can teach.

It cultivates humility by reminding us that we don't know everything. It develops courage as we learn to try again despite the risk of disappointment. And it builds character—the quiet strength to keep moving forward when the path is uncertain.

At college, we are not just preparing for careers; we are shaping our identities. We are learning how to think, how to question, and how to evolve. In this journey, failure should not be feared—it should be embraced. Embracing failure tells us we are challenging ourselves. It tells us we are pushing beyond comfort. And most importantly, it tells us that we are growing.

Eventually, I returned to the subject I had failed. And I didn't just pass—I understood it better. Not because I studied harder, but because I approached it differently: with humility, curiosity, and less fear of being wrong. During that time, a teacher and a few mentors stood by me. Their support didn't just help me learn the material—it helped me rebuild my confidence.

Slowly, I began to share my story. And I was surprised by the power of that simple act: telling the truth. Once I opened up, others did too. What I thought was a lonely experience turned out to be universal. If there's one thing, I hope this piece offers, its permission—to be honest, to fall, and to learn out loud. We don't need to hide our failures. We need to grow through them.

Beyond the Badge: Lessons in Leadership from the Student Union

By Worchan Shimrah, Zoology, 4th Semester, Zoology Department

“Leadership is often described as the art of motivating a group of people to act toward achieving a common goal.”

Joining the student union for the first time was both a proud and overwhelming moment. I stepped into the role with excitement, eager to represent my peers and bring about positive change. However, it didn't take long for me to realize that this badge of honor also came with a surprising amount of weight. Being a member of the student union is a journey marked by both challenges and rewards. It's a role that demands long hours, tireless dedication, a willingness to listen, and the strength to take responsibility when things don't go as planned.

One of the most difficult parts of this journey has been facing criticism—harsh, and at times, uninformed. When events fall through or expectation aren't met, it's easy for students to point fingers at the union, forgetting that we are students too. Balancing academics, personal life, and union responsibilities all while working with both limited and unlimited expectations, has not been easy. There were moments when it felt like no matter how much effort we put in, it was never enough. At times, it was challenging, with sleepless nights, tense meetings, and moments of doubt. We often felt unappreciated despite giving everything we had.

But amidst the chaos, there were also sparks of joy—when events ran smoothly. And when someone said, “thank you, you made a difference”, those small moments of appreciation reminded us why we took on the responsibility in the first place. Being part of the student union has been one of the most transformative experiences of my college life.

Above all, being a student union member is not just a position—it's a profound responsibility that taught me resilience, empathy, and leadership. It has been, without a doubt, one of the most meaningful part of my college experience, and for that, I remain truly grateful.

Things I Wish I knew Before College

By Chonminao Angkang, 4th Semester, English Department

When I started college, I thought everything would fall into place easily. But I quickly realized it's different from school: they don't check hairstyles or notebooks anymore. Things are harder and also easier at the same time; people are different and life moves fast.

One thing I really wish I knew earlier is how helpful it is to watch YouTube videos before classes. I started doing it because I was struggling to understand topics taught in class and it made a big difference. I also learned that going to the library early helped me grab the textbooks I needed since the copies are limited. I've learned that to get quality study material, it's better to focus on downloading research papers found in Google instead of relying on websites and AI generated answers. These small things helped me more than I expected and I wish someone had told me this before.

Another thing I didn't expect was how friendship changes. People I thought would be with me forever drifted apart. Some friends are for a season, others a lifetime, and both are special in their own way.

College wasn't just about academics, it shaped me through real-life experiences such as the ability to handle pressures, learning to stay calm when things felt uncertain and doing what's best for me even if that means being different from others.

If I could go back as a fresher, I'd tell myself to start small. I would not hesitate to ask for help from classmates, teachers and friends. I'd concentrate better on my priorities, have a little faith in myself, give myself a gentle pat on my shoulder and be kinder to my younger self.

How College has Changed Me

By Thanmungla L Shimray, 4th Semester, English Department

My college journey has been truly transformative. It has reshaped me from a shy and introverted individual struggling with social anxiety and poor communication skills into a confident and well-balanced person. I once believed my social anxiety would limit my relationships, but college has taught me the value of nurturing friendships and bonds. I used to think that small talk with others was awkward and intimidating, but college has helped me learn the importance of relationships with peers, not just academic education.

Looking back, I've come to appreciate the value of discipline, time management, and essential life skills that have elevated my social interactions and academic pursuits. My teachers have not only provided academic education but also mentored me in developing a growth mindset, refining my thinking, and building the confidence to take on new challenges. Engaging with my classmates has also sharpened my critical thinking and my ability to express myself effectively.

Beyond academics, college has broadened the way I think about the world and my place in it. Adapting to social situations and forming meaningful relationships, I've come to appreciate the importance of connections in both personal and professional development. From what I have experienced, I've learned that education is more than just textbooks—it's about practical experience, diverse viewpoints, and a passion for lifelong learning.

I've let go of much of the self-doubt I once carried, I've emerged stronger, and more ready to take on challenges. Looking back on my college experience up to this point, I'm filled with gratitude for the transformative power of education the college has provided. The lessons I've learned, the relationships I've formed, and the experiences I've had collectively shaped me. The skills and knowledge I've acquired have not only prepared me for a bright future but also instilled in me a sense of purpose, curiosity, and passion for lifelong learning and also empowered me to become a more informed, empathetic, and engaged member of society.

Give It Your All—Every Time

By Tharsem Keishing, 6th Semester, Education Department

Have you ever felt like you haven't given your best in certain areas of your life? I ask myself this often, especially after reflecting on a quote I recently came across:

"How you do anything is how you do everything. This is the first rule of life and also the last."

The concept is simple: the way you handle small tasks reflects how you approach the bigger ones. The more we live by this principle, the better we become, not just at one thing, but in every part of life.

Everything in this world is interconnected. Every action we take has an impact on others, on ourselves, and on the world around us. This truth stretches across all areas of life: labor, relationships, education, business, and beyond.

Think about it. How you treat your client is often how you treat your spouse or partner. How you take care of yourself reflects how you'll take care of your responsibilities and goals. The way you guide your students is often the way you'll raise your children. And how you treat strangers says a lot about how you treat your own parents. Everything you do to your left affects your right.

In life, whether you fail or succeed, always give it your all. This is a truth only a few truly understand. When you give 100%, failure becomes almost impossible. And even if you do fall short, that effort becomes the foundation for growth. It shapes your character, builds your discipline, and sharpens your mindset. Every setback becomes a lesson in how to rise stronger.

None of us knows what tomorrow holds. That's why whatever we do today should be done with full effort, heart, and intention. This is what I strive for every single day. Some might ask, "Why put in so much effort if we're going to die anyway and can't take anything with us?" But the real question is: How do we want to live? What kind of story do we want to leave behind? How do we want others to remember us?

If we live a life full of regret, we risk being forgotten. But if we live with purpose and passion, we leave behind something far more meaningful—a legacy that inspires others. The choice of what kind of life we want to live is ours alone.

The way forward is to keep doing your best, one step at a time.

Waking up from my Nightmares

By WS Shurchan, 6th Semester, Sociology Department

"She's always very cheerful, with a beautiful smile and a friendly nature."

Here's my childhood memory. You must be thinking...Ah, she must have had joyful, unforgettable memories. Let me tell you my story.

I grew up with scared heart and a miserable life, hiding in darkness, with scars all over my body. By the age of five or six, I was frightened to go home because waiting for me was a father who stayed drunk day and night, beating me every single day—not just me, but torturing the rest of my family too.

I don't even want to talk about this, but I'm expressing the fear I carried around the terror I lived with. Eventually, my parents separated and I stayed with my mother. She raised me on her own, never gave upon me, did everything she could for me and honestly, I feel so blessed to have her by my side. No one can ever replace her.

She's calm, kind, admirable in every way and yes, I received uncountable love from her—but still, I

disappointed her, I failed as a daughter, yet she never stopped believing in me.

Sometimes I thought of taking my own life, just disappearing from this cruel world, because my nightmares never seem to end. It feels like I'm being controlled by someone and I have to stay in fear till the end of my life.

Let me also share a bit about my teenage years. At first, I wanted to become a famous soccer player, but that just remained a dream. I was forced to stop playing. Then I wanted to join the army, but again, I was not allowed. After that, I took up singing but that too was disapproved. Interesting, right?

Eventually, I accepted the fact that I had no dreams, I was just wondering how my life would end. What my family wanted was for me to remain at home, avoid friends and just study. My mother used to ask why I was so different from the rest of my family. But for me, remaining in the house every day made my depression, anxiety, stress, and fears even worse. Whenever I hung out with friends, I felt like I could do whatever I wanted.

I used to sneak out from home to hang out with friends. I know it wasn't the smartest decision but I realized that sometimes, you don't have to obey every rule. Sometimes, you need to break the rules, find your own happiness, and discover why you're really here in this world.

I may not be good at studies or anything else. But I still believe there's something I can do, and I have to figure that out by myself. In my view, good things always take time. Still, I wonder—is life giving me joy or sorrow? When I die, will I be proud of who I was? Will I really rest in peace?

But even then, I remind myself—girl, this is just the beginning of the chapter, not the whole story. Keep going, no matter how hard today feels. Remember, life doesn't stop for the pain, the sun will rise again, and you will find new reasons to smile. Life goes on—and so will you.

The Role of Youth in Preserving and Promoting Indigenous and Native Socio-cultural Traditions Amidst the Modern World

By Rangamla Jamang, 6th Semester, History Department

Introduction

Indigenous youths are aware that the world is going through a time of change marked, on the one hand, by key actors committed to respecting human rights, and on the other by movements opposing them. In a rapidly evolving world driven by technological advancements and globalization, it is crucial to recognize and celebrate the essential role indigenous communities' play in preserving rich social-cultural traditions. Indigenous people are not just custodians of cultural heritage; they are vital contributors to the world's diversity and sustainable development. This article delves into the role of indigenous people in safeguarding traditions and highlights the importance of cultural heritage.

Cultural heritage, as I understand it, is the inheritance of living traditions that encompass everything from history, practices, expressions and values to places and objects of a community or society, passed down from generation to generation. It is considered an invaluable resource, a cultural legacy of the past brought into the present and carried on into the future. Cultural heritage connects members of human society as one.

Cultural preservation is an essential part of safeguarding our traditions and histories. It plays a significant role in shaping our identities and the world we live in. Different cultures unique practices and beliefs, and by preserving these, we can better understand the world's diversity. Cultural preservation also contributes to the economy by attracting tourists, which in turn creates job opportunities. According to UNESCO, there are two types of cultural heritage: tangible and intangible. Intangible cultural heritage includes language oral histories, beliefs and rituals.

Why Cultural Preservation is Important?

Cultural preservation helps maintain our identity. Our cultural heritage distinguishes us from other cultures. For example, in Manipur, the Tangkhul Naga tribe has a unique culture ranging from traditions, attire, and beliefs to language. The Tangkhuls continue to uphold their tribal identity by preserving their cultural practices.

Cultural preservation is crucial for maintaining and promoting diversity, which plays a key role in fostering a harmonious society. It also promotes inclusivity by safeguarding various traditions and beliefs. Through cultural preservation, people learn to appreciate and respect diverse practices, encouraging cultural tolerance and peaceful coexistence.

Furthermore, cultural preservation encourages artistic expression by supporting traditional art forms and crafts. It helps preserve historical objects, supports local economies, and provides avenues for creativity. By investing in cultural preservation, we are also investing in the future of society and ensuring that the next generation has access to its roots.

Establishing cultural centers and museums plays a vital role as well. These spaces act as educational hubs where visitors can learn about the traditions and customs of a community, helping to sustain cultural memory over time.

Engaging Youth in Cultural Preservation

Engaging youth in cultural preservation efforts is vital for long-term sustainability. Through activities such as reviving traditional crafts, documenting oral histories, and promoting cultural practices, young people can help ensure that traditions thrive for generations. Here are a few ways youths can actively participate:

- Educate themselves and others on the cultural significance of traditional sites and practices through visits and direct interactions.
- Support local artisans and craftsmen by purchasing authentic handicrafts and promoting traditional skills.
- Use social media and digital platforms to raise awareness about cultural heritage and its preservation.

Revitalizing Traditional Cuisine and Agriculture

Indigenous entrepreneurs are contributing by reviving traditional cuisine and agricultural practices. Many Indigenous communities have rich culinary traditions passed down through generations. However, colonization and globalization have often marginalized these practices. Today, entrepreneurs are reintroducing traditional ingredients, recipes, and cooking methods. This not only helps preserve ancestral knowledge but also educates a wider audience about the region's diverse cultural landscape.

Protecting Traditional Knowledge and Skills

Ethical sourcing plays an important role in preserving traditional knowledge. Many Indigenous communities possess valuable expertise in fields such as agriculture and herbal medicines. By engaging in fair trade practices and respecting intellectual property rights, partnerships can help protect and pass down this knowledge.

Education and Awareness

Educating community members about the importance of cultural preservation is essential. Organizing educational programs and seminars to raise awareness about cultural heritage is needed now more than ever. Building partnerships with local organizations, institutions, and stakeholders is crucial for successful implementation.

Strategies to Support Cultural Education and Awareness

Promoting the teaching of cultural history, traditions in schools and universities, as well as supporting community-based initiatives, increases awareness and appreciation of diverse cultures. An integrated education strategy is necessary to preserve both tangible and intangible cultural heritage. While traditions can evolve to suit the modern world, young people must be taught that culture reflects identity and must be preserved with sincerity and dignity.

Conclusion

Promoting and preserving national heritage is important for maintaining identity, fostering diversity, preserving history, nurturing creativity, boosting economic development and creating a sense of pride and belonging among members of a society. By valuing and celebrating one's own heritage, society can enrich their collective experience and build a more inclusive and vibrant community. To promote the culture of indigenous communities, it is important to recognize and value their unique knowledge and wisdom. This can be done by incorporating indigenous languages, cultural activities, and traditions into educational settings. Positive impact for the survival of indigenous cultures and knowledge can be done by protecting and promoting cultures and their knowledge by donating, volunteering, raising awareness, educating individuals. Let us recognize the enduring impact of indigenous people and work hand in hand to ensure that their traditions live on for future generations.

Adieu to the Ambrosial of My Past

By Ringsophi Leisan, 2nd Semester, Zoology Department

In the silence, I hear you whisper- goodbye,
 A farewell that lingers, a sorrow gone awry.
 I'm left to gather fragments of the past,
 Trapped in echoes that were never meant to last-
 A bittersweet reminder of a friendship that couldn't last,
 Of laughter, of light and of losing you.

I reminisce the memories that we spent together.
 When I said, "I need someone"- you were there.
 When I said, "I am scared"- you truly cared.
 You made me smile but were gone thereafter.
 Your absence haunts- a melancholic tune,
 A heart grown weary beneath a silent moon.
 In dreams, your smile flickers- soft and bright,
 A fleeting balm in the depth of night.
 I whisper, please don't go, though I know...

In the hollows of time, I reach for your face,
 A void within my heart- that's true
 Time may mend, but the scars remain-
 Reminders etched by love and pain.
 A chapter closed, but what a memory to partake!
 Adieu my past, yet in my heart our memories remain.

So here I stand at memory's gate,
 Bidding goodbye to love- and fate.
 Adieu, my past, both cruel and kind,
 Your echoes linger in heart and mind.



Maybe in Another Life

By Themshang Kasomwo, 4th Semester, English Department

Maybe in another life,
You would smile and care for me again
And tell me you are proud of me
And perhaps, we would share stories.

Maybe in another life,
You would hold me in your arms
And protect me from the shadows
Put me to sleep, and sing for me.

Maybe in another life,
You would be my hero again.
All I wanted was your guidance
But today, I stand here with an unclear mind.

Maybe in another life,
You would protect me from darkness
You would show me your love
But today, I am haunted by this absence.

Maybe in another life,
You would stand for me
Teaching me to behave
But today, I am left behind
Like a memory, once cherished.

Dad, tell me Now,
Will you be here for me?
Or will you forget me?
Can I find your love again?



Inheritance of Echoes

By Pamsign Chihui, 3rd Semester, English Department

I never held your hand,
Yet I carry the weight of your absence
Like blood flowing through my veins.
You left before I could form a memory,
Yet your silence echoes louder than any voice.

I watched fathers pass down their strength-
Mine was handed over in shadows.
I was born into a legacy of questions;
Your name is the one I whisper
To the wind.



In Pettigrew's Shade

By Catherine Keitang, 6th Semester, English Department



Near Pettigrew College gate
The mighty tree stands tall
It's stem like Pettigrew College
Strong, sheltering all
The branches, like teachers' hands
Reaching out to guide
The leaves, like knowledge that gently shield
That helps us grow inside.

Beneath the tree, the orchids bloom
Safe in its shade each passing day
Their roots grow deep and flowers bloom
Their fragrance strong in every way
No words can truly hold my gratitude
How thankful I am
To be a student of Pettigrew College.

Nature

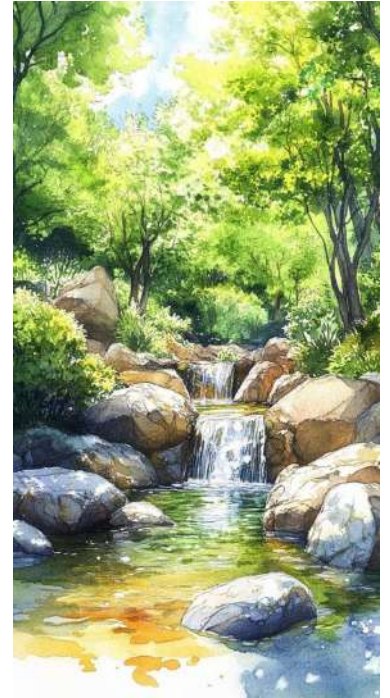
By AS Rimungchon, 3rd Semester, Sociology Department

Softly falls the morning dew,
On petals bright, with beauty anew.
The sun's warm touch, the breeze's sigh,
Awakens life in the morning sky.

The forest whispers in secrets deep,
Rivers ebb and flow.
The mountains stand in majestic might,
A testament to nature's delight.

In every leaf, a story's told,
Of life, of growth, of young and old.
The wind's gentle caress, the trees' sway,
A dance of life in nature's way.

Let us cherish this world so fair,
And honour nature with love and care.



Love Beneath the Moonlight

By Milan Kuwar, 4th Semester, Political Science Department

A beautiful Moon rose stealthily with a silver sigh,
Casting silver light
A quiet, magical night
Giving the world a soft glow.

Beneath the moon, silence sings in the blue sky
I wish I were with you
Sharing this world, side by side
Like songs exchanged by midnight birds.

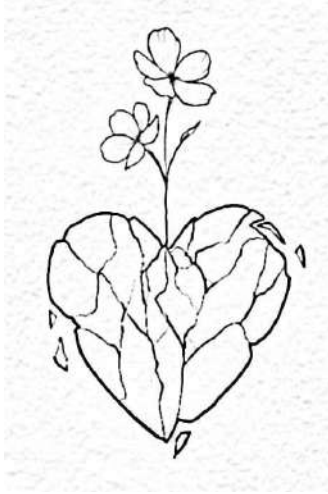
But this long distance between you and me,
Deny us such company.
Still, we gaze at the same night sky
And dream beneath the same sky.

Though distance keeps us apart
Our hearts remain forever close.
In every thought, in every breath
We find each other, day and night.



Where Truth Meets the Heart's Will

By Wormarak Horam, 6th Semester, English Department



Existing in this world feels too transient,
 Countless endeavors yet remain untapped.
 Wishing life's permanence amidst impermanence-
 But nature's truth denies such chance.

When we first encounter and truly feel,
 The moment lingers, vivid and real.
 As if the flower will never fade-
 Even knowing its bloom is fleeting.

Separation is not new; it's a path many tread,
 A path that hearts have walked each day.
 Through ages past and times to come,
 It's a journey shared, by all and one.

Acceptance brings a quiet peace,
 A calm that lets the aching cease.
 For many have faced this parting light,
 And still endured the endless night.

But my love for you will not decay-
 It stands through night, through break of day.
 Even if I must live a thousand lives anew,
 In every single world, I will choose our friendship.

Cherishing the bond no time can sever,
 My love for you endures- forever.

Tranquility, Once Again

By Tharchai Khansu, 6th Semester, English Department

Up on the hills I lived.
Heads I counted as trophies,
Nature I worshipped as gods.
Yet a mystery befell-

A stranger came, with words that stirred the soul.

They say he was a trader,
To me, he came as the bearer of light,
The introducer of Christ.
He kindled the spark within me,
And now, tranquility flows.

Up on the hills I dwelled;
Hills I climbed, rivers I crossed,
Fields I tilled, forests I roamed-
And I was content.

Yet greed consumed me.
My climbing set the hills aflame,
My crossing poisoned the rivers.

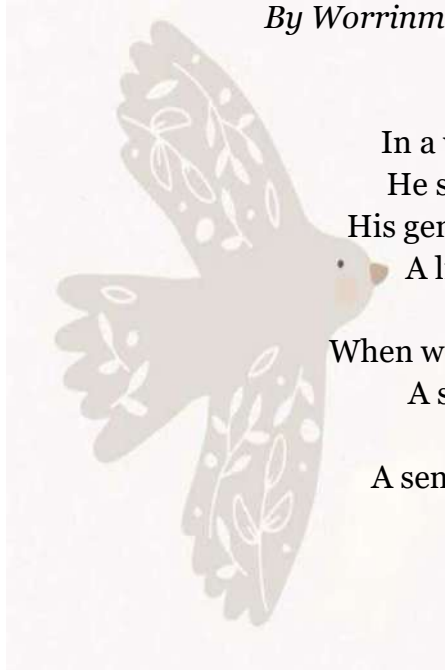
I left the forest barren,
The bloodstains of beasts imprinted the earth.

But now, as I turn from greed,
Let us return to our senses-
Let the small spark, be reignited,
And let tranquility, once again,
Flow in us.



Sanctuary

By Worrinmi Rephung, 4th Semester, Zoology Department



In a world consumed by darkness and pain,
He shines like light, and love that remains.
His gentle presence, a soothing balm to my soul.
A listening ear that hears my every goal.

When words are spoken, he understands my heart.
A silent companion, who never departs.
In him, I find peace and calm,
A sense of belonging that dispels false alarm.

Heaven's gift- a love divine,
My saviour, my heart's shrine.
The only way to eternal life,
Faith whispered 'He is God', calming my heart's strife.

The Champion Within

By Sandy Vashumnao, 4th Semester, English Department

It's been so long- we waited for this day,
With eager hearts to dance, to sing, to play.
Some trained for hours in tireless, shining ways,
While others dreamed to learn, yet joined the fray.

Though not all masters, still we dared to try,
With hopeful hearts and hands steadied to fight,
Our palms turned red, yet we reached for the sky;
Through spades and soil, we labored toward the light.

We leveled ground, we shaped the earth with care.
Famished and worn, yet joy within our chest.
Parathas, smoothies- small but precious fare-
Renewed our souls and let our hearts find rest.

Through toil and play, through every loss and win
The champion stirs-alive, it wakes within.

Āvā Mi

By Solanchon Luikham, 2nd Semester, Zoology Department

Today, my tears slowed down, as I write My heart
out for you, my Āvā MI.

I still remember

One peaceful night-

Grief took away

My place, and hid it.

As death slowly whispered,

“It’s time he goes,”

I knew what to expect.

When your eyes closed

For the very first time,

I knew that I lost

My most precious dime.

The very night, for me, was

CURSED!

Never knowing it will be this

MUCH!

All I had left was

SILENCE!

Comforting myself to let go of

GRIEF!

As I go on continue crying for you,

I will go on trying for you.

As I remember your words,

“Mirinli khāi (knife) kazan ngasālo, khangama,

Masāpailak marakho yo, Lanlan”

“Kachot kachāng mai kālāk eina phunglo,”

I wish I had hugged you tighter, that last time.

But what can I do? This is life’s way

Of taking the best.

And so I keep praying to God,

“Please, God, please- never let me forget his
voice.”

When we meet

AGAIN-

Oh, how sweet! So many stories

You’ll hear

From me again.

And yes! For the very first time, I’ll

Hear your

Laughter again- forever.

Until then,

Iwui “Āvā MI”



Semkā Khaluia-thot

By Thotluikhui Ragui, 4th Semester, Mathematics Department

Oh! Āwo-Āyi okthot tekkhamatei.
 Ngashan Sāvaisai; Hao-mikuirang.
 Pheithe-pāngthei yāng kazang
 Khilichānsam sāshido-Vare yar,
 Meitei-mayāng wungnaowui
 Khangachee, kakahao katharin, khi hāngshido.

Āwo-Āyi ming kazan
 Phaningla makhui kakahao.
 Mahortā chāngvei-kazei sārīkho!
 Mapi-mapam khamakhun,
 Them-sak – kathem shivā-shivā
 Ngachān, kaping-kashāng-khangam.

Wonshivār Kathar shonwuda-
 Khanuithot wonui malingting rāwon.
 Kha Lansin-Wortamli mik ngapeohao.
 Meitei-Mayāng okthot chongmeihao
 Āwo-Āyi ngashan maitham khaimi haida
 Mikuirang-mipheinai ngasāhao!

Them-ngam-khayā ngapai kapamna;
 Yuishāt-Yangshat āchikun mati vāshung
 Katom Khangarok otsak malaikhok.
 Sotkhamasao-yangkakharing otsakna-
 Khanuithot wonui wui
 Kathara Ngashan ngasāhao.

Machukda-phaningkhuida semkaluishita
 Ithum-khanuithot tam-yāng leilakha
 Miyur kateilila ngachamri
 Reisangrumda okthuisa
 Ningaimā pamda sheikhano vaiya,
 Mathuksa I-Hao Tangkhul wungram-Āvaram!



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PHOTO GALLERY



Editorial board members, left to right: Victoria Tonmayo Khangrah, Thansingla Mungkung, Leishiwon Marchang, RS Philasem



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Photo by Ngarinpam Horam, 2nd Semester, English Department



Photo by Mathuimi Kasar, 2nd Semester, English Department



*The heavens declare the glory of God;
the skies proclaim the work of his hands-
Psalm 19:1*

*Photo and caption by, Pemhorla
Rainam, 2nd Semester, Economics
Department*



*A humble bloom teaching us strength
in delicate moments*

*Photo and caption by, Vachanphi
Tuikhar, 6th Semester, Sociology
Department*



Four books authored by faculty members—Dr. Ramyo Simon, Assistant Professor of Sociology; Dr. Sinalei Khayi and Dr. Esther Keishing, Assistant Professors in the History Department and Dr. Khayi Philawon, Assistant Professor of Education—were released, showcasing the college's academic achievements



Solanchon Luikham (2nd Semester, Zoology) shines as First Runner-Up in the Debate Competition hosted by the Indigenous Hills Network, 4th April 2025



Sangmirin Horam (2nd Semester, Zoology) clinches the gold in the Under-21 Male Kumite (-55 kg) at the State Level Karate-Do Championships 2025, Imphal



Ramreishang Mahung Khuiya (2nd Semester, Sociology) won a bronze medal at the Khelo India Thang-Ta Championship, Imphal, Feb 2025



Themringshang Kashung (1st Semester, Political Science) won the bronze medal in the Inter-College Best Physique (Men) Competition 2024-25, Manipur University



The start of something extraordinary - the 59th Freshers' Meet



The 56th College Week cum Literary Meet 2024



From the classroom to the world - education in motion



A Glimpse of the Diverse Activities Shaping Talent, Creativity, and Leadership



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